



Harold M. Lambert Studio

Winter Playground

*"God saith to the
snow, Be thou on the
earth*

*"Hast thou entered
into the treasures of the
snow?"*

—Job.

THE Saints Herald

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VOLUME 96

JANUARY 1, 1949

NUMBER 1

www.LatterDayTruth.org

For 1949

NEWS AND NOTES

APOSTLE W. WALLACE SMITH

Made an introductory tour of the Gulf States District, accompanied by W. J. Breshears, district president, from November 14 to December 3. Every congregation in the district was visited, and Apostle Smith was very well received in this portion of his new field. It was the first time that some of the people of the Southland had ever met one of the descendants of Joseph Smith, which they were eager to do. The tour also served to give Brother Smith a working acquaintance with the customs and traditions of the South.

THE WORTHS IN ENGLAND

The First Presidency has received a cable from Brother Tom Worth in England as follows: "Rough crossing. Arrived safely Monday. Disembarked Tuesday." Tuesday was December 14. There had been a considerable delay on the American side, due to the strike that bound trans-oceanic shipping.

TANTALIZER

Brother N. L. Booker, 1264 N. W. 34th Street, Miami 37, Florida, writes: "We are just about off the continent for distance, but very much alive spiritually. We wonder why some of you don't ever come this way during the frozen winter months. The hurricane season is past, the thermometer stands at 82° now, the sun shines brightly every day, and we'd like to see some headquarters' folk oftener than General Conference time."

We are slaves of duty, Brother, and your invitation is very tempting. Now if somebody could only discover a mission for us there!

MERLIN, ONTARIO

Congregation had a special program on Sunday, November 21, for the dedication of the new pews in their church. This announcement will incur the admiration and envy of some U. S. congregations, who have waited a long time for their church pews, with no success. Perhaps we'd better ask for a little advice across the northern border, where folk seem to know how to get things done.

Robert T. Brown has served the Merlin congregation as pastor since 1931. A group began in 1902 and was first called the Stevenson Branch, under the leadership of Samuel Brown. The Merlin Branch was organized October 4, 1917, and in 1919 the Stevenson group offered their church building to the Merlin Branch, moved it to the new location and disposed of the old lot. Since 1917, there have been three pastors, John Dent, 1917-1927; Charles Osborne, 1928-1930; and now Brother Brown.

In honor of the occasion, the Merlin Saints produced a pretty program folder which includes a history of the branch that members will treasure.

I said to a man who stood at the gate of the year,

"Give me a light that I may tread safely into the unknown,"

And he replied, "Go out into the darkness and put your hand into the hand of God.

That shall be to you better than a light

And safer than a known way!"

—Quoted by King George V of England at the beginning of the war.

(From "The Gate of the Year" by Louise Haskins)

Time, the busy vendor,
Hawks his wares along
the crowded street,
Peering after every hastening
form
Which hurries by.
A sigh
Escapes his lips. Then,
"Hours?" he calls,
"Who'll take a moment?
Or a day
For happiness?
All these are free
If you will use them carefully
And well."

But people hear him not
or cast his offerings
Beneath their dusty feet—

Or some snatch greedily,
Sly hands unknowing what
they hold.

Few realize
How precious is the gift of
Time.

Few spend it wisely
Where it most is needed.

But instead,
How foolishly, how blindly
We rush on
Ignoring priceless treasure of-
fered here

While Time, the heartsick
vendor,
Hawks his wares along the
crowded street.

—LOUISE WRIGLEY

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THE SAINTS' HERALD

Volume 96

January 1, 1949

Number 1

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

New Year Greetings

WITH THIS ISSUE, the *Herald* begins its 89th year, its 96th volume. Beginning with Isaac Sheen as editor on January 1, 1860, soon thereafter the late President Joseph Smith was called to assist, first passing on all doctrinal matter submitted for publication, and later assuming full editorial responsibility. With him at various times were associated Elders Mark H. Forscutt, M. B. Oliver, Henry B. Stebbins, W. W. Blair, Joseph Luff, Heman C. Smith, Frederick M. Smith, Elbert A. Smith, John F. Garver, and others whose names do not present themselves to memory as we write.

Late in the last century by authority of the church, the members of the First Presidency have been accorded editorial prerogatives as editors in chief.

During the long span of years since that first issue, printed in Cincinnati, Ohio, many New Years have come and many Old Years have gone into the silence of the past. Apparently, in the midst of church cares, the editors were sometimes caught unawares, and the new volume was begun without special editorial attention or greetings suggested by the annual event of New Year's Day. But at times the editors have yielded to the inspiration of the season and have expressed sentiments commonly felt on such occasions.

It would be an interesting task to search out all of these special messages, read them, and discover what they reflected during those seventy-eight years; but interesting and educational as this might be, it would involve much time—and besides, here we are—the last day—almost the last hour when we can prepare something appropriate for insertion, as we go to press, in the first issue for 1949.

We are prone—rightly so—to elevate our predecessors to pedestals of honor and respect. We are more than likely to place our own sire high among the men who have occupied as editors of the *Herald*. That is my personal testimony to him as a spiritual leader, and, in passing, may I give to our readers the testimony of one very close to him, Patriarch Alexander H. Smith, his own brother, who said to me on an occasion that my father was prepared mentally and spiritually to occupy the office of president of the church when he was seventeen years of age, a statement that registered strongly in my memory when it was made.

May we go back seventy-eight years and take a leaf from the *True Latter Day Saints' Herald*, January 1, 1871, and give you portions of Joseph Smith's "New

Year's Greeting" in Number 1 of Volume 18, both for their historical and spiritual values:

THE HERALD commences the eighteenth volume and year in a partially new dress.

It is with an increased conviction of our inadequacy to the editorial task that we begin the year; and nothing but the earnest faith of the saints, manifested by their sanction to our retaining the position, reconciles us to the charge.

It will not be long now till the *Herald* management will be vested in the incorporated board, representing the material and spiritual interest of the church, by an annually chosen board of five of the brethren, who shall form a body corporate, capable in law of performing all the necessary labor to advance the entire interests of the publishing department of the church.

We shall by no means regret the change; for however much we have desired to go forward, we have lacked the necessary wisdom to do so, and as a consequence have stood still

The *Hope* is not quite so attractive as we should like to see it; but we have so far put all the expense upon its illustration that its subscription list would bear, we can do no better.

There is not an engraver on wood, a stereotyper and electrotyper, nor a bookbinder, that we know of, in the church; and we confess with regret that we have not yet heard of any man, young or old, who has had the energy and zeal to attempt the learning of any of these trades

We welcome the year 1871 with pleasure. We have reason to believe that the present year will be one of good to the cause dear to us all; if not so marked in peculiar evidences of advancement as the year 1870, the general results will be fully realized as indicative of the good intended by the Master for Zion's children.

There should be a considerable ingathering this year, and there will be, if the elders do as they say that they have a desire to do; but the idler and the transgressor will this year find little encouragement, and less peace.

There should be the most strenuous efforts put forth to insure faithfulness, energy, industry and honesty in the saints.

If any fancy that there is too much of these commendable qualities in the church, we most decidedly admonish them to get rid of that fancy, as it is a fallacy. Nor do we by this accuse the church of evil or of wrong doing, but just state the fact, that there is no fear that we have all reached perfection's graces yet.

The good work still goes on. North, east, south and west they cry, "Come, let us hear the truth."

Remarkable evidences are occurring daily to strengthen the faith of the saints and to challenge the attention of the unbelieving. As the faith of the saints increases these evidences of God's favor will increase also, until, by and by, they will be able to say the Lord blesses continually.

All the elders should begin the year 1871 by refusing to let their lips speak evil of any, and then enter into a holy crusade against evil speaking.

The saints generally may take warning that the columns of the *Herald* are open to direct attacks upon evil speaking.

It is the deadliest arrow in the quiver of the adversary to destroy the peace of saints.

It is the initiatory step towards the dismemberment of the body.

It is the predatory advance guard of all the rest of the horde of mischief-makers.

We want him exorcised—decidedly.

By securing the power of doing good, a man must continue to do good, or the power confided is withdrawn; and a good reason why some elders are not good ones is, because they have ceased to exercise the powers for good originally confided to them.

We again invite our contributors to continue their good work. We shall try and exercise a guarded care that a writer's sentiment shall not suffer in passing through editorial hands, and if any one wishes to indulge in strictures upon the *Herald* management, it will be more pleasing to us to receive those strictures from first hands. They lose no bitterness in passing through second hands. All may depend upon that.

A manly expression of honestly held convictions can injure no one but the peevish and discontented by nature; the good, the true, and the kind and noble, never suffer themselves to degenerate into coarse invective and harsh and bitter denunciation; these are weapons they do not delight to handle.

If any are fearful that there is gross wrong and injustice done to any, there is a legitimate place of inquiry; and the one who shrinks from that inquiry when made, will be better for the enquiry being made.

We must cordially sustain each other in right doing, and suspicion and doubt are unbecoming saints.

There is very much that could be re-dated and endorsed as of the present, with assurance that the advice and counsel are still good in this day of World Wars and the United Nations.

Speaking on behalf of the members of the Presidency, Presidents Garver and Edwards, and myself, I extend congratulations to the Herald Publishing Board, Manager Kenneth Graham, Editor Leonard Lea, and their associates for what has been a successful year.

As for our readers, we add this deferred but timely "hail and farewell," heartily endorsing the message delivered by the late President Joseph Smith on January 1, 1871. We pray all *Herald* readers will be blessed in "basket and in store" and above all, prospered in spiritual strength and power during the year just beginning.

ISRAEL A. SMITH

Editorial

The New Year--

Its Meaning and Message

By **NETTIE C. LAKE**

THERE IS ONE continuous stretch of time. We speak of "fleet-footed" time that hastens to the boundless realms of eternity. There are seasons marked by the revolutions of planets and climatic conditions. Time is divided into days, weeks, months, and years for the sake of convenience and scientific classification. Since this is the case, why should there be any particular significance in what we call New Year's Day? It is true that time itself seems to take no note of the man-made names and artificial differentiations. What meaning and message, therefore, can there be in the calendar and customary New Year's Day?

The sudden and dramatic end of the calendar year causes a general reflection upon the achievements of the past. It's a good thing to pause and reflect long enough to take an inventory of the net results of the year's accomplishments. In the exploration and analysis of the past, we can get a line on ourselves, learn where we have made mistakes, and direct our energy to future improvement.

It is not only wise to sit down and count up the cost for the future but to sum up the expenditure of the past. We can derive great profit by making a summary of the spiritual results of the past year. A real, heart-searching and sincere facing of the facts of the past year's activity of the church would kindle the torch of our faith in Christ and make New Year's Day a memorable occasion for the advancement of Zion.

If there has been failure, there is no need to give up. As the new year dawns, turn over a new leaf, take a new start and work harder and more faithfully than ever before. Oil the

machinery of life's activity, forget the blunders of the past, turn the mistakes of yesterday into the steppingstones of tomorrow and go over the hilltop of the new year with high hopes for success and the ringing notes of spiritual victory.

A NEW YEAR'S RESOLUTION made with intelligence and sincerity, not depending upon our own human strength but upon the strong arm of our Heavenly Father, may serve as a great moral stimulus and a guiding motto down through the months of the ensuing year. It is always in order, therefore, especially at the auspicious beginning of a calendar year, to express one's desire and determination for higher, better things. If we have not fully paced with the Apostle Paul in the past, then let us, by the grace of God, step into the new year, declaring, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press onward, toward the mark for the prize of the high calling of God in Christ the Lord."

Hope that springs eternal in the human breast should be enriched as we rise to meet the challenge of the new year. As we pause at the juncture of years to reason, to reflect upon the past, to summarize, to resolve, let us once more repeat the immortal lines of the world's best poem on hope by William Cullen Bryant, and apply them, not just in the New Year but to the futurity of our lives:

He who from zone to zone
Guides through boundless air thy certain
flight,
In the long way I must tread alone
Will lead my steps aright.

OFFICIAL

Notice of Appointment of Bishop's Agent, Central Michigan District

Notice is hereby given of the appointment of Brother Samuel Asch, Jr., Box 88, Beaverton, Michigan, as Bishop's Agent of the Central Michigan District, succeeding Brother Otto Bartlett, whose resignation for this district has been received but who will continue as Bishop's Agent for the South Central Michigan District. Solicitors are hereby notified to send their reports for the month of January, 1949, and each succeeding month thereafter to Brother Asch at the above address.

We take this opportunity of expressing our appreciation to Brother Bartlett for the years of service he has rendered in this office for the Central Michigan District.

We have also appreciated the support given by the Saints to Brother Bartlett during the period of his service and take this opportunity of commending Brother Samuel Asch to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:
THE FIRST PRESIDENCY,
By Israel A. Smith

Books Needed for Research

Sister Margaret W. Gibson, 1312 Lakeside Avenue, Coeur d'Alene, Idaho, one of our able contributors, is doing research on the life of Emma Smith, and needs a number of rare books for her work: *Joseph Smith and His Progenitors*, by Lucy Mack Smith; *Pioneer Women of Lee County, Illinois*; and *History of Caldwell and Livingston Counties, Missouri*. Those who have copies they are willing to sell, please correspond with her, stating condition and price of the books. She is also interested in reading Joseph Smith's *Memoirs*, which were published serially in the *Herald*.

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Resolutions on Race Relations

(Presented in harmony with General Conference Action, Friday, October 8, 1948. See "Daily Herald," October 9, 1948, page 105.)

THE WIDESPREAD INTEREST in the improvement of race relations as a demonstration of practical Christianity was reflected in proposals considered by the recent General Conference and the resolution growing out of them. The original Preamble and Resolutions were submitted to the Chicago District Conference by Elder Wilford E. Winholtz. These were not formally approved by the district, but the document embodying them was ordered transmitted to the General Conference "with the consent of the Chicago District for such consideration as the Conference may deem it warrants."

In pursuance of this action, the chairman and vice-chairman of the district delegation submitted Brother Winholtz' recommendations to the First Presidency for inclusion in the Conference business, with a request for such guidance as the Presidency might wish to give. The members of the Presidency greatly appreciated the courteous nature of this approach and, since whatever action might be taken would have far-reaching significance, the document was presented to a Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, with a request for their advice as to procedure.

The document sponsored by Brother Winholtz is printed in full on pages 104 and 105 of the *Daily Herald* for October 9, 1948. Briefly, it seeks to explain or delete part of the Doctrine and Covenants' statement "On Governments and Laws in General" (112: 12), to interpret a paragraph in the minutes of the Joint Council of 1894 (123: 19), and to interpret a paragraph of the

revelation of 1865 (116: 4). The intent of the proposed changes is explained in the preamble as being in order "that our own house might be set in order" in relation to basic Christian concepts concerning the fatherhood of God and brotherhood of man.

THE PURPOSE of the First Presidency in presenting this matter to the Joint Council has already been indicated in part. It seemed to us that on a matter of such importance the Conference was entitled to such guidance as would be made possible through prior consideration of the proposals by the Joint Council. Of course, nothing in this reference to the council was intended to restrict any debate which might be desired during Conference. The intention was rather to safeguard the rights of the body by indicating the true nature of the proposals under review.

It may be helpful in other connections to point out the nature of the approaches in the Joint Council discussion.

Our first inquiry had to do with the soundness of the positions taken in the document. Subordinate questions were: Are these positions right? Are they adequate? Do they cover the ground?

The next line of inquiry was concerned with the propriety of making adjustments in the text of the Doctrine and Covenants. The secondary queries here had to do with the precedents being set up. One was: "If we do this, where will it end?" Another was, "Should we delete from the Doctrine and Covenants paragraphs which have been there for more than a hundred years without longer consideration of the effects of such action than is possible at this time?" Asking such questions did

not commit anyone to a specific reply; but the questions were quite rightfully introduced.

Pursuing a third line of inquiry, we noted that while the preamble ostensibly concerned itself with "present-day issues involving discrimination and segregation practices against minority groups in general and the Negro race in particular," its effective concern was with the status of the Negro. We therefore discussed the effect of the proposed action on other racial and minority relationships, and asked ourselves whether taking this action would not have an opposite effect from the one intended. Would not the disavowal of prejudice against the Negroes call for similar disavowals of prejudice against other groups, and would not the absence of such disavowals leave the logical conclusion that we are against those omitted from this statement?

And, as a final line of investigation, we had to ask ourselves whether the desired end could be reached in any better way than the one proposed. A seemingly innocuous conference action sometimes causes widespread reverberations. We had to anticipate any such results, and to consider alternative ways and means which might promote the desired end with less friction.

IN ADDITION to the foregoing, it may be well to observe that members of the council have reason to be very much aware of the limitations of specific legislation in such relationships as this. This type of legislation can be used, and sometimes is used, to coerce local administrative officers into courses of action unwarranted by the total situation. This is contrary to the genius of the Latter Day Work,

By **PRESIDENT F. HENRY EDWARDS**

which provides for local guidance through priesthood in harmony with generally accepted principles.

The sober and earnest consideration given by the members of the Joint Council led to the adoption of a statement and recommendation for presentation to the General Conference. This communication included the preamble and resolutions submitted by Brother Winholtz and then made the following observations:

There is nothing in the law of the church which creates or tends to create racial inequality or racial discrimination.

To legislate with respect to a specific race raises by implication the presumption that that race has heretofore been unjustly dealt with in our church law and discipline, which we cannot and do not admit.

These observations were followed by comments indicating the judgment of the Council that it would be unwise to insert interpretations in the long-accepted text of the Doctrine and Covenants. And, in conclusion, the Conference was advised to reaffirm the long-established belief and teaching of the church, as follows:

All men are God's creatures. He created of one blood all nations and races, and in the presence of God divisions of race are transcended; "There is neither Greek nor Jew, Barbarian, Scythian, bond or free; but Christ is all, and in all."¹

At first glance it might appear that this reaffirmation, which was approved by a very substantial majority of the delegates and ex officios, does not come to grips with the issue. But any such appearance is very superficial. The resolution which was adopted expresses our fundamental faith but leaves its administration in the hands of mission and district and branch presidents all over the world. In this manner, basic principles can be put into effect with zeal and devotion and in the spirit of brotherhood, but yet with rightful regard for local conditions, for the slowness

with which deep-rooted prejudices are eradicated, and for the importance of education rather than legislation in the stable achievement of our long-time goals.

THE CHURCH POSITION should now be clear. All men are God's creatures. All have a right to have the gospel preached to them. All have a right to the places for which they are fitted in the kingdom of God. No administrative officer and no member of the church can reasonably excuse himself in unbrotherly action against persons of a different color or racial origin. Nevertheless, our line of advance calls for the exercise of wisdom as well as affection, and for the recognition of our own limitations as a welcoming brotherhood, and of the hindering social conditions with which we

are confronted in many places.

The solution of the problem of racial relations can be found, we feel sure, in the field of gospel functioning. But, despite our sometime impatience, the building of the kingdom of God requires growth as well as legislative action. This takes time. The promotion of brotherhood has to advance by stages, and our mission to the unconverted has to be paralleled by the refinement of understanding and procedures with the body. We feel sure that the conference action, and the soul-searching which lay behind it, will prove of great help in our growth toward the kingdom of God.

(1) See, for example, the editorial of President Joseph Smith, *Saints' Herald*, February 15, 1875, with which this article is in substantial agreement.

The Best Time

By ROBERT J. MILLER

ANOTHER YEAR has gone. Its deeds forever recorded, bearing mute testimony in the pages of history to the limitations and weaknesses of man. True, here and there we find recorded outstanding noble achievement, gracious deeds, loving works; but for the most part the record tells of peoples who have departed from their God, trusting more in the arm of flesh than in Christ's way of life.

We look at the past, as members of the human race, not proud of all we see and wonder what we can do to lift humanity out of the morass of evil. Individual effort seems so puny in relation to the whole, and often we would ask, "What's the use of trying?"

But then we pause and in sober meditation consider a truth of all existence. Nothing that is big is constituted of a single thing; it is composed of billions of molecules and

atoms, each individually obeying some divine law and lending itself to the ultimate purpose. Society and government are the same; no one can point to a dowager or a president and say, she or he is society or government. Each exists because of millions who lend themselves to it and help in some way to make it a reality.

We are individual members of society, government, and the church of Jesus Christ. Each of us has a part to play and a duty to perform. And if many will resolve to do their best in their own way and in their place—our society will be lifted to a much higher plane; our government will become better and stronger; and the church will move Zionward.

New Year's Day is not necessarily the best time for such high resolves. But it is the best time if New Year's Day is NOW.

—From the *Columbus Challenger*

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We Are His Witnesses

By *Maurice L. Draper*

A sermon delivered during General Conference at Stone Church on October 6, 1948. Transcribed from a wire recording.

And when they had brought them, they set them before the council; and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins, and we are his witnesses for these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

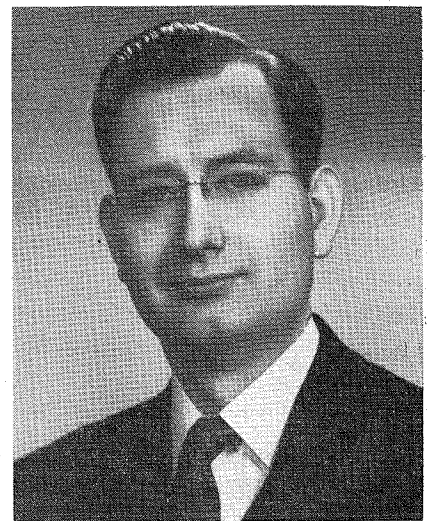
WE ARE GOD'S WITNESSES. From the beginning of recorded history, from the beginning of the development of man's philosophy of life, it has become apparent that we are confused; that as a race, humanity knows not what its purpose and destiny are, and that we sometimes wander aimlessly in a maze of life's activities actually and literally lost. Because this is true, the Heavenly Father has made known his purpose for us, and the destiny for humanity which is in keeping with this divine purpose. The best means our Heavenly Father has chosen to attain this was brought to pass in the ministry of Jesus, who, as the Incarnation of Divinity in a mortal man, found it possible to demonstrate the nature and the power and the results of righteousness, in terms with which we are all familiar, for these are terms which have to do with the means of our own bodies and the desires of our own hearts, and the experiences of our own social relationships. The ministry of Jesus Christ reveals God to man in terms we can understand, because they are the terms of our own life.

The organization of the church by the Master, the setting in their proper places of the various officers and grades of ministry and priesthood, the establishment of its fundamental doctrines, and the equipping of it with the various powers

and the expression of the divine power and the various gifts of the spirit are all of them due to the plan of the Heavenly Father to make known to us his purposes and his truth in terms we can understand.

The functions of priesthood are based upon the idea that men who are most sensitive to the leadings of the Spirit of God may serve as ministers to their fellow men and thus elevate them likewise in the quality of their spiritual responses. And thus the functions of the church and the members of the church are extended outward into all of the various activities and groups of men who are to bring to pass the same kind of ministry. Therefore, we read with some degree of understanding its significance the statement in the Doctrine and Covenants in section 119, "All are called according to the gifts of God unto them."

Even as the Master, with his peculiar gifts, was able to reveal the essence of Divinity in terms of mortal life experience, and as men of the priesthood are called upon to respond to the leadings of the Spirit of God in their own hearts and their own minds and thus minister to their fellows to elevate their standards of spiritual response, so also it is the purpose of the church as the body of Christ to minister to the lives, hearts, and souls of men throughout the world in order to elevate the quality of life among all mankind.



And "all are called" according to their various gifts to participate in the discharge of this tremendous responsibility.

WE ARE WITNESSES

Now, as Peter says, so likewise we shall say, "We are witnesses" of those things which are known to us. And it is true that the ministry of those witnesses who are sensitive to divine truth and who, in their understanding, have applied it to life, testing it so that they know for themselves it is true—these witnesses shall testify to those things which have become knowledge to them.

In a court of law, there are certain qualifications for the receiving of testimony from certain witnesses who may be heard. These witnesses, whoever they are, must be sworn to tell the truth—not just to tell a part of the truth, but all of the truth as it relates to those matters under investigation. They are sworn to tell *only* that which is true. They are sworn to bear testimony to that which in their own experience is known to them. They are further qualified by examination to tell whether their experience may be evaluated by them in normal terms. In other words, when some expert testimony is required, the expertness of the witness is tested, that the court may know whether he is an authority in the field in which he

shall offer his testimony. If a medical witness is required, it is established in the beginning of his testimony that he has had training in a medical field. If it is a testimony which is required in terms of some eyewitness to the event, then it must be established that the witness was present at that event and therefore is qualified by reason of his presence. Thus, these witnesses are qualified by being sworn to the truth and by their own experience and by the authority of their training to testify to that which they know by their own experience. Hearsay evidence, guesses, opinions, judgments, evaluations, and conclusions are not admissible in a court of law.

In the work of the kingdom of God, no less than this is true. We who are witnesses of divine truth ought also to be sworn in the nature of our own lives to the truth, to the whole truth as we understand it, and to nothing but the truth as we understand it, in terms of the gospel of Jesus Christ. We ought to be qualified in terms of our own expert authority, our experience in the field in which we offer our testimony, and we ought also to be sure that as we are testifying we shall not give testimony which is based only on hearsay evidence or on guesses or on opinions and judgments; we ought to testify to those things we know, and which, because of our own experience, have become basic to our convictions about the nature and purpose of life.

QUALIFYING AS WITNESSES

How are we qualified in these ways? We are qualified by study, by experience with Deity, and on the basis of our conviction of the divine truths of the gospel and our devotion to these divine truths. Now there are some folks who, when they are urged to bear testimony to their friends of the principles and the practices of the church of Jesus Christ and of the processes that are involved in the building of the king-

dom, shrug their shoulders and say, "I just don't understand enough about it; I don't know the Scriptures well enough," or, "I'm unable to explain in terms which are clear and understandable to my neighbors, what it's all about." And they depend largely on calling the pastor or one of the elders or a member of the priesthood who may be available or perhaps one of the traveling missionaries of the church. But listen—if we are to be witnesses to those things which pertain to the building of the kingdom of God, we ourselves must know that to which we bear testimony. There is no excuse for any member of the church of Jesus Christ to remain in such a mental and spiritual condition that it is not possible for him to express to his friends, his neighbors, and his family those things which pertain to the kingdom of God. He ought to be able to explain in understandable terms those things which are near and dear to his heart concerning the building of the kingdom. Unless he can, then he is not living on that level of spiritual understanding and experience which it is his privilege and opportunity to live on.

FAITH TOWARDS GOD

WE MUST HAVE faith in the gospel, in our Heavenly Father, in our Savior, in the church, and in the kingdom. The Apostle Paul in the sixth chapter of Hebrews writes of "faith toward God"; that term, I believe, is better than saying, "faith in God." It moves us in the direction of our Heavenly Father, toward fellowship with him and toward the achievement in our own lives of the characteristics of Divinity. But sometimes it does not occur to us that our Heavenly Father also has a great deal of faith in us, and that his faith is extended toward us in the same sense that he expects ours to be extended toward him.

GOD'S FAITH TOWARDS US

God has given us our right of agency in the expectation that we shall exercise that right of agency in

such a manner that we shall grow in divine likeness. He gives us the right to choose, and in so doing, he exercises in us a faith that by our use of that right, we shall choose to fellowship with him. As we examine all of the resources available to us in the universe and see how it is possible that these resources may be used for good or for ill, we are struck with the fact that our Heavenly Father has a great deal of faith in us. He has confidence that in the hands of righteous men these resources shall contribute to the building of the kingdom of God. And he has the utmost confidence that the extension of the philosophy of the kingdom shall be brought to pass by our testimony, for that is the manner in which he has organized his church. He has designed that in large measure the ministry of the church shall be accomplished by men who give themselves as they have time and opportunity in their local branches, self-sustaining, self-supporting, priesthood in our various branches. With such men, we may keep our general church appointee ministry for supervisory and missionary ministry in the various congregations. That is the manner in which the church is organized. That is the pattern revealed in the Scriptures upon which the restored gospel of Jesus Christ and the church, as it has been restored in these days, have been brought to us. Our Heavenly Father has a great deal of faith in us that by using the church in this way, our membership and our self-sustaining priesthood shall carry the burden, sharing it as broadly as possible. He must believe that in the nature of man's own needs those needs can best be satisfied by this kind of organization and by this kind of ministry.

LET ALL LABOR TOGETHER

God tells us, by divine revelation, "All are called according to the gifts of God unto them; and to the intent that all may labor together." Let those who concern themselves with the affairs of work and of busi-

ness labor together with those who may be of the general ministry of the church for the accomplishment of the task which is entrusted to all.

Peter was a witness of the humanity and the divinity of Jesus. He walked with him, talked with him, conversed with him concerning the various phases of his ministry, and no doubt was able to receive from his firsthand contact with Jesus a conviction, not only of his humanity but of his divinity. Peter didn't get that all at once. Indeed, Jesus found it necessary late in his contact with Peter to remind him over and over again, "When thou art converted, strengthen the brethren." Peter probably knew of the humanity of Jesus long before he knew of his divinity. But as he did come to an understanding of the humanity and the divinity of his Master, he bore testimony of it. Along with the other apostles of those days, he said, "We ought to obey God rather than men."

By reason of his own experiences, he had a profound conviction in his heart that what he was saying was true. More than that, he was able to testify of the resurrection of Jesus, for following his crucifixion and his resurrection, the Master appeared to Peter and to others so they were able to understand that even though his body had been slain, the powers of righteousness he had revealed in his ministry were so great that death itself had been overcome. Of this Peter had some conviction and some knowledge. He saw the Master, he felt the prints of the nails in his hand, he observed him as he ate of the bread and the fish by the seaside. He listened to him as he gave them further instruction after his resurrection. Peter was then qualified by experience.

But even more significant, he was able to bear testimony of the power of his own ministry. He knew certain things because of what happened in him, and to him, and through him to others. That is the best testimony any of us have of the truthfulness of the principles of the gospel of Jesus Christ. If they work

in us and through us in someone else, then certainly we have authority to bear testimony of those things. We are witnesses of the truths of the gospel of Jesus Christ in so far as we know them.

We today are witnesses of restored divine revelation. Now that can be true not by hearsay; it must be true in terms of our own experience.

I once heard Apostle Oakman at a reunion in Southern California say something which has stuck with me for years. He said, "Divine revelation is not merely the communication of ideas or emotion; it is the creation within us of a new being." If we are to bear testimony to the restoration of divine revelation in these days, there must literally come to pass within us the new creature which is produced by this divine revelation. Any of us can read the record and bear testimony to it, but we don't have to do that. The record can bear testimony of itself. What we need to do is to testify that what is revealed in the record actually works in our lives and makes us new creatures in Christ Jesus.

A young man, some one hundred and twenty-eight years ago, read from the first chapter of the Book of James, the fifth verse, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." This is a promise without conditions—a promise without limitations—so far as people are concerned. "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." No promise is given in the same way to every person, for all are called according to the gifts of God to them, and some gifts are experienced by some people, and others by other people. Some have one gift and some have another, and these revelations come to us in terms of our gifts.

We are witnesses, likewise, of the fellowship of the church of Jesus Christ of which we are members, but we can't be witnesses of that fellowship unless we experience it.

Those who do not partake frequently of the fellowship of the church, as it is made available in our regular branch activities, cannot bear testimony to that fellowship, for they do not experience it. Those who are here can stimulate those who are not here to attend more regularly their local branches and participate in the fellowship of district affairs—conferences, institutes, and reunions. If we are to bear testimony to the fellowship of love which we find in the church of Jesus Christ, we must be partakers of that fellowship; as we experience it, we will testify of it with increasing power—and more than that, the quality of this fellowship will continually increase among us as we join together in its experience.

We are witnesses today, or should be, of the ministry of Jesus today, as in earlier days. We are witnesses today of the fact that the Master is the Son of God, and therefore he is still alive, and is still at work, and is still interested in the affairs of mankind.

We Latter Day Saints have available a testimony from ancient America which strengthens us in this conviction by reason of the fact that here is the testimony of people who likewise saw the Master after his resurrection. We have not only the testimony of Peter and the others of New Testament days in Jerusalem, but likewise the testimony of those who lived on the other side of the world. But even that is not sufficient, for again we have only a record of testimony. If it is to come alive in our own lives, we too must have such experience with Divinity if we are to be assured that God is still interested in us and that Jesus, the Son of God, is still working with his people.

We have a further such record of this kind of revelation as we read it in section 76 of the *Doctrine and Covenants*—an experience enjoyed by Joseph Smith and Sidney Rigdon

(Continued on page 22.)

The Gathering

By JOHN CONWAY

ONE of the eternal principles given by God to assist in man's salvation is the "gathering." Many times God has called his covenant people to gather or to move to a certain geographical location that his purposes in them might be fulfilled. Abraham and his followers complied with God's instruction to leave their homeland. Moses and his people gathered out of Egypt back to the land God had given their forefathers. The Pilgrims fulfilled a measure of this principle when they came to America.

The Bible says God is unchangeable. "For I am the Lord, I change not." Being unchangeable, God can be expected to do things in a consistent manner, and in the record of the Scriptures and our experiences with him, we find he does. In the latter day, when God restored the fullness of the plan of salvation through the prophet, Joseph Smith, the gathering was pronounced again. His covenant people, or those possessing the fullness of the gospel plan, were to gather in a designated place to be called Zion and there prepare for the second coming of Christ and his heavenly kingdom.

God's consistency has been manifest in many ways. Consider the prophets: "An angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush." "Samuel feared to shew Eli the vision," which experience began Samuel's prophetic ministry. Isaiah saw a vision concerning Judah and Jerusalem. Jeremiah beheld an almond rod and a seething pot. "Visions of God" were the beginning of Ezekiel's prophetic calling—the heavens were opened to Ezekiel by the river Chebar. Paul, on the road to Damascus, saw Christ in a pillar of light and heard a voice. In the latter day, Joseph Smith saw a pillar of light, and in it a vision of God and Christ. A voice spoke. *Nearly every prophet of God of whom we have record announced his prophetic calling by the recounting of a vision.*

The utterances of the prophets show remarkable consonance. The basic message is the same. God is calling men to salvation—"a safe return to God."

But this salvation can come only according to God's plan—not according to the many substitutes of men.

JESUS SAID, "I am the way, the truth, and the life; no man cometh unto the Father but by me." In the centuries following his death, many voices were raised. *The way of Christ*, by the substitutions of men, became *many ways*. As the time neared for his second coming and the consummation of all that had been promised by the prophets of old, the fullness of the plan of salvation, or *the way of Christ*, was needed anew among men. God moved again as he always had. Because men lacked a proper knowledge of him and his ways, he returned the fullness of the gospel of Christ to the earth in the latter day.

In harmony with the consistency of God's doing, this preparation for the second advent of Christ was not to be in all the world at once, but, as with the ancient prophets, "from small beginnings shall great things come to pass." Thus it was that three years after the restored church of Christ was organized in 1833 with only six members, the Lord spoke through his prophet, Joseph Smith, saying, "Behold, it is my will that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together."—*Doctrine and Covenants 98: 5.*

The specific location for the nucleus of that gathering was designated by God as Jackson County, Missouri, centering at Independence, Missouri. The gathering progressed, fluctuating with the welfare of the church which was determined by the consecration of its people. The gathering was, and is, to be carried on without haste, all things prepared before, according to the law governing. This law of preparation and deliberation was disobeyed, and the people were driven from the center place for a season. Many fell away from the faith and were scattered, but in 1860, the church was reorganized, and those who were faithful began to gather again in the chosen place as God had promised.

FROM TIME TO TIME, more light and understanding regarding the gathering was given. Frederick M. Smith, grandson of the prophet, Joseph, and president and prophet of the Reorganized Church said, "The gathering is a practical movement with great spiritual significance."

In April, 1947, the Lord gave this message through his prophet, Israel Smith: "The church is admonished again that all movements toward Zion and the gathering and temporalities connected therewith are within my law. . . The work of preparation and the perfection of my Saints go forward slowly, and Zion's conditions are no further away nor any closer than the spiritual condition of my people justifies; but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure."

Here is the principle of the gathering reiterated with new meaning and significance. The fruit of the gathering, Zion, or the preparation for the kingdom of God on earth, shall come as the spiritual condition of the people will allow.

"Spiritual condition of my people!" How significant those words are! The success of the gathering and all that we seek must rest upon them. What things are spiritual? How shall we divide our lives that we may place emphasis on this spiritual growth? The Scriptures throw light on our questions. In Genesis 2: 5, 6, 8, 9 (Inspired Version) we find:

For I, the Lord God, created all things of which I have spoken spiritually, before they were naturally upon the face of the earth; . . . And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air; and I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also; nevertheless, all things were before created but spiritually were they created and made, according to my word.

As members of earth's family then, we are possessors of both an earthly body and a spiritual being, or immortal soul. The scripture says of the death of our earthly body, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." All things being spiritual in God's sight, he must be the most concerned about the development of our spiritual being while we are on the earth. God gave the principle of the gathering because, properly exercised, it can contribute specifically toward that end.

A FAMOUS MAN SAID, "The world is ours!" At first, that idea may seem to do violence to our concept of God, but it does not. The world is ours! God created it and gave it to us, just as he has given us our bodies. When the body was joined with the spirit, man became a living soul. Man has the opportunity for association with God on a spiritual level of life when life on this earth is done. God made us for association with him, but he has committed to man the opportunity to accept or reject that association through the deeds done in the flesh. On this earth, we may develop spiritually so we may associate with God. We may here develop those attributes which will allow us to become as he is. "But then shall I know even as also I am known." "But we know that, when he shall appear, we shall be like him." Christ revealed the perfection of God in the many qualities of life—love, virtue, knowledge, brotherly kindness, forgiveness, etc. Christ calls all those who serve him to reveal him in the same manner that he revealed the Father—in the lives which we live. This is the purpose of the gathering and the gospel of the kingdom.

All things to God are spiritual because they were all created to this end that they might assist in our spiritual development and thus enable us to be with God and Christ, having fellowship with them and being like them.

Man has not looked at the world in this light. We have said some things are spiritual and some material. Some things of the earth concern God and some do not. But God has said, "Wherefore, verily I say unto you, that all things unto me are spiritual," and also he has said that all things were good in the day in which he created them. In like manner, all the enlightenment and assistance God has given man was good in the day it was given and had possibilities of assisting man in the development of his spiritual being. The earth on which we live, the bodies in which we are housed, the church of Christ, the social, political, and economical progress of man were all given that his purpose in us might be fulfilled. Yet there are two forces at work in the world, and time and time again the forces of evil have been able to entice man into perverting the good things of God so they would destroy rather than enhance the spiritual development of man.

The statement, "You can't take it with you," is trite, but some never wake up to this fact. In the days when their lives on this earth are nearly done, they still grasp and fight for the material things which must be left be-

hind. It is easy for us to spend our lives trying to possess the material things of the earth without realizing why they and we are here. The majority live within the pattern of our political and economic structure without realizing that these organizations of society also have profound possibilities of contributing toward the spiritual development of man.

THE INSTITUTION OF DEMOCRACY was and is blessed of God, because, under the freedom it allows, the individual may exercise his God-given agency and bring about his spiritual growth.

The qualities of God which man, through his salvation is called to develop that he may be "like God," are not all found in devotional exercises or the home, but in the whole of life. For this reason, God has enlightened man and assisted him in the development of his political, social, and economic life. Many have mistakenly thought of religious things only in terms of prayer and devotional exercises. They have mistaken the part for the whole and missed the truth which God has revealed.

The gathering is an assembly of those who possess the godly plan of salvation into the God-designated place that they may live the whole of life together. The gathering is not a sharing of the hope of the kingdom of our God and of his Christ for two or three hours in the week, but living, working, and playing daily with those who prepare for its coming. Zion is built by those who, in their daily associations, are molding godly lives and looking for Christ and his heavenly kingdom. Our political, economic, and social structure is the framework of daily life. They profoundly affect the possibility of our development toward God. We must gather and control all these powerful influences upon life and spiritual development. Wherever we live, we must be deeply concerned about these structures of life and make every effort to turn them toward righteous ends. We must vote and be participants in community affairs. We must be a part of labor-management councils and be willing to assume responsibilities for the welfare of our brethren as well as ourselves.

To be "in the world and not of the world" does not mean to withdraw from the world to a life of selfish personal devotions. But the children of light must be "in the world and not of the world" as they use the framework of life for the enhancement of the spiritual qualities of man. Rather than daily life bringing about a degra-

vation so the Sabbath must be a continual struggle to keep man on his present spiritual level, the Sabbath day should provide a series of upward spiritual steps which daily life supplements and confirms.

Therefore, we cannot sever from our religious life and the concern of the church, the affairs of daily life and all that affect them. We shall effectually control these molding forces of life only when we begin to fulfill the principle of the gathering, and in our gathering recognize that they are of significance in the sight of God. We must be about controlling them in the communities of the gathering, or we may as well remain scattered as we were.

When we arise to go to work, God and Christ are just as anxious about us as when we go to church. The gospel of Christ was not instituted to touch our lives alone on the Sabbath day, but to assist us in our salvation, and help us in the orderly and intelligent use of the material creation God has given us for spiritual ends.

GOD BREATHED the breath of life into the body and it became a living soul. God has committed to the church the opportunity to breathe the breath of life into society that it may become a living soul, giving every activity of life possibilities toward the spiritual development of man.

The world stands in greater need than ever before of an understanding of our Father's truth and an exemplification of his law. "The gates of hell shall not prevail" against the exemplification of his law which Zion shall provide. The selfishness and greed which pervert the powers of government and industry shall fall as Zion reveals the awfulness of sin. The influences which make lives little, narrow, and immoral shall be driven back as the purpose of life, the spiritual development of man to a Christlike measure, is revealed by those who share the godly plan of salvation. These shall show by their lives that all given by God is the means to an end—that we may be like him.

Consider the great problems of the church: (1) the loss of young people with the priceless heritage of spiritual qualities, some with the seed of priesthood, (2) the development of men of the priesthood who are able to reveal God to the people because they possess the personal qualities of Christlike life which will allow that revelation.

Consider the individual congregation. The source of the majority of its difficulties can be attributed to the state-

(Continued on page 18.)

With British Pioneers

The Autobiography of William Ecclestone

I WAS BORN on June 18, 1864, at Shifnal, Shropshire, England, the son of George and Mary Ann Evans Ecclestone. Soon after my birth, my parents moved to a place called Gnosal, Staffordshire, and finally they moved to the town of Stafford, where my father obtained employment as a gardener.

During my early boyhood years, I attended a number of Church of England schools at Stirchley, Gnosal, White Oak, Lilleshall, Shifnal, Hanton, Chel-sy, Sigfried, and Stafford. When I was twelve years of age, my school days came to an end, and I left home to work on a farm as a hired servant, tending horses and other live stock. When I was fifteen, some other boys and I were invited to attend a class at the Church of England to learn the catechism of that church, with the object in mind of being confirmed under the hands of one of the bishops. So for six weeks we met one night a week, our chief study being the Ten Commandments, which we were expected to repeat to the minister before being confirmed. As we knelt at the altar for our confirmation, I remember there was much concern about being under the bishop's right hand, for he confirmed two at a time—one under each hand. After confirmation, we partook of the sacrament of the Lord's Supper. My parents had informed me that I had been baptized when a baby, at which time the minister sprinkled a few drops of water in my face.

SEARCHING THE SCRIPTURES

After my confirmation in the Church of England, I began to search the Scriptures, endeavoring to discover if this were in harmony with the word of God. I read of John the Baptist preaching the baptism of repentance for the remission of sins; of how Jesus came to him to be baptized, coming up out of the water after his baptism, which proved to me he must have been immersed; also of Jesus tarrying with his disciples and baptizing; and of John baptizing in Aenon near Salim, because "there was much water there"; of Jesus saying to his disciples, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved"; and how faithfully on the day of

Pentecost, Peter told his inquirers to repent and be baptized, and they should receive the Holy Ghost. I thank God that I remembered my Creator in the days of my youth, before the evil day came upon me, because the word of God made me strong, and I was able to overcome the wicked one.

When I was seventeen, my father called me home from the farm work, deciding it was best for me to learn a trade. I obtained a position with



High Priest William Ecclestone

the firm of John Evans, engineers, a machine shop on Rolley Street, Stafford, where my father had me bound by agreement to be an apprentice for four years, or until I had reached the age of twenty-one. Here I was to learn the art of knife-making and general engineering (machinist). The knife mentioned was a die used in the manufacturing of shoes, and was used on a stamping press in the making of leather soles.

SEEKING GOD

While working at my trade, I often thought of religion, and one day while walking down the street, a man handed me a leaflet entitled "Why Should Anyone Swear?" The words in it caused me to shun bad language; on taking this leaflet to the shop where I worked, I read it to the other boys who were employed with me. We agreed to hang it up where it could

be seen, making this pledge that "The first man heard to say a swear word, shall be beaten with a steel ruler," but I am happy to say that no one in the shop ever had to have that beating. This small leaflet caused us to seek God and his ways, with a desire to walk therein, and we attended the various Methodist churches, beginning to be in earnest about our souls' salvation. But these churches did not seem to satisfy my desires, as I had read much of the Bible and meditated on many of the teachings of Jesus Christ.

One night as I was returning from a revival meeting in Stafford and thinking over the things I had heard, a man came to my side and touched me on the shoulder. "Young man," he said, "I suppose you have just left the revival meeting." I replied, "Yes." He then asked me if I thought I would get any satisfaction by going there, but I told him it had not as yet entered my mind.

THE RESTORED GOSPEL

Then he began to unfold to me the Scriptures, telling of the gospel as taught by Jesus Christ and his apostles, quoting many passages of scripture which I had read and which had brought much joy to my soul. He also told me of the angel message to a man named Joseph Smith and of the priesthood authority given again to man on earth. We talked together for more than an hour before I started home. This man was Brother Joseph R. Greenwood of the Reorganized Church of Jesus Christ of Latter Day Saints.

After arriving home, I retired to my room and knelt in prayer, asking the Lord if what had been told me was true. Sleep never came to me that night, as my mind seemed filled with heavenly light; my prayers continued throughout the night in much thankfulness to the Heavenly Father for bringing the glorious message to my ears. When morning came, I had fully decided to attend the Reorganized Church meetings to hear further about this great truth. These meetings were held at the home of Elder George S. Greenwood the pastor of the Stafford Branch, and I recall attending the first meeting there the following Sunday evening with a friend of mine. There were only about eight or ten present, and they were delighted to meet us. I well remember the opening hymn which was found in the *Saints' Harp*, number 86, and how sweet it seemed to me. The words were:

When here our minds are truly turned
To do the will of Christ the Lord,
The Holy Law that we have learned,
Fulfilling every precious word,
How calm the joy, how full of bliss,
Our minds at rest, our souls in peace,
And all is fair, and all is bright,
And all is well when we do right.

This beautiful hymn of praise touched my soul to overflowing, and I said, "Yes, Lord, my mind is truly turned to do thy will, and I want to keep the holy law and have my mind at rest and my soul in peace." I now was fully satisfied I had found the true way of salvation. Brother E. A. Webb was the preacher, and he spoke with much power, convincing me I had now found the true church of Jesus Christ. I found great pleasure in my new course of life and began to thirst after knowledge. I was given the *Voice of Warning* to read; this book gave me a clearer conception of God and his word and of my position before my Creator.

My mother was very much against my attending the Reorganized Church meetings, saying we would lose all our friends and that I would bring disgrace upon the family. But father viewed it in a different light, and asked mother to stop talking that way. One week end while I was visiting with my grandfather, a sweet feeling came over me with a longing desire for baptism, and the Spirit of Christ moved me to repentance.

I still continued to attend the Saints' meetings, and one night I had a vision. I seemed to be standing by a fence, near the side of a road, and as I turned to look in the direction I had to go, it appeared to be very dark. Because of this darkness, I seemed to be afraid to go that way. While I was thus meditating, a bright light shot up from the earth with a sound and swiftness which alarmed me, and it set itself high up in the heavens. Then as I turned and looked in the direction I desired to go, I saw it was as light as noonday, so I was soon on my way rejoicing.

Before I left home, I had asked for baptism, as I was fully convinced that to serve God I must be baptized by immersion for the remission of sins. I was told by the Saints that although my way had been dark, I now had received that light from heaven, which would brighten my pathway in life, and light up the way I should go. There was no baptismal font at Stafford, so arrangements had to be made for baptism at a branch about thirty miles away. While waiting to be baptized, I was much tried by the local Methodist preachers who had

sought to stop me from attending the Saints' meetings. They told me I was being deluded by the Mormons from Salt Lake City, and I was even invited to accompany the Methodists on their Sunday missions some few miles outside of the town, but they were unable to persuade me from meeting with the Saints. I was always ready to give them a reason for my desire to attend, as I was fully convinced that baptism by immersion was necessary to salvation, and I was always ready to refer them to the Scriptures to prove my point. Yes, I could always show that the course I was taking was in harmony with God's Word, and the Lord blessed me with words to confound them.

One day on the street I met a young local preacher who seemed very eager to talk with me, but during the course of conversation he lifted his hand to smite me because he was unable to overcome my point in question with the truth I had presented. His lady friend hurried across the street to tell him how ashamed she was that he was unable to converse with me on doctrine without showing his bad temper. She led him away, and he was the last local preacher to give me any trouble.

DANGER AVERTED

After a time, I again requested baptism in the near-by river, as no arrangements had as yet been completed for my baptism. One Sunday morning in October, 1882, we prepared to go to the river; the air was crisp and frosty. We journeyed about two miles until we came to a quiet spot at the side of the river, where we decided to prepare for baptism. Because of much rain, the river was swollen and far beyond its banks at this particular spot we had chosen, and there was a beautiful rainbow beaming down into the water. As the elder led me into the water we went step by step for some distance, when suddenly he had a severe cramp in his foot and was forced to rush out of the water. After the brethren had rubbed away the cramp, we again entered the water, only to get to the same place when the cramp returned to his foot, and he again was forced to rush to the side. Before we entered the water for the third time the elder turned to me and said, "Young man, this is the third time I am taking you into the water, and if we are not successful this time, it is not the Lord's will for you to be baptized this morning." We went in again, and walked about the same distance as before, when the cramp again returned

to the foot. We came out of the water, dressed, and went home, wondering at this strange experience. The next evening after leaving my place of employment, I went down to the other side of the river to view the place of my attempted baptism. I thanked God from the bottom of my heart for his kind watch care over us, in saving us from being drowned. For had we gone a few steps further we would have fallen into the deep rapid stream and been carried away, as neither of us was able to swim. This confirmed to me that God watches over his obedient children, and also convinced me that he is with the servants of his church. This testimony is still fresh in my mind, and the memory of it has always been sacred to me.

BAPTISM

Finally a font was prepared in the branch for baptisms, and on Sunday morning, December 17, 1882, I was led down into the icy water by Elder George S. Greenwood, who baptized me. There I made my vow to serve Christ all of my life, through good and evil report. I was confirmed the same day by Elders George S. Greenwood and Joseph R. Greenwood, who first brought the message of the gospel to me. Then I realized as never before what it was to be a true follower of the meek and lowly Christ Jesus.

I was told by the elders that, if I would do the will of the Father, I should know of the doctrine, if it were of God, and I marveled at the way that knowledge came to me. Truly the inspiration of God so enlightened my mind that all doubts and fears left, and I was ready under any circumstance to bear my testimony to the truth of God. My soul was overflowing with praise and thankfulness to him for the light of the glorious gospel with all its gifts and promises as in the days of old.

ORDINATION

The following April, 1883, I was ordained to the office of deacon, which I filled to the best of my ability, working in the branch that held many pleasant memories for me. There was a membership of about fifteen, and I was then only in my eighteenth year. I was made very much aware of the responsibility placed upon me, but I began in real earnest to do my duty.

(To be continued next week.)

Worship Suggestions for February

These thoughts are suggestive only, and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need. All Biblical references are to the Inspired Version, except as noted.

Theme for the Month: I STUDY TO SHOW MYSELF APPROVED

FEBRUARY 6, 1949

Theme: I SEARCH THE SCRIPTURES

Prelude: "Take Time to Be Holy," Saints' Hymnal, No. 322.

Call to Worship:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; For my yoke is easy and my burden is light.—Matthew 11: 29, 30.

Suggested Hymns: (All from Saints' Hymnal)

"Come Learn of the Meek and lowly," No. 258.

"Take Time to Be Holy," No. 322.

"Come Unto Me and Rest," No. 331.

"Close to Thee," No. 319.

Suggested Scripture Readings:

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2: 15.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5: 40.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.—Romans 15: 4.

He that hath the scriptures, let him search them. . . Yea, a commandment I give unto you, that ye search these things diligently. . . Therefore give heed to my words.—III Nephi 4: 69; 10: 27, 30.

Talk:

An appreciation of the marvelous manner in which God has prepared for us records from the very beginning of the world even down to the present, represented by the Bible, the Book of Mormon, and the Doctrine and Covenants, giving us three witnesses of the fullness of the gospel and all things necessary for our knowledge of the plan of salvation. This may well include thoughts based on *Book of Mormon Studies*, pages 21-31, such as:

God caused records to be kept by the children of men from the days of Adam (Genesis 6: 5, 9, 47). These seem to have been preserved from generation to generation until the time of the Jaredites, when they brought them to this land. Then, the Lord revealed to Moses the story from the beginning and all things essential for the understanding of the plan of salvation. Moses wrote them, evidently, upon plates of brass in the Egyptian language. Subsequent authors were under the necessity of learning the Egyptian language in order to make entries upon these precious plates, even to the days of Moroni, the last of the Nephites to make entries. Moroni, the last Nephite custodian of the records, buried those which he had in his possession, and there they remained awaiting our dispensation, when through the mercies of God, the light which they contain has again come into the world.

God has painstakingly preserved all these records. The oldest records were protected from the wicked Jaredites at the time of their great wickedness and fall. The plates of brass were secured from Laban and protected from other wicked Jews in Jerusalem. Also, they were protected from the wicked Lamanites who would have destroyed them all had they been able to do so. When the records came into the hands of Joseph Smith for translation, they again were protected, this time from the enemies of the Restoration Movement.

Also, after God had given Joseph Smith the correction of the Bible, or the Inspired Version, there followed special measures of protection against enemies.

With all that has gone into the preparation and preservation of the records, how grateful we should be, and what conscientious use we should make of them!

Story:

"The Preservation of the Inspired Version Manuscript."—*The Story of the Church*, page 255.

Thoughts for Meditation:

The one everlasting, unchangeable thing in the world is the word of God. (Luke 21: 33).

THE RECORDS

Through all the world's expanse of time,
Through warfare grim or peace sublime,
Has come the sage-recorded word—
Truth incarnate from the Lord.

Treasures rare infixed in stone,
Ancient languages not known,

By **Thelona D. Stevens**

Skin, parchment, plates of brass—
Records live while ages pass.

Prophecies not yet fulfilled;
Human longings never stilled;
May the records that we trace
Show at last the finished race!

—Frances Hartman.

The Eternal Promise:

The Lord has promised: "If thou wilt inquire, thou shalt know mysteries which are great and marvelous."—Doctrine and Covenants 6: 5.

FEBRUARY 13, 1949

Theme: I LEARN THE CHURCH LAWS

Prelude: "Admonition," by Joseph Luff.

Call to Worship:

Ho, every one that thirsteth, come ye to the waters,
And he that hath no money, come ye, buy and eat;
Yea, come, buy wine and milk,
Without money and without price.

Wherefore do ye spend money for that which is not bread?

And your labour for that which satisfieth not? . . .

Incline your ear, and come unto me;

Hear, and your soul shall live:

And I will make an everlasting covenant with you. . . .

Seek ye the Lord while he may be found,

Call ye upon him while he is near:

Let the wicked forsake his way,

And the unrighteous man his thoughts;

And let him return unto the Lord,

And he will have mercy upon him;

And to our God,

For he will abundantly pardon.

—Isaiah 55: 1-3; 6, 7, English Revised Version.

Suggested Hymns:

"Admonition," by Joseph Luff.

"Come, Tell the Story of His Love,"

No. 286.

"Jesus, the Very Thought of Thee,"

No. 283.

"Teach Me What Thou Wouldst Have Me Do," No. 305.

Suggested Scripture Readings:

Thou shalt take the things which thou hast received, which have been given thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 16.

And I will be your Ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple.—*Ibid.* 41: 1, 2.

That which is governed by law, is also preserved by law, and perfected and sanctified by the same.—*Ibid.* 85: 8.

For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; For out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written.—II Nephi 12: 65, 66.

He that hath my commandments, and keepeth them, he it is that loveth me.—John 14:21.

Talk:

Some of these thoughts may be incorporated in a talk to stimulate desire and willingness to become better acquainted with the laws of God:

Members of the church claim with justified positiveness, "We have the gospel of Christ." Having it within our reach is not sufficient. God has made it mandatory that each individual prove himself, whether he be a true disciple of the Christ. Jesus, himself, said: "He that hath my commandments, and keepeth them, he it is that loveth me . . . He that loveth me not keepeth not my sayings."—John 14: 21, 22.

It is impossible to keep commandments unless we know them. We can only know them by applying ourselves to the task of learning them through individual study. We may profess to love Jesus, but we *prove* our love by our knowledge of his sayings.

We may attempt to excuse ourselves in our own hearts and to our fellow men, but there will come a time when each must answer to God for the manner in which he has spent his allotted time, for "Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there."—II Nephi 6: 81.

Story: "The Lost Book of the Law,"—II Kings 22.

Thoughts for Meditation:

In contrast:

God condemned the Israelites:

They kept not the covenant of God, and refused to walk in his law.—Psalm 78: 10. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.—II Corinthians 35: 16.

My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee.—Hosea 4: 6.

God greatly blessed the Nephites during their golden age:

And there were great and marvelous works wrought by the disciples of Jesus. . . . And all manner of miracles did they work among the children of men. . . . They did walk after the commandments which they had received from the Lord and their God, continuing in

fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord.—IV Nephi 1: 6, 7, 13.

Let us consider our responsibility:

And many people shall go and say, Come ye, and let us go up . . . to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law.—Isaiah 2: 3.

Only, O Lord, in thy dear love
Fit us for perfect rest above;
And help us this and every day,
To live more nearly as we pray.

—John Keble.

FEBRUARY 20, 1949

Theme: I STUDY ALL GOOD BOOKS

Prelude: "Jesus Calls Us," No. 237.

Call to Worship:

Jesus calls us; o'er the tumult
Of our life's wild, restless sea;
Day by day his sweet voice soundeth,
Saying, "Christian, follow me."

—Cecil F. Alexander.

Suggested Hymns:

"There's no Love to Me Like the Love of Jesus," No. 335.

"I Am Trusting Thee, Lord Jesus," No. 235.

"Look for the Beautiful," No. 209.

"Savior, Like a Shepherd Lead Us," No. 263.

Suggested Scripture Readings:

Behold, the Lord requireth the heart and a willing mind.—Doctrine and Covenants 64:7.
Treasure up in your minds continually the words of life.—*Ibid.* 83: 14.

Cast away your idle thoughts . . . far from you . . . Seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith.—*Ibid.* 85: 19, 36.

Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly, and remember the covenant wherewith ye have covenanted.—*Ibid.*, 87: 6.

Talk:

The Lord has said to "become acquainted with all good books" (Section 87: 5); he urges study "out of the best books" (Section 85: 36). The best books, of course, are the Three Standard Books, the Scriptures. In a gift from heaven, God spoke on one occasion saying, "You idle your time away reading magazines, stories, fiction, which study leads you nowhere. . . . You may dig into the best books of the world, but only a little here and a little there will be good. I have given you the plain way by which you may demonstrate the great things I have given to my people Israel."

In Section 85: 21, God named many areas of study, which have been interpreted by F. Henry Edwards in *A Commentary on the Doctrine and Covenants*, page 278:

"The doctrine of the kingdom"—theology, the principal promises of the gospel.

"The laws of the gospel"—church procedure.

"Things of heaven"—spiritual realities and/or astronomy, meteorology, etc.

"Things in earth"—biology, agriculture, botany, etc.

"Things under the earth"—geology, mining, etc.

"Things which have been"—history, philosophy.

"Things which are"—current events.

"Things which must shortly come to pass"—prophecy.

"Things which are at home"—sociology, politics.

"Things which are abroad"—international law, industry, travel, world affairs, race relations.

"The wars and the perplexities of the nations"—international law, international peace.

"The judgments which are on the land"—drought, cyclones, labor disputes, with the correctives.

"Countries and kingdoms"—physical and political geography, languages, etc.

Study, blessed by the quickening influence of God's Holy Spirit, becomes a delight. Jesus' early disciples learned this, too. "And they said unto one another, Did not our hearts burn within us, while he talked by the way, and while he opened to us the scriptures?"—Luke 24: 31. God is anxious that we should "enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory."—Genesis 6: 62. This is possible only through the gospel.

Thoughts for Meditation:

Thou art the Truth; thy word alone.
True wisdom can impart;
Thou only canst inform the mind
And purify the heart.

Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.

—George Washington Doane

FEBRUARY 27, 1949

Theme: I SEEK DIVINE WISDOM

Prelude: "Lord, Speak to Me," No. 215.

Call to Worship:

Savior, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be—
Loving him who first loved me.

—Jane F. Leeson.

(Continued on page 18.)

Seek Ye By ANN MORGAN

ONE OF THE OUTSTANDING APPEALS of our church is that it is based upon knowledge. We are not asked to believe blindly; rather, in all of our books, we are reminded and urged to see; and we are promised if we do seek, knowledge shall be opened to us.

Our very beginning as a modern church rested upon this quest for a knowledge of God and his works on earth. Joseph Smith read and followed the instruction: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This is a wonderful promise; but as we think about it, we find that man, before he receives that wisdom, is required to do something. God doesn't promise that he will just *give* it to us. We must first of all go to God and ask; we must seek that for which we have a need. We have an obligation before we can expect the fulfillment of that promise.

It seems, too, that we have even further obligations; just asking isn't enough. Joseph Smith's immediate answer was really only a partial answer, but he was told to prepare himself to receive the full knowledge of the true church. He had to put forth further effort. Section nine of the Doctrine and Covenants, a revelation given to Oliver Cowdery, contains one paragraph that clearly points out the responsibility of the individual who would know. "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your own mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you." Surely here-

in is stated the obligation for work upon the part of the seeker.

WHEN GOD CREATED MAN, he bestowed on him mental and physical power a "little lower than the angels," and he meant for him to have an opportunity to use those powers. God respects the abilities he gave us. We know he could lay open the secrets of his universe so that we might with no effort on our part understand all things about us. But, respecting these mental and physical powers he bestowed upon us, God doesn't choose just to *give* us understanding. To all of us in relatively varying degrees, he gives the power to seek. We have the ability to search for the truths of his creations, and we are reminded over and over that each of us is to do so. He really didn't allow us a choice as to whether or not we wanted to know. He has commanded, "seek ye." The same wording hasn't always been used; sometimes it was, "Seek ye"; sometimes, "Know ye"; sometimes, "Prepare"; sometimes, "Study." But over and over there has been the command to learn. In ancient times it came through Paul: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And in latter days, we have the command given in paragraph twenty-one of section eighty-five of the Doctrine and Covenants: "And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, and in all things that pertain unto the kingdom of God,

that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

IT SEEMS logical for us to strive to interpret these things we are to learn by using modern terminology:

1. "Things in heaven" might refer to spiritual things, but in relation to the rest of the paragraph it probably means astronomy and its related subjects.

2. "Things in earth" seems to refer to the physical and biological sciences—biology, chemistry, zoology, et cetera.

3. "Things under the earth"—geology, et cetera.

4. "Things which have been; things which are; things which must shortly come to pass"—history.

5. "Things which are at home; things which are abroad"—economics, sociology, et cetera.

6. "Wars and the perplexities of nations; and the judgments which are on the land"—government, et cetera.

7. "A knowledge also of countries, and of kingdoms"—geography. Yes, we are to be an educated people. It isn't necessary or perhaps even wise that all of us should go to college to learn. There are so many ways for us to receive knowledge. But one effective method man has found for learning is group study under teachers. Our church recognized this early in its history, and it has always tried to provide opportunities for its people to learn.

We are fortunate that such groups exist for our benefit as well as our college, Graceland, whose doors are open to our youth.

- - - a home column feature - - -

Another January

JANUARY should be a favorite month. Ushered in at the close of the year, it brings with it a short period of peace and calm after the hurried Christmas and year-end activities. To most of us this period is welcome. A time when we can rest a bit, enjoy our homes and families a bit more, and finally take inventory and plan for the things we hope to accomplish during the coming year.

As we view last year's achievements and failures, the partly finished work, and the needs for the future, we must take time out to think through our aims for the year. In what way can our homes be made better and happier, our families' health and welfare improved, the community a better place in which to live? In short, we must plan our decorating, gardening, canning, sewing, community and church activities.

With all our serious thought for the future, let us not forget to enjoy one of the most beautiful months of the year. The scintillating beauty of this winter wonderland should be an inspiration and joy to all who experience it—whether we are out of doors or watching it from our kitchen window.

June may be the month for brides, but January is the bride, attired in pure white robes with her eleven attendants following. It is she whose plans for the future make our year a success or failure.

A THOUGHT FOR THE WEEK

If Christ found it necessary to spend so much time in prayer while here on earth, how much more necessary for us to do so to learn the efficacy of this great power and use it for the glory of God and his children.

Successful marriage is not so much a case of *finding* the right person, as *being* the right person.

In the past three years, the Fleming H. Revell Company has brought out three good books on prayer. No duplication is involved, because each one is different, and will serve an individual purpose. Needs and tastes in reading are as varied as those in foods and clothing. For a library on prayer, all three books are worthy of inclusion.

First Steps in Prayer, by Kermit R. Olsen. 1947. 118 pages. \$1.25. Beautifully written, thoughtfully planned, philosophically sound, true to experience, this book will stand near the top of the list in any collection of works on prayer. The habitual reader and thinker, the serious scholar, the university student, will find it adequate to his deepest thoughts and needs. Good ministers will appreciate it, as it has much that is worthy of use and quotation in ministering to a congregation.

Prayer, the Mightiest Force in the World, by Frank C. Laubach. 1946. 95 pages. \$1.25. This book is enthusiastic and dynamic to the point of explosiveness. It is filled with vital, down-to-earth-human-interest problems, situations, and answers to prayer. It is a book for businessmen, laymen, and those who must meet the roughness of the world at firsthand. Dr. Laubach is the man who made a personal attack on illiteracy on a large scale, and has taught more people to read than any other man, living or dead, in the Philippines and in other lands. It is an atomic energy book.

Prayer and You, by Helen Smith Shoemaker. 1948. 157 pages. \$1.75. This book is gentler than Laubach's, simpler than Olsen's. While it is of interest to both men and women, it comes nearer reaching the understanding and experience of the latter, and is nearer to the heart of a woman's world than the other two. The problems and needs of chil-

dren and the home, the local church and community, the individual outlook are represented here.

In all three books, the writers know that God is real, and they believe in the reality and efficacy of prayer. These are not stale academic treatises. They touch the needs of life and of the human spirit.

L. J. L.

A Faith For You, by Brooke Peters Church. Rinehart & Company, 1948. 305 pages.

It is known that the percentage of the population interested in religion is gradually increasing, and a definite gain has been observed in the religious census of last year. This book is to help guide persons who are seeking to select a church or faith for their own affiliation. The work is fair and impartial, and should be a real help. The first three chapters are of a general character, dealing with the purposes of the book, the historical background of Christianity, and common roots and symbols of religious life.

Then there is a major part of the book that deals with the principal Christian faiths. Our church is given five pages, beginning on page 252, and the representation is a good one.

President Israel A. Smith has examined the book, and has written to the publishers regarding the statement of the Utah church.

We are glad to have our organization included in a work of this character and quality, and believe that our people will appreciate it.

Obeys Word of Wisdom

Brother James T. Stringer of Osgood, Missouri, writes his testimony concerning the blessings obtained through obedience to the Word of Wisdom. He suffered much ill health until he came into the church years ago, at which time he gave up the use of coffee, tobacco, and other worldly habits. Now he is seventy-one years of age and is still enjoying good health, sound sleep, and happiness.

Worship Suggestions for February

(Continued from page 15.)

Suggested Hymns:

- "Lord, Speak to Me," No. 215.
"Close to Thee," No. 319.
"Wonderful Words of Life," No. 335.
"Guide Me, O My Savior," No. 266.

Suggested Scripture Readings:

Buy the truth and sell it not; also wisdom, and instruction, and understanding.—Proverbs 23: 23.

Wherefore, be ye not unwise, but understanding what is the will of the Lord.—Ephesians 5: 17.

Seek not for riches, but wisdom.—Doctrine and Covenants 6: 3.

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—*Ibid.*, 85: 36.

For he that diligently seeketh shall find.—I Nephi 3: 29.

Whoso keepeth the law is a wise son.—Psalm 28: 7.

Talk:

One of the greatest of all the gifts of God is the Holy Ghost, by which God's children are given the promise to be led "into all truth"—if they are willing to be led. This must needs come by individual seeking, and not one who seeks is turned away. He commended some of his early Restoration servants: "Blessed art thou for what thou hast done, for thou hast inquired of me, and, behold as often as thou hast inquired, thou hast received instruction of my Spirit."—Doctrine and Covenants 6: 6.

God would bestow more gifts of knowledge and wisdom upon us if we made more use of what he has already given. Obedience to God's commandments is another of the divine requirements before spiritual gifts function. Therefore, those who would be wise will give heed to the divine commandment to study and become acquainted with the laws of God.

At the recent General Conference, God spoke in no uncertain terms, pointing out again the necessity for *immediate* preparation. He said, "The hastening time is upon us; the period until the next General Conference, as already provided, must be one of unusual preparation for my church as an organization, for my people, and especially for my priesthood if there shall be those who will be qualified to assume and carry the responsibilities of those who fall or fail or who are released."

Thoughts for Meditation:

For many years our thoughts have turned
Toward some expansion plan,
But never could we see the goal
As well as now we can.

The way is clear, the privilege ours
Let naught retard the thrill
That comes with leading souls to do
Our blessed Master's will.
—Jesse L. Bernheisel.

The past is written! Close the book
On pages sad and gay;
Within the future do not look,
But live today—today.
—Lydia Avery Coonley Ward.

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop—
At late or early hour.
Now is the only time you own:
Live, love, work with a will.
Place no faith in tomorrow, for—
The clock may then be still.
—George H. Candler.

'Tis a little journey
This we walk;
Hardly time for murmurs—
Time for talk.

—Author Unknown.

And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—I John 2: 28.

The Gathering

(Continued from page 11.)

ment made by a large percentage of its members, "If we only knew each other better!" Those who succeed in building Zion must share more interests in life than those of their church.

Consider the family. How many families are truly sharing all of life together, having common ideals and purposes because all see themselves engaged in a work which is greater than the individual? The gathering and building of the kingdom offer that opportunity.

Consider the problem of each church member. How may we live a Christ-like life in the face of the tremendous forces which, day after day, impose their influence upon us to draw us away from such a life?

God has pronounced again the law of the gathering. We must gather and live the whole life together. In the communities of the gathering, we must be about controlling the framework of daily life, politically, economically, and socially, so that these powerful forces, with the church, shall contribute their God-given end of molding lives to "the measure of the stature of the fullness of Christ." Then shall Christ come!

LETTERS

A Good Resolution

After attending a meeting yesterday, I thought how wonderful it is to be a member of a church where there is such love and understanding. Then I began to wonder if we are really deserving of these blessings when so few of us are willing to obey the commandments given us. It is not difficult to keep a few, but we are expected to keep all of them. I am thinking particularly of the law of tithing. If we are truly partners in this business of building Zion, we will give financial support to the cause. It would be a real step forward if each member would begin the new year by filing his inventory and paying his tithing. God has been good to us; it is for us to acknowledge his goodness by becoming partners with him.

Route 1 BEATRICE SHIPPY
Lexington, Missouri

Helped by Prayer

A little more than a year ago I was stricken with cardiac asthma. I wish to thank all who remembered me in prayer following the request which appeared in the *Herald*. I am able to be up now, although I still have to be careful, and I thank God constantly for the blessing I've received. The doctor told my husband that medical science did not save my life.

Since my illness, I have had more time for study. I am reading the Bible and will begin studying the Book of Mormon and Doctrine and Covenants soon. I pray God's work will spread the world around.

MRS. JOSEPH TILMAN MCGUIRE.
2219 North 27th Street
Tacoma 3, Washington

Passing of High Priest Joseph A. Jaques

The church, the Chicago District, Northeastern Illinois District, and a host of church and business acquaintances and friends suffered a great loss in the death of Elder Joseph A. Jaques, who passed away June 27, 1948, in the home of one of his sons in Glenview, Illinois, near Chicago.

The greater part of his life was devoted to work in the Restored Church. He has labored at different times in branches and district work as president of the Pittsburgh, Pennsylvania, and of the Northeastern Illinois Districts. He held various other adminis-

trative offices to which he gave understanding and constructive leadership. He was a great favorite with the young people and was always eager to extend himself in their behalf and to give them the benefit of his experience and understanding.
Berwyn, Illinois. H. T. McCaig

A Child's Faith

Colleen Maddess, four years and ten months old, daughter of Mr. and Mrs. M. S. Maddess, broke her arm while doing her tumbling exercises in acrobatic class.

She arose from the mat, stood a moment with the injured arm dangling at her side, then uttered a pitiful little cry. On the way to the hospital, although she was obviously under strain, she was quite calm and patient. She waited fifteen minutes in the emergency room of the hospital, and without receiving assistance there, was referred to her private physician's office. Again she had a considerable wait before seeing the doctors. Though her lip trembled, she greeted his appearance with a faint smile. Her face was tense and a stray tear or two escaped while her arm was being straightened and set, but she was sweet, co-operative and confident. Her physician was frank in his admiration.

Later, on hearing people relate that they suffered severe pain while an arm was being set, her mother asked, "Dear, did it hurt much when the doctor set your arm?"

Her reply was simply, "It hurt some, but God was there. He was with me when I broke it. He was at the hospital and at the doctor's office. His house [the church] is just down the street from there you know. He is with me all the time."

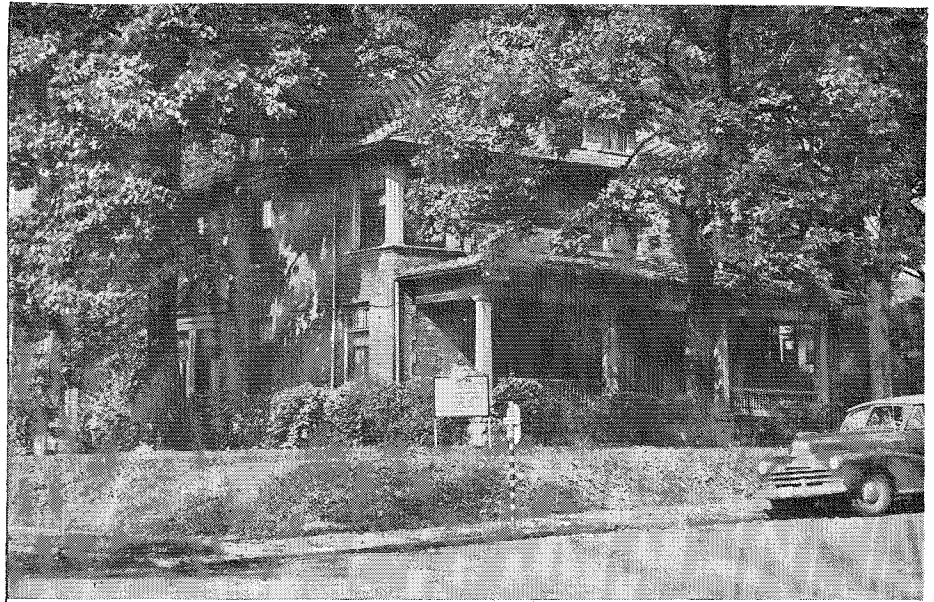
During the most painful periods of healing she sang "Come Learn of the Meek and Lowly" and declared with childish surety that when she sang, the pain left. Many nights when she found it difficult to get comfortable she would hum the song until she went to sleep.

If all the world could share that faith, there would be no preparation for war.
LUCILLE GILMORE in the *Seattle Legionnaire*.

Note of Thanks

I wish to thank the kind people who have sent cards and letters to my mother, Mrs. Christine Morgan (from Detroit, Michigan), during her illness. The prayers of the Saints have helped, and we are grateful for them.

MRS. FLORENCE EWING.
305 North Gadsden
Tallahassee, Florida



Springfield, Ohio, Celebrates First Anniversary in Church Home

SPRINGFIELD MISSION became a branch on October 27, 1947, under the direction of Apostle D. Blair Jensen, and District President Floyd T. Rockwell (Southern Ohio District).

The picture of the church home and parsonage shows a fine building sheltered and partly hidden by beautiful and stately trees. The pastor, Orval M. Hooten, writes that the group purchased the building for \$8,500 late in 1944, paying \$2,000 down. They removed a partition in the left side of the house to provide a large meeting room. They financed the remaining debt through a local building and loan concern, and reduced the principal to \$5,000. Financing has now been taken over under the "Houses of Worship Fund" plan, and the principal will be reduced to \$4,000. General church officers have expressed great satisfaction in the program and the achievements of the Springfield group in financing this building and in carrying on the work there.

Brother Hooten lives in the second story of the house, and pays thirty-five dollars a month rent, which goes to reduce the debt. He is also able to give much service in the maintenance and protection of the property.

The building is forty by forty feet, brick walls and red tile roof. There is a dining room in the basement where dinner was served on the day the congregation celebrated its first anniversary as a branch. The location is 455 Woodlawn Avenue, Springfield 58, Ohio. Visitors are cordially invited to attend any time.

This is an example of what a small but energetic church group can do under good leadership and a practical plan.

On Kneeling

After reading the article, "Let Us Kneel," I felt prompted to write an experience I had. Both my knees were injured in a car wreck; one was severed, and it was believed I would not be able to walk again. I was afraid I would never kneel after that, and God had been so good to me, I felt there was no other way to show my gratitude than by kneeling before him. However, I was assured in a dream one night that I would be healed, thanks be to the Heavenly Father.

Is it possible that there are those who will fulfill the written word which says that some cannot endure sound doctrine? I hope we will all hold fast to the rod of iron and be worthy to meet the Savior when he comes. Pray for me.
5850 Bird Road Minnie Tippy
Miami, Florida

A number of years ago, T. S. Williams was called to administer to a young polio victim and when he saw the helpless grief and distress of the parents, he vowed a vow and said in effect, "If ever I get a chance to hit this thing, I'm going to do everything I can to help conquer it."

This year he is chairman of the infantile paralysis county organization and despite the indifference of a few, despite the pressure of his own work and worries, he is trying to "hit this thing" that lurks in the pathway of every child.—Kathryn C. Metz in *Lamoni Chronicle*.

From This Year Forward

By CHARLES KORNMAN

There is another class of “resolutions.” Some, in the deeper recesses of their thinking apparatus, sort of hope that when they *say* a good resolution, they’ll get a mark in the “good” column on the books. Perhaps this is what inspired the statement, “The road to hell is paved with good intentions.” We all know people like this. They make the rather startling statement, “I’m going to file my financial statement!”

Then the sun shines its required number of times and the accounting time comes again. The little “god of things as they ought to be” asks, “Well, what’s wrong here?” “Oh, I just simply didn’t have time to do it.

But you’ve got to give me a little credit. I *wanted* to do what’s right.”

And there’s a third class that could use some advice from the Billiken. They are the ones who never start because they just *know* they can’t do it. And they have scripture to prove their point. In Ecclesiastes, the preacher makes this statement: “Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.” This group, recognizing the weaknesses inherent in the second position and being fearful of the first, have taken their position at the other end of the pendulum’s arc. They say it is better not to start something if you’re in doubt at all as to whether or not you can finish it. Could it have been this class of people to whom the Master was talking when he said, “O ye of little faith”?

SOMEWHERE in all of the irrational approaches to life there is a position from which we ought to look at the New Year—not just those brief moments before January starts, but at the new year that

stretches ahead of us every moment of our life. Perhaps here, more than anywhere else, the little “god of things as they ought to be” could be of most help. If there were such a creature extant in the land, and we were to go to him with our problem of what we ought to do to make our lives what they ought to be, he’d ask us a rather strange question: “Why do you make New Year resolutions?” And our answer almost universally would be, “Because we want to *be* good so that we can *do* good for other people.”

“Well said,” our mythical Billiken would reply. “And if that be the case, there is only one person to whom I can refer you. He is known among you as the Master. Go to him with your problem. Where I can only suggest, he demonstrates. Where I point, he beckons. Where I can only say what people have told me, he can say, ‘I have been there before you. The way is not easy, but I will help you.’” The “little god of things as they ought to be” would continue, “Go to this Man—this Son of God—because only by listening to him can you make of the things that are the things that ought to be.”

Rufus Jones once wrote, “He who wishes to realize and practice the presence of God must inform himself at the highest source and fount, must come face to face with him who was the highest human revelation of God. No one of us can interpret our longings or our purposes until he reads them off in the light of some loftier type of personality.”

As we look at this New Year with all its charm and unknown appeal and possibilities let us do so with the criterion of the isomeric relationship that Christ asks all of us to permit within our lives. Instead of making up a list of resolutions we have no intention of keeping or

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JUST AFTER WORLD WAR I, a fad swept the United States in much the same manner as the “schmoo” has in our day. In its heyday, this other equally popular little fellow was pictured as a Chinese and was known as a “Billiken” or the “god of things as they ought to be.”

As I listen to some of my friends make out their list of good intentions for the New Year, I cannot but wish that they had a “Billiken” perched on their shoulder. So many of them make up a list of untenable resolutions and then immediately proceed to forget all about them. And if some interested soul mentions their negligence, they promptly reply, “Hitch your wagon to a star,” or in the more verbose language of the poet, they quote quite glibly:

Though thou hast time
For but a line
Make that sublime
Low aim, not failure
Is the crime.

which we could not keep if we tried, let us attempt to look at this business of living and see if we can't discover some of the things that all of us can incorporate into our lives—the things that ought to be.

IN THE BOOK OF MORMON, we read about King Benjamin who had been a ruler for a long, long time. One day, with the typical pragmatic philosophy that characterized so many of those ancient leaders, he realized his days of effectiveness as a ruler were over. So he called all of his people around him—the people who had come to love him and whom he had come to love—to give them some final advice. He talked to them in much the same manner one would expect from a ruler who loved his people. He talked about the kind of lives they ought to be living, and he mentioned as the first and greatest requirement—the belief that God is and that he is the creator of all things, and that he has all wisdom and all power.

Strange, isn't it, that this wise old king of ancient days should tell his people to believe in God? Reminds one of the verse from the Book of John, ". . . believe on the Lord Jesus Christ." But too often our connotation of the word *believe* merely implies acceptance of the fact that Jesus is the Christ. Certainly that is one of the basic points of doctrine in our gospel, but the sphere that "belief" encompasses must also include trust and confidence in the workability of the plan that Christ gave. And so, when we come to moments of introspection to look at ourselves as we are and as we would be if we were what we ought to be, let us keep this at the head of our list of resolutions: "I am going to believe *in* God as well as *about* him!" All else stems from this one statement and its resultant influence in our life.

The thought I am attempting to portray is this: there are basic considerations to be held by everyone who is interested in becoming what

(Continued on page 23.)

J Witness for Christ

By THE ZION'S LEAGUE COUNCIL

"To Plan and Carry Out a Genuine Missionary Activity" is the next project challenging the Zion's League around the world. Between February and May, each League from the smallest to the largest is to engage in telling the story of the church to those with whom the League most desires to share its fellowship.

Whether it be through a missionary series conducted by the Leagues themselves or in support of a branch program, it is hoped that through this project every Leaguer will earn the thrill of sharing the distinctive message of the Restoration with his friends. We like variety, and variety is one of the pleasant features of this second world-wide Zion's League project. Leaders will agree that working hard on one activity for a short length of time and then changing the type of activity is psychologically sound.

Still paying tithes and keeping a record book, every Zion's Leaguer will move into missionary endeavor during the second project period. This period of time extends from February 1 through April 30, 1949.

A. During this time, each Zion's League plans and carries out one missionary activity such as the following:

1. A cottage meeting
2. A missionary service or series
3. Systematic invitation canvass
4. Distributing literature
5. Support in some appointed way the branch missionary program.

Missionary work of any kind must

be supervised and authorized by the local branch ministry. All Zion's Leagues are urged to confer with the pastor concerning the type of missionary activity he would like them to participate in. This is to help rather than disrupt the planned missionary endeavor of the branch.

Under number five, there are innumerable activities the Leaguers will find they can help with. They may furnish the music, do some house-to-house visiting, usher, decorate the church, or furnish the transportation for the series the district missionary may be presenting in the branch during February. Here is a good opportunity for the League to show that its members are, first of all, members of the world-wide church and as such are members of the local branch.

B. Each Zion's League will climax this missionary period with the Annual Restoration Festival involving one of the following:

1. A missionary drama
2. A historical party
3. A pageant
4. Other activities suggested in *Zion's League Annuals*.

Last year's work in the Restoration Festival proved to be a building factor for many Zion's Leagues throughout the church. Experience shows that it is a good thing when the youth of the church unite throughout the world for an intensive period of commemoration. The spirit of brotherhood and unity increases.

In *Zion's League Annual Number II* is to be found the message from



Elbert A. Smith to the youth of the church. Obtainable from Herald Publishing House, 103 South Osage Street, Independence, Missouri, is a twelve-inch unbreakable vinylite recording of Brother Elbert himself reading this message with a musical setting provided by the Stone Church choir. This will add reality to any commemorative Restoration Festival event, whatever it may be.

Every Zion's League will then report by May 15 to the district youth leader the activities completed in this two-point "Witnessing for Christ" program. He, in turn, will tabulate the results and send them to the Department of Religious Education by May 30, 1949. We anticipate that results of this project will be published in district papers and in the *Herald*.

Plan to do some missionary work this year as a part of the preparation the Lord has urged during this inter-conference period.

We Are His Witnesses

(Continued from page 9.)

in which the Master appeared to them, and they record, "And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God." Not every person alive will have that same experience. But to every one of us there may come some kind of divine revelation, some kind of experience of divine communion, which will make it possible for us to say, "This personality of Jesus works in me so that I am aware there is something outside myself which enters into my being as I open the door of my heart and am willing to receive the ministry of his holy, divine spirit." We today are witnesses of the power of the Spirit of God in our own lives. We must "be ready always to give a reason with meekness and fear for the hope" that is within us. The most fundamental and

the most significant ministry of the Spirit of God which comes to us is not to be found in the uttered prophecy nor in the healing of our bodies, but in what happens to the direction of our lives and to the quality of our thinking, and to the attitude of our heart. The healing of our spirit, the healing of our souls, body and spirit, is the great miracle of the power of God in our hearts. The miracle and the saving power of the Spirit of God is to so lift men from the lower levels of life, that their bodies do not become ill, and they are not subject to those conditions which require physical healing.

We must have the direction of our lives so affected by the ministry of the Spirit of God that we can testify it has given us direction and purpose and has pointed us toward our destiny. We are witnesses of the validity of the principles and the ordinances of the gospel. We can bear testimony to the saving grace and power which is revealed in these ordinances only as we participate in them. We suggest, especially to members of the priesthood, and also to the membership at large, that we ought to give more attention to the dignifying of the administration of the ordinances of the gospel so that these things may become powerful, dramatic symbols, vehicles of expression, channels through which the Spirit of God may come in power into our hearts and minds. We ought to do this so that baptism and confirmation and ordination, the blessing of children, and administration to the sick and all of the other ordinances of the gospel of Jesus Christ may become for us the revelation of divinity and the creation within us of divine power.

The world today is eager for our testimony. Today men and women, boys and girls, are lost—literally lost—in a confusing conflict of life purposes and philosophies and destinies, so that they know not which way to turn. Today men need to have some leadership that will point the direction of their lives so that our young people will know

what to study in school, and how to study it; so that adults will know what vocations to choose and to follow; so that we will know how to organize the social, recreational, and financial activities of our homes; so that it will be possible for us to participate in all of the affairs of life in such a way that we are pointed toward the kingdom of God.

We must be witnesses who are qualified by experience and devotion to those things which we have ourselves understood by reason of what we have experienced. We are the witnesses of the nature of our own convictions and of the quality of our fellowship and of the power of truth in our own lives. The membership of this church are the witnesses of the nature of the church. And while it is true that the ordained ministry, and particularly the general officers of the church, are required to be witnesses in a special way, the world at large sees the church of Jesus Christ for what it is in terms of the lives of its members. And the kind of testimony we bear will be determined not by what the members of the Quorum of Twelve or the First Presidency or the Seventy or the High Priests or any other ordained body of men may say from the pulpit nearly so much as by the quality of our testimony as seen in our lives and habits. We are his witnesses. The kind of witness we give and the quality of our testimony depends on the quality of the people we are, and the kind of application we make of the principles to which we wish to bear testimony.

We look forward in the coming months to a period of increased and growing activity in the church. During the past year or two there has been an increased devotion to our missionary cause. In many places we are baptizing more people in present times than we have for years past, and in many places we are able to observe an upsurge of spiritual power and a renewal of spiritual vitality. In coming months and in the coming year, the quality of the spiritual life of the church

and its ministry in the world at large will be tested, and we must answer to the question as to whether or not we shall satisfy the tremendous needs of the world today in providing the way of life for men. The outcome will be determined by the quality of the testimony which we as members of the church of Jesus Christ are able to bear in our own lives. May we be able to say, as did the Apostle Peter, that there are some things we are witnesses of because we know they're true, we have tested them in our own lives, we have a conviction which is built upon experience. We are witnesses of the saving grace of his gospel and of the power of the ordinances and the principles of that gospel in our lives. And because we are his witnesses, the world shall see that here is a revelation of Divinity in terms we can all understand and apply to life's needs and to life's processes. In this way, the kingdom will be built and the fulfillment of the prophecies will bring to pass the accomplishment of all we hope in the coming of peace, prosperity, happiness, and harmony for all mankind.

From This Year Forward

(Continued from page 21.)

he ought to. This in no way implies that we are to become as robots with no differentiating characteristics, but the principles of a good life are the same for every person. Perhaps this is most noticeable in a negative way—we do not set out to become cheerful and kind and considerate with these particular abstractions as our goal and ever really achieve them. Rather, they come as an outgrowth of a striving for the abundant life that Christ offers to us. It was he who said, "I am the way, the truth and the life." And any attempt on our part to produce Christlike qualities in our life without associating ourselves with him must result in failure. We do not become Christlike by accident, nor

do we "put on the new man" by listing his qualifications and then making those qualifications themselves our goals.

THERE ARE TWO THEORIES abroad in the land today. One of them says that man is not able to control his destiny—that there is an inevitable evolution in history over which he has no control. And the other, a contradictory theory, is that man has those potentialities resident within him which, with the help of God, he is able to control and direct toward a Christlike life. These two theories are in direct opposition to each other. For clarification of our position, I wonder just what the Master meant when he said, "Thou shalt love the Lord thy God, and him only shalt thou serve." It is possible, with the help of God, to direct our emotions, our entire thinking process, and our very actions. If it isn't possible, then why did the Master command us to do that which will require every fiber of our being to be thrown into the struggle?

Just a few days before he was crucified by the people he came to help, the Master was talking, and I think it fitting that we close with some of his words: "No man cometh unto the Father but by me If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Things as they ought to be? Yes! Things as they will be? Yes—provided we are willing to take upon us the name of the Son and keep his commandments "that we may have his spirit to be with us."

Wants to Hear From Friends

I want all who knew me in Clarksburg, West Virginia; Akron, Barberton, and Blaine, Ohio, to know that I am still strong in the faith, although I am now isolated from church privileges. I will appreciate hearing from all of my friends.

W. A. Norris

General Delivery
Gentry, Arkansas

BULLETIN BOARD

Attention, Canadian Saints

Members living in or near Sudbury, Ontario, or in any part of the two Algoma districts, also *Herald* readers knowing of isolated Saints in this area, are requested to contact District President W. A. Bushila, 221 Gloucester Street, Sault Ste Marie, Ontario. He will visit them or arrange for others to visit them.

Gulf States Conference

The Gulf States District semi-annual conference will be held in McKenzie, Alabama, on January 15 and 16. Those planning to attend should contact Elder H. F. Salter, Jr., Route 2, McKenzie, for housing accommodations. This will be an educational as well as business conference. Saturday is to be devoted to classwork and departmental council sessions; the business meeting will be held on Sunday afternoon. The theme is, "We launch our program for 1949." Apostle W. Wallace Smith and district officers will be in charge. Key workers and departmental leaders in every branch and group are urged to attend.

W. J. BRESHEARS,
District President.

Request for Prayers

Mrs. John C. Jones, 153 Daughterty Ave., Sharon, Pennsylvania, requests prayers for her husband that he may regain his speech and the use of his right side. Brother Jones, who has been pastor of Sharon Branch for a number of years has been partially paralyzed since he was operated on September 24 at Mercy Hospital in Pittsburgh.

Mrs. Ada O'Neal, 33 Orchard Drive, Herrin, Illinois, asks the prayers of the Saints that her eyes may be healed and her sight restored.

Mr. and Mrs. A. E. Hill, Rural Route 1, Aylmer, Ontario, request prayers for a friend who is suffering from Hodgkins Disease. This young woman is not a member of the church, but has asked for the prayers of the Saints.

Wants to Contact Members

Ann V. Willert, 616 Fourth Street, Northwest, Eagle Grove, Iowa, wishes to contact members living in Colorado Springs or Manitou Springs, Colorado.

WEDDINGS

Hughes-Cleveland

Frieda Helen Cleveland, daughter of Mr. and Mrs. J. E. Cleveland of Kennett, Missouri, and Francis L. Hughes, son of Mr. and Mrs. Alva Hughes, also of Kennett, were married September 4 at Piggott, Arkansas. The bride attended Graceland College. They are making their home in St. Louis, Missouri, where Mr. Hughes is employed.

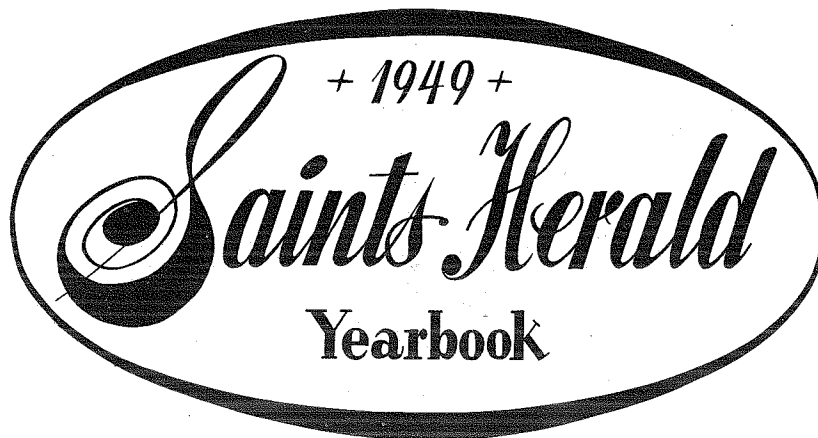
Sheppard-Koesch

Mr. and Mrs. Philip Koesch of Standish, Michigan, announce the marriage of their daughter, Geraldine, to Basil Sheppard, son of Mrs. Lena Sheppard of Sterling, Michigan. The ceremony took place at the parsonage in Rose City, Michigan, on October 16, the Reverend P. Bell officiating. They are making their home in Melita.

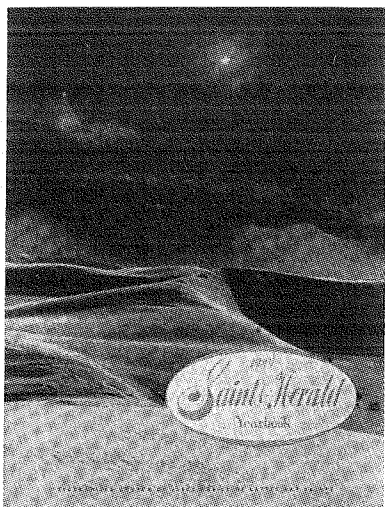
Kerr-Harper

Iris Eva Harper, foster daughter of Mr. and Mrs. Samuel Arthur Beckman, Shellbrook, Saskatchewan, and George Kerr son of Mr. and Mrs. A. Kerr of Glasgow, Scotland, were married October 22 in St. Christopher's Church, Pollock, Glasgow. Following a honeymoon at Troon, Scotland, they returned to their home in Glasgow.

Our Church Calendar for 1949



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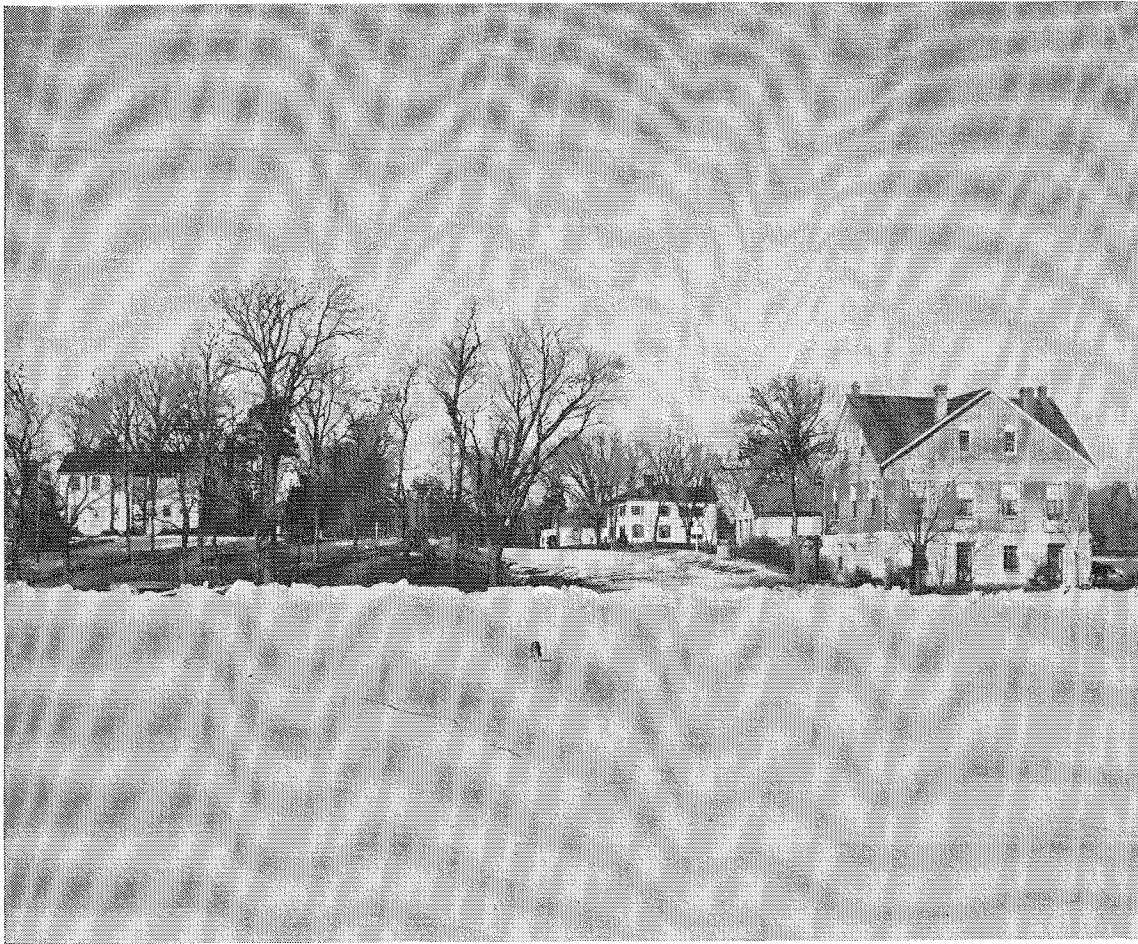
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THE
Saints Herald

VOLUME 96

JANUARY 8, 1949

NUMBER 2

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GOD CAME TO ME

God came to me,
 In the still watches of the night,
 When restlessly upon my bed
 I tossed, beset
 By phantom specters of the dark,
 God came to me.
 In gentle touch,
 I felt his hand upon my brow.
 I heard the counsel of his word.
 The way ahead,
 Obscured in gloom, was now illumed,
 And I found rest.

God came to me
 Amidst the hustle of a busy day,
 The blatant roar of rushing throngs.
 He pierced the din!
 I know not if I'd have endured
 The incessant clang.
 Nor if I'd have
 Withstood the pleasure-maddened crowd.
 But, through the maelstrom of that strife,
 I felt his hand
 Draw me, with tender insistence
 To safer ways.

God came to me.
 The shamble of a wasted life
 Behind, he found a mountaintop
 Above the swirl
 Of selfishness and petty pride.
 He pointed out
 The twisted souls,
 Maimed by the heel of avarice,
 And bade me find a way to build
 A better world
 Where love rules and laughter will
 Echo from the hills.

—HARLEY A. MORRIS

THE SAINTS' HERALD

Volume 96

January 8, 1949

Number 2

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

OFFICIAL

Ban on Package Shipments to Russian Zone

Effective December 28, 1948, postal authorities have issued a stop order on receipt of packages addressed to the Russian Zone of Germany and the Russian Sector of Berlin. Further word has been received from Brother Eugene Theys, President of the German Mission, to stop package shipments to this area for the present.

We take this further means to notify all sponsors or anyone shipping relief packages to families in the Russian Zone to cease shipments at once. This order does not affect shipments to the British or American Zones of Germany or British or American Sectors of Berlin. All sponsors or anyone shipping packages to families in these areas should continue regular shipments as in the past.

When and if shipments of packages can be resumed to the Russian area, we will notify you promptly.

THE PRESIDING BISHOPRIC

P. S.

* QUOTE

I met a man once who explained carefully why it was necessary for him to drink a "little" alcohol. A "toddy" he called it. It was for his stomach's sake, he said.

Then he explained why he needed to smoke. It was to quiet his nerves.

Then he explained why he was not always faithful to his wife. Everybody knows, he said, that a man needs to have a little fun sometimes, and a little freedom.

About this time I remembered an old adage: "The way to hell is paved with explanations."—Editorial, the "Gospel Messenger," December 18, 1948.

* PRAYER

He who prays as he should, will live as he prays.—Harry Barto.

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Our Moral Foundations

PRESIDENT JAMES BRYANT CONANT of Harvard University asks the question, in an article on "Force and Freedom" in the January *Atlantic*, "Can there be a moral basis for freedom in a world of force?" The historical paradox involved is clearly presented in his statement,

While liberty has repeatedly been gained by war, once won it can be protected only by adherence to those moral principles which were repudiated in its achievement.

And toward the end of his article, Dr. Conant makes the statement which is of major interest to us:

Our open society rests on a fundamental moral basis; once we destroy this basis, we have destroyed the essence of this nation.

We believe that statement to be true, and we believe this distinguished American leader of thought and education has done a service to the nation in so presenting it.

FROM OUR VIEWPOINT, another question grows out of this idea: "Does America today have a sufficiently strong moral basis to re-establish the freedom sacrificed in the late war, and to maintain it?"

The question, of course, immediately plunges the interrogator into a tangled web of statistics, opinions, trends, surveys, and what not. And the lazy philosopher will bring the whole discussion to an immediate halt by lifting his eyebrows to inquire, with a sardonic tone in his voice, "What moral basis are you discussing? And what is morality?"

We don't stop living to inquire, "What is life?" And we don't refuse to use electrical current in our homes while the philosopher probes the question, "What is electricity?" So, in a world of sin and suffering, where nearly every rational individual knows what is meant by the terms, we do not halt our effort to

save ourselves while somebody inquires "What is morality?" The time element is important, and something must be decided and done now.

In our troubled world, we have to deal with immediate causes and consequences in human conduct. We have little time to pause now with the philosopher and his ivory-tower inquiry. We know very well he will still be there when we return, and he will have no answer for his own questions, much less for ours.

Hewing more closely to the line indicated by Dr. Conant, let us ask if the American people are good enough, if they have the moral foundations, to meet the responsibilities of the position of world leadership that world events, by crushing the old leaders, have thrust upon this people?

WHEN WE CONSIDER the course of our affairs, we wonder.

When we consider our determination to force our form of democracy upon other peoples of the world, whether they want it or not, whether they are ready for it or not, to provide a friendly world situation for our nation, we wonder about our moral principles.

When we consider our class struggles—the ethics of labor as well as the ethics of capital—our intolerances, passions, and prejudices, we wonder.

When we consider the willingness of so large a percentage of our citizenry to sell their votes for patronage, for political preferment, or like Esau to trade the birthright of freedom for the pottage of security, we wonder about our morality.

When we consider the sordid record of animalistic marriages and beastly divorces, the mistreatment and abandonment of children, the corruption we so lightly condone in all the walks of our life, we wonder.

What we face is more than an

academic question, more than a philosophical inquiry. Truly, the ages must find an answer, sometime, to Dr. Conant's question, "Can there be a moral basis for freedom in a world of force?"

But the question we face right now is this, "Is there a moral basis of freedom in our country or in the world?"

THE ANSWER does not come in any clear contrasts of black and white. It comes in lights and shadows, in tones relatively dark or bright, in grays, in a penumbra, in a dim twilight.

The answer must relate to individuals, as well as to the nation as a whole; for no nation is better or stronger than the individuals who compose it, and the national morality is no more than summation of the moral qualities and standards of the citizenry.

Turning anxious eyes toward the mirror in which we shall find the answer to our inquiry, does any of us dare, outside of the most brazen audacity and persiflage, pretend that we have moral foundations adequate to our needs, and to world needs, in these times? We do not.

INDIVIDUALLY AND NATIONALLY, we need better and stronger moral and ethical foundations. We need them to survive. We need them to demonstrate our right to survive. The record of history is filled with stories of nations that perished, not for lack of military power, not for lack of economic resources, but for lack of spiritual integrity, for moral purity and strength, for ethical principles.

Individually, and nationally, we need a return to God. We need the saving power of Jesus Christ. And that is why the preaching of the gospel is the most important task in the world today.

L. J. L.

Editorial

Across the Desk

OFFICIAL

Bishop Kelley

WE REFER to Bishop J. Stanley Kelley, a son of Bishop Edmund L. Kelley, of blessed memory and who served the church as a bishop for about thirty years, and as Presiding Bishop from 1892 to 1916.

Bishop J. Stanley on January 1 will assume new responsibilities after almost nineteen years as a bishop in Zion. He has been assigned to California. I asked Brother Kelley to write us concerning his work in the Center Place, and we are pleased to publish what he has written.

Dear Brother:

After eighteen and one-half years of church work in Independence, it is with much regret that we leave this field and move on to another. The chief reason for this feeling is the fact that the Saints of Independence and the various officers of the Center Place, including the officers and members of the various congregations, have given wholehearted support toward all efforts for improvement and progress.

With little more than six per cent of the church membership, the Saints here have consistently raised about ten per cent of the general church income, and during the first ten months of 1948 have increased this amount to more than eleven per cent. Another evidence of wholehearted support is that forty-one per cent of the membership are receipted contributors to general church income, and probably fifty per cent are contributors in tithes or offerings to some phase of church work.

In 1930 Independence was made up of nine congregations and one mission. Since that time we have acquired four additional church buildings and increased the number of congregations to fourteen. Membership in the district has increased from 5,803 to nearly 9,000; general church income has increased from approximately \$35,000.00 to over \$100,000.00 in this same period. Income for local church purposes has increased proportionately.

During this time, our church cemetery (Mound Grove Cemetery, North

River Road) has grown from a fifteen acre plot to some fifty-seven acres of territory that is becoming one of the best kept and most attractive acreages of its kind in Jackson County. It is hoped we can continue to improve this so that the cemetery will always be a credit to the church.

We have acquired buildings and acreage for a much-needed home for elderly women of the church during the past six years. This is proving to be totally inadequate to accommodate the large number of applicants. It seems that we should continue to increase our facilities, not only for elderly women, but for elderly men who need institutional care. In this way the church will be serving its membership in an ever-growing need.

Since we began work in 1930, indebtedness in local churches amounting to \$20,000.00 has been paid during the same period that the people of Independence joined with all outside districts in eliminating a large general church debt. A number of church buildings have been built and improved during this same time, and some of the congregations have built up substantial building funds. However, there has been disappointment in the amount of building that has been done during the past eight years. Our churches in the Center Place have been overcrowded for years. For a number of reasons, that need not be enumerated here, it has seemed impossible to erect church buildings fast enough. Let us hope that much can be accomplished in this respect during the next few years.

All in all, we have enjoyed our work in Independence, and will miss regular contact with many friends here. Mrs. Kelley joins me in expressing deep-felt thanks for the many kindnesses shown us, as well as the wholehearted and unselfish support during our years of residence here.

Sincerely yours,
J. S. KELLEY.

We acknowledge our obligations to Brother Kelley for services rendered through some very trying years, and for his resoluteness in helping the Presidency and Presiding Bishopric carry forward their plans for a community-minded Center Place. For service well performed, we extend thanks on behalf of the

The Order of Evangelists

During the winter months my address will be 1337 West 42nd Street, Los Angeles 37, California. I shall be staying at the home of my son, Lynn E. Smith, and his family. Members of the Order of Evangelists who send in copies of blessings to be filed should send them as formerly to my office address at the Auditorium, Independence, Missouri; but please mark the wrapper or envelope plainly, "Copies for Filing." Personal letters to me may be addressed to Los Angeles, as noted above.

ELBERT A. SMITH.

church, and earnestly commend him to the Saints of California.

We are pleased to get from Patriarch G. T. Griffiths, the following:

I highly appreciate the greetings and best wishes sent through you from the delegates and ex officios of the General Conference.

It was a source of sorrow and regret to me to miss this Conference. If the Lord wills, I hope to meet the Saints at the 1950 Conference.

Good reports were brought back to us from some of the delegates. They felt that they had received a spiritual feast, and that the church was moving forward, especially in its missionary program.

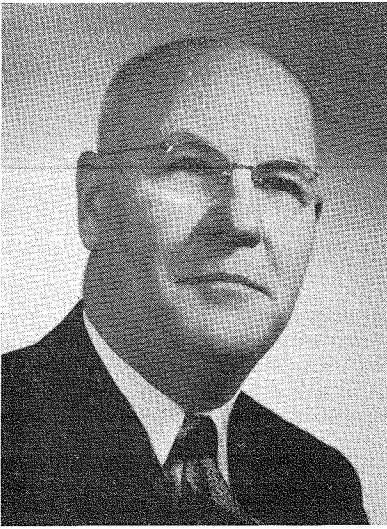
As your responsibility in your prophetic calling as prophet of the church is great, and will increase, I pray God to bless you, protect you, and give of his mighty power to direct and guide you. I have implicit trust in your integrity and ability.

Yours in gospel bonds,
Gomer T. Griffiths.

ISRAEL A. SMITH

Rural Mail Carriers

One of our members, a rural carrier of U. S. Mail, would like to hear from a carrier who would consider a mutual trade to the Kansas City area. Write P. O. Box 141, Independence, Missouri.



Gog Comes to America

By *Apostle D. T. Williams*

IN *The Popular and Critical Bible Encyclopedia*, under the article "Gog," we have the following enlightening passage:

This name [Gog] occurs in Ezekiel 38: 3, 14 and 39: 11 as a proper name; that of a prince of Magog, a people that were to come from the North to invade the land of Israel and to be there defeated.

In the last paragraph this article continues:

As a collective name, Magog seems also to indicate in the Hebrew the tribes about the Caucasian Mountains. According to Reinegge (*Description of the Caucasus*) some of the Caucasian people call their mountains, "Gog," and the highest northern points, "Magog."

The above is cited to further strengthen the thought that the "uttermost parts of the North," as set forth in Ezekiel's prophecy, has reference to none other than Gog's land—the land of the Caucasian Mountains, or "the highest northern points"—the land of Magog.

With this geographical location fixed, let us objectively peruse the picture of Gog to catch a further glimpse of his disposition and glean some idea of how he intends to bring to pass his conquest of the world and the final subjection of all its peoples.

He will, undoubtedly, use every subtle device to achieve his diabolical purpose—that of turning man against his Maker. His modern

machinations will be implemented in such manner as to best poison the minds of humanity. And if it were possible for Lucifer, as we have discussed in a previous article, by such deception to infiltrate the heavenly host with his noxious infections, is it not highly probable that a like malignant penetration into the ranks of humanity would work quite as effectively and disastrously?

If this is not an unreasonable deduction, then we might well expect any and every instrument to be utilized for the ultimate defeat and enslavement of the race. Some of these instruments, if used wisely, could well be for mankind's betterment. For instance, the mere matter of knowing how to read and write, everything else being equal, should be considered an achievement worthy of human effort. But if this accomplishment, good as it may be in itself, should be manipulated for the attainment of such an evil purpose as the dethronement of God from the altars of men's hearts, then that which should have been good and helpful becomes vicious and harmful.

WE ARE ADVISED by some well-meaning people that Communism must be an instrument in God's hand, because it has made possible the attainment of reading skill by millions of the common people. If this were an achievement for freedom it would be, without a doubt, an unmixed blessing. However, this accomplishment in erudition may be turned to the enslavement of those whom it should bless. If a vicious application is made of such a worthwhile triumph, it would terminate in cursing instead of blessing.

That which should be an instru-

ment of liberty may be translated into chains of servitude. Such seems to be the reality under the "dictatorship of the proletariat," for after men and women have learned to read, they are left no choice in this new field of adventure, for the government dictates what they shall read by dictating what Communist writers shall write. Thus all their boasted intellectual freedom is turned to chains. No foreign magazines, newspapers, books, or other literature is allowed to reach the newly-educated among the common people of Communist-controlled countries. Here, again, the wall to prevent political and economic penetration is rendered impervious to any philosophy incubated in the so-called "capitalistic mind."

Where there is no freedom of the press, there is no freedom of ideology. Here all the ideas which reach the masses of the people are precast in the mold of Communism. Here the citizen is socially ostracized or banished to a concentration camp if he dares to listen to a foreign radio program of his own choosing outside of set boundaries. Under these enslaving circumstances, the knowledge of how to read and the instrument to listen to what comes over the ether waves may become but painful accentuations of his serfdom.

THAT THE MODERN GOG is utilizing these instruments of possible enlightenment to the confusing of the mass mind within his domain is too self-evident to need elaboration. The attitude of those who direct the educational processes of the Communists and what they expect to accomplish through those channels

of information is illustrated by the appended quotation cited in a recent radio address as coming from the man who heads the Communist system of education. This educator is quoted as saying: "We hate Christians. Even the best of them must be considered our worst enemies. They preach love. What we need is hate. We must know how to hate. Only thus can we conquer the world." Think of this from a man who has directed the educational program for millions of the coming generation.

That, too, is Satan's philosophy. If he can teach men to hate God and despise His people, the mission which Lucifer assigned himself and his demoniac host while yet in heaven will have been achieved. His determination to "deceive the whole world" (Revelation 12:9) will, with the assistance of this policy, accomplish its intent wherever that policy is implemented.

There were some men of semi-prophetic vision years ago able to see what was happening through this menace who gave warning of the disaster lying ahead. Arthur Hyde, a member of Herbert Hoover's cabinet, had this to say:

I have found an amazing lot of Americans who view . . . [Communism] as a benign experiment in social reorganization. My friends, they . . . crucify every institution that the American people hold dear! They crucify the home! They stultify the school! They abrogate the church! Every institution which we Americans hold to be fundamental is on the rack . . . and yet there are Americans with stomachs strong enough to view it as a benign experiment.

HOW ANY CHRISTIAN can champion such an ideology is a mystery to those who see the light of the gospel in the revelation of the Restoration Movement. There are some who assert that the strong pressure against the church by the Communist Party is manifested only in such places where the church as an apostate institution terribly abused its privileges and browbeat

the common man. However, the evidence is to the contrary. The "party" has no use for the church in America. It is not wanted here. If you want to become a full-fledged Communist, you should prepare to give up God, Christ, and the church.

William Z. Foster, National Chairman of the Communist Party, has for many years been known as an ardent leader of Communism in the United States and is now the chief representative of his party in this country. Before the Congressional Committee on un-American activities, Mister Foster said: "Our party considers religion to be the opium of the people, as Karl Marx has stated, and we carry on propaganda for the liquidation of these prejudices amongst the workers."

In answer to the question, "To be a member of the Communist Party, do you have to be an atheist?" Mr. Foster said, "Many workers join the Communist Party who still have some religious scruples or religious ideas; but a worker who will join the Communist Party, who understands the elementary principles of the Party . . . must necessarily be in the process of liquidating his religious beliefs, and if he still has any lingerings when he joins, he will soon get rid of them."

Nor is the Christian who is converted to Communism at liberty to take advantage of rituals of the church, except at the peril of being expelled from his party association. Mr. Foster again makes this clear by saying, "My opinion is that a member of the Communist Party of the Soviet Union who would be married in a church would not be of any value to the Party."

The chairman of the Committee questioning him further as to what would happen to such a member, inquired, "Could he maintain his membership in the Party?"

To this Foster said, "He would not."

Chairman: "He would be put out of the Party?"

Mr. Foster: "Eventually, if not for the specific act."

Chairman: "Would it not be the same in this country?"

Mr. Foster: "Of course."

Here we have it. The answer is from one of the strong men of the infiltrating host in the "Good Old U. S. A." Gog, through Communism and his emissaries, comes to America to inform us that Communism and Christianity are not congenial. In fact, they are at war with one another. How does Gog aim to bring about the conquest of the world? By impregnating the population of the earth with confusion, by drawing down before our human eyes the iron curtain of blindness, by conspiring with the few to the destruction of the many. As Mr. William Z. Foster related at another time before a Congressional Investigating Committee, "It is not mass organization that counts. Mere numbers mean nothing. The masses only clog up the organizations' machinery and prevent the smooth working of the militants. The Communist Party is the distilled essence of revolutionary energy. It is the little leaven that leaveneth the whole lump. Its influence and power is enormously greater than its small numbers would indicate."

AS WE HAVE ALREADY observed, this war began in heaven. The first campaign of this universal conflict was waged in the courts of glory and eventuated in the banishment of Lucifer, the champion of dictatorial power.

Now the conflict is raging here among men only because the theater of operation has moved from heaven to earth. Lucifer is like other dictators—to the extent of his power, he will either rule or ruin. Speaking of their Babylon of confusion and conflict which should come, the Lord says, "Come out of her my people and be not partakers of her sins."

The indication here is that His people are still in Babylon and will continue to be there up to the time of the fulfillment of these predic-

(Continued on page 13.)

The Ministry of Visiting the Sick

By **DONALD V. LENTS**

Chaplain, Independence
Sanitarium and Hospital

An address given before the Order of Evangelists during the 1948 General Conference.



Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—James 5:13-16.

A TWOFOLD MINISTRY

JESUS' MINISTRY WAS TWOFOLD. Latter Day Saints have never regarded body and spirit as antagonistic to each other, or centered their interest on either one to the exclusion of the other. They recognize, as Jesus did, the necessity for both kinds of healing—spiritual and physical.

In the early church, this attitude was revealed through Joseph Smith when Thomas B. Marsh was called to serve in the Quorum of Twelve and at the same time be the church physician.

God is concerned and interested in our well-being—so concerned that he commanded in our times that “a Sanitarium, a place of refuge and help for the sick and afflicted, be established by the church at Independence, Missouri.” The Sanitarium was to be established where patients could be removed from the influences and environments unfavorable to the exercise of proper faith to the healing of the sick. Today, the prayer of faith (as used in our Scriptures) is heard in the Sanitarium. Many times that prayer of faith has saved the sick, after the scientific skill and physical resources of men have been used to the utmost. We

believe in using all these skills and the wisdom of the many technicians, etc., especially when these people recognize they are stewards over one of God's many gifts of healing.

Christ established a ministry of healing in his church. He, himself, was a healer of great skill and insight. It is well that healing and religion should work hand in hand.

Ministering to the sick is part of our total ministry and offers excellent opportunities for sharing the resources of our Christian faith. It is also a discouraging ministry at times. Most sick people want health, not religion—unless they think that religion can restore their health. Most hospital patients are more interested in going home than in being comforted. They want miracles, not prayers for miracles. They prefer the physician to the pastor.

All of us are in agreement that religion has the task of giving meaning to life. I believe we are in agreement, too, with the statement of Doctor Russell L. Dicks:

God wills health for us because of the tremendous resources in nature that work toward health. These powers function often without our knowledge. Some call this nature at work; others call it God working through nature.

Religion can and does help the sick person progress toward health. Our ministry can and sometimes does seem to release or precipitate the healing power of God.

There are times, however, when religion does not affect the progress of disease, but enables the sick person to adjust to his illness and pos-

sibly prepare for his death—if the illness is of terminal nature.

Illness (particularly if it involves hospitalization) is accompanied by unusual and sometimes strange experiences such as simply having one's meals in bed, using special sanitary facilities, enduring physical and medical treatments; wearing different garments, exposing the body for examination, and other things that the patient may regard as “indignities.”

The sickroom or the hospital ward is a rich source of opportunity and religious experience. We, as ministers with Christ and ministering to the ill, have an opportunity to devote self to the growth and development of a soul, where fear, sorrow, pain, and disappointment enter into an individual's life. We have the privilege of bringing the patient into an association with the Great Physician, which means that we must constantly be in touch with Him.

LET US NOT GROW CARELESS

With all of these opportunities, we ministers are occasionally guilty of carelessness. At times we go contrary to counsel from God. The placing of hands upon one's head, or daining him to the Melchisedec priesthood does not guarantee the knowledge, skill, insight, and un-

derstanding necessary for ministry to the sick. Ministry to the sick calls for a special type of evangelism and soul care. This next statement may appear very harsh, but it is a truism: There are some workers and ministers (at the present time) who are not qualified by personality, training, and experience to minister constructively to the ill and should be denied access to the sickroom.

The sickroom is a special situation—whether that room is in a hospital, in the home, or a wheel chair in the backyard. Conditions of the sickroom need to be studied and understood if we do not want to cause harm; and especially do we need to understand if we are to be of help to the patient.

Always remember the sick person's horizon and his feelings are limited. He, the patient, is within the one room day after day, sees the same four walls, the same nurse or nurses to come to care for his physical needs.

Illness sets the sufferer's nerves on edge. He is more sensitive to noise, ideas, people, and their characteristics or manners than he is in health. We are not surprised to find a friend that ordinarily would be calm, friendly, well poised, etc., in sickness is irritable, complaining, and disagreeable.

The need for companionship is great. Many of the world's upheavals, both personal and social, have been caused, directly or indirectly, by boredom. The need for companionship, for stimulus, for entertainment, for occupation, is probably the greatest *spiritual* need of the convalescent—this is beyond his need of good medical nursing and dietary care.

NEEDS TO WHICH WE MUST GIVE ATTENTION

The needs of the sick to which a friend may give attention may be identified as fear, worry, restlessness, and annoyance.

The effectiveness of your call will

depend first upon the needs of the one who is ill and second upon your poise. No amount of "visiting" will be helpful if the visitor is ill at ease, frightened, embarrassed, disgusted, or overly emotional.

Always remember—a medical institution is not a rescue mission. True, a passion for the souls of men should be the possession of all followers of Christ (Doctrine and Covenants 85, "Let him that has been warned, warn his neighbor"), but it must be pointed out that zeal divorced from common sense, knowledge, and the good spirit can do much harm in a sickroom. One good illustration of zeal divorced from common sense which did considerable harm took place in a men's ward at the hospital. In this room three men had been to surgery and one gentlemen still was to go. The minister made a pastoral call and in his zeal left a tract. The tract was entitled: "What if You Should Die at Midnight?" Need we say more regarding the concern, mentally and spiritually, that those men experienced?

Never in all our ministry should we attempt to force religion or administration on the patient. After all, he is entitled to privacy if he desires it. We must always keep Christ uppermost in our hearts. Can you imagine Jesus forcing himself upon a sick man or woman? Can we who minister in the name of Jesus Christ be any less courteous or thoughtful?

HELPFUL HINTS

Here are some helpful hints for ministers on conducting a successful visit:

Discipline your emotions. In ministering to a patient, you can change the whole spiritual and emotional tone of a sickroom. You must never show alarm, sorrow, or surprise; if you do, you upset the one who is ill. Always be sincere. When you visit the sick, have your mind and your emotions disciplined and *do not be surprised* at anything you see, smell, or hear. More harm can be done in an instant of surprise or awkward

embarrassment than weeks of visiting can offset.

If you wish to be of help to any patient, you must gain his good will. Ill-will or dislike is often brought about because the visitor is too aggressive, asks too many questions, is too cheerful, too intimate, too personal, too restless, offers unsolicited advice, talks about other people who are sick or who have had the same affliction. *He just talks too much.*

The best way to gain good will is to *listen*. Don't be too surprised at what you might have to listen to, but *listen*. As you gain that good will and offer your sympathy, remember that sympathy can be given in a way that does harm.

Co-operate with the nurses and the doctors. If possible, discover from him or her as much as you can regarding the condition of the patient. Never argue with the nurse if she refuses to let you see someone—be courteous and check with the supervisor or physician, explaining your interest and reason for association with the patient. If, perchance, you are requested to leave the bedside of one ill, please comply immediately and graciously, knowing that the request by that doctor or nurse is made for some legitimate reason in the interest of the patient.

As a member of the priesthood, you *must never take part in the treatment of a patient*. If a suggestion is given you by the attending physician or nurse, follow through. It is not advisable to discuss the doctor or his treatment. Remember, he is the specialist in medicine; *you*, the minister, are a specialist in things of the spirit. It is well for us to imitate the reticence of the nurse if the patient asks regarding the nature of his illness.

Try to appreciate and understand the sick person. If you are to be successful and not blunder, the conditions of the sickroom must be understood. You can tell if you have gained the good will of the patient. He will have a pleased tone of voice, will smile sincerely, shake hands, talk readily about subjects you both

select, confide in you, ask you to do a favor, and hate to see you go.

You can profit by watching a physician or surgeon at work. The doctor doesn't order an operation immediately. Tests, X rays, case histories and laboratory tests are made to find the real condition. Let us be more careful in the diagnosis and treatment of the soul. There is an art to visiting the sick. Being able to listen is more than half the art.

BEWARE OF LONG VISITS

Do not stay too long in your visit. There is no stated answer to how long one should visit in the sickroom, but it is better to stay too short a time than too long. Short, frequent visits are best. Our experience at the Sanitarium is that on Monday mornings we find our patients worn out physically and mentally from their many callers and lengthy visits on Sunday afternoon and evening.

If the patient is in bed, be careful about sitting down. I would say that nine times out of ten the visitor should not be seated. Your standing will relieve the patient of the fear of your remaining longer than he feels able to have you stay. It will also permit him to talk without effort or turning on his side. As you stand at the bedside, be sure you stand in a place where you can be seen easily without any eye strain or strain upon the neck of the patient . . . all of which means, do not stand so the patient must face the light to see you.

As you minister in the sickroom, it is not necessary that you move about on tiptoes, but move about quietly and gracefully. Be careful not to kick the bed when entering or leaving the room. When a patient is in traction, be very, very careful not to get involved in what appears to be "gadgets." A slight jar may cause much discomfort to him.

Do not shake hands with the patient unless he offers. That minor movement or shaking might be painful to him.

Remember that sick people talk

about themselves and those around them. They are in a new world. If carefully and wisely used, humor has a great place in the sickroom in assisting to keep up the general morale.

Many times just your presence or a cheery greeting does more good than what are called the customary procedures with the sick. Misplaced sympathy may cause the patient to go to pieces or tend to undermine his self-respect. Go slowly and listen hard.

Do not give advice, even when it is sought, unless you are certain it is desired. Even then it is better to assist the family and patient in working out their own plans rather than offering your plans for them. As the minister, do not become involved with a patient unless you are willing to make considerable sacrifice to be of assistance.

Remember, the prime purpose of your visit is to make the patient feel that somebody cares and that the Great Physician has a personal interest also.

DO NOT ARGUE WITH THE PATIENT

Never argue. Arguing is probably society's most useless form of activity. The best way to convince a person he is right is to argue that he is wrong. Your ministry is one of peace and quiet, comfort of the soul. You can disagree with the patient, if necessary, in a gentle way, without argument.

Watch your scripture reading, if you use one. Do not choose lengthy and wearing passages of the Bible, Book of Mormon, or Doctrine and Covenants. Once in a while, a favorite chapter is requested which can be shared in a fine way. It is best for you to do the reading to the patient, not vice versa.

WATCH YOUR PRAYERS

Watch the length and content of your prayers. You should avoid offering prayer before you know what to pray for. Offer a prayer that is brief and to the point. In the sick-

room, the long prayer is completely out of order. Each patient is concerned with the type of prayer you offer and many times will give the need of his life in his conversation with you as is illustrated in this experience: "Chaplain, I don't want you to pray for my leg. The doctors are takin' care of that—and doin' a good job, I guess. I'd like fer you to pray for that part of me they can't do nothin' about. I've been doin' a lot of thinkin' lately."

Always depend upon the Holy Spirit. Many times the minister is anxious and forgets, or in his haste fails to accept or recognize the still, small voice giving direction.

With the very ill, do not whisper to the nurse or others in the room, even though the patient is thought to be asleep or unconscious. That muffled conversation might put the patient's brain to working overtime, thinking of the drastic things that might be happening to him. There are several other little things of which we all are or have been guilty and should attempt to correct. We should not talk of depressing or alarming subjects, telling about those we know who had this operation and got well—or didn't get well.

Most important of all, if you do not have a sincere interest in the patient, stay home. Be friendly and sincere with those with whom you come in contact. The success of an ideal sickroom visit is the naturalness of the visitor, his ability to keep himself under control without being breathless, silly, gabby, funny, breezy, or disgustingly cheerful.

HOW TO LEAVE A SICKROOM

It is a very easy and simple thing to leave a sickroom, but most people find it difficult. If you are seated, arise from your chair and say, "I must go now," or "I will see you again soon." Go to the door, smile, and wave, then leave. There are some people who take at least ten minutes to leave the sickroom. Only four simple steps involved: Get up,

say good-by, go to the door, and leave.

THE LAYING ON OF HANDS

In the laying on of hands for the sick, the blessing given will depend upon the faith of all participating—the officiating elders and the patient.

I certainly believe in the laying on of hands, and I know that the gift of healing continues today. Since my assignment as chaplain of our Sanitarium and Hospital, a number of incidents have come to my attention wherein the gift of healing took place. It is a genuine part of the gospel, but it must be exercised with wisdom. The laws of health, sanitation, diet, hygiene, etc., cannot be defiled with the expectancy that we shall be relieved of all penalty concerned with the breaking of such principles.

The statement of Brother Elbert A. Smith fits in well here:

Nor does belief in the gift of divine healing mean that we are not to give proper nursing and medication to the sick. The fact that Thomas B. Marsh was called by revelation to be a physician to the church in 1830, and later that position was held by Doctor Joseph Luff and by Doctor Teel, the further fact that the Lord commanded the building of a sanitarium—all this indicates that our belief in divine healing is not by us considered inconsistent with the practice simultaneously of proper nursing and medical treatment.

James lays down several definite steps connected with the approach of the member or nonmember and minister toward the ordinance, and emphasizes certain things to be observed to make effective its usage.

First: Responsibility for calling the ministry rests upon the one needing administration. It is a personal responsibility, and unless the patient himself requests it, it is doubtful if proper preparation has been made. Of course, this situation is altered and changed in the case of a child or an individual who is unconscious.

Second: James states, "let him call

for the elders," implying that more than one elder should be called to administer to the sick. In the majority of experiences, this advice and instruction should be followed. The Lord has blessed one elder many times and will continue to bless him, when only one elder can be present; but it is wise to observe the rule given by God which is re-emphasized in Doctrine and Covenants 42: 12.

Third: The prayer offered should certainly be given "in faith believing." The essence of that faith is "Thy will be done." It is this prayer of faith with humility and sincerity that makes possible the restoration of the sick to health and redemption.

Fourth: Be sure to anoint with oil in the *name of the Lord*. In the Reorganized Church, we believe that the head should be anointed, even if it is another part of the body which is afflicted. Do not bathe the head in oil—one drop on the forehead will surely be sufficient. Remember, there are times when a patient will not have an opportunity for a shampoo for weeks, and a large amount of oil in the hair can be very disconcerting and messy.

As this rite is entered into, definite preparation *must* be made by the elders and the patient. The minister must remember that this rite of healing is a spiritual function. Try to create a spiritual atmosphere.

I feel that the prayer of anointing should be a brief supplication asking the presence of God and a direct charge to the individual being administered to. In the prayer of anointing, beware of taking the whole of the administration into your hands and leaving your brother at a loss with nothing else to pray for.

With the prayer of confirmation of the anointing, be careful of the length of your prayer. Know why and what you are praying for. Offer a brief prayer, and one to the point. Remember—in the sickroom, the lengthy prayer is completely out of order. Also in this prayer *never prophesy over the sick*. Once in a

while, some men, unwisely and moved by their own sympathy, have yielded to the impulse to promise recovery—such a promise is not a part of the administration. At one time there was such a misuse of the gift of prophecy in this regard that the Lord gave us a warning which is certainly applicable today. Read section 125: 15 of the Doctrine and Covenants.

Occasionally ministers become careless with the actual process of the laying of hands on the head of the patient. There are many times when the patient is very upset by the slightest jar, and discomfort is caused. It would be well in such cases to just touch your fingers to the head of the individual. When the patient is lying down, be careful not to cover his eyes, nose, or face with your hands. This is a very little point to the one officiating, but to a sick person it may seem to be an insurmountable object.

Following the administration, when the patient has been assured that you will continue to pray for him, leave him to meditate on the experience. *Then remember him in your prayers.*

Hospitals, physicians, and pastors alike recognize the truth that "Man shall not live by bread alone," that there is something hidden in the human breast which responds to the complete ministry of healing. All who are affiliated with institutions of healing are grappling with the underlying issues of life. Physicians and pastors may differ in their respective approaches and, at times, appear to be at odds with one another. But there is a basis upon which both can meet and are meeting today. This basis is a sane, intelligent, scientific, and Christlike approach to the fundamental issues of life, be they physical or spiritual.

LET OUR MINISTRY BE ABOVE CRITICISM

Clarence F. Stauffer, Baptist chaplain at the Los Angeles County General Hospital, gives us a challenge.
(Continued on page 23.)

Conditions in Germany

The following article was written at the request of Bishop G. L. DeLapp. The author says, "This is a rough report of the present situation in Germany. The shortness of time did not permit me to give many figures or to deal with all subjects. I have probably forgotten a number of points which might have been of interest, and I am unable to speak at all about Eastern Germany. I hope, however, that I have succeeded in supplying a general idea of happenings here. If questions arise out of these impressions, I will be glad to receive them." His address is Pfinzingstrasse 1, Nurnberg, Germany (American Zone).

TRYING TO GIVE a viewpoint on economic conditions in present-day Germany is a fairly intricate undertaking because of the manifold factors contributing to the situation. The darkness on the economic horizon received a few bright patches not so long ago, viz., the inclusion of western Germany into the ERP and the German money reform. These two measures are perhaps the most important economic events towards the beginning of recovery—a recovery long overdue.

After the collapse in 1945, industry and communications had come to a complete standstill, but soon the paralysis gave way to new hope and enthusiasm, however to lead from one disappointment to another. No German really quite understands any more if the delay of reconstruction is entirely due to defeat and its aftermath, or to a planned policy of economic procrastination or perhaps to unforeseen political developments.

The division of Germany in four zones is, of course, the main factor for serious economic setbacks. The Eastern Zone formerly provided a great share of agrarian produce. The German textile industry had its chief center in Saxony in the Eastern Zone. The same applies to many other trades, such as the optical industry. This made adjustments necessary, and now we have already the beginnings of industries here in the Western Zones which previously were exclusively at home in the Eastern Zone.

The population problem adds considerably to the existing difficulties. Millions of people of German origin were removed from their

By GEORGE BAIER

homesteads in Czechoslovakia, Poland. There are the countless refugees from the Eastern Zone itself. Over three million came from Czechoslovakia, and the total figure is probably about fifteen million who moved or were pressed into the already overpopulated Bizonia (American and British occupied territory). The French Zone so far refused to accept refugees in any great numbers.

The chances to ease the pressure by emigration are very slight. The only possibility to leave Germany at present is for miners and farm laborers to accept a service contract for France. The United States has announced a plan to allow 28,000 Germans to come to America annually, but it is not sure yet when the plan will take effect.

A FEW WORDS about housing are in order. Towns suffered most severely from aerial destruction, and there it is that the dwelling problem is felt very keenly. An example will suffice: Nürnberg, a city of 450,000 inhabitants in prewar days, lost forty-nine and one-half per cent of its dwelling space by total destruction. Only twenty per cent remained intact or suffered slight damage. In 1948, 330,000 people live in Nürnberg again. Where do they live, and how do they dwell?

In rural districts, dwelling conditions are not much better, even if there were no destruction, because these districts have had to absorb most of the influx of new citizens from the East.

The average number of persons to one room in Bizonia is two and one

fourth. One cannot dwell long enough over this figure!

At no time was Germany in a position to feed her population from her own soil. Now when the overpopulated industrial western part is separated from the fertile eastern part, a good harvest is certainly a great blessing, but it will not change the situation entirely. The 1948 crop was a very good one, and already during the summer, the benefit of sufficient vegetables and fruit and potatoes was noticeable.

During the last three years since the termination of hostilities, the main problem for the German population has been food. Even the ordinary man in the street could figure out that Germany could not feed herself; for that reason, any news item and assurance by food authorities regarding forthcoming help was eagerly believed. Unfortunately, however, the discrepancies between promises and realization did not go unnoticed.

The generous help of individuals and organizations in America is gratefully admired and also beneficial in a material way. This assistance in times of great need will be remembered in gratitude by all concerned.

The official rations for November, which can only be supplemented by vegetables and potatoes, are as follows: bread and flour (together) twenty-three pounds; cereals (including coffee-ersatz) three and one-half pounds; fourteen ounces of meat; one pound six ounces of fat (butter, margarine, lard, etc.); two ounces of cheese, three pounds of sugar; nearly two pounds of fish.

This is the ration for one person for one month, representing 1,497 calories per day. This standard has now been maintained since spring of this year (which is an improvement as compared with previous periods, when at the same time no additional vegetables were available). An immediate further improvement does not appear likely.

THE GREAT PROBLEM for German industry and trade is to find its prewar level again despite handicaps. Such handicaps are war destruction and damage to manufacturing plants and buildings, dismantling of works, and the shortage of essential raw materials, because those materials—particularly coal and timber—were withdrawn from Germany.

When eventually it was realized that the Morgenthau plan would not work and that Germany could not be entirely excluded from industrial activity, improvements began to set in. It is estimated that production is now in the neighborhood of seventy per cent of 1936 peace-production. This sounds very encouraging and certainly is a wonderful step forward.

But other factors should be regarded as well, so as to show how inadequate this production is and how difficult it will be to reach a reasonable price balance with it. Peace production (i. e., normal commodities) during 1939 to 1946 was practically nil. There was increased wear and tear during the war. There is an enormously increased population, wanting the simplest household articles. Those unlucky ones who lost their homes and belongings either through bombs and fire or through revenge action, have to begin anew with everything. But the others who kept their belongings will have to replenish a lot.

Unless raw materials are made available in greater quantities in order to step up production to full capacity, demand will for a long

time be higher than supply, entailing an unfortunate reaction on the price level.

News has appeared about goods bought for Germany or raw materials on the way to Germany. Yet, intended imports were curtailed before they became effective; the ERP figures are said to be reduced, and German industry and trade are still waiting to replenish raw materials so as not to interrupt the manufacturing process.

As a matter of fact, many industries are already slowing down production, fearing they soon will be without raw materials altogether. Goods are becoming scarce again just as before the currency reform; prices are soaring, and confidence in the new German mark is already in danger of being shaken. However, the authorities have definitely declared that there will be no increase in money circulation, and if what one of the leading Americans in Germany said comes true—that at the beginning of 1949 there would be more raw materials in Germany than there would be coal to handle them—then all these misgivings can be discounted.

THE MONEY REFORM has underlined the division of Germany into two parts. On June 21, 1948, the Deutsche mark replaced the Reichsmark in the Western Zones. The Russian Zone had its currency reform about a week later.

Prior to the money reform, the Reichsmark had actually long lost its value, yet owing to price stop and wage stop, officially it was still the basic currency. A worker would receive his 50. Reichsmark weekly wages to pay rent, fares, and food at officially fixed prices. Anything beyond that was just unobtainable, unless on a barter basis or via the black market. The less scruples a man had, the better he fared materially; therefore, any decent, thinking, honest person could only have one wish—to end this state of affairs, even at the expense of losing hard-earned savings.

The twenty-first of June, 1948, created a certain lack of funds and demand for money. All kinds of goods—household articles, electrical goods, pharmaceuticals, etc.—which formerly had been almost unobtainable, appeared on the market. Textiles, shoes, and substantial foods (meat, butter, fats, bread, flour, sugar, cereals) remained rationed as before, but there was a good supply of potatoes, vegetables, and fruit.

At the same time, authorities introduced a greater measure of freedom of trade, doing away with ceiling prices in all decontrolled goods.

Unrationed goods, however, went up in price immediately and, in many cases, beyond the reach of the working man.

Shopkeepers, possessors of goods, seem to be in the old powerful position, because there cannot be a saturation of the market yet. The trade unions are advocating the reintroduction of a price stop, whereas the authorities want to give prices free play to find their own level.

If the present development continues, then the "man in the street" has not gained anything by the money reform. However, there is reason to believe that the climax has been reached and things will develop more favorably for the purchaser.

Great efforts are being made by German authorities to obtain more freedom of action, especially in foreign trade matters. At present, the JEIA (Joint Export Import Agency US/UK) still decides over German exports and imports.

Export has been and will have to be Germany's mainstay in the future, even more so than before, if the country is ever to become self-supporting again. Export is a highly individualistic affair and cannot be governed from an administrative body, however well-meaning that body may be.

Another factor of considerable importance would be the introducing of foreign private capital in German enterprises. At present, this is still unworkable, owing to US government objections. Many German

undertakings, stripped of their reserves by the money reform, would willingly accept new funds and a mutually satisfactory agreement could ensue.

REGARDING AMERICAN OCCUPATION FORCES, I think it is unanimously agreed in Germany that they are the most unobtrusive and considerate in everyday life. Any German would prefer to live in the American-British Zone if he had the choice.

Yet, mistakes have been made. In 1945, every German was ready to greet the Allied Forces, especially the Americans, all liberators from a regime which had become oppressive and overbearing. Now, after the enactment of nonfraternization, three years of privations—which no one can still believe to be the aftermath of the war—Germans regard American soldiers and officials more soberly. The mutual contact is always friendly, and there is no ill-feeling or hatred. I am of the opinion that the local American authorities in Germany are really trying to understand German needs, and if they could follow their own judgment, a lot of things might have improved more already.

The immediate future will probably bring (with the customary delays) the promised supply of raw materials and keep industry going. The money reform will gradually show its effect in money shortage and force prices to remain steady or even to come down somewhat. Once that anticipated stability has set in, economic life for the individual will make sense once more, because he can save for a certain thing—a piece of furniture or a suit of clothing—without fear of never being able to catch up with climbing prices. If there is no increase in money circulation, there may even be a mild deflationary result.

Export restrictions will disappear, in so far as a lot of red tape will be dropped, which up to now surrounded every single export order. I believe fifty different forms had to

be filled in for every contract.

Most Germans readily understand that a military administration is not the equivalent of democratic government and make all allowances, yet hope that one day there will be a peace treaty and a fully responsible German government.

If the world is allowed to develop on peaceful terms, and the other nations are eventually prepared to accept Germany as a useful member, this country will again be a land where the work and industry of its people—despite all handicaps—will produce moderate prosperity.

The necessities of reconstruction, high taxes, and the cost of occupation administration will be factors which vouch against any living standard above that of a third-rate nation, at least for some time.

THE SOUL-SHAKING EXPERIENCES most Germans have had have made them look more after inner values. I am sure that a few years from now we shall have a great cultural revival here, a natural outlet of creative power. The cultural activity of the Catholic and Lutheran Churches is remarkable, and they are definitely powerful agents in public life now, perhaps more so than ever before. The churches were least affected by the national-socialist doctrine. In all other spheres of life, the national-socialist party had been able to gain influence to a much higher degree, and most men in responsible positions in administration and business had become party-tainted, either wholeheartedly or half-willingly. All Nazi-tainted persons were subjected to denazification trials and meanwhile removed from their jobs.

The churches, unimpaired in their status, retained their strength and their corps of spiritual leaders, and today Germany is more truly represented internationally by its churches than by any other institution, political or otherwise.

People in Germany are tired of politics, especially the extreme forms. They wish to be able to work

and live peacefully and plan their lives. If basic conditions are only slowly improving, there will be no fear of radicalism. I strongly believe that life in Germany will turn away from external things not only out of dire necessity but as an expression of having found true values. When this expression takes shape and form, it will most likely be of such ethical worth as to be regarded as atonement.

Church life has generally become more intense, and the need for tranquility in the souls of those millions who have had to pay the price of war is apparent everywhere. They are looking for a silver lining on the horizon and for the right to hope again. They all want peace—peace as only strong faith in the redeeming figure of Jesus Christ can give.

Gog Comes to America

(Continued from page 6.)

tions. The challenge to “come out of her” is, I believe, chiefly a challenge to His church. Here we have a responsibility to show the world the way of Christ and the manner of his kingdom.

Many are following after the evil concepts of Gog because they have not seen a demonstration of the principles of the gospel as enunciated by the Angel’s Message of these last days. The kingdom of Christ must be set over against the kingdom of Satan with such clarity that the eyes of the honest in heart will not be blinded to its splendid vision, but can readily differentiate between the glorious beams of beneficent revelation and the lurid glow of Satan’s deception.

There are some who think that our vivid interpretation as set forth in these articles cannot be right because it is asserted in the Book of Revelation 20: 8 that Gog will come after the millennium and the “Little Season.” This problem we wish to discuss in a future issue under the heading “Gog’s Swan Song.”

With British Pioneers

The Autobiography of William Ecclestone

PART II

AT this time, Elder George S. Greenwood was president of Stafford Branch, Elder C. H. Caton was district president, and Elder Thomas Taylor was the president of the English mission. Brother Taylor at times paid us visits at Stafford Branch, and his wonderful testimony confirmed us to the truth of the work in the most striking manner. I also remember Brother Seville who preached for us.

I was always ready to tell the gospel story, and each day I would be found telling the message to my fellow worker, Jim Richards, who was a member of the Primitive Methodist Church. He at first did not care to discuss the different thought in religion, but I continued to tell him about the gospel I had received and finally handed to him a copy of the *Voice of Warning* to read. The next morning, after he had read the book, Jim seemed changed both in manner and countenance. After entering the door, he took one flying leap over the anvil, which stood in the middle of the shop. I said, "Jim, you seem quite happy this morning." He replied, "Yes, I indeed should be happy, for I have seen that light you have seen." I asked him how he saw it. Then he related to me a vision he had seen. He said he seemed to be walking down the street with his companion Dick Lloyd, when they came to a second-hand bookstore. They started to look at some books which were on sale outside the store. He noticed a Book of Mormon, but his friend Dick thought he should put it down. Being curious, Jim decided to open the book to find out what it contained, but to his surprise, he could not read a word of it and wondered why. While he continued to turn over the pages, however, he said, "All of a sudden, that light you told me about, went up and set itself in the air. I opened the book again and could read every word of it and I was made glad and my soul rejoiced. Don't you think I should be glad at heart?" he asked.

We both wept together, and joy came into our souls as God had indeed seen fit to bless both of us with this superior light of his great truth.

I said, "Jim, you have in the past listened too much to your friend, Dick Lloyd, who persuaded you not to listen to me, and consequently your eyes have been blinded to the truth. But you know now that what I have told was truth, so you must come to our meetings and hear more." He said he would be at the meeting with me the next Sunday morning; and true to his word, he was there.

HIS FIRST CONVERT

This was a prayer meeting, and I shall never forget the prayer offered by Jim, part of which was as follows: "Oh, Lord, like thy servant, Paul, I have been kicking against the pricks, but now I turn to thee for forgiveness for my wrongdoings. Help me to serve thee. I am ready, dear Lord, to make my covenant with thee in the waters of baptism, to serve thee through good and evil report to the end." He soon afterwards was baptized, thus becoming my first convert, and a little later was ordained to the office of teacher. He later secured a better place of employment where his salary was almost doubled, and most Saturday evenings one would see Jim with a basket of groceries on his arm, visiting the poor Saints. Neither Jim nor I was yet married, and we were very dear companions, being always together in our spare time. Most of our evenings were spent with the Saints in their homes, singing, talking, and rejoicing together for things pertaining to eternal salvation. We loved to be with our older brethren and hear them tell of their experiences in the church.

TWO CASES OF HEALING

When we visited the home of Brother George S. Greenwood of Stafford, he related a wonderful case of healing. He told of how Brother Haywood was terribly crippled from arthritis and of how his feet were drawn up to the waist. The heels of his boots were cut away, and in some manner his feet were strapped to the back of his knees. But by the use of a pad in each hand and a cap on each knee, he was able to crawl around from place to place. But Brother Haywood was a man of great faith in God's power. Then Brother Greenwood told us of how one night there came a knock at his door, and on opening it there stood before him a tall gentleman, stand-

ing quite upright like any other man. On inquiring his business, the man asked, "Don't you know me, Brother Greenwood?" and he replied, "No." Whereupon the man continued, "I am Brother Haywood from Handley." He walked into the house upright and strong, and declared God had healed him. This caused both Brother Greenwood and Brother Haywood to rejoice together and praise God. Brother Haywood preached that night. This testimony was confirmed to me some years afterwards by his son, whom I met at Leeds. I also handled the knee caps and boots which had been worn by Brother Haywood when he was crippled.

There was another remarkable healing at Burton-on-Trent of a Sister Hickling, who was suffering with cancer. Her brother, George Potts, who was the president of that branch, together with other elders, administered to her, and she was completely healed. No trace of cancer was left, much to the surprise of the doctor. This case was reported and printed in the local newspaper at Burton-on-Trent, the doctor confirming the fact that Sister Hickling did have cancer. If Brother George Potts, who later went to Brooklyn, New York, were living, he could give further particulars of the case as it happened.

We were all indeed a happy, united band of Saints at Stafford; love reigned in every heart; we all worked together, and our aim was to spread the truth which had become dear to our souls.

Up to this time, Stafford branch did not have a meeting place, so we made up our minds to secure one. After one was obtained, Jim and I were soon making the seats and building the pulpit for the preaching of the word, and everyone was busy decorating the room. We felt the Lord had directed us in reviving the work in the town of Stafford. Previously, we had been holding our meetings in the homes of the Saints.

THOMAS TAYLOR

On one occasion, Elder George S. Greenwood was invited to Birmingham to preach and asked me to accompany him. We arrived there on a Saturday evening and stayed at the home of Elder Thomas Taylor. Hearing his experiences would take away any doubts of this work's being true. He had been to Utah, thinking the Mormon church was true, but was deceived, and left by night with team and wagon. With the Danites close after him, he traveled about two thousand miles across the prairie, finally reaching St. Louis; in this way, he escaped from the Mormons. He stayed in St. Louis for a few years, where he worked at a gas meter company, after

which he returned to England. Although the first elders of the Reorganization had visited him many times in an endeavor to reclaim him to the church, he said he had fully made up his mind to have no more to do with Mormonism after his experience at Salt Lake City. He said he was willing to give them food or money or anything else they needed to help them, but they must never expect him to join with the Reorganization. However, the elders continued to visit him, and he treated them kindly, but still refused to have anything to do with Mormonism. One night after being visited by the elders, he had a vision. He said the Savior came to him and told him to receive those men, as they were His servants, and to join with them. So he received them and their message. These elders were J. W. Briggs and Charles Derry.

Thomas Taylor also related many other of his experiences as one of the pioneers of the church in England. For me to hear these was a wonderful experience in itself.

One Sunday I met with the Saints in Temple Row for the first time, and the prayer and testimony meeting in the afternoon did much to confirm me in the work. I shall never forget this meeting; the Spirit of God seemed to fill the room. The very place appeared to be wrapped in divine sweetness—even the doors were clothed with quietness. The floors were covered with soft carpets; no latecomers were heard, and such a stillness in the meeting seemed to invite the Holy Spirit. Brother Kirtland gave the first testimony; then Brother Seville with his Welsh accent melted the meeting in tears of joy and blessedness. Brother and Sister Taylor related some of their wonderful experiences in the church, and others followed in turn. For the first time in my life, I heard the gift of tongues through Sister Caton, also interpretations, prophecies, and exhortations. These caused me to say, "Surely God is with this people and is mindful of them as in the days of old."

PREACHING THE GOSPEL

I had been in the church about a year, when the mission conference was held at Stafford. I invited my father to come out to hear our elders preach. He did, and, after hearing the gospel, decided to be baptized. This gave me great joy, as my parents had been much troubled about my joining the church.

In July, 1885, at the age of twenty-one, I finished my apprenticeship and left Stafford, where I had had so many happy experiences, and went to the county seat of Norfolk, Norwich, to work. In this city of about thirty thousand people was

a cathedral, a large market place, and a castle. I believed I had a message to give the people and felt the weight of that responsibility resting upon me, so I began to tell those I met of the gospel. Then the Spirit of the Lord moved upon me, and I preached every Sunday evening in the market place to crowds of people. At the other side of the market, a minister had held meetings for years, so I stood as far away as possible from his company of listeners and began to read the Scriptures in rather a loud tone. This attracted many of his listeners who came to hear what I had to say, and with much earnestness, I held the people for more than an hour, for the Lord blessed me with a goodly flow of language. For four Sunday evenings I was found in the same place, preaching the gospel; and the cries of the people sound in my ears today: "God bless you, young man, you are on the right way. May God be with you." I stayed in Norwich for only one month; but in that time, I preached four Sundays, and I might add the meeting of the other minister was discontinued on the third Sunday night I preached.

IN NORWICH

As one of the pioneers of the church in England, I always felt I had something of infinite worth by coming into it—so much so that it changed my whole life, and I seemed to live in the consciousness of the abiding presence of God. Though many of us had no great learning, we seemed to be afire with the message of the gospel, and we told that message in a way which converted others. The ministers of today need to cultivate personal piety and God-consciousness if they would touch souls with their message.

When in Norwich, I stayed at the home of a Mr. Pendle at a cafe known as the "Golden Ball," which was not far from the castle and right across the street from Colman's mustard factory. This Mr. Pendle treated me as one of his own, and after he and his wife and another young man had heard me preach, he became very much interested. I believe that if I had stayed longer in that city, many would have been baptized. But being a deacon, I had thoughts come into my mind like this, "Young man, what would you say if someone asked for baptism? You know you cannot baptize." This gave me some concern, so I decided to leave town for home. I had been working for a man named Mr. Brown; both he and his wife had heard me preach, and he begged me to stay with him. Finally he offered to give me his business if I would stay, as both he and his wife were over seventy years of age. But that did not appeal to me, so after four weeks in the city of Norwich,

I packed my trunk and went home. On the way, I stopped off at Leicester, where I secured a place to work, agreeing to start in a week's time. Then I continued to my home in Stafford.

CONFERENCE AT BIRMINGHAM

Soon afterward I went to Birmingham, where the mission conference was being held. This was in the early part of August, 1885. Here I again met our esteemed Brother Taylor, who was then president of the British Isles Mission. I told him of my experience in the town of Norwich, and I shall never forget his words to me. He said, "Young man, why did you not send me a letter? I would have been with you the next day, and anyone who asked for baptism, you would have had the authority to baptize." Before the conference closed, I was ordained on August 5, 1885, to the office of priest. I am sorry to say that I have not visited Norwich since, though many times I have had a desire to do so, as I still believe a good work could be done there.

The next week after the conference, I went to Leicester to work at my trade as a knifemith, but I did not know a soul in this city. The *Saints' Herald* came to me each week and kept me informed about the church and the gospel, and I was always ready to tell others of the angel message. I was again moved upon to preach, and each Sunday evening I would preach in the market place or the broad streets, crying repentance and telling the gospel of the Blessed Son of God. Often I would begin with the poem:

The love of Christ doth me constrain,
To seek the wandering souls of men,
With cries, entreating tears to save,
And snatch them from the gaping
grave.

This poem seemed to give me inspiration, and soon a crowd would gather, and God indeed blessed me in the delivery of his word.

(To be continued.)

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly.—Thomas Henry Huxley, quoted in *Good Housekeeping*.

The Game of Hearts

FIRST OF ALL, let's not get confused. This is not a matrimonial column with a ways and means committee to help someone find a mate. Rather this article is addressed to that vast number of people, whose ratio is daily increasing, who have heart disease or heart trouble in one form or another. And if you have only recently become a member of this world society whose headquarters seem to be the U. S. A., this is especially for you. I, myself, am a full-fledged member.

Somehow it helps to know that you're not alone in this thing—that there are not just two hearts that beat as one but literally thousands.

Heart trouble is Public Health Enemy Number 1, heading the list of fatalities in the entire North American Continent. However, it is common knowledge that for the comparative few who are stricken fatally with the first attack, there are thousands who survive the original onslaught along with repeated attacks. One of the things medical authorities are concerned about is why heart trouble in the past forty years has jumped from fourth to first place in fatalities. It has been suggested by some eminent physicians that our eating habits have played a prominent part in this change. As a nation, we have changed to refined foods of all kinds. We insist that bread, the staff of life and our main food, be as white as snow, forgetting that only a small part of the life-giving quality is found in the white flour after the present-day refining process is completed. Thus we rob ourselves and our children of a vital source of energy when we serve only white bread.

By **LEONA N. HANDS**

Prepared cereals (timesavers) have almost entirely replaced the more nourishing cooked cereals of twenty years ago. One of our local physicians made the remark that in his opinion the only benefit derived from eating prepared cereal was from the milk or cream served with it.

A questionnaire that one of the children brought home from school was sent out to determine how many school children were eating breakfast. To me this was an odd question until I read further that many children were evidently sent to school without their morning meal. The teachers were concerned because they had discovered that the pupils who were eating breakfast were doing better work in the classroom.

The next eye opener came from the office where a member of the family was employed. Almost the same type of questionnaire was given to the office workers. "Do you have eleven o'clock fatigue?" it read. "Eat breakfast!" Then followed a suggested breakfast menu starting with fruit juice and including a *cooked cereal*.

AS HOMEMAKERS, we have a big part to play in the health program of our families and nation. Some of us during the war reasoned that it was easier to serve the quicker prepared cereals and foods, perhaps thinking somewhat like the old lady who said, "What don't fatten will fill." Then to even things up, we bought our families their vitamins at the drugstore, forgetting we were establishing new eating habits for our children which would be hard

to break away from—forgetting too, that as mother leads the way and sets the pattern, so daughter follows when she has a family of her own.

If you have heart trouble, it definitely matters what you eat, for most cases of heart trouble are accompanied by a degree of stomach trouble. A plain, nourishing diet will pay dividends in better general health. It doesn't take long to recognize the foods that cause gas or distress, which in turn often discomfort the heart. Rich foods, gravies, pastry, cake, and especially highly seasoned foods fall in this category. Here's where you bid a last good-bye to the pickle family. From now on you only have a nodding acquaintance with them and their close relatives—mustard, catsup, etc.

Here is an amusing incident which wasn't at all amusing at the time it occurred. I suffered a heart attack at two a. m. last New Year's morning. It was severe enough that my family not only called the elders but also thought it wise to have a physician. Our own family doctor was vacationing on the West Coast. My husband tried repeatedly to get someone to come, and finally succeeded in getting a new doctor who was just establishing a practice in our city. He blustered in (he was a very big man with a large, red face and high cheek bones), listened to my heart and snapped at me, "Now if I had that heart, I wouldn't drink, and I wouldn't smoke." He bit off the words and put special emphasis on the *smoke* and *drink*. "Why," he continued, "I wouldn't even drink tea and coffee." Which proves the Word of Wisdom sometimes keeps strange company. He then proceeded to give me a hypo and stalked out of the room. It wasn't until the next day after I had had some rest and was breathing easier that the full impact of his words struck me. No doubt he thought I was a New Year's eve celebrant. Inasmuch as I have never indulged in either, the family thought it was a good joke, and if anyone happens to think I look a little pale, he invariably quips,

- - - a home column feature - - -

"If you'd only stop drinking and smoking, you'd be perfectly all right."

HEART TROUBLE seldom strikes as a thief in the night. Usually the warning signs are given over a long period of time. General fatigue, shortness of breath, and suffocation are "slow down" signs; when they appear on your highway of life, take heed. Do not wait until you are seriously ill before you consult a physician. Doctors advise people over forty to have a yearly checkup. Personally, I'd say thirty-five is not too young for an annual physical examination. That's when heart trouble came my way, and I have met others who have encountered it in their thirties. An ounce of prevention is worth, many times over, a pound of cure.

Heart trouble isn't something you catch either. It is something that the Marthas (the housekeeping mothers) with their time budgets, ironclad schedules, their passion for order and spic and span houses, leave themselves wide open for. Few of the Marys with their gentle, unhurried ways and mild manners get heart trouble. However, it's surprising how many of the Marthas are really Marys at heart. Secretly, they mourn over the good books they never have time to read, the studying (and meditation) they would do if only time would permit.

Heart trouble changes all that. It brings a period of readjustment, a right about face to a new set of values, a recognition of restrictions, and ceilings on physical labors. Does this mean the end of everything? No, but the change does not come overnight; it is a slow process. I like the words of my grandmother, "No door ever closes but another opens!" How very true this is. Allied with this thought are the words of Jesus, "Behold, I have set before you an open door," an open door to other fields of endeavor, new thoughts and ideas, new labors.

KEEP AN OPEN MIND and look for the compensations that come to

you, for indeed they do come with every sorrow and tragedy. Count your blessings. They are innumerable. Watch for the "extras" that God strews on your pathway. You can find them daily if you look for them. There are many, many things harder to bear than heart trouble.

Look about you and see the crosses that some of your brothers and sisters have borne so bravely. Now you are coming a little closer to the understanding you have prayed for. You are more concerned about spiritual things. The Scriptures are full of new meaning. "Listen and

behold!" "Be still and know that I am God." "Run not before him!" "They that wait upon the Lord shall renew their strength!" The gems of the Bible unfold in all their beauty a source of strength and comfort daily. Take heart and meet the challenge of a handicap!

You have entered the "game of hearts" for the remainder of your physical life. Follow the rules closely, play the game fairly, and cultivate a healthy, wholesome, attitude toward your daily life. Contrary to other games, the last ones to finish win. Be a winner.

Periodic Health Examinations

From the Information Department of the Missouri State Medical Association, 623 Missouri Building, St. Louis 3, Missouri.

An ounce of prevention is worth a pound of cure. Some diseases strike suddenly, and within a few hours there is a quick transition from health to illness. Most of these are the contagious diseases such as measles, scarlet fever, pneumonia, etc. Prevention must depend on measures to isolate the sick person and hinder the passage of the cause from one individual to another.

Other diseases are insidious in onset. For weeks, months, or years the person does not feel quite up to par, but there is nothing he can put his finger on. Or perhaps the sense of well-being is not altered during the early stages. How are we to prevent this group which comprises some of the most important of the diseases of advancing years—diabetes, cancer, and high blood pressure? Many believe that the periodic health examination is the answer. Perhaps the beginnings of the disease can be discovered by the physician and steps taken to cure it or prevent further progress.

A report by Catherine MacFarlane, Margaret C. Sturgis, and Faith S. Fetterman in the *Journal of the American Medical Association* shows what can be done to prevent cancer in women by discovery of the process early. Nine hundred and sixty-one women from 30 to 80 years of age made many visits to the clinic for periodic examination during five years. A total of 9,111 examinations were made. Eleven cancers were discovered as the result of these examinations, and another seven patients reported lumps which were proved to be cancer. All were promptly treated, and the disease was cured.

All cancers must first be one-sixteenth inch in diameter before they are large masses which can be felt as lumps. During the early stages, the cancer does not spread widely and can be cured by one of several forms of treatment.

Why not give your doctor an opportunity to help protect and conserve your health? A regular examination and consultation every six months may reveal the warning signal of a coming disaster.

Everyone heeds the advance reports of the weather bureau and plans his life and activities accordingly. Storm signals at Cape Hatteras have saved many lives and ships. What is good in the world of affairs is equally beneficial in the orbit of the most precious of all things—human life.

BOOKS

Human Destiny, by Lecomte du Noüy. Longmans, Green and Co., New York, New York, 1947, 289 pages. \$3.50.

REVIEWED BY DR. L. J. MARSHALL

This book has been attracting the attention of many readers in this and other countries since its publication in 1947. The author was a distinguished French scientist who had spent many years in the United States. He held degrees from a number of our leading educational institutions and was the author of many books. *Human Destiny* is a thorough discussion of history, science, and philosophy, and is very interesting and stimulating to a thoughtful reader who is really concerned about the destiny of the human race.

The early chapters of the book are scientific, and rather technical and obtuse for the average reader; but the latter two thirds are clear and understandable. In this portion of the book, the author gives much time and space to the discussion of man's moral and spiritual development and the effect that development will have on the final destiny of the human race. He gives special attention to the part education will play in the character of our future civilization and stresses the importance of beginning education in the young and tender years of the child's life, while the faculty of memory is at its most sensitive and enduring stage. He states that the first ten years of our lives are the most decisive in determining our future direction; therefore, they should be filled with the most constructive material. He, of course, believes in the modern doctrine of evolution and contends that man is sprung from a different embryo than that from which the material world and lower animal kingdom has come. He gives a fascinating de-

scription of man's search for, and changing conceptions of God. He thinks in terms of millions of years in his discussion of time. He refers to Jesus as the only perfect man evolved so far, but believes men will continue to improve in character. The happiness of the race depends on the religious unity of thought and action, and men will believe in peace when the church demonstrates that it can exist. The author believes in an improved human race and an increasingly desirable human destiny. You will enjoy the book, even if you do not understand it all and disagree with some of it.

A Greater Generation. Ernest M. Ligon. 157 pp. New York: The Macmillan Co. 1948. \$2.50.

Why do you send your child to church school? You expect him to learn some of the Bible and Book of Mormon stories, the history of the church, the doctrines of the church. All these are supposed, directly or indirectly, to mold the child's character toward the Christian ideal, but often the treatment is too indirect to have much value.

Character is the chief concern of this third book of Dr. Ligon, who has been for several years the director of the Union College Character Research Project at Schenectady, New York. A number of churches, Y.M.C.A.'s, and private schools all over the country are now co-operating in the project, and no church which has entered the program has later abandoned it. The project is based on two hypotheses: first, that the Christian philosophy of life as summed up in the Beatitudes is the one on which the noblest possible character can be built; and second, that the discovery and application of the laws governing character can be accomplished by use of the scientific method. Thus a greater generation may be reared. The best methods yet devised by education and psychology are put in practice by Dr. Ligon, but he continually revises them in the light of the results

obtained. He does not expect every teacher to have a college degree in psychology; lesson plans are made up with sufficient helps that the teacher can handle the current assignment.

One of the emphases is fitting each lesson to the individual children in the class. Another is the laws of learning: *exposure* in the most attractive manner, *repetition* both in the home during the week and down through advancing age levels as understanding grows, *understanding* as evidenced by the child's words and actions, *conviction* on the part of the child of the value of the lesson, and *application* in daily life situations.

The Character Research Project depends for its success on an unusual amount of effort from both teachers and parents. At the beginning and end of each term of study, the child is given a series of psychological tests. The teacher has an interview with the parents to discuss the results of the tests. There is a weekly class for the parents. Both teachers and parents make reports which are used in revising methods and materials. Children are excused from attendance only for reasons which would be valid in public schools. In spite of these demands, participating church schools have found an increasing number of parents who wish to enroll their children.

REVIEWED BY NORA B. MOSER

Wartime Heralds for Holland

During the war, very few, and for a long while none, of the copies of the *Herald* reached our church members in Holland. This leaves a gap in their files that some of them would like to fill. With an order for books sent to Bishop Harold Cackler, one of our local church officers there has requested that Saints in the U. S. send him copies (postage should be prepaid) of the *Herald* published during the war. Send to: Anton Compier, Rozemarijn Straat 44, Rotterdam, Holland.

MOBILE, ALABAMA.—The Annual Gulf States District Priesthood Institute was held in Mobile, Alabama, on December 10, 11, 12. Sixty-seven priesthood members were present from the three-state area of Mississippi, Alabama and western Florida. The theme was "The Priesthood Examines Its Task," and emphasis was placed on "The Priesthood face the task together," "We analyze our task," "We seek effective methods of improvement," and "We determine to follow the greater vision."

An open forum was conducted to open the Institute on Friday evening; the discussion topic used was, "Improving the administration of the ordinances and sacraments." Classwork began on Saturday morning with the following: "Increasing our effectiveness through proper decorum," A. Orlin Crownover; "The need for improved statistical records," W. J. Breshears; "Missionary opportunities for the standing ministry," Franklin Steiner; "The evangelist shares through counseling," Evangelist A. D. McCall; and "Facing the task to the point of action," W. J. Breshears. Classes were also presented for pastors, Melchizedec priesthood, and Aaronic priesthood members.

On Saturday evening, eighty-six priesthood members and their wives attended the annual priesthood banquet, which was served by the Mobile women's department.

On Sunday, two fellowship services were conducted, and Evangelist A. D. McCall delivered an inspiring sermon. The institute closed at noon.

TAMPA, FLORIDA.—Apostle W. W. Smith, District President W. J. Breshears, and Patriarch Edward Carter were present for the December Communion service. Apostle Smith spoke, and Elder Breshears gave an illustrated lecture. Patriarch Carter will conduct missionary meetings in all the Florida branches during the winter.

DUNN CENTER, NORTH DAKOTA.—Seventy E. Y. Hunker visited Dunn Center over the Thanksgiving holiday; special services were held on both Wednesday and Thursday nights. Elder Ferd Hammel of Salem, Oregon, spoke several times in September and October, and District President V. W. Ditton of Fairview, Montana, has given illustrated lectures. The women's department sponsored the redecoration of the church interior recently.

The Importance of Friendliness

I read with interest the recent editorial on friendliness, and I should like to relate an experience I had a short time ago.

I am a student at Brigham Young University, and while on a field trip with five members of the Utah church, the conversation got around to religion. After a few comments, one fellow said, "I have never been treated so friendly as I was in Nauvoo when returning from my mission." He went on to mention a Mr. Smith and commented further on the friendliness of our people at Nauvoo.

I have accepted this as a challenge, and I am passing it on in hopes it will help our people to strive for a higher plane of friendliness.

RICHARD A. NIES.

736 North 9 E
Provo, Utah

Letter of Testimony

I have been a member of the Reorganized Church for ten years, during which time I have had many spiritual experiences. Sometimes I have felt that my sins were unpardonable, but the Spirit of God has helped me to a brighter life. I feel that I should mention the importance of patriarchal blessings. It is not enough just to receive one; it must be used as a guide in life. Other blessings will follow if we heed the suggestions given.

I have found several helpful policies which I wish to pass on to *Herald* readers. Always sing a hymn from beginning to end—not just snatches of it. When discussing religion, be specific—don't talk generalities. Obey the rules of good health if you expect the Spirit of God to be with you.

I trust we shall go forward in this beautiful work, supporting the church loyally throughout our lives.

Richard T. Allbon

378 Hillsborough Road
Mt. Roskill
Auckland S 3, New Zealand

Correction

In the letter, "Texas Reunion," appearing on page 18 of the December 11 *Herald*, the next to last paragraph should read: "Communion service was one of the high points of the reunion. A young elder, Joseph Berry, planned and directed this service." The original read: "A young deacon, Joseph Berry, planned and directed this service."

NELSONVILLE, OHIO.—The women's department held its annual Christmas party on December 14. Following a chicken dinner, a short program was presented and gifts were exchanged. The women of The Plains Branch helped to provide the meal. Mr. and Mrs. Don Hanna gave a large picture of Sallman's "Head of Christ" to both congregations. Approximately seventy-five persons attended, including several from Columbus.

BALD KNOB, ARKANSAS. — The Zion's League presented a program for the church school on Christmas Eve using the theme, "Love Came Down at Christmas." Mrs. Dale Edwards was in charge. The League has adopted a family in Germany to which it sends a box each month. Boxes are also mailed monthly to members of the League attending Graceland. Money for these boxes is raised by serving Rotary dinners.

TEXARKANA, ARKANSAS. — A dedication service was held on Sunday, November 21, for the new church home recently completed. The building was made available through the generosity of Mr. and Mrs. Sybil Smith. It was completely remodeled and painted by members of the congregation, so that nothing was expended for labor. Benches were designed by Charles Hill and constructed by the men; Mr. and Mrs. J. W. Jackson have loaned their piano for use in the church.

The building will seat over eighty persons. Already nonmember interest is increasing, and it is hoped the group may soon be established as a branch.

INDEPENDENCE, MISSOURI.—All Zion's Leaguers in Independence and visiting Gracelanders joined for a three-day Yuletide Conference held December 27, 28, 29. It was the first such event in nine years, welcoming back an honorable custom of providing the young people of the Center Place with some of the finest instruction available over the Christmas holidays. The theme of the conference was "Prepare Ye," and the emphasis was missionary. There were lectures, forums, discussions, a fellowship, and a pageant. Among the leaders who instructed were Apostles Reed Holmes, Maurice Draper, and Charles Hield, President F. Henry Edwards, Bishop G. L. DeLapp, L. F. P. Curry, and Vern Brown. The city-wide Zion's League cabinet planned the event under the leadership of Carl Mesle, Director of Youth Work in Zion.

God's Way

By **BETTY SANFORD TRIPP**

IN THE STILLNESS OF THE ROOM, no one spoke. For a moment Ellen stared frantically about her as if looking for some means of escape from this ominous silence. Her brother Jeff cleared his throat noisily, and all eyes in the room turned upon him. His voice, when he spoke, was shaky and squeaked a little so that it didn't sound like Jeff.

"Madge is right," he said, "Ellen ought to be punished this time, but I don't want any part of it."

It sounded melodramatic—like some of the stories she had read. The whole scene was unreal—a page out of a novel.

"What do you think we should do, Ellen?" Her father's voice was controlled.

Reality came rushing back to her. The frozen look disappeared from her face. Her eyes focused upon her father. Just how serious was it to them, this time, she wondered? Her father was sober, silent, unsmiling, waiting for her reply. She had never seen him this way before, and she knew he was very angry. She wondered if he'd forget for a moment maybe that he was a good Latter Day Saint and say what he was thinking.

Jeff's head was bent and his eyes were shielded when she moved her gaze to him.

Her sister, Madge, stared back defiantly, then blushed a little and lowered her eyes. She had been the one to tell on Ellen.

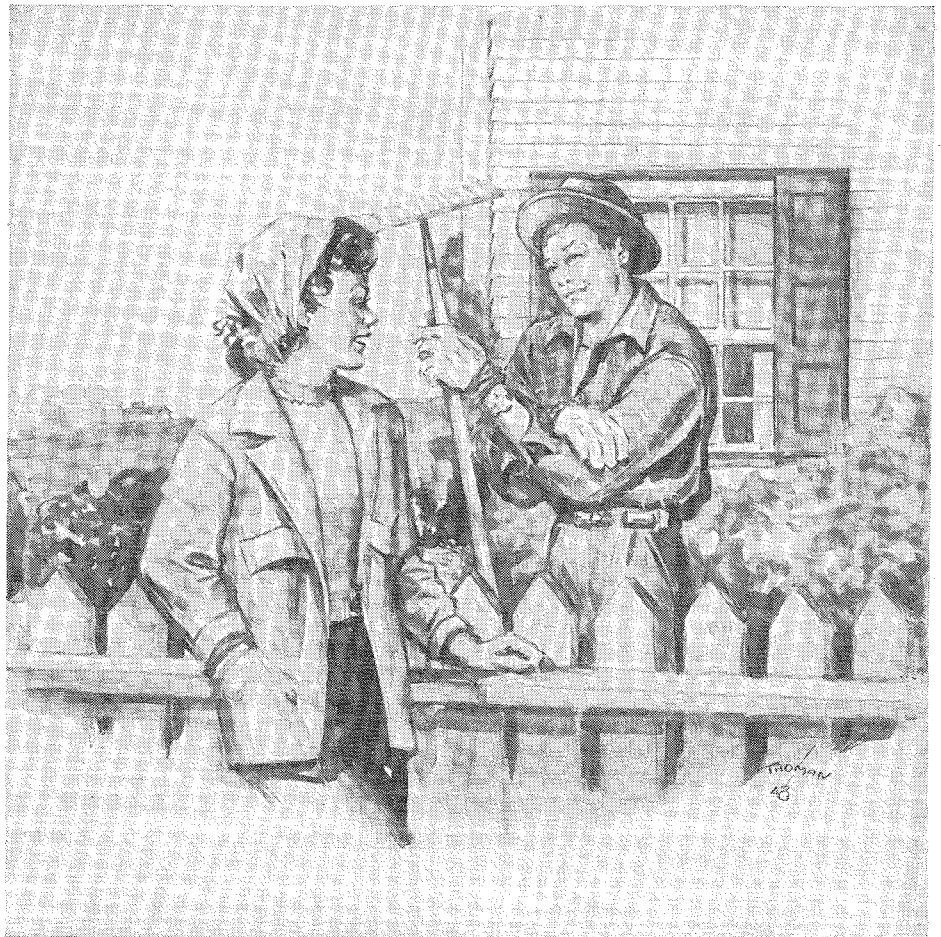
But when Ellen's eyes came to rest upon her mother, she felt the sickness in her stomach that she had come to associate with shame. She raised her hand as if to speak—to apologize to her mother, but let it fall back limply to her side.

"Ellen!" The one word of address

from her father made her jump instinctively. "You will go to your room, and you are not to come out again until we call for you."

She moved on leaden feet. It was a long way to her room. She smiled a little to herself. It was like walking the last mile, she thought. The condemned woman—she laughed a little. She knew their eyes were upon her. She opened the door, closed it quietly behind her, and sank down wearily on the couch. All the bravado was gone from her face, and she suddenly realized she was tired. The pictures of today's adventure paraded themselves across a screen in her mind.

THE SAME ARGUMENT had arisen every week at this time—whether or not Ellen had to go to League. As always her folks had won out, and Ellen had had to cancel a date to go swimming with her friend Peggy and a couple of fellows. She had been resentful and disgusted with her folks. Why did they have to be so stuffy? What difference did it make whether she went to these silly meetings or not? Nothing ever happened. She wanted to have fun. She wanted to do the things the other kids in town did. All through high school she had listened to her folks and stayed away from dances, but she had been bored with everything and everybody at church. Church twice on Sunday—while other kids slept all morning and danced all evening! And church on Wednesday night—while other kids went to parties! And to League every Thursday—



One day Jeff stopped her and ventured a remark. "Look, Sis, if I didn't think the world of you I wouldn't bother to say anything, but I've always thought you were just about tops, and so I'm gonna' stick my chin out and tell you something."

while the other kids played “ditch ‘em” around the town. It just wasn’t fair. She could really be popular if her family would only let her. Joe Perry told her so one night when he had picked her up on the corner after a show. Now she had taken to relying on her own judgment about what to do and whom to date, and this afternoon she had left the League meeting early to join Peggy and the fellows at the pool. Joe smiled down at Ellen from his five feet eleven and a half inches, and she knew she was going to have fun. First they had gone for a long ride around Beacher’s Point; then they met another couple and, with Peggy and Jim, had stopped for a drink at the “Hang Out.” Ellen had never been there before and thought it was the most exciting place she had ever seen. Joe had laughed at her for staring and called her a “sweet kid.” The next thing Ellen knew, it was eight o’clock, and she had been expected home from League at four. She knew she was in for it—this wasn’t the first time it had happened.

SITTING ALONE NOW in the silence of her room, Ellen thought about her family’s indignation. Dad hadn’t always been a member of the church; he had joined after he and Mom were married. Everyone knew he had sown his “wild oats” plenty before that time. What right had he to criticize? And Madge had dated fellows no better than Joe Perry. Jeff—he might have some right to say something. He was a priest in the church and as devoted to it as he could be, but then, he’d had a personal conviction that the things he believed in were right. There’d been no personal conviction of anything in Ellen’s life.

She left her mother’s reaction until last. Mom had been hurt. That’s what Ellen hated about this sneaking around. Mom was genuinely the finest person in the world. She trusted and believed in her children, as well as in everybody else and their children. She was always looking at the good things in people’s lives.

But that didn’t mean she wasn’t up on the latest of what was going on around her—quite the contrary; she knew all those things too. It was the sad look on Mom’s face that always made Ellen sorry she was like this; and time and time again she had promised herself she would do the things Mom wanted her to do—but it just wasn’t any use. Why should she give up her good times and her friends just because the church people didn’t approve of them? And what gave them the right to think she was so very wrong? They said they had their standards of conduct from God, but how did she—Ellen—know there even was a God? She’d never felt any of this so called “spirit.” Sometimes she thought it was just all nonsense. If it hadn’t been for Mom saying she knew there was this power, Ellen would never have tried to believe it. If there was a God, he wasn’t interested in her. Of that, Ellen was thoroughly convinced.

Suddenly, without realizing it, Ellen was crying. It wasn’t because she *wanted* to be this way; it was just that—yes, what was it? Why was it she didn’t believe in God and couldn’t be like Jeff and Madge and Mom? It might be nice once in a while to know that someone really cared when you were hurt and bewildered and confused.

HEARING THE DOOR OPEN, Ellen quickly brushed the tears from her eyes and then relaxed as she realized her mother wasn’t going to turn on the lights.

“May I sit in here with you a few moments, Ellen?” Ellen murmured a reply and felt her mother’s presence in the room. The faint aroma of her favorite perfume was in the air.

Ellen’s voice was more sarcastic than she had intended when she asked, “Well, have they reached a verdict?”

She was glad it was dark and she couldn’t see her mother’s face, but she could imagine the pain on it when she heard the hurt in her voice, “We’re not going to punish you, Ellen.”

“You’re not?” Ellen echoed in disbelief. Always before they had taken away a privilege—she’d been denied the car or something. More than once she had protested that she was too old for this sort of thing, but her father had insisted that as long as she was living under his roof, she was to be under his guidance which, after all, was only fair, Ellen knew.

Her mother’s voice in the darkness sounded old and tired. Ellen felt a moment’s panic as she realized her mother had not been well lately and these situations did not help any. “Ellen, you’re out of school now. You have a job of your own. You’re old enough to come and go as you please. We’re sorry we’ve continued to treat you as if you were a child. Your Dad and I have given you the fundamentals for a happy, useful life in this world, but somehow you have failed to find the opportunities hidden in these things. We have tried to show you by our own lives that it’s important you keep yourself clean not only physically, but morally and spiritually as well. You think we’re old-fashioned and, well—maybe we are.” Her mother’s voice had grown shaky, and she stopped a moment. “I can’t blame God, Ellen, for your failing to follow the path we had chosen for you, although at times I have been rebellious. It’s not easy to sit back and watch those you love miss the way.



New Horizons

I really believe God is concerned with you and is trying to help you, but he has given us our free agency and will not force anything upon you. It is through your own negligence and refusal to seek him that he is not able to help you. I can't help feeling, dear, that you are on the wrong track, but if you choose to do these things and are happier in doing them, then we are not ever going to reprimand you again."

It had been a long speech, full of many poignant thoughts, and Ellen was weeping silently when her mother went out and closed the door behind her.

* * * * *

THUS IT WAS that Ellen discontinued going to church. She had had a big struggle within herself that night; she had said to God, "If you'll prove to me that you are really a power that can control my life and that you really do care what I do, then I'll go as mother thinks I ought to. If not—" She had waited impatiently for an answer to her prayer—for two days—and then decided that God wasn't interested. So she had completely broken connections with the church. She realized her mother was hurt and bewildered, and she doubled her efforts to do good things at home, but nothing, she knew, could atone for her late hours and her refusal to participate in church work.

One day Jeff stopped her and ventured a remark. "Look, Sis, if I didn't think the world of you I wouldn't bother to say anything, but I've always thought you were just about tops, and so I'm gonna stick my chin out and tell you something. These fellows you're dating aren't like the ones you've known at League all your life. They haven't the moral standards they should have. They're not half good enough for you."

That night Ellen found herself once again upon her knees. "Give me a sign, God," she pleaded. "Help me know if you're ever going to

help me, because I'm in love with Joe, and he has asked me to marry him. Can't you let me know if this is right or wrong? Everyone else thinks you care, and I'm willing to take a chance, God. I don't know how to pray, that's true, and I'm probably not worth it, but can't you tell me?" She lay awake a long time, waiting for an answer to her prayer but nothing happened. The next day when Joe asked her again to marry him she said, "yes." She knew her folks would hate it, and she knew Joe would never get along with them, but at least she'd be away from the torment of her conscience that she received at home every time she looked into her mother's eyes. If there was a God, he should have answered her before now.

* * * * *

ELLEN SAW the justice of the peace with tear dimmed eyes. This wasn't the wedding she had always dreamed of with a long white gown and flowers decorating the little church. But here she was—with Joe's hand tight around her own, and Joe smiling down at her, making her heart skip a beat. She looked again at the shabby office, stale with the smell of cigar smoke, and thought, "Oh, God, what am I doing? I've been wrong. I know I have! There *is* something better in store for me than this." And then quite suddenly Ellen was no longer standing beside Joe. She was all alone—alone in a place she had never been before. She looked around, but the light was so penetrating in the place and so compelling she could see nothing. The pounding in her ears was like the beat of drums. It grew louder and louder, and she felt a burning deep down in her lungs. Then she felt as if her body were feather-light. Suddenly the spirit of Ellen Gordon was no longer, and the spirit of God *was*. For the space of a breath, she and God were one and the same. She *knew* it. She didn't have to wonder. She didn't have to guess. She knew what it was, and she knew God had answered her

cry. As suddenly as it had begun, she felt the pounding residing. She felt the little pulse that had been jumping madly about in her throat become stilled, and she felt the quietness of the Spirit of God and the peace and assurance of knowing that God is. She knew now what her mother had meant about the Spirit of God. She turned from the justice of the peace and from Joe and went home.

THE HOUSE WAS IN CONFUSION.

Jeff met her at the door, his eyes swimming with tears. "Ellen, it's mother! She had an attack and is in a coma. She's dying."

Ellen's legs gave way and would no longer support her. She sank on the couch heavily. "Jeff," she whispered brokenly, "She can't be. She can't go until she knows—"

"Know's what, Ellen?" His voice was alarmed. "Ellen, what have you done? You haven't—" Jeff couldn't go on.

Ellen thought of how close she *had* come to marrying Joe and smiled through her tears. "No, Jeff, that isn't what I want to tell her. I want to tell her I've found God."

Jeff stared at her through his disbelief, yet there was no denying that something had happened to her. "Then mother hasn't failed" he murmured.

"Jeff," she was suddenly very sober. "The doctor? What did the doctor say?"

"It's been coming for a long time, Ellen. If she comes out of the coma he can save her maybe. If not—" his voice broke, and his eyes clouded. "We've had her administered to. Brother Farrell is in the room with Madge and Dad."

Ellen left him then and went into her mother's room. The woman on the bed looked very tired. Poor Mom! She had had a good life—always working for the other fellow, always helping out, being the good neighbor. People had never appreciated her the way they should. Ellen hung her head as she realized that she above all had failed. As

she looked down into the peaceful face, Ellen felt her throat clog with tears, but she also felt a strange peace reach out and envelop her. Once again the Spirit of God was with her. Strange that it should come to her. It should have come to Jeff or Madge or Dad. If only she had it all to do over again—but that could never be. Her only hope for amendment was to live and study and practice the teachings of God from now on. But how could she? "Oh, Mom, Mom," she cried, "don't die. I can't live without you to help me. Oh, dear God, let her live. Let her know what has happened to me. I need her more now than ever before." Ellen raised herself to look once again upon the beloved face. Never had her mother seemed so beautiful. Hesitantly, she reached out a finger and touched her mother's cheek. The softness of the skin brought back the poignant memories of days when Ellen believed that no one in all the world had such soft and lovely skin as her mother. And the hands that lay folded on the covers—long, shapely fingers, wrinkled a little from hard work. How many times she had read poems about mothers and never once realized they had described her own. She saw her mother through the eyes of love and felt the ache for the unfed gratitude due her mother that was wedged too deeply in her heart for tears. She leaned over and laid her young cheek against her mother's. "Mom, you've got to wake up now and come back to me. I've lots to tell you. You'll be glad to know, Mom, that God finally showed himself to me and that I've promised to serve him the rest of my life. I don't deserve it, I know, but I'm going to try to make you and him proud of me. I need you, Mom. Won't you come back and help me? You've never failed me before."

There was no response in her mother's face. Ellen fell to her knees and hid her face in the bed covers, crying, "Father, I know you can bring her back. But maybe she's too tired. Maybe she deserves this rest.

Will you tell her for me that I'm sorry and that I'll make it up to her a hundred times over? That I'll carry on for her?"

It was then that Ellen once again saw the brilliant light circling around her. It flowed in through the windows of the room like a great tidal wave; it enveloped the bed, the woman there, and the girl kneeling on the floor. Then Ellen arose from her knees and found herself looking at the most precious sight she had ever beheld—the blueness of her mother's open eyes.

The Ministry of Visiting the Sick

(Continued from page 10.)

lence that must be accepted if we plan to minister as Christ would have us. He says:

As we minister to the sick, we must keep in mind that many doctors and nurses are openly antagonistic to Christianity, or at least skeptical about its value in the sickroom. Let us not give them opportunity to criticize our ministry to the sick. Let us learn how to minister and care for the sick so that the doctor will say, "I like to have that man call on my patients. He always leaves them better than he found them."

He further states:

In ministering to the sick and dying, many shoddy compromises take place in the name of religion. Hospital work calls for a highly skilled ministry, and the hospital room in reality is indeed a gold mine of religious experience.

In closing, the prayer of faith does save the sick, when men call in righteousness and in faith.

The following books and pamphlets have been used in the preparation of this paper:

- The Holy Bible
- The Book of Mormon
- The Doctrine and Covenants
- The Art of Ministering to the Sick*, Cabot and Dicks
- The Priesthood Journals*
- The Church and the Art of Healing*, Dr. Frederick M. Smith
- Journal of Clinical Pastoral Work*
- God and Health*, Russell L. Dicks
- When You Minister to the Sick*, Clarence F. Stauffer
- The Journal of Pastoral Care*
- When You Call on the Sick*, Russell L. Dicks
- Radio Sermons, Evan A. Fry

Institute at Wellsburg, West Virginia

The Pittsburgh, Youngstown, and West Virginia Districts will hold a joint priesthood and women's institute at Wellsburg, West Virginia, on January 28, 29, and 30. Apostle Percy Farrow will be the principal speaker, and Nell Swanson of Columbus, Ohio, will be in charge of the women's classes. Daily schedules are as follows: Friday, fellowship dinner (\$1.00), 7:00 p.m.; Saturday, worship service, 9 a.m.; classes, 9:45 to 11:00, 2:00 to 3:00 p.m.; preaching, 7:30; Sunday, prayer service, 9:30 a.m.; preaching, 11:00; classes, 2:00 p.m.; dedication service, 3:00. The Wellsburg women will serve meals at a nominal charge, and the Wellsburg and Wheeling Saints will provide housing. Those in surrounding districts are invited to attend.

MERLE P. GUTHRIE.

Attention, Saints in Wyoming and Western South Dakota

Elder E. C. Judson of Wheatland, Wyoming, has been ministering to the Saints in the unorganized territory of Wyoming and Western South Dakota. His ministry has been of great help to the church and to the Saints in that area.

We wish to thank him for this service, and herewith give official notice that he is authorized to act as nonresident pastor to the scattered Saints and groups and missions in this unorganized territory.

E. Y. HUNKER,

Associate Minister in Charge.

Change of Address

D. J. Williams
909 South Twelfth Street
Burlington, Iowa

REQUESTS FOR PRAYERS

Mr. and Mrs. Lewis Burgess of Xenia, Illinois, requests prayers for their son, Cloyd, who is seriously ill in the Barnes Hospital, St. Louis, Missouri.

Emma Cooper, Route 2, Castleberry, Alabama, requests prayers for the spiritual welfare of herself and her sister, Sarah Manning.

Prayers are requested for Mrs. Violet Davis, Burke Street Hospital, Fort Scott, Kansas, by her sister, Mrs. Leah Williams. Mrs. Davis has been hospitalized for six months with an infection. She will appreciate receiving cards and letters.

Mrs. C. A. Gouty, 1107 Monroe Street, Beardstown, Illinois, asks the prayers of the Saints that, if it is God's will, she may be healed. She has been ill for many months.

Prayers are requested by a friend for the spiritual guidance of one who is facing a grave situation in which the right decision is most important.

ENGAGEMENTS

Sartwell-Moorman

Mr. and Mrs. Oscar M. Moorman of Independence, Missouri, announce the engagement of their daughter, Eleanor, to Bert H. Sartwell, formerly of Savanna, Illinois, son of the late Bertrand E. and Evaneila Moser Sartwell. The wedding will take place on April 16 at Stone Church.

Young-Anderson

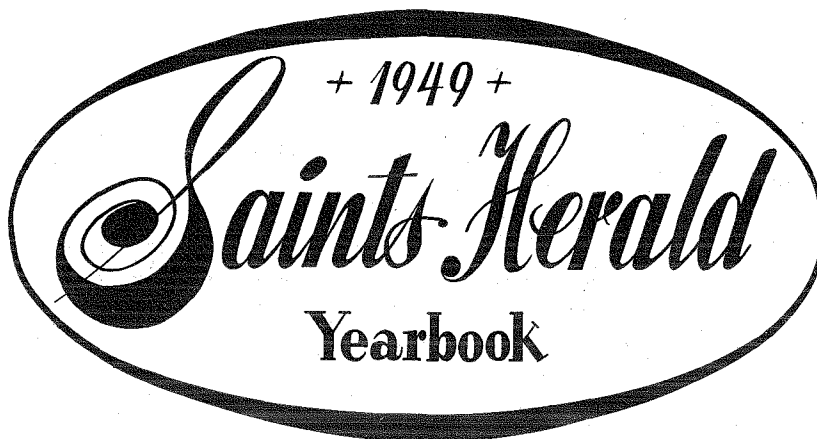
Mr. and Mrs. Clarence I. Anderson of Beardstown, Illinois, announce the engagement of their daughter, Clarice Marie, to J. D. Young, son of Mr. and Mrs. R. J. Young of LaMoire, North Dakota. Mr. Young was a member of the 1948 graduating class at Grace-land: Miss Anderson will be graduated from Grace-land this spring. No date has been set for the wedding.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

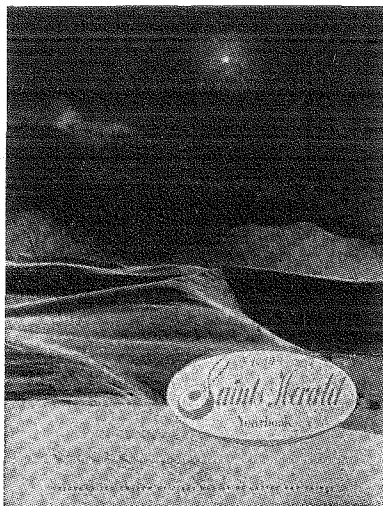
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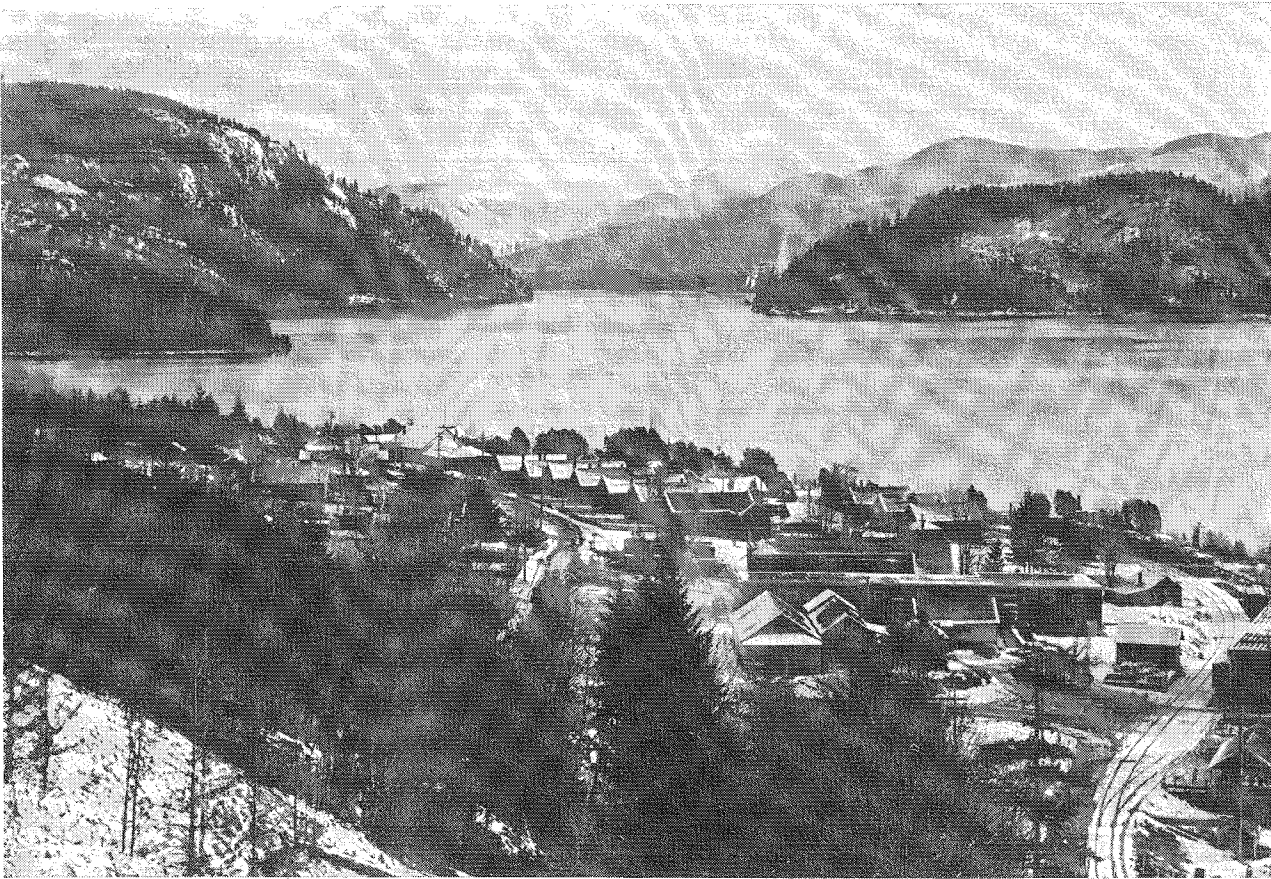


Photo by W. H. Gold

Youbou, British Columbia

A winter scene on Lake Cowichan

THE
Saints Herald

VOLUME 96

JANUARY 15, 1949

NUMBER 3

www.LatterDayTruth.org

The Beautiful Northwest

P. S.

* PHOTOGRAPHS WANTED

Within the borders of British Columbia is contained some of the most distinctive and beautiful scenery of all Canada, and of America. A part of the beauty is the heavy forestation which the ample rainfall makes possible. Vancouver Island is a favorite spot for travelers and photographers.

Concerning our cover picture, Mrs. H. B. Canning, who obtained the photo for us, writes: "Youbou is secluded on a gently sloping shelf running from the foot of the mountains to the lake front on the north shore of Cowichan Lake. Its name is derived from the names of two early settlers, Mr. Yount and M. Bouton. 'Cowichan' applies to the lake, the river, and the bay. It is an Indian expression meaning 'warmed by the sun.' The lake is from one half to two and a half miles wide, and twenty-one miles long."

On this part of the Pacific coast, the touch of winter rests rather lightly in comparison with the sharper temperatures of places farther inland.

"Herald" Editors are much in need of fine quality pictures taken by church photographers, particularly those which feature church buildings, properties, reunion and camp grounds.

Most immediately needed are pictures of our churches, which should be in our hands soon for February issues. Stories about the churches—how they were financed, when they were built—will be appreciated, too. Up to the present time, our photographers have generously supplied us with a goodly number of fine quality pictures, but our supply is running low, and we need new materials to plan future covers.

Camera artists will have observed our requirements in the pictures we have used: sharp in detail, good contrast in light and shadow, carefully selected quality in composition. Prints four by six can be used, though eight by tens are better where they are available.

On a general invitation like this, a few photos will be sent that cannot be used. When this happens, we try to explain why, pointing out how photography may be improved so that pictures will be usable.

We express our thanks to photographers for excellent work already submitted, and take this means of inviting their splendid co-operation in continuing the quality of "Herald" covers which all have so much enjoyed.—The Editors, by L. L.

AMEN!

Isn't it about time we should give attention to our pronunciation of "Amen"?

Whether you pronounce it "aymen" with the common people, or "ahmen" with the high-collar crowd, the dictionary will give you adequate authority. The choir must sing it "ahmen" because that is the more musical sound, and we sometimes think that it would be an advantage if the minister would conform to that style, although it is hard for him to overcome old habits.

Either way, please let the word be pronounced. Not whispered, not grunted, not murmured, but pronounced. If its meaning, "So let it be," is worth anything to us at all, we ought to pronounce the word like a word and not like an apology. Some people tack "Amen" on at the end of a prayer as if they didn't know what it is for, nor whether it should really be there. An "Amen" ought to have some force, some faith, some assurance, some conviction in it. It needn't be shouted or boomed—and shouldn't be. But there is no particular piety in being limp or apathetic.

One pronunciation that a number of people use is markedly weak and ineffective; it is a way of flipping the end of the word up into the air on a rising tone that sounds uncertain and querulous. Speech is a form of drama, and no matter what flights the orator may take, he should return to the earth, when he finishes, with a descending tone. Only a question is permitted the rising ending. Good prayer lifts us up to God; and the function of "Amen" is to bow us reverently out of His presence and return us to the earth.

"Amen" notifies the congregation that the prayer is over, except in those faiths where every paragraph of a prayer ends with it, or where each petition is regarded as a separate prayer. In most churches, it is a convenient vocal period for a prayer. And a prayer ought to be ended with a period—not with a vocal comma nor a semicolon nor a dash.

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THE SAINTS' HERALD

Volume 96

January 15, 1949

Number 3

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

What Are We Waiting For?

A LETTER, written before the recent holidays, contained a sentence that stood out, not for its boldness of script, but for its boldness of thought:

My husband and I always like to figure out our tithing for the year before we do our Christmas shopping. Then we are sure that we are not spending any of the Lord's money for our Christmas presents. It gives us a happy feeling to know that this obligation is met.

This young woman and her husband do not wait. They prepare ahead of time for the work and obligations to come.

JANUARY is a waiting month in many American homes. The farmer is waiting for spring, when the ground will thaw and he can go to work. The salesman, who finds travel difficult, waits for storms to subside and roads to clear before he can start on his trips. Merchants wait for customers to arrive, who do not enjoy shopping in the cold weather. Mother waits for the longer days and warmer weather to begin the principal annual house cleaning.

But wise people in all walks of life do not simply wait. They take this time to read and study and plan in preparation for the busy times to come, when there will be no opportunity for such things.

SO MUCH OF OUR LIFE is spent in waiting for something to happen. Sometimes it happens. Sometimes it does not. In either case, the investment of time is gone.

In our small town, there was a young man who spent hours sitting in the sun, on the doorsteps of places of business, wherever he could rest without being stepped on by busy people. Asked about his plans one day, he smiled and said, "I'm waiting for my ship to come in." He didn't know that you have to send ships out before they can come in.

A neighbor remarked that opportunity passed by him every day, but he never saw it. Years later, he was still waiting, but the light was gone from his eyes and the smile from his lips. He had given up any real hope. It was easier to wait.

The difference between success and failure lies in what you do while you wait.

I VISITED a small branch. They had a neat church building which they only half filled. There were many neighbors around, living in good homes, conducting thriving businesses, tilling good farms. There were opportunities on every side to tell the story of the church.

"What are you doing here?" I asked.

"We are waiting for a missionary to come," they replied. Their young people were growing up, going away to school, remaining away to go into business and professional life, marry, and establish homes. There was no important work in that branch to call them back.

A CHURCH MEMBER in California wrote, telling us about his activity:

We are off the beaten track of travel here, and no missionaries ever come this way. But I keep busy distributing tracts and telling the Gospel story to whoever will listen. There are some splendid people here, and I think a number of them are interested. I have always wanted to be in a branch, but fate seems to have arranged my life to work alone. But, anyway, I find a lot of happiness in talking to people.

This brother writes to us every few years to let us know how things are going. He hasn't done much waiting. Like Enoch, he seems to have found out the secret of walking in the presence of God. I have often wished he could manage to tell that secret to others.

An elderly member was at work on something in his front yard.

"What are you doing?" I asked.

"I'm building Zion," he replied.

We both understood by his answer that he was referring to his long-range plans, not to his immediate job. In his home there was a Zion of happiness and peace. It was a church home, and church activity was one of the principal interests there. As far as possible, he had built a part of Zion for all to share in who might visit his home. And he extended the spirit of his home to all of his dealings in business and social life with other people.

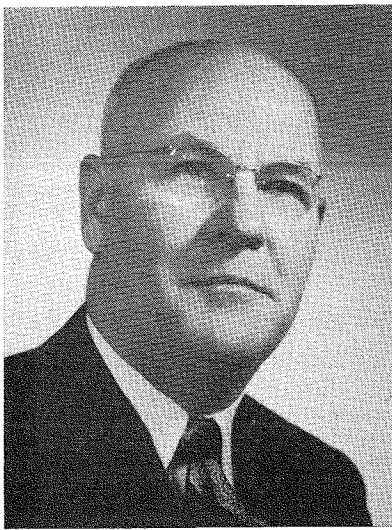
Many people have moved to Independence during the war and since. War psychosis has sent many of them here. A desire to gather has sent others. You might say some are atomic bomb refugees, and others are kingdom seekers. Some are "waiting for Zion," and some are working for it.

"What are we waiting for?" a woman member exclaimed to me, somewhat impatiently. That question usually implies that we have everything we need in resources and people to go ahead with full scale operations now. If the questioners had been engaged in pastoral work here for a dozen or more years, as the writer has, they might have a different opinion. It takes much longer to develop human building material than it does to gather physical resources.

Our people have many resources of mind and spirit, of ideals, devotion, and material things. With these resources, they could—and some day will—accomplish splendid things. But they also have some problems to solve and some faults to correct before they are fully ready for the greater tasks before them. Can we face our situation, can we examine ourselves realistically? We are not waiting for Zion. Zion waits for us!

L. J. L.

Editorial



Gog's Swan Song

Two Gogs

THERE ARE TWO GOGS referred to in prophetic scripture, but they are centuries apart, both as to the prophecies predicting their coming and the time of their actual appearance on earth. The first is a person; the second is a nation.

Ezekiel's prophecy dealing with the Gog we have been studying about in a past series of articles was delivered about 587 years before the coming of Christ in his first advent. The second Gog, predicted by John the Revelator during his banishment to the Isle of Patmos in the year A.D. 96, was to come centuries later. The responsibility of campaigning for evil in the first instance was laid upon a powerful leader—Gog; in the second it is laid at the door of two powerful nations—Gog and a companion people, Magog.

The first Gog is to make his appearance on earth prior to the second coming of Christ (Ezekiel 39: 21-29); the second Gog is to appear with Magog on the theater of operation one thousand years after Christ's second advent, plus the "little season" mentioned in Revelation 20: 3.

These two powers could not possibly have been the same in the prophetic mind. The first Gog is to gather his mighty armies from the north (Ezekiel 38: 15; 39: 2), while

Satan is to mislead the second Gog and Magog, as the prophet says, and "deceive the nations which are in the four quarters of the earth . . . to gather them together to battle: the number of whom is as the sand of the sea."—Revelation 20: 8. The latter Gog, therefore, must come from the north and the south, the east and the west. The first Gog was to come "against the mountains of Israel," but the second Gog is to compass the "camp of the Saints."

The question which naturally arises here is: "Why are there two such gigantic powers with like names in the prophetic panorama, and what will be the ultimate fate attending each?" The answer to this justifiable query is in part that the name is more the appellation of a disposition than that of any one individual or group. The fate of each will be made clear as we proceed. These two powers have come separately into the perspective of prophecy. Each will fulfill the description given in the imagery of the seers as they have been inspired to speak for Divinity.

We have already seen that the first Gog is one who lends himself with complete abandon to the will and wiles of the devil, thus becoming wholly subservient to Satan as the "number one enemy" of God. He is the high priest of Lucifer's religion. He presides at the altars of deception all the while he entices, inveigles, and coerces our common humanity to kneel with him before the lurid flame of a false and treacherous sacrifice. Thus he leads millions against God and disciplines them for battle and ultimate death.

JEHOVAH DENOMINATES the evil power mentioned in the Book of the Revelation also as "Gog" because it will be engaged in a like vile purpose as will the Gog of Ezekiel. The war for the conquest of God's throne

and his divine authority will still persist in this last vicious expression of evil. This closing battle of Gog and Magog against Divinity pictured in the revelation is the death struggle of Satan. In final desperation, he will concentrate all on one throw of his demoniac dice. Thus he will strive for the victory before the last advent, as also he will just prior to Christ's being seated on the throne of everlasting power as King of kings and Lord of lords one thousand years later.

Prior to this latter development, during a blessed period of peace, prosperity, and divine education, called the millennium, Christ will have been teaching his people the way of salvation. This beneficent period of one thousand years will have seen Satan bound so effectually that he could not for that course of time tempt mankind. But Lucifer has not, as yet, given up the battle. Now again he will organize men, this time for the last struggle. Indeed, he will organize with such genius as he has never before displayed.

A Present-tense Gog

AS IT HAPPENS, the Communist Party all through its history has allied itself with the powers operating against Jehovah, who seeks the freedom of the human race from every species of sin and its concurrent and resultant bondage. This evil genius will utilize its every power to crush liberty and compel men to its way of unholy living.

Will Durant went to the northern habitat of this modern Gog with sympathy for its people and with the hope of discovering great things about the new way of life that Communist leaders were supposed to have instituted. He returned to write of "The Tragedy." In it he gives us the following sad picture:

By Apostle D. T. Williams

Surely the time has come . . . to speak out about this new slavery, to call it clearly and bluntly what it is . . . It has terrorized the public with marching armies, secret police, merciless penalties, and a million spies. It has deported or shot hundreds of thousands of men and women solely for political heresy and nonconformance. . . . It has suppressed all freedom of speech or assembly, and, in effect, has raised a thousand obstacles against the freedom of worship and belief.

Thus the first Gog places himself in contravention to God's plan of human salvation whether he comes against the mountains of Israel from the "uttermost parts of the north" before the second coming of Christ, or whether later to make war on the "camp of the Saints" more than a thousand years after our Savior's second appearance, it matters little.

Must Fail of Objective

THAT THESE FORCES OF SATAN bent on world conquest and a resulting universal kingdom is bound for a goal impossible of attainment is foretold in Daniel's interpretation of Nebuchadnezzar's dream. After prophesying, through the vision of the great image, the rise of several world powers, such as Babylon, the Medes and Persians, the Grecians, and the Romans, Daniel goes on to advise us that when these have reached their zenith and descended again to the dust of the threshing floor there would not be another kingdom of world-wide predominance until the coming of the kingdom of God.

In witness of this, note these prophetic words:

And whereas thou sawest the feet and toes [of the image], part of potters clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

When, therefore, Gog comes like a wolf from his lair out of the far north to "take a spoil" in "the latter days," his fate is already sealed, and his doom is foretold in "the word of the Lord which cannot be broken." He shall come like a scourge upon the fold of a people that "dwelleth securely" "to carry away silver and gold, to take away cattle and goods, to take a spoil," but his ambition for universal power cannot be realized. The nations of this world will have lost the adhesive cement which in the past has made it possible to compel them to cleave together. "They shall not cleave one to another" says Daniel.

Concerning the situation of war and conflict thus created, the Lord says: "I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." Thus comes Jehovah to take a hand in this decisive hour in human history.

The Challenge

THUS, TOO, does the Almighty cast the gauntlet in the face of Gog, "the Prince of Rosh," as he thunders, "I am against thee, O Gog." "I will call for a sword against him unto all my holy mountains, saith the Jehovah. And with pestilence and with blood will I enter into judgment with him: and I will rain upon him and upon his hoards and upon the many people with him an overflowing shower,

and great hailstones, fire, and brimstone."

It is self-evident, therefore, that Gog will not have the power to compel all the kingdoms of this world to come under his banner. This means the defeat of his colossal purpose—the conquest of the world, physically and spiritually.

But perhaps the greatest disaster of all which God will visit upon his earthly arch enemy will be when the Almighty so confuses the minds of this Satan inspired host that "every man's sword shall be against his brother" (Ezekiel 38: 21). Here added to what appears as atomic powers exploding from above will be the utter blinding of everyone concerning the identity of the other members of this great army. What confusion! God's people will not have to destroy the enemy—they will kill each other.

Thus shall be brought to pass the prophetic prediction:

I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north and I will bring thee upon the mountains of Israel.

I will smite thy bow out of thy left hand and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mountains of Israel, thou, and all thy hoards and the people that are with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.—Ezekiel, chapters 38 and 39, Revised Version—Standard American Edition.

Thus falls the enemy of God and the scourge of his people—the first Gog to appear on the theater of operation.

The Second Gog

THE SECOND GOG coming over a thousand years later, who is pictured in the revelation with his confederate, Magog, determines to accept the leadership proffered by Satan in the war against God. Here the objective is still the same—to

(Continued on page 24.)

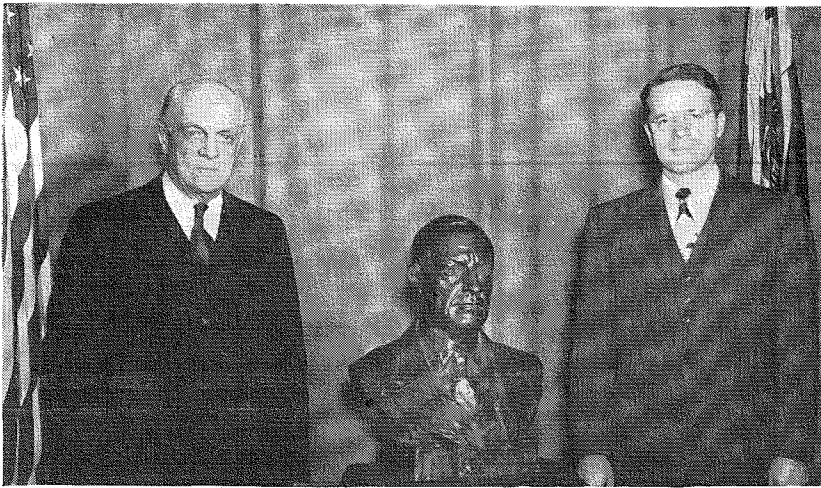


Photo by Lawrence R. Schall

Bronze Bust of Late President Frederick M. Smith Presented to Graceland College

I, one of Graceland's first students, was privileged to witness a very interesting event at Graceland College on December 20. After several postponements, I had appeared for a short talk at student convocation; but the "main event" was the presentation of a bust of Graceland's first graduate, our late President Frederick M. Smith.

On the rostrum were President E. J. Gleazer, Jr., President Emeritus George N. Briggs, Doctor Roy Cheville, Miss Beryl E. Judd, Student President Bernard Butterworth, and myself.

After an introductory statement by Doctor Cheville, the life-size bronze bust of the late president was unveiled by Miss Carolyn Walden and Miss Janet Harris.

Miss Judd, who is a daughter of Elder Percy Judd of Australia, on the United Nations representation from that country, made the presentation in the following words:

During the General Conference of the church in April, 1947, we, the youth of the church decided to have as our project for the next year, "Missions Abroad." The sum of money we set as our goal was \$25,000, the first \$3,000 of which was to be spent in obtaining two bronze busts of the late president, Frederick M. Smith. One of these was to be given to the general church, for the Auditorium, and the other to Graceland.

The total \$25,000 that we wanted to give to Missions Abroad was not quite reached, but we did get \$18,000, and the first \$3,000 of this was given to these two memorials.

You probably remember the presentation of the first bust by Brother Dick Cheville, the Saturday of the last General Conference. This stands today in the Auditorium at Independence, Missouri, as a loving tribute to Brother Smith.

Brother Frederick was a wonderful supporter of Graceland; he was the first graduating class to go from here, and one of which we can be justly proud.

This is one of the finest tributes we can pay to such an outstanding man. I feel proud today, together with you that we were willing and able to give to such a good cause.

Brother Gleazer, I should like to present this to you, as a representative of the youth of the church everywhere. This was made possible by the contributions of the youth of the church here in America, across the sea in Hawaii, in Europe, in England, in Australia, and in the Society Islands. I hope it will serve as an example to the youth of this school for all times that as they look upon it, they may strive to become men and women of such faith and courage as they see depicted therein.

President Gleazer then accepted the gift on behalf of the College, after which he introduced me for my address, which was largely unrelated to the matter of the bust, though I made reference to it in my opening statement.

Bernard Butterworth made response to my remarks on behalf of the student body. At the close of the convocation, pictures were taken of the bust with President Gleazer and myself standing beside it, one of which is shown in connection with this brief account.

The students gave evidence of a reverent regard for Graceland's first alumnus who, graduating in 1898, became identified with the Quorum of the First Presidency in 1902, and served as President of the Church from April, 1915, to March 20, 1946, the date of his demise.

These busts were made by Doctor Avard Fairbanks, formerly of Michigan University, from a clay model made by him for which President Smith posed a few years ago.

ISRAEL A. SMITH.

Across the Desk

Several years ago Bishop C. A. Skinner was interested in some discussions of personal evangelism conducted by one of the brethren. Bishop Skinner is a salesman, and personal evangelism looked like good church salesmanship, so he decided to try it out. The following letters tell the rest of the story to date.

The Reorganized Church of Jesus Christ of Latter Day Saints.

Independence, Mo.

Mr. C. A. Skinner:

A year ago in September you stopped at our station in Chatsworth, and we had a nice talk together. Later the literature and book, *The Call at Evening*, arrived. I did not get to read the book until late in December when I was housed on account of mumps. This story is so sincere and true, I must let you know how I truly appreciated it, and I have let many others read the same; they all agree it truly is wonderful. Therefore, I am enclosing a check to you for the furthering of the blessed teaching of true Christianity. Could you tell me where near here is a Reorganized Church of Jesus Christ of Latter Day Saints?

Yours,

George E. Dennywitz

(Continued on page 22.)

www.LatterDayTruth.org

Make Me Believe

BY RUBY
TINKHAM

MIKE'S FINGERS trembled as he pushed the antiquated doorbell on Reverend Brown's big, old-fashioned house. Through the large window in front, he could see the slight figure of the minister ensconced in his favorite leather chair, poring over one of his priceless old books.

A smile played around Mike's good-natured face at the thought of the man's surprise when he opened the massive oak door and saw him standing there on the step.

Of course, Reverend Brown wouldn't know that he, Mike Ferrel, one of the city's most promising young business executives, and all-around athlete had walked around the block three times before he had nerve enough to ring the bell. He also wouldn't guess that tonight's visit had been postponed for more than two years, in fact, since Donny had had pneumonia.

The minister's welcome was everything Mike had expected, and he felt good in the familiar old room again with its worn furniture and the countless books.

There were no questions or surprise, just a warm handshake and a quick smile followed by, "My, it's good to see you again, Mike. How are Mary and the boys?"

THEY CHATTED EASILY, reminiscing along the way, until Reverend Brown inadvertently mentioned the fact that he had not seen Mike at church lately.

Mike tightened up like a taut piece of string, and strain showed plainly on his handsome face. He got to his feet, and his restless movement seemed to fill the already crowded room.

"That's why I'm here, Sir. I can't see any sense or purpose in my going to church feeling as I do, but Mary insists I should talk it over with you."

The little man gazed kindly at his harassed visitor and chose his next words with care. "Knowing you as I do, Mike, I feel you must have a very good reason for making a statement like that."

Mike turned and faced him resolutely, "Yes, I have. I've thought about it for a long time now. You know how it is with me—brought up in the church—married in the church—religion on the right of me—religion on the left of me—but what have I gained by it? I don't feel any particular allegiance to Jesus Christ. I've found just as good people out of the church as in it." He wheeled around and started pacing the floor, running his hands through his unruly hair.

The minister watched him thoughtfully and spoke up calmly, "That's not all, is it, Mike?"

Mike came to a sudden stop, and there was visible effort in his choice of words, "No, that's only the beginning. The truth is I don't believe in God at all. There is no Jesus Christ. It's all a fairy tale to soothe the hurt feelings of a bunch of ninnies!"

He acted as if the saying of it was a relief, sank into a chair and turned defiantly to the man sitting there quietly before him.

"I know, you think I'm crazy—that I've lost my mind, don't you?"

REVEREND BROWN made a tent out of his fingers and took his time about answering. "No, Mike, I don't think you're crazy at all. I think you're beginning to wake up, and that's always a good sign. You're not the first man to question whether there's a God or not. Every man asks himself that question at some time or another in his life. It's the answer you get that's important. I remember when I was a little boy about eight years old, I had planned on a fine Christmas

with a new pair of ice skates. My Father, being a minister with a poor parish, reluctantly broke the news to us that our Christmas had gone to some widow with a sick baby. I shall never forget how I stood there in the middle of the floor with tears running down my face and shouted hysterically, 'I hate Jesus Christ. I wish he'd never been born!'"

Mike spoke up hesitantly, "Yes, but you were just a child then."

THE OLDER MAN smiled in retrospection. "Mike, that was just the beginning of my rebellion. I swore I'd never be a minister. I said I was going to work and make money and have a decent home and good things to eat and enjoy life. None of that 'Amen' and 'Bless his name' stuff for me. And the funny thing is, I really meant it. I decided to show the world just how far a minister's son could go the other way—and I did."

He dropped his head, and Mike looked at him with incredulous amazement. He couldn't believe it. This mild-mannered man once a hellion? Why, it was impossible! He'd always thought him a meek, preachy sort of individual.

The minister continued quietly, "One day I found myself in a ward with a lot of other men who were recovering from the same thing I was—too much liquor, too many parties, and the wrong kind of women. Well, Mike, when I looked around at those poor, unfortunate souls, I said, 'Good Lord, where did all these wretched creatures come from? Why doesn't somebody do something for them?' Then when my shaking hands tried to hold a razor, and I saw my own face I thought, 'By heaven, I look just like the rest.'

"Then I made a decision. I was going to do something. I didn't know what, but I was going to do some-

thing. I wasn't going to work for God. Oh, no, nothing like that! I was through with God. I was going to do something *in spite* of him.

"I went into welfare work and a funny thing happened, Mike. People you help have a habit of endowing you with power that really doesn't belong to you. They keep coming back and saying, 'God bless you for your kindness,' 'You gave me new faith,' 'Now I can believe in God,' until they converted me—the man who hated God!" He paused, and then continued reflectively, "You might say I found my God in service."

MIKE GOT UP and slowly paced the floor again. He was thinking hard. Finally he broke out with, "Yes, that may be all right for you. But how about me? My world is different. I'm a materialist. I have to compete every day with other men who make it as tough as possible for me to succeed. It's my job to make a good living, supply security for my family, and plan for the future. I'm not trying to save other people's souls, I'm trying to make peace with my own. Why should I believe there is a God, and that he is interested in me?"

The minister replied patiently, "Mike, if you came in from outside, cold and tired, and stood over the register and felt the warmth come up around you, would you say there was a fire in the furnace?"

"Of course."

"Then don't the good things in your life prove to you that there is some force for good outside yourself? For instance, if I asked you to take a paper and pencil and write down all the good things in your life on one side, and all the bad things on the other, which would predominate?"

Mike spoke hurriedly, "Why, the good, of course."

"Doesn't that prove anything to you at all, Mike?"

Mike squirmed a little. "Maybe—

but that's all so vague and uncertain. I want something I can sink my teeth into, something I can make work for me. Not just something that happens by chance outside myself. Do you understand, Sir?"

"Indeed, I do understand, Mike. Have you ever talked about it to Mary?"

"Yes, and no. Mary and I are different kinds of people. Mary thinks everybody and everything are fine and good and wonderful. Mary doesn't ask questions or find fault. She just loves people."

REVEREND BROWN SMILED. "That's a fine quality, Mike. Only the truly great can live by love alone. They are like children who instinctively by-pass the rougher roads of experience and go straight to the point by love alone. You are a lucky man, Mike."

"I know, Sir, but I can't be like that. I have to know things. Now take the time Donny had pneumonia. The night of the crisis, Mary said, while we were at the hospital, 'We'll go home, Mike; Donny will be all right.' I just stood there, shocked, incredulous to think she could leave that sick child and go home to bed. Why, it was inhuman! On the way home I couldn't stand it, and I burst out, 'Mary, how can you leave him up there all alone. He may die. Why, I'd think you'd be down on your hands and knees praying for dear life.'

"I'll never forget how she looked at me. And then she laid her hand on my arm and said, 'Mike, I *have* been praying. That's why I can go home. I know Donny's going to be all right.'

"All that night while I paced the floor desperately, waiting for the phone to ring, I think I hated Mary. In the morning when we went back over, Donny was sleeping quietly, and Mary just stood there and smiled at me, and I felt like some kind of a worm.

"What I want to know is, if there is a God and he told Mary Donny was going to get well, why didn't he

tell me too? Am I such a heel?"

"Maybe he *was* trying to tell you, Mike; maybe he tried hard through Mary, but you wouldn't listen."

Mike wheeled and faced him stubbornly, "Why didn't he tell me, himself?"

"Mike, listen to me a minute. Aren't you trying to limit your God? Suppose you and I were discussing a business deal tonight, and I told you I'd let you know what my decision was in a couple of days. Would you be surprised if I came to your house, or called you over the phone, or maybe sent you a letter or a telegram?"

"No."

"Well, if man has devised all these ingenious ways of communication, why do you limit God to speaking to you in person? Can't you allow him the freedom of expression you expect for yourself?"

"Well, I'm not going to get down and grovel before him in prayer, if that's what you're driving at!"

Reverend Brown looked startled, and he spoke almost sharply, "Good Heavens, Mike, prayer is a privilege not a mandatory form of obedience. God never meant man to grovel—that's why he gave him two legs instead of four. He has always meant that man shall stand up with him, not crawl around on his belly. The important thing is, how many men, with the exception of a rare few, have ever been able to stand up to God?"

MIKE FALTERED A LITTLE and then came back determinedly. "All right, granted there is some force for good and that force is interested in me, is it something I can use any time and anywhere—even in my business?"

The minister replied with assurance, "What do you think, Mike? Would you say that a great man who gave his spare time to trying to save some poor wretched souls in hell would be interested in going into business with a fine prospect like you?"

Mike's question came quickly,

anticipating the answer, "Okay, then, how am I going to discover this marvelous source of power? And don't tell me to read the Bible. I'm sick and tired of this harping on 'Love thy enemies' and 'The meek shall inherit the earth' stuff!"

Reverend Brown leaned forward and forced Mike to meet his eyes. His answer was deliberate. "Mike, you are sick and tired of Mike Ferrel. You are dissatisfied with yourself. You are the eternal man on the everlasting quest for something greater than himself—something to give his allegiance to."

He held up his hand as Mike started to speak.

"Let me finish, son. I'm not going to tell you to read the Bible. But I wouldn't think of advising you to take some strange man into business with you. I'd say, 'Mike, investigate this man's character. Get some good references. See what he can contribute in the way of resourcefulness, ingenuity, and stamina.' Then, and then only, would I say, 'Go ahead, Mike, you've found a real partner.'"

Mike stared thoughtfully at the floor and then asked, "Suppose I do accept him—and I don't say that I do, mind you—but if I should, how then am I going to use him in my life?"

"Well, Mike, if you were to take a new partner into your business, what would you do? Would you ignore him and try to outwit him at every turn? Or would you sit down and talk things over with him and discover how you could best work together? If you did not always agree—and two people seldom do—you would probably give a fair trial to both methods until a profitable conclusion could be reached. No doubt, there would be many times your personal feelings would have to be put aside, for the business itself would seem much more important. You have already said you are a materialistic man. All right, put it on a material basis. Put him to the test; make him work for you. But be as fair and honest about using

his methods as you would your own."

MIKE SAT SILENTLY, his eyes intent on his shoe. "Suppose I do try it? How do I know it will work for me? I may make mistakes. I may get discouraged. How do I know I won't do something wrong?"

"Mike, when you were a little boy and fell out of that apple tree in the back yard, did your parents look at your broken arm and say, 'Mike isn't any good now. He's deformed. We'll have to give him up as a bad job and concentrate on the other children.'"

Mike grinned in remembrance, "No, I really had it swell all that summer. I didn't have to mow the grass or work in the garden, and Dad used to take me with him in the car because I couldn't play with the other kids."

"It's the same way upstairs, Mike. There's a ratio of about ninety-nine to one on the people who care whether you get lost or make a mistake."

Mike sat quietly, deep in thought. There was serious concentration written all over his rugged features. His next question came slowly, "Suppose I can't figure things out? Suppose I get mixed up and can't find the answers I need?"

THIS TIME the older man leaned forward kindly, "Mike, everybody makes mistakes. Nobody knows everything. But one mistake doesn't necessarily mean that the whole structure is wrong. We don't throw the multiplication tables away because the answer to one problem comes out wrong. We go back and check the problem until we find the right answer. Even those contracts you are so proud of are not infallible. When one of them lands you in court, you don't give up your whole business; you simply make up your mind that the same error will not appear in the next one."

Mike got to his feet and grinned

sheepishly at the man in the big chair. "I hope I haven't spoiled your evening, Sir, but Mary insisted I come, and I'm glad I did. At least I got a lot of things off my chest."

Reverend Brown laid his hand affectionately on Mike's shoulder and said softly, "I'm glad you came, too, Mike. It's good to get things out in the open and look them squarely in the face. You could help me, son. I've always wondered just how far a man could go with character and ability should he choose to incorporate the teachings of Christ in his work. In fact, I'd like to write a book on that very thing."

Mike felt the blast of winter air as he opened the big door, and he turned with his good-natured smile and held out his hand to the minister. "Good-night, Sir, you've helped me a lot."

The old man smiled in return and answered, "Come back again, Mike. Remember me to Mary and the boys." And then he added wisely, as if an afterthought, "Oh, yes, I don't think that's a new idea you have there. I'm sure it says something in the Bible about a twelve-year-old boy taking God into his business."

Pleasure's Crisis

In everything worth having, even in every pleasure, there is a point of pain or tedium that must be survived, so that the pleasure may revive and endure. The joy of battle comes after the first fear of death; the glow of the sea-bather comes after the icy shock of the sea bath; and the success of the marriage comes after the failure of the honeymoon. All human vows, laws and contracts are so many ways of surviving with success this breaking point, this instant of potential surrender.—G. K. Chesterton, *What's Wrong with the World*.

Of Faith and Works

BY STEPHEN A. BLACK

OUR MEMORIES PLAY tricks on us sometimes, and sometimes we forget unpleasant things much too soon. When we do this, we lose the lesson learned in suffering and defeat. But I'm sure many of us remember the early 1930's—first the stock-market crash, then the great layoff of workers, then the scarcity of markets; there was no demand for the piles of goods stored in warehouses, because people had no money to pay. Many remember the long breadlines, the march on Washington, and the men, women, and children selling apples on the streets. There was discouragement everywhere, and men lost faith.

In the Middle West, we began to hear about the dust bowl. Men's greed had set the stage. Through the postwar years, men had overploughed and overplanted, preparing the soil for the winds to come. So, when the rains ceased and the winds came, the skies over the prairies were aflame with dust. There were no roots to hold the soil. Men ate dust with every meal; it blew in through the cracks of the houses, under the doors, around the windows, wherever there was a small gap. The great wheat belt of Kansas became a land of desolation; men lost faith and moved away by the thousands. During the drought years, 150,000 farmers moved out of the dust bowl—but a few remained. The story of their faith and courage is now known. One young man, when asked why he stayed, said something like this, "I had faith in the prairie, and I just couldn't pack up and leave it."

In the general Epistle of James, second chapter, we find: "What profit is it, my brethren, for a man to say he hath faith and hath not works? can faith save him? Yea, a

man may say I will show thee I have faith without works: but I say, show me thy faith without works and I will show thee my faith by my works." It is important that we have faith in each other, but it is more important that we have faith in the teachings of Jesus and show our faith by our works. The kind of works James points out are these: Do unto others as you would have them do unto you. Love those that hate you. When compelled to go one mile, go two willingly. When smitten on one cheek, turn the other. Have faith in yourself even when public opinion is against you.

IN MARCH, 1942, newspapers carried the story of a popular thirty-four-year-old movie star who refused to bear arms for his country. It was not because he was afraid, for he offered to serve with the Red Cross in any of the war theaters. He said he would like to serve his country in a constructive way, not a destructive way. After spending several months in a conscientious objectors' camp, he was inducted as a noncombatant and trained with the Army Medical Corps in Berkeley, Texas. He then requested front-line duty, and his request was granted. He was sent to the Pacific, where he served twenty-two months and took part in three beachhead invasions—Hollandia, Leyte, and Luzon. During that time, he won three battle stars, yet never carried a weapon. General Carlos P. Romulo, McArthur's famed Filipino aide, in his book, *I See the Philippines Rise*, had this to say about Lew Ayres: "There was a spiritually remote look in the eyes of this handsome young actor who had known so much of worldly success, and who had risked everything rather than violate his faith in the divinity of man. He had made that protest bravely, and had won the re-

spect of all." Ayers put his feelings into words saying, "To me, war was the greatest sin. I couldn't bring myself to kill other men. Whatever the cost, I decide to remain true to myself." It takes a great deal of faith sometimes for us to be true to ourselves—it takes great works—and great courage.

DO YOU BECOME DISCOURAGED? In your opinion, is your life not worth living? Do you want to give up? What would you have done if you had been the American captain of the isolated group of soldiers in the Battle of the Bulge? These men were tired, hungry, miserable in body and spirit. They had been fighting for days; they had withstood the worst the Germans were able to give them with bomb, cannon, and machine gun, from the air and from the ground. They were surrounded by the enemy. But when the Germans sent a message, asking the Americans to surrender, that captain's one word answer will be remembered as long as men speak of faith and courage. Although his answer was sharp and to the point, his deeper feelings and thoughts on that day were probably these: "I have faith in the men under me and faith in my country; I can't lay down my arms and surrender." Are you saying, "I have faith in the gospel of Jesus Christ, and I can't let myself become discouraged despite conditions around me"? How is your faith today? Is it ready for the next test?

Latter Day Saints, since the organization of the church, have believed in a Christian community, where there are no rich, no poor, and where the needs of the people, both spiritual and temporal, are to be had by the faithful and pure in heart. In the year 1831, this revelation from God came through Joseph Smith, the prophet:

And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward, upon a lot which is not far from the court house; wherefore it is wisdom

that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile.

God, the Creator

BY EVAN A. FRY

Shortly after this revelation, the Saints started moving in to Independence. They bought lands, built homes, and established businesses. They came in large numbers. They established the first schools and the first printing press in Jackson County. But many of the new converts were overzealous in their beliefs. They were intolerant of the pioneers who had settled the land before them. They forgot they were living on the frontier of the west, where anything could happen and very often did. Trouble arose between the Saints and the early settlers, and the Saints were driven out; they were only a few of the many victims of those troubled times. Although they were driven from their homes in the winter with the few belongings they could carry with them, they had faith that they would return. Later came this promise from God: "Zion shall not be moved out of her place, not withstanding her children are scattered; they that remain and are pure in heart shall return and come to their inheritance; they and their children, with songs of everlasting joy; to build up the waste places of Zion." And so it has been. For the past fifty years, the children of those who remained and were faithful have been gathering to the center place and building up the waste places of Zion, saying in their hearts: "We have faith in this gospel and the hope of Zion, and we must tell our friends and our children about it."

AND SO THE YOUNG MAN of the prairie felt that because he had faith in the prairie, he could not leave it when his family and neighbors moved away to escape the swirling dust. He got a job from one of the farmers who remained; he worked hard and saved a few dollars. His employer let him farm seventeen acres on his own several years later. He prepared the soil
(Continued on page 12.)

Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. . . . But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Every man is brutish in his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors; in the time of their visitation they shall perish.—Jeremiah 10: 1-5, 10, 14, 15.

SINCE TIME IMMEMORIAL, idolaters have made one quite unreasonable mistake in logic. They take wood or stone or metal and fashion an idol to which they ascribe deity and life and power superior to their own. They value the creature more highly than the creator. They believe that the thing they have made—the thing which cannot even stand alone without being propped up or nailed, the thing which has not even the power of locomotion without man's help—is superior to themselves, the creators of it. Jeremiah says: "Be not afraid of them; for they cannot do evil; neither is it in them to do good." Without man, and the power and intelligence and direction of man, nothing he has created has the power to harm him. Men have to start every machine, put together every chemical formula, guide and direct every process, before anything which is either beneficial or harmful to them may be created by them. A machine may injure a man, but not until someone starts it. An automobile may kill a man, but not until someone drives it or fails to control it as he should by setting the brakes when it is unattended. A gun can kill, but not until someone moves the trigger.

MAN HAS MADE a great many things—not in the shape of himself—which in some sense of the word are idols, because they are things on which he depends for protection, for strength, for prosperity.

May we mention only one or two to establish what we mean by example. Some men have set up money as their god; they have increased the supply of paper currency on the theory that with plenty of paper money, they could enter the promised land. And that god failed. People found they had to carry a suitcase full of money to buy a postage stamp and a truckload to buy a meal. The French people not so many years ago built the famous Maginot Line, and so sure were they that it would protect them that they sat back to eat, drink, and be merry. That god failed them too. The latest, most popular idol men have set up in our day is the atomic bomb. I believe there is some danger lest we regard it as the French regarded their Maginot Line, and an equal danger lest we begin to fear it as the people of Jeremiah's day feared the idols or gods they had made.

Let us get this straight in our thinking: the atomic bomb in and of itself is nothing to be afraid of. It cannot hold itself upright without props or nails; like the idols scorned by Jeremiah, it must needs be borne, because it cannot go. You can combine it with a guided missile, as recent press reports insinuate has been done, but the bomb can't do it by itself. Alone, it cannot do evil, nor can it do good. It is absolutely and completely dependent on its creator—man—for its being, its life, its power. It is man that gathers the

material, puts it together, starts and guides and directs the trip to the target, and sets in operation the reaction that produces the explosion. Without man, there would never have been any atomic bomb; and unless some man initiates and completes the process, none will ever be dropped on another city. We need not then fear the atomic bomb, but the men who would use it.

THERE IS ANOTHER THING which we often and easily forget, however; although man controls the atomic bomb and all his other devilish and beneficent inventions and discoveries, God can control man. Just as the atomic bomb is the work of man's hand, man is the work of God's hand. Can the work say of him that made it, "He made me not"? Can the thing framed say of him that framed it, "He had no understanding"? Men have come to the place where they have such a high opinion of their own intelligence and skill and cleverness and power that they are saying to God, "We have no further need of you," and of God's laws, "We know how to defy those laws." And even some of our devout and God-fearing people have fallen into the pattern of thinking that looks with alarm upon the wicked devices of wicked men, and fear those men with a deadly fear, because they have forgotten that the creature cannot defy his Creator—that man, the thing made, cannot say to his maker, "I have no need of thee."

Unfortunately, many of us in these troubled days are developing a philosophy or an attitude of mind that says in substance, "With plenty of atomic bombs and airplanes and tanks and guns and trained men and submarines and battleships and aircraft carriers and bombers, we shall be safe." I call on you to examine the pages of history, which bear witness to the fact that every time this philosophy has been tried out and followed by godless, wicked men, it has resulted in their destruction.

Jeremiah, for one, observed this philosophy and wrote: "Cursed be the man that trusteth in man [and may we interpolate, in the fleeting things made by man] and maketh flesh his arm, and whose heart departeth from the Lord. . . . But blessed is the man that trusteth in the Lord, and whose hope the Lord is." Another wise man observed, "Unless the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

IN THIS WICKED and predatory world, I for one am not yet prepared to say that we should scrap all our battleships, planes, tanks, guns, guided missiles, and atomic bombs. But I do believe we are in desperate danger if we set them up as demigods, and depend on them alone for the protection of our nation, forgetting our own Maker and Creator who has power to remove any man from the scene and thereby render completely powerless the weapons he controls. We can be surrounded by a Maginot Line, covered with an umbrella of planes, protected by battleships anchored prow to stern along every inch of our coast, and lulled by a stock pile of atomic bombs as high as the Rocky Mountains—and still this nation will go down in destruction if we forget God, our Maker. The creature cannot say to the creator that it is now independent and free and strong to depend entirely upon itself.

For the same reason, we should not allow ourselves to become hysterical about the potential dangers of the atomic bomb or modern biological warfare to our civilization or our nation. We need not fear such things so long as we trust in God. All of these terrors depend on man for their creation, for their direction and control; and men depend on God. Whenever any man or any nation has forgotten God, that man or nation sooner or later has been swept off the face of the earth, and all its inventions and weapons and diabolical contrivances with it. "Why

be afraid of a man that shall die," asks Isaiah, "and forget the Lord, who stretched forth the heavens, and laid the earth's foundations?" God is our maker. Certainly nothing we make can defy or overthrow him or those who trust in him.

Prayer of a Weary Pilgrim

Another day has ended, Lord,
And now to thee I come,
Though one day less on earth to walk,
I'm one day nearer home.

So little, Lord, to offer thee,
In word and thought and deed,
I pray thy tender mercy, Lord,
I only feel my need.

Help me to pray, "Thy will be done,"
To fully trust in thee,
Assured whate'er the morrow brings,
That thou wilt walk with me.

LEONA HANDS.

Of Faith and Works

(Continued from page 11.)

and planted nine dollars worth of seed he had purchased with his savings. That year he harvested a fair crop. The next year, he rented 140 acres. When the crop was ready to harvest, a severe hailstorm beat most of it into the ground. But the next year he started over again, because, you see, he had faith in the prairie and refused to let a hailstorm destroy that faith. In the 1940's, the rains returned, and those who had faith and remained started to reap a fortune. In 1947, John Krissy, the young harvest-hand of the dust bowl, planted 54,000 acres and harvested 1,750,000 bushels of wheat—a crop valued at \$2,700,000. He showed his faith by his works.

We must remember that faith is an *action* word. Jesus tells us to ask, to seek, and to knock. We cannot seek without action; we cannot ask without prayer; we cannot knock without courage. To have Christian faith, we must take action. Faith without works is dead.

It Isn't Too Hard to Say,

"No, Thank You"

UNLESS you are a hermit, or someone so much like Al Capp's "Repulsive Jones" that you have no friends, you can never escape the necessity of making decisions on the liquor and tobacco questions. Sometime in your life, if it hasn't already happened a dozen times, somebody is going to invite you to have a drink, and do it in the kindest and most friendly way possible. You'd better get ready for it now.

If it were the devil himself, clad in sable cloak (in the manner of the *Faust* legend), the cloven hoof appearing below his neat spats, and a sinister leer on his evil lips, you would resist him with all the strength of a beleaguered soul. But it doesn't happen that way. It comes to you, usually, with a look of bland innocence on the face of a harmless appearing friend or fellow worker. The danger is just as great as if the arch-enemy himself were there—barbed tail, pitchfork, and tongue of flame.

How do you refuse such an offer when you really don't want to drink? Can it be managed without seeming to be a sissy priss, or giving offense?

A friend writes of her experience in an office, and tells how she managed to refuse and got away with it.

This was the first Christmas I have worked in a small office and was invited into the back room with the rest of them for a drink. I have worked in other offices, but they have always had larger staffs, and what I did was not as noticeable as where there are only six in the office.

You see, I don't drink, and I was wondering how I could get out of it gracefully; but I didn't expect the party to start so soon! It was only Wednesday morning, and Christmas was not until Saturday.

Well, they were beginning to go back into the little room and were asking me to come on back and have "one." I was

frustrated and didn't know how to do what I wanted to do. I didn't want to go back into the little room, but how to get out of it was something else. I went out of the office, but I couldn't stay out all morning, so I decided to come back and face the situation. When they said, "Come on back and join the party," I simply said, "I'd rather not." They were very nice about it and didn't insist. It wouldn't have done them any good if they had, but of course it was easier this way.

I don't know why I'm different than they. I think it's because my parents are, and I know they want me to be. My church does not approve of drinking, and if my church disapproves, then God must. First of all, I want to do what would please Him.

Christmas is the birthday of his Son, and I want to celebrate it in the right way. My idea of the right way is to do things that would please Him. My husband and I always like to clear our tithing up for the year just before Christmas. By doing this, it seems as though we are doing something for the One whose birthday we are about to celebrate. We really aren't giving him a gift, however—only paying a debt which we owe. It gives us a good feeling to take some of our money and pay our tithing—when we take so much of it to buy gifts for ourselves and others. He asks for so little in comparison to what he gives.

I really don't mind sitting alone in the outer office. I don't mind going to lunch alone and letting the others go out together (I know they will be having drinks again before they eat). I honestly do not care! I don't feel I am missing anything!

And if by missing these things that don't count, I can keep from missing the things that do, is it not better? We should realize that if we do the things which would make God happy, he can make us happy—and he wants to. It seems to me that it is wiser to try to please God, who has so much to offer us, than to try to please anyone else. What does man have that compares with what God has to offer?

So, I find that I'm glad I am different! Not being able to join "the gang" doesn't bother me in the least. Perhaps I'm just not tempted as much as some, but I hope

I can always be strong enough to resist those things which are worldly, and which I feel are not appropriate for the occasion we have just celebrated.

Whether you say, "No, thank you," or "I'd rather not"—or whatever you say to keep from accepting the poisoned cup—hardly matters. You can say it without preaching, without condemning others, without involving yourself in an argument. It is simply a matter of your personal preference and your decision. And very often, if you are clear and firm but kind about the matter, you will find, as our correspondent found, that people will respect your decision and abide by it.

Have you tried saying, "No, thank you," or "I'd rather not"? It isn't hard to do, and it works like a charm.

L. L.

Now, and Then

"The age in which we live should be distinguished by some glorious enterprise, that those who have been so long oppressed may, in some period of their lives, know what it is to be happy. This unfortunate generation has already paid its just tribute to misery. What calamities has it not suffered? Many have perished in the bosom of their country; others have been obliged to wander with their wives and children through inhospitable lands.

"Let the leaders contrive to put an end to our present troubles. The treaties of peace are insufficient for their purpose; they may retard, but cannot prevent our misfortunes. We stand in need of some more durable plan, which will forever put an end to our hostilities, and unite us by the lasting ties of mutual affection and fidelity."

This quotation is not from Walter Lippmann, Raymond Swing or Dorothy Thompson, but from the *Panegyricus* by Isocrates, who lived in 400 B.C.

Worthy Conservations

BY B. MILDRED NELSON

Address Given at the Women's Conference Class

A CONSERVATION is the act of protecting, guarding, preserving, preventing loss of or injury to an object, a person, or a unit. That's easy. But when one puts with that definition the word *worthy*, it brings into the picture the entire area of decision-making, of choosing, of evaluating. What are the things that are of real worth? What are the conditions, the results we should expend efforts to preserve, to protect, to guard, to prevent their loss or their injury?

In discussing the subject with a friend who is primarily interested in the sociology of the family, I found his first reaction was that perhaps the family unit should take precedence, since it is everywhere showing evidence of decay. But as we thought further about the subject, we began to realize that preservation alone is of little consequence. There is no reason to preserve or protect the form of a home, the form of a government, even the form of a church, unless that form serves some useful and worthy purpose. There is no reason to protect time or energy or money unless it is used in accordance with our stewardship.

Our purpose as women of the church has been stated every time we have met during this Conference. I need spend no time trying to impress upon you the enormity of the task to which we have been called. It is great—sometimes so great that it stupifies us.

FREQUENTLY OUR REACTION is that of the woman who left home for a week to care for a sick friend. She left a busy husband and three lively children behind. Upon her return, the house was a mess. Newspapers were scattered promiscuously over the furniture; dishes were piled unwashed in the sink; beds were unmade, crumbs littered the floor; dust covered everything as a mantle. Our lady wandered through the house a little dazedly, looking for one clean spot. There simply was none. With a deep sigh she cleaned off one chair, sat down and knitted a washcloth.

Often the great task before us appears so stupendous that it becomes intangible. It blinds and frightens us. We can see no place in which to start; so we, too, sit down and knit a washcloth!

Now relaxing with a washcloth once in a while is just good business. In the case of our story, it probably gave our lady a chance to calm down a bit. Perhaps it prevented an explosion, conserved the family unit, and may have warded off an ulcer. We must relax once in a while if we are to work effectively the rest of the time.

But when we sit down in the midst of our great task to relax with a "washcloth," we must be certain first that it is a well-chosen, nicely designed washcloth, and second that we do not find the knitting so satisfying we forget to clean up the house.

You know the "washcloths" with which you relax. Perhaps one is the reading of stories that regale one with laughter as those in *Thurber's Carnival*, "The Night the Bed Fell on Father," "The Night the Ghost Got In," "The Dog That Bit People." Perhaps it's beautiful poetry or prose which, for the moment, transports you beyond reality into a world of forgetfulness, recreation, and new vision. Maybe it's actually knitting or crocheting. It might be a good radio program and we won't attempt to define *good*. It could be figuring the family finances. Possibly it's shopping (by window or pocketbook), a hobby, keeping a beautiful house, serving a lovely meal, caring for the children, or even working in the local women's department.

Each activity is good in itself, and some I highly recommend. The difficulty arises when we become so engrossed in "knitting washcloths," so involved in one phase of our lives which we enjoy that we use the activity as a means of rationalizing our inertia and forgetting about the rest of the work that should be done.

The needle of our lives all too frequently revolves in one narrow groove of the record from which should come the sweet harmony of the symphony of abundant living. We let it go 'round and 'round and 'round sometimes for the sheer joy of doing the thing we think we like, little knowing how much more complete would be our happiness if we could hear the entire symphony. Sometimes we do it because we like the sense

of martyrdom we get from limiting our lives. Sometimes we do it because it helps us escape the frustration that might come with facing a great task squarely. Always it means procrastinating the larger tasks—the tasks that when tackled and completed would put aright the disordered house and bring abundant living.

We know full well we must develop a quality of righteousness and spirituality in our homes and branches that exceeds anything which we have yet experienced or achieved. Had we already realized those qualities Zion would be. And it is in our homes that we learn the art of living together and thus prove the gospel practical.

WHERE DO WE START? We started *W* ages ago. Dr. Link tells us that one of the best ways to be certain we have a good chance to live three score and twenty years is to start a few years before we are born, advertising for parents who have come from a family that lives long and well. So, too, it is an indisputable fact that our "choice" of a home into which to be born is of great import in the kind of a home we in turn establish. Children of happy marriages have a much better chance for happy marriage than children who have not had the privilege of loving and seeing love manifest continuously.

Perhaps it is love which is lacking in our homes and branches and has deterred our spiritual development. Perhaps it is faith or knowledge or strength we lack. One need which we most readily recognize, it seems, is the need for more time. No one of us ever has quite enough time in this busy world to do all the tasks, enter all the activities in which we need and want to engage. It just isn't possible. And because it isn't possible, we may have to establish some standards by which we choose the ways in which we shall spend our time. If more time would make possible the accomplishment of all the many worthy tasks and activities from which we excuse ourselves because we have not the time, perhaps it is one element which, being of real worth, deserves our protection, our efforts to prevent its loss or injury.

LET'S LOOK at the women's program in our branches and take a couple of "for instances." First of all, there are meetings. Maybe we are spending too much time in meetings—just for the sake of having meetings. I know we have been commanded to meet together often, but it is also true that the "purpose of the church is not to keep people busy. Its purpose is to serve." There is no excuse for any meeting that is not designed to fulfill a real need of the people who are to attend it. That doesn't mean

a home column feature

we should stop having meetings. Rather it means we should start making meetings really worth-while. No meeting should ever be planned unless the planning has been predicated upon the question, "What is the need of this people?" And we're very clever people indeed when it comes to hiding our most severe needs. Only God knows what the real needs of the people are. Since only he knows, to plan intelligently means that we must ask him to supplement our intelligence with divine dictation.

Meetings that are worth the time they take are not the full responsibility of the leader. Your response may make or break a meeting for you and for others. When we give close attention, responding intelligently and without prejudice, to the leadership of a speaker or teacher, it is often surprising how much we learn and are inspired; there is nothing like an appreciative audience to stimulate a speaker to really give his best.

It is much easier for us just to have meetings than it is to accept responsibility for those who attend or should attend those meetings. It's very easy for us to say, "We provided the meeting. If she didn't come, it's her own misfortune." It might be wise for us to take some of the time that would otherwise be spent in meeting to examine the meetings we do have. If a member does come, does she get the food that feeds a hungry soul or eases the burden of a weary body or mind? Perhaps it would be better to use that time visiting her home. Maybe she's ill. Maybe a baby is expected. Maybe she's alone, afraid, in trouble. Perhaps she doesn't know anyone cares. Maybe she doesn't know the church has anything to offer. Fortunately, friendly visiting is a definite program of the women's department. Remember, the friendly visiting program does not limit that friendliness to those designated as leaders.

When every meeting is designed under divine guidance to feed those who attend, when every person who attends a meeting goes with the purpose of giving as well as of getting, when we who attend meetings love each other enough to assume the responsibility of carrying on beyond just a meeting, then our meetings will become worth the time we spend on them. They will cease to be "washcloths" and become a part of the larger task that is ours to do.

THE DINNERS we serve and the bazaars we hold may well be two other phases of our women's work which we should examine to see whether they're worth our time. I am not opposed to dinners or to bazaars; they promote sociability, they give good experience, and I don't know what we'd do without them until a few more of the people who call

themselves children of God assume their stewardship responsibilities concerned with finances. But we can get so busy with feeding people and making money that we lose sight of the more important phases of our responsibilities as a part of the church of Christ.

No dinner should ever be served that does not have as its chief purpose furthering the fellowship of those who serve and those who are served. When we serve dinners, to make them worth the time they take, we must bear in mind the fact that the dinner is not of primary importance. It is what happens to people that really counts. If the promotion of the oneness that must be a characteristic of Zion is ever uppermost in our minds, then our dinners and bazaars may be worth the time we give them. Even then we must plan in such a way that the women, too, get rich spiritual food. Women cannot live by bread alone, either. All too often we find ourselves busy in the kitchen with Martha when we should be sitting at the Master's feet with Mary. I think we do it because we take pride in satisfying the gustatory whims of our menfolk. Somehow we've come to believe that a generous and delectable Sunday or near-Sunday meal is the only type that will please them. If that's what the men want when they meet together, it's about time we take a hand in educating them. Their Doctrine and Covenants reads just as ours does: "And on this day—let thy food be prepared with singleness of heart, that thy fasting may be perfect" (Section 59, paragraph 4).

People truly in tune with the Spirit of God are willing sometimes to subject their physical needs and wants to discipline for the sake of dearer food. I have experienced the blessings that come on such occasions. You have experienced them also. How much more often those rich spiritual experiences could be ours if only we were willing to train our physical appetites to serve us rather than master us!

OUR REGULAR HOUSEHOLD DUTIES should come in for their share of scrutiny with respect to the conservation of time. Often these duties keep some of us from participating in either meetings, dinners, or any other church or community activity. They keep the rest of us from giving the services we would like to render.

Housekeeping is very important. Homemaking is vastly more important. A part of homemaking is reaching outside the home—meeting people, enlarging interests, being one with the family. To do a good job of homemaking may require that the homemaker learn new and quicker ways of housekeeping that will give

her the time necessary for more important activities. She may have to learn to wash dishes once a day, if there are enough to last that long, and some place to stack them neatly away after they are rinsed—be sure to rinse them after every meal, and dry the silver, too. Certainly washed with the new detergents and rinsed properly with hot water, glass, china, and pottery dishes should be allowed to air dry. Never contaminate them with a towel. It's lots faster and much more sanitary the new way.

Make your own pastry, biscuit, muffin, gingerbread mixes and have them always ready at a moment's notice. Use your freezer to save hours in the kitchen.

When you prepare vegetables for cooking, use a good scrub brush freely, a paring knife sparingly, if at all. The food will be better, the task less than half as long.

Make a good chopping board and chopping knife standard equipment in your kitchen and see the tasks of making salads and chopping vegetables for cooking become one of almost unbelievable speed and enjoyment. Use both hands when you work. One may be awkward at first, but it can be trained.

Use a pressure saucepan for quick meals that usually take a long time to prepare. It's like a game. The pot roast, vegetables, meat, and all cook while you set the table and make the salad. If you have handled it properly, there are as many or more vitamins left in the food as there would have been by any other method of cooking.

Use attractive place mats at the table—plastic ones you can wipe clean with a damp cloth if you like—and paper napkins to save hours of laundry. Use beautiful linens sometimes, surely, but gracious living and courteous table etiquette can be taught without all the laundry that their constant use requires.

Get a few pieces of the right equipment for the jobs that must be done. Have really good knives, one for paring and coring, one for slicing meats, one for breads, one for chopping. Build a wide ironing board on which to iron flat work and men's shirts if you don't have an ironer. Learn to use the attachments for your sweeper and your sewing machine, the deep well and broiler of your range. Plan and arrange the furniture, especially that in the kitchen, to save steps and hours of labor.

Take a few minutes every morning to plan the work of the day so that it progresses step by step with as little backtracking as possible. You won't be able to follow your plan, but there will be enough of it practicable that it will pay big dividends.

Make habits of as many routine tasks as possible. Speed and efficiency will follow. You may even get so that you can do two tasks at once.

We could go on and on. I can't even suggest an exhaustive list of ways in which you may be able to save time. To really show them to you in such a way that you would learn them would take hours more. But if I can stimulate you to begin to know about them enough that you'll go back and search out those who can teach you, I shall have accomplished much. There is not one method of time-saving which I have mentioned that is not included in some lesson taught by one of the specialists in our office at Ames. I'm certain that extension services in other states, Alaska, and Hawaii offer similar materials. If they don't, your school home economist might like to earn an extra few dollars now and then giving you a night lesson. Hire her. The time you'll save may well be worth many times her fee.

Housekeeping should be well done, but it should leave time for the larger tasks—being a companion to one's husband, to children and friends, teaching love and respect for others, for God and for fellow men by visibly practicing it, making it possible for young people to share their home with others, helping the very young to assume responsibilities that give the feeling of really belonging in the family, recognizing family and time as parts of this vast stewardship of ours over which we reign for such a short while.

TIME IS A PRECIOUS POSSESSION, worth guarding, preserving, protecting. Just as we must expend the soil to reap benefits from it, so, too, we must expend time if it is to enrich our lives. It's the way in which we spend them that determines whether we condition them to continue to produce effectively for us and for future generations. Often we find we can spend time most wisely if we make a budget of it, then make a habit of spending it according to that budget. It may even be wise to keep accounts to learn where the leaks are; for time, too, is a part of our stewardship.

Time is the stuff of which life is made. Guard it well. Spend it wisely. Truly it is a worthy conservation!

We know there are only twenty-four hours in a day, so we don't often expect God to grant us more time from sun to sun. But we have somehow fallen into this complacent attitude, "He who gave me this task to do will give me strength to do it." Sometimes we add a bit petulantly, "If he doesn't, it's just his hard luck. He'll lose my services."

Maybe God will give added strength under certain circumstances and under certain stresses, just as he sometimes inspires the minds of our ministry on occasions to give expression to ideas they had never known to be true. But just as those inspirations usually come after much thought and prayerful preparation, so, too, the energy to complete the task usually comes when we comply with the laws that govern the increase of strength. We know energy comes in our list of worthy conservations, and I think we could list it among our stewardships. We have been given the capacity for energy and knowledge enough to make it possible for all of us, with the exception of a few who are physiologically defective, to have energy in abundance. To have it, though, requires some compliance with law.

That which we have must be expended according to plan in such a way that we do not dissipate it unnecessarily. All too many of us are like the woman who never thought her house was clean unless her back ached.

Last year as we toured Iowa, displaying various methods of saving labor and energy, I was amazed at the number of times women and men pooh-poohed the idea of sitting down to iron and to peel potatoes as unworthy of their consideration because it was so easy that it would indicate laziness on their part. Well, it isn't an evidence of laziness for one to spare herself at her household tasks. It's just good common horse sense. All the extra energy that's left may then be channeled into happy family relations, really good times, worth-while activities that contribute materially to our avowed good in life.

Almost all the devices we mentioned as time savers are also energy savers. There are many others. Sit down when you work as often as you can. It takes almost a fourth more energy to stand than it does to sit. If, at the end of the day, you find your energy only three fourths gone instead of completely used, you can think of worth-while ways to spend the rest of it with your family doing things that are fun.

Make your ironing board adjustable so that it may be made just the right height for you, sitting or standing. Build a lap board that pulls out from a table or cabinet to fit just above your lap so that you may sit to peel, chop, and prepare foods. Adjust the heights of working surfaces so that perfect posture may be yours. You'll feel much less tired at the end of the day.

Plan the workroom for laundry, cleaning, and canning, on the first floor instead of in the basement if you have the chance to choose. It takes almost two

times as much energy to walk down a stairs than it does to cover the same distance on the level, and nearly four times as much to walk back up the stairs. Each trip down and up the stairs, even empty handed, will cost six times as much of your energy as would have been expended in walking the same distance on one floor level. There'll be fewer accidents, too.

Learn how to lift. Squat beside the load and lift it close to you. Let your knees and leg muscles do the work instead of your back. Carry heavy loads on your shoulders or head instead of extended in front of you or balanced on one hip. There will be fewer chiropractic and osteopathic adjustments needed if you will and, again, fewer accidents. Use long, sweeping, graceful motions instead of short, choppy, fluttery ones; they take less energy and give you a sense of grace and well-being that carries through all your activities.

THE WAYS of saving energy are numerous, but before we can save it, we must acquire or maintain it. We must sleep. It's a physical need which none of us can ignore and still maintain our energy at a point high enough for efficient performance of our everyday tasks.

Often we attribute the wise saying, "Early to bed, early to rise, makes a man healthy, wealthy, and wise," to Benjamin Franklin. But did you know that God, too, found the subject of sufficient importance to warrant his admonition to us concerning it? Section 85, paragraph 38, of the Doctrine and Covenants is a definite part of the Scriptures to which we should pay especial attention. We find the instruction, "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early that your bodies and your minds may be invigorated." And in section 119, paragraph 9, "Take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained."

To sleep well requires a clean conscience, a healthy body, and an untroubled mind. Physical relaxation and wholesome faith are two of the prerequisites. The source of our energy is in our foods. We can neither expend nor maintain something we have not. To give our bodies a chance to fulfill the purpose of their creation we must eat properly.

Somehow the people of God have always been concerned about the quality of performance of the physical forces which constitute a part of their steward-

(Continued on page 22.)

With British Pioneers

The Autobiography of William Ecclestone

PART III

LEICESTER

I believe I preached the first gospel sermon in Leicester and also in Norwich for the Reorganized Church. I often made my stand in a street called Humberstone Gate, right in front of the Secular Hall (a place where the Atheists met). Sometimes the people from this hall would be in the crowd and ask catch questions, but God stood by my side, and my answers were too much for them. On one occasion, they invited me to visit with them in their refreshment room. I willingly consented, but during our conversation, they were confounded with my answers. I told them that such things as we can see above the handiwork of man—the sun, moon, and stars—could not come by chance; some power made them and set them in the firmament, and man could not do that work. I told them that God—the great creator, the supreme being, the wise designer and maker of heaven and earth, the all-powerful, should be worshiped. I left my testimony with them.

The men in the shop where I worked would often seek my counsel on doctrinal points. One day they were talking about sinning against the Holy Ghost and, becoming somewhat confused, they decided to have me settle the matter. I listened to what they had to say and then asked, "How did you receive the Holy Ghost?" knowing they could not sin against it unless they had received it. I then showed to them from the Scriptures how the Holy Ghost was given, calling their attention to the Acts of the Apostles 2:38 and 8:17. They were much alarmed at these scriptural references, but closed their eyes to the truth. I was still in my twenty-first year and continued to preach in the streets of Leicester.

NOTTINGHAM

About a year later, in 1886, I went to Nottingham, which was about thirty miles away, where there was a small branch of the church, and had my name enrolled there, removing it from the records of my home town, Stafford. Nottingham branch was organized on February 22, 1885, by Elders Thomas Taylor, C. H. Caton, and George S. Greenwood of the Birmingham District. Elder W. Shepherd was president of the branch; Brother A. Wibberley, priest; Brother George Cope, teacher and secre-

tary; and Brother W. Coxon, deacon. While I was at Nottingham, I continued working as priest and baptized five young sisters into the church. There was a Mr. Wright who was lame and had to walk with a supporting stick. Just before going into the waters of baptism, he said to his wife, "Missus, if there is any truth to this work, after I am baptized I will be able to throw my stick away." After baptism Brother Wright did hurl his stick across the street, and his wife picked it up and carried it home.

A BRANCH IN LEICESTER

After two months in Nottingham, I decided to return to Leicester to work again at my trade as a knife forger. I continued to tell the gospel story to all I came in contact with. Some time later a few Saints came from Nottingham to Leicester to live; they were Brother Henry Pearce, Sister Wright, and her daughter, Polly. So we were able to have our little meetings in the Saints' homes and invite our friends to come and meet with us. We baptized several until we had sufficient members to organize a branch; I baptized the first member in Leicester in April, 1888.

I attended a service at the Methodist church one Sunday afternoon and, being asked to take part, I gave a short talk. At the close of the service, a man came to me and said he would like to hear more of this gospel. He became so interested that he attended our meetings and later joined the church. The neighbors could not understand what had made such a change in the family, for he began to dress more respectably, and bought for his wife a new dress and hat—which was something she had not had for years. The gospel certainly picked this man up out of the gutter, and the family was made happy.

One day I came in contact with another man who was a leader of a mission. He came to hear me preach and finally believed, but still held to his mission. One day he said: "Mr. Ecclestone, I believe you have the truth, also the right to baptize, and I want you to baptize me." He had a mission with a membership of about seventy persons. I wondered why he came to me, as we numbered only about six or eight, and he had never asked me to preach to his company at the mission. So I felt led to ask him what he intended to do if I did baptize

him. "Oh," said he, "I will go back to my mission." I replied, "Now, Mr. Robinson, if I baptize you, I expect you to be with this church, and labor for the same, and teach the same gospel as you have heard me preach. Only on these conditions can I baptize you." But this he was not prepared to consent to, and I did not baptize him.

EVIL ENTERED IN

Soon after this experience, one of our brethren became acquainted with a man in this city who wanted to be baptized, so we baptized him. I was at this time boarding with one who knew the man we had just baptized. An hour after the baptism, while eating dinner together, my fellow boarder said to me, "William, I hear you are on friendly terms with Simons, and I would like you to know that the woman he is living with is not his wife; his real wife lives elsewhere." This came as a great shock to me, and my heart was made sad to think I had taken down into the water that morning a man who was living in adultery. I wrote to the district president telling him of the circumstances, and we decided he should not be confirmed.

Soon after this experience, Satan seemed to enter in among the members of the branch because we did refuse to allow this man Simons a place with us in the church. We became divided and met in separate meeting places for some months. But a little later, all seemed ready to meet together again and be a united band of Saints.

MARRIAGE AND HOME

About this time I began to think a home of my own would help me care for the new responsibilities now placed upon me. I had become acquainted with a young sister in Birmingham, whose name was Frances Charlotte Munslow, and after some months of correspondence and exchange of visits, we decided to share with each other the responsibilities of life. So on March 30, 1891, we were married at the Old Edgbaston Church, Birmingham, England. We at once made our home in Leicester, which is forty miles northeast of Birmingham, and we continued in our church work.

In the same year, on September 27, the Leicester Saints were organized into a branch by Elders Thomas Taylor, C. H. Caton, and George S. Greenwood. We were to be known as the Leicester branch, and although I was a priest at the time, they elected me to preside over the group. I continued to work in this office until June 6, 1892, when I was ordained to

the office of elder, remaining as president of the branch.

One man had an unusual vision while I awaited his joining the church. He said he saw the Book of Life in the hands of an angel, but could not find his name written there, but said he saw my name was written in that book. He said he saw me weeping and asked the angel why. The angel said, "He is weeping for love of you." Next day he wrote to me, asking for baptism, as he too wanted his name recorded in the Book of Life. This man was our faithful brother, John Thomas Norton, whom we baptized on January 3, 1892.

On January 14, 1892, a daughter was born to us whom we named Frances Charlotte. In the fall of 1892, J. W. Gillen, Senior, made a visit to Leicester, staying at our home while he held a series of meetings. I continued at my trade as a knife forger at the anvil until the summer of 1893, when I was requested by a firm in Leeds, Yorkshire, to go there to work.

A MOVE TO LEEDS

So with my wife and child, I moved to Leeds, which had a population of about 300,000. Here we were enrolled as members of the branch. There was quite a large number of Saints in this city, and they gave us a fine welcome. This is where we first met the Rushton family, and John W. Rushton, who was a priest at that time, was about nineteen years old. While in this branch, I continued to labor with my brethren among the Saints, and John W. Rushton accompanied me in the local missionary work at Ardsley, Lower Wortley, and Meanwood.

One night about nine o'clock, I was called upon to go to the home of Brother Bosomworth who lived at Lower Wortley; his children were all sick with the fever. On the way I called for Elder Dalley to accompany me, but found he was unable to go along. So I next called for Brother Seekins, who surprised me by saying he could not go as the case had been reported to the police, and we would get into trouble. A policeman happened to be staying at his home. I said, "Brother, if there were no one sick at Brother Bosomworth's home, we would have no need to go; but as they are sick, it is our duty to go; if you are unable to accompany me, I shall go alone." "No, Brother Ecclestone, you shall not go alone," he said, "I am going with you." By the time we arrived there, it was about 10:30 p.m. We found a pale form sitting by the fireside, and our hearts were touched with sadness. We prayed and

administered to the little girl, and after comforting them, we made ready to leave. But Brother Bosomworth said, "No, Brethren, come upstairs; we have two boys who are sick, too." The boys looked as if dead, but we administered to both of them. Turning to one of them, I said, "Now, boy, you will soon be better, won't you?" He immediately smiled and said, "Yes." Two days later they were all up and playing, to the astonishment of the doctor and others who knew their condition.

On April 29, 1894, another daughter blessed our home; this one we named Alice Ada. May Elizabeth was born on April 21, 1896. While in Leeds, we did all we could to build up the work, and we have many pleasant memories of it.

RETURN TO LEICESTER

When Missionaries Heman Smith and James Caffall came to Leeds, they persuaded me to return to Leicester, as I was needed to take care of the work there. I was at that time contemplating a return to Norwich, but during the waiting period, I received a letter from a firm in Leicester asking if I would come to work for them, which I agreed to do. In April, 1898, we moved back to Leicester after being away five years, and we were well received. We found the branch in a somewhat disorganized state, but soon the district authorities came over and set it in order. I had, in the meantime, fully made up my mind not to be president of the branch, but two days before the meeting for the election of officers I received a vision. I thought I was in the company of two of the local elders, and we were riding on a streetcar (one of the old-fashioned steam cars). We seemed to be headed toward town. Suddenly I noticed we were slowing down, and turning to one of the elders, I said, "See, Brother, we are going to stop," but he refused to take notice. So I turned to the other brother and asked him if he would attend to the fire, but he too did not seem to pay any attention. So I threw off my coat, rolled up my sleeves, and began to do the necessary work which would set the vehicle in motion again. We soon seemed to move along nicely.

After this vision, I decided to occupy any place they asked me to in order to move along the work in Leicester. At the meeting for the election of officers, my name was the only one considered for the presidency of the branch, so I accepted that office. The other brethren of the branch did their work faithfully to aid the progress of the church.

On May 21, 1899, a son was born to us whom we named William Alexander.

PRESIDENT OF BIRMINGHAM DISTRICT

I remained as pastor of Leicester Branch until 1902, when the church, through Edmund L. Kelley who was at Leicester, selected me as one of the seven to go on a mission chiefly in the Birmingham District in England. At the same conference held at Summerfield, Birmingham, in the spring of 1902, I was elected president of the Birmingham District, also sub-missionary in charge of the district. I moved under these new assignments, visiting and preaching in the branches and villages and other small towns, and baptized four at Nottingham. It was a busy year for me in this new line of work, but a very joyous one, and I recall many happy experiences.

While thus engaged in missionary work, I was sent to Sheffield to assist Elder William H. Greenwood, our work being to visit every member of that branch and report our findings of conditions to the president of the mission. I was at Sheffield a little over a week, but my time in the mission field was very short (about eight months) chiefly because of the poor financial conditions then prevailing in the mission.

At this time my daughter, May, became seriously ill with diphtheria, which caused me to hurry home. She passed away January 14, 1903. Because of financial conditions, I felt the need to request my release from the mission field to support my family, and so returned to my former trade at Leicester as a knife forger. The muscles of my arms had grown tight; this caused me great pain as I endeavored to hammer the red-hot steel into shape upon the anvil. The doctor said there was not much difference between the condition of my arms as they were then and the pain from a broken arm.

GENERAL CHURCH LEADERS

Soon after returning home, I was again called upon to lead the Leicester Branch as pastor. The missionaries sent to England always found a welcome in our home, and in 1903, we had the pleasure of entertaining Brothers Joseph Smith, R. C. Evans, and John Rushton. At the time my wife was suffering with a very weak wrist, and was not able to cut and prepare the food. So before the three brethren left the house one morning, they administered to her. Before doing so, Brother Joseph anointed the wrist and wrapped it up with his handkerchief, then prayed to God that she might be healed of this affliction. I waited day after day to see if my wife had any more suffering, but I never did hear her complain again about her wrist. Truly Joseph Smith left a blessing and a testimony with us that he was a man of God

In 1904, when our son, William, was five years old, he took the measles, and we noticed in him a change for the worse. His eyes became set, and he seemed to be in a coma, so we hurriedly called the doctor. When he arrived and sounded the boy's back, he told us a solid mass had collected, and that he was in the last stages of pneumonia. He blamed us for not calling him sooner and said unless the congestion was removed before morning, he could not live. This was at 7 p.m. I at once called in Elder J. T. Norton, and we administered to him. The boy began to mend and by 10:30 we went down stairs to get some supper. While we were eating, we heard him call his mother, asking if he could come down stairs and have something to eat. By morning he was better, and we could not keep him in bed, so I wrapped him in a blanket and held him on my knee by the fire. I had him in this position when the doctor arrived. On finding him out of bed, he asked, "Whatever are you doing with the boy out of bed? He was so ill I did not expect to see him alive this morning." I replied, "It is not a question of what I am doing, but what I am compelled to do, as we are not able to keep him in bed." After he had examined the boy, he was so surprised to find him free of pneumonia that he wondered how it came about. To God only could we give the praise for his tender mercy to us. This was indeed another remarkable case of healing.

Throughout the years we had meeting rooms at 27a Loseby Lane, one on Welford Road near the Welford Place, and one in the Tower Buildings near the Clock Tower. I tried hard to fulfill my duty right up to the time when we left Leicester for America in August, 1920. I was president of Birmingham District for over thirteen years, and was pastor of Leicester Branch close to thirty years. I baptized about thirty souls into the church while in Leicester, and a total of about fifty souls throughout the British Mission. I was ordained to the office of high priest at the mission conference which was held at Manchester, August 6, 1916, under the hands of Apostle U. W. Greene, George W. Leggett, and Thomas Jones. We sailed from Southampton, England, on August 12, 1920, on the liner, "Finland," and arrived in New York City on August 21. During our crossing, I was able to have a good conversation with a Catholic priest. We journeyed on to Independence via Buffalo and Cleveland and arrived in St. Louis on August 23, 1920. We stayed there for the night at the home of Sister Rush Volz. We also had the privilege of visiting at the home of Brother and Sister Price while in St. Louis. We left there on Tuesday, August 24, 1920, and

arrived the same day in Independence, Missouri, at 6:30 p.m.

* * * * *

ADDENDA

(By author's son, William A. Ecclestone.)

After arriving in Independence, William Ecclestone still continued to be active in church work and served in many capacities. For the first year here in Zion, he assisted Elder Arber in local missionary work in the Mount Washington area and vicinity. He was also supervisor over several different groups in the Stone Church area for many years, and for about eight years had charge of the prayer services at the church. He used most of his spare time in visiting the Saints, and his notebooks bear record of numerous visits. One of his favorite "hobbies" was to seek out those Saints who had become "careless and indifferent" toward the church and their souls' salvation. In this arduous task, he was most successful in "reclaiming" many to the church who would otherwise have been lost.

* * * * *

When Elder William Ecclestone resigned from group work in October, 1941, he sent the following letter to the

First Presidency:

Dear Brethren,

As supervisor of district number six in the Stone Church area, I feel the time has now come for me to relinquish or resign from further responsibility. For nine or ten years, I have worked joyfully and faithfully to carry out this duty for the good of Zion. As my strength will permit, I shall always be found doing my bit to encourage the Saints to right living and faithfulness. I am now in my seventy-seventh year. I joined the church fifty-nine years ago, was called to the ministry three months later, and was always found at my place of duty without fail throughout my various callings, both in my home country and in America. I shall always be found ready to do all I can until the summons home be heard.

Yours sincerely,

WILLIAM ECCLESTONE.

* * * * *

William Ecclestone passed away at the Independence Sanitarium on September 30, 1944, after one week's illness. Funeral services were held at Stone Church on October 3, 1944, with Apostle F. Henry Edwards in charge, assisted by Elder Joseph Bates. Burial was in Mound Grove Cemetery, Independence, Missouri.

In presenting this autobiography, I can truthfully testify to the great faith my father had in his Heavenly Father and of his wonderful testimony of the truthfulness

of this work, also of the fortitude and courage he demonstrated in expounding the gospel of Jesus Christ. The Lord indeed did bless him with a strong body and an outstanding alertness of mind, which added greatly to the forcefulness and effectiveness of his ministry. Although he worked long hours (and worked very hard) behind the anvil as a knifemith most of his life, he was always found at his post of duty wherever and whenever he was needed. He was the president of the Leicester Branch in England for about thirty years, and president of the Birmingham District for about thirteen years, which necessitated much corresponding, visiting and traveling.

There are many interesting experiences which he could have included in his autobiography, but I have given only that which was found in his own handwriting in order to keep this manuscript original. I have endeavored to link together all of the many manuscripts and notes which have been found since his demise, and the only changes made were where errors occurred, or where I thought it necessary to add words tying in one manuscript with the other in order to make a full and connected life story.

I remember one night when three well-educated and determined Mormon elders came to our house, and in a discussion which lasted until 4 a.m., father was able, with the power of God, to both amaze and confound them. After a brief nap, he left for his employment at 6 a.m. I also remember the seemingly endless discussion with a Seventh Day Adventist, who lived next door to us; this man was also confounded at every turn of doctrine. As a boy of about ten years of age, I used to accompany my father in local missionary work around Leicester in the villages of Rothley, Whetstone, Lutterworth, and other places. Father would go down on one side of the street, and I would be on the other side, taking tracts from door to door and inviting people to come to Leicester and attend our meetings. At times father would preach in these villages while I would continue to give out tracts. Although my father's education was very limited, I have seen him many times confound men of learning, because of the great enlightenment he received through the Spirit. He has many times said in testimony, "Surely the Lord has been with me all the days of my life," and from what I can remember of his ministry, I can truthfully endorse his testimony, as I have never seen a man exercise such faith and courage as he did. I hope this autobiography will be the means of

(Continued on page 22.)

The Highest Calling

BY ALTA DOUGHERTY

WHY ARE THINGS AS THEY ARE? Since our discovery, centuries ago, that we have intelligence, we have been asking ourselves this question. In our restlessness, we have been searching—searching for an answer that would bring a lasting contentment. We look at our social world and add to our first question by asking again—“How can we make it better than it is?”

Many a GI in World War II made a promise to himself and to his God that, were he spared, he personally would dedicate his life to bringing about a new society—idealistically, a social order in which all parts would be mutually dependent upon each other and, in this mutual dependence, there would be peace and contentment.

Now the time has come to keep that promise, but the finger of responsibility points not only to those who have already given so much—it points to you and me. It brings a challenge that far too many of us are shirking. Everyday someone says, “I have no responsibility. I owe nothing to this world.” Are we not guilty?

We have only recently awakened to the realization of the power that is given to us. From the beginning of time, there has been a force that has caused man to continue his quest to solve the mystery of life—the mystery of why things are as they are. The answers to many quests that began centuries ago are now being unfolded before us—the splitting of the atom, the miracle of flying, modern psychiatry. We hold in our hands the product of the work

of centuries. Now who can say, “I have no responsibility, for I owe nothing!” The power of all mankind in all channels of the universe is ours—ours to use creatively in organizing a new world.

WE MUST LOOK to the One from whom this power has been given, the One who has been behind this restless searching, for our guid-

Here Is the Writer

Alta Dougherty was born in Independence, Missouri, which has been her home all of her life. She was graduated from Graceland College in May, 1948, after taking a general college course. June 1 found her employed as secretary for the assistant to the manager of the Herald Publishing House. She is chairman of the study commission of the City-Wide Zion's League of Independence, on the recreation commission of the Stone Church League, and a member of the Lemahana Choir. Sociology is one of her main interests, and she hopes to continue her study in that field.



ance. We must look to our Maker for insight in integrating the different aspects of this power to form our single world.

Let us not stop in our endeavor to solve the mysteries of the universe but, as we go on, use the insight and power we now have. Let us use it to wipe out prejudice, self-satisfaction, and laziness—use it to arrest disease, crime, and poverty. These form the solid wall between society now and

society as it should be. On the other side of that wall lies the brotherhood of all races; there a helping hand is extended to those behind, and there is useful work for all. Never again will we have the mental and physical illness, treachery, vice, and squalor that is caused by man's degradation. We have all heard stories from the great Book of all times about a city called Zion. If Enoch's city of old was a marvel of beauty in structure and in human understanding, think what is possible in the world today. With the knowledge that has been passed to us and with each day's new discoveries by courageous men and women, we have in our possession the capability of recapturing and surpassing that previously conceived city where “men lived in righteousness and were one of heart and mind, and there were no poor among them.”

UNREAL? Not at all if we accept the challenge. Not if we use whatever talents and abilities we have at our command. Doctor, journalist, musician, teacher, homemaker, laborer—all are called. Not if, in answer to the call, we start from the beginning and attempt to make our lives worthy of becoming an example. We should seek to so walk that the attitude and philosophy of our day-to-day life can be the means of helping others onward to higher planes of living. And it is not unreal if we realize the value of education—if we take our learning in all its phases and apply it in our lives.

Let us lift our eyes to see, open our minds to comprehend, and with a broadened perspective become the disciples of a progressive way of life that had its birth with the Son of God. Let us look to the future and place our hand in the extended hand of the Master, ready and will-



UNPREDICTABLE

BY DOREEN TRUDELL

YES, being human, I am unpredictable. Each day's activities and happenings bring to me situations in which I must react in one way or another, and usually each situation comes upon me or leaves me with a different feeling or mood. For these feelings and moods, I have many friends. Each friend has his particular place in my unpredictable make-up. Take, for instance, my friend Paul. Paul is a serious fellow who thinks deeply upon things that are of value and worth. I go to Paul when that drive or incentive for good and greater things becomes strong within me. What a grand experience this is to both of us! We will build a better world—a world with a true brotherhood.

But, being unpredictable, I may want to be frivolous and laugh and make merry. Now let me see, who can share this mood with me? Why, Dick, of course. And what a happy time we have! There seems to be nothing better than a hearty laugh to make the world seem right again. Yes, Dick and I will build a happy world—a laughing, joyous world.

We are told that "in the beginning God created the heavens and the earth." At times, the heavens and the earth afford me much satisfaction and joy. A walk through the fields with a sharp eye and a keen ear brings me a feeling of humbleness, for I am so insignificant compared to all that is around me. At such times, I like Emily as my companion. She, too, has a deep sense of feeling for the beauty of nature.

ing to do our part for the salvation of man, remembering that though nothing worth-while is ever easy, and the climax of our efforts may come far too late for our mortal eyes to see, the light that shines from our goal will burn through all time to come and on into eternity.

This can be seen in her eyes. No, Emily and I do not talk on such occasions. We walk silently—reverently looking at the world about us that was given to us by God to do with as we choose. Emily and I will build a world of beauty in which there is a love and an awe for God.

Life brings many problems and sorrows with it. For these I need very understanding and loving friends. But God being all wise took care of this for me; he gave me an earthly father and mother. They understand and are always able to help me make the rough places smooth. Yes, I will build a strong world. My parents have given me a sure, firm, strong foundation upon which to build it.

But just as precious to me as these living friends are my silent friends and companions who stand by waiting to help at any of my unpredictable moments. These are my books. No matter what mood I find myself in, I can always go to them and find the help and companionship I need. Because of these silent friends, I will build a wiser world—one with wisdom, understanding, and knowledge.

In the words of the poet:

Three things life gives to me
Whatever else Fate may send.
My heart is filled with gratitude
For books, and trees, and friends.

Sparkle

He was very, very old, the farmer with whom I fell to talking, but his eyes still sparkled with an inward happiness. Finally I said, "I wish you'd tell me how you've kept the twinkle in your eyes."

At once he replied, "I make the most of all that comes and the least of all that goes."—Contributed by Esther Fishburn.

How About You?

ONE OF OUR FAVORITE CHURCH HYMNS is Number 292, which has to do with obedience to God. Beginning with "It may not be on the mountain's height, or over the stormy sea; it may not be on the battle's front, my Lord will have need of me," the song carries a refrain that enters into more articles on submission to the divine will than any other hymn we have:

I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

Observing the ease with which so many church members sing the song and disobey its spirit, some unknown poet has penned the following lines. And if any of our readers can give us the writer's name, we shall appreciate it.

I'll go where you want me to go, dear Lord—
Real service is what I desire;
I'll say what you want me to say, dear Lord,
But—
Don't ask me to sing in the choir!

I'll be what you want me to be, dear Lord—
I like to see things come to pass.
But—
Don't ask me to teach boys and girls, dear Lord—
I'd rather just stay in my class!

I'll do what you want me to do, dear Lord—
I yearn for the kingdom to thrive;
I'll give you my nickels and dimes, dear Lord,
But—
Please don't ask me to "tithe."

I'll go where you want me to go, dear Lord—
I'll say what you want me to say.
I'm busy just now, with myself, dear Lord,
I'll help you—
SOME OTHER DAY!

Worthy Conservations

(Continued from page 16.)

ships. That concern must have been in David's mind when he sang, "I will go in the strength of the Lord." There is little doubt that it was in the mind of Daniel when he asked of the prince of the eunuchs, "Prove thy servants, I beseech thee, ten days." Surely it was in the mind of God when he gave us instructions in these latter days not by commandment or constraint but by revelations and the word of wisdom, and I should like to turn to this latter day instruction with you now, for within it lies one of the keys to this worthy conservation—the conservation of the energy necessary for us to accomplish the task to which we say we have become converted. We'll start at the end. "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."—D. and C. 86: 3.

THINK OF ALL THE TIME we could use effectively if those promises were fulfilled in us. Think of all the achievements that could be ours if only we believed them enough to try them!

How many of you have spoken sharply to your children or to a friend because you were tired or nervous? How many of you have stayed at home from church or some other worth-while activity because you were "worn out"? How many times do you know that you should visit a friend, but you just don't have the energy? How often could you answer the questions of your children and your neighbors more satisfactorily if you had some of that hidden knowledge promised there? Where else on earth can you find such a promise so specifically given?

And what does it require of us to obtain fulfillment of those promises? We must give our bodies a chance. They must have the best balanced diets of the best foods that we can possibly obtain. The physical examinations that proved large portions of our young manhood unfit for military service also indicated that much of that unfitness came from bad eating practices.

To correct this deplorable situation, nutritionists, physiological chemists, and other qualified scientists throughout the country were called together. Their assignment was to devise some simple food

plan which all the people of the United States might easily follow to make certain that such man power wastage need never happen again. The result was the basic seven food plans known as the National Food Guide.

It takes only a moment to compare the National Food Guide with the words of wisdom which fell from the lips of the prophet more than a century before it was devised—a century before much of the information on which it is based was known. Outlined in paragraphs two and three of section 86 is, without exception, the simple food plan which represents the best that science now has to offer. And that offering is of enough significance that nutritionists state without fear of contradiction that those who will actually use the foods as they should be used can become a superior people.

". . . And I, the Lord, give unto them a promise"! We have had the key to unlimited blessings all these years, but few have used it to gain entrance even to the store of energy for which we feel so great a need.

Truly these two—time and energy—are worthy conservations. They have been found worthy to receive the consideration of God himself. Surely they are worth the time and effort it takes for us to learn of them and practice them effectively.

Across the Desk

(Continued from page 6.)

The First Presidency,
The Auditorium
Independence, Mo.
Brethren:

Supplementing our telephone conversation this morning, I am enclosing the letter, together with check received from George E. Dennewitz. The letter is self-explanatory.

I received a great thrill as a result of this experience. It shows what could be accomplished along the line of personal evangelism if only a fraction of our membership would concern themselves with this phase of the gospel work.

I trust that you may be able to use the letter and check to good advantage, and hope that in the near future some of our representatives may be able to call on this prospect.

Yours very sincerely,
C. A. Skinner.

The check enclosed by Mr. Dennewitz was for \$20. We have sent him a receipt and have arranged for one of the brethren to call on him. We sincerely trust that he will see his way to join the church, but even if

nothing more happens than has happened so far, Bishop Skinner has had a happy experience, and in Mr. Dennewitz we have won a good friend.

F. H. E.

With British Pioneers

(Continued from page 19.)

strengthening the faith of the Saints, and that to our younger men of the ministry it will bring a greater incentive to stand fast courageously and fearlessly in the face of adversity and for the defense of this great work which we know is true. I trust that all who have read this life story enjoyed the experiences contained in it and sensed the enthusiasm demonstrated by my father all through his life, because *he knew* this was the *true church of Jesus Christ* upon the earth. Father often used in his sermons a quotation from the Scottish poet, Robert Burns, "Man's inhumanity to man has made countless thousands to mourn." Because he recognized this to be true in the world, it seemed to spur him on to do all he could for fallen humanity, as he disliked to see a man suffer an injustice. I personally feel I have been left a great heritage and consequently am endeavoring to do all I can to hold up the banner of righteousness and promote the cause of Christ.

Yours in Gospel Bonds,
WILLIAM A. ECCLESTONE.
6002 East 12th Street
Kansas City, Missouri, U. S. A.

A PERSONAL TESTIMONY

I add a word of personal testimony in confirmation of what our departed brother has related. It was a great pleasure for me to be associated with Brother William Ecclestone in church work in England. He gave much encouragement to some of us who were young and of tender years.

Always he was devoted to the church and gave the best he had for the advancement of the cause he loved.

Many times I enjoyed his company and the fine hospitality of his home. In England, wherever our brother labored, people who have known him bless his name.

He belongs to the elect group of those who loved God and demonstrated that love for him in service and to his fellow man.

The history of the Reorganized Church in England is enriched by the life and service of such men as our friend and fellow servant, William Ecclestone.

JOHN W. RUSHTON.

BULLETIN BOARD

Northeastern Nebraska District Conference

The Northeastern Nebraska District conference, which was to have been held in December, will convene January 15 and 16 in Omaha, Nebraska. There will be a dinner for members of the priesthood and their wives (single men may bring a friend) on Saturday evening at 7 o'clock. President Israel A. Smith and Apostle D. T. Williams are to be present.

ALBERT LIVINGSTON,
District President.

Personal Experiences Wanted

The editor of *Stepping Stones* would like for Saints throughout the church to send in experiences with permission to use them as story bases for use in *Stepping Stones*. True experiences of a spiritual nature and of a testimonial nature will be most appreciated. Since the publication is for boys and girls of junior and junior high age, those incidents about young people particularly will be welcome, though true experiences concerning any age are acceptable. Experiences besides healings are especially invited. Typical Latter Day Saint testimonies make good stories. The simplest experiences, the kind that Saints everywhere share in prayer and testimony meetings, are the ones being sought. In writing them, the author is asked to give as many details as possible. Some material might not be acceptable, of course. Such is to be expected in making a general plea such as this, but for the most part, sincere, coherent testimonies demonstrating the love of God and the experience of his children with him when they seek to obey him will be found acceptable. Send them to Editor of *Stepping Stones*, Herald Publishing House, Independence, Missouri. Saints living in Independence and wishing to share experiences may telephone the Publishing House, and an interview might be arranged.

REQUESTS FOR PRAYERS

Eva Marie Fender, Box 121, Webb City, Oklahoma, requests prayers that her health may be restored so that she can become a teacher in this work.

Mrs. C. B. Young, Goodland, Kansas, asks the prayers of the Saints that she may be healed of a nervous affliction.

Mrs. W. P. Hubble of Hartshorne, Oklahoma, requests prayers for her daughter, Mrs. Charlotte Pratt Kunkle of Phoenix, Arizona, who is very ill. Mrs. Kunkle wishes to live so that she may care for her small son.

Stanley Stoutenburg, Box 195, Medford, Ontario, requests prayers for his mother and himself.

ADOPTIONS

Mr. and Mrs. Marvin McDole of Independence, Missouri, announce the adoption of a son, Dana Ernest, Dana, at the time of his adoption, November 1, was four months old.

ENGAGEMENTS

Kemple-Cooke

Mr. and Mrs. Walter Cooke of Sandusky, Michigan, announce the engagement of their daughter, Jeri Virginia, to Sam Kemple, son of Mr. and Mrs. W. H. Kemple of Ontario, California. The wedding will take place in June.

Gunzell-Ford

Mr. and Mrs. John S. Ford of Grand Pass, Missouri, announce the engagement of their daughter, Betty, to John Gunzell of Independence, Missouri.

Vogel-Park

Mr. and Mrs. Leroy J. Park of Dinuba, California, announce the engagement of their

daughter, Ada Irene, to Lawrence Vogel of Lamoni, Iowa. The wedding will take place in February.

WEDDINGS

Ashby-Goddard

Noma Goddard, daughter of Elder and Mrs. Griffith G. Goddard of Muscatine, Iowa, and Darrell Ashby, son of Mr. and Mrs. Fred Ashby of Morning Sun, Iowa, were married December 2 at the Reorganized Church in Muscatine. Elder Goddard performed the wedding ceremony.

Jansma-Field

Elizabeth Field, daughter of Mr. and Mrs. Jay L. Field of Magnolia, Iowa, and Erwin Jansma of Orange City, Iowa, were married at the Reorganized Church in Magnolia on December 19. Elder Clifford Cole performed the double-ring ceremony. Mrs. Jansma was a member of the 1947 graduating class of Graceland College.

BIRTHS

Mr. and Mrs. Pershing Tousley of Seattle, Washington, announce the birth of a daughter, Jacquelyn Diane, born November 10. Mrs. Tousley is the former Eva Barrett.

A son, Lawrence Lee was born on October 30 to Mr. and Mrs. Dorsey Hamilton of Seattle, Washington. Mrs. Hamilton was formerly May Yearian.

A daughter, Karen Leah, was born on November 24 to Mr. and Mrs. William L. Farrow of Seattle, Washington. Mrs. Farrow, before her marriage, was Irene Gilmore.

A daughter, Judith Gail, was born to Mr. and Mrs. Manford M. Ralston of Long Beach, California, on August 27.

Mr. and Mrs. John J. Billins of Port Huron, Michigan, formerly of Toronto, Ontario, announce the birth of a son, Jeffrey Claud, born December 8.

Mr. and Mrs. Richard C. Cochran of Lawrence, Kansas, announce the birth of a daughter, Jacqueline Annette, born December 15 at the Independence Sanitarium. Mrs. Cochran is the former Marjorie Sintz.

A daughter, Barbara Joan, was born on August 16 to Mr. and Mrs. Clifford Taylor of Lulu Island, Vancouver, British Columbia. She was blessed on September 26 at Kitsilano Mission by Elders C. E. Bruder and W. A. Fisher.

DEATHS

FEWELL.—John Riley, son of William and Miriam Fewell, was born February 17, 1886, near Madison, Indiana, and died December 12, 1948, at Greenwood, Indiana. He was married to Anna Louise Naltz on October 13, 1907; six children were born to them. He had been a member of the Reorganized Church since 1918.

He is survived by his wife; two sons: John Henry of Martinsville, Indiana, and Maurice of Franklin, Indiana; three daughters: Mrs. Bessie Fisher, Mrs. Irene Stanby and Mrs. Louise Crafton, all of Greenwood; three brothers; one sister; and ten grandchildren. One son Ralph Julius preceded him in death. Services were held at the J. C. Wilson Funeral Home in Greenwood, Evangelist Arthur W. Gage officiating. Burial was in the Greenwood cemetery.

BECKMAN.—Samuel Arthur, was born June 25, 1881 at Yorkshire, Iowa, and died October 15, 1948, in Shellbrook, Saskatchewan, where he had made his home since 1921. He had lived in Canada since 1904, when he moved with his parents from the States to Saskatchewan. He was baptized a member of the Reorganized Church on July 10, 1910, and was ordained to the office of elder on August 7, 1927.

He is survived by his wife; a foster son, Ross Land of Shellbrook; a foster daughter: Mrs. George Kerr of Glasgow, Scotland; three brothers: Alvin of Saskatoon, Saskatchewan; Lester of Paddockwood, Saskatchewan; and Myron of New Westminster, British Columbia; and a sister Mrs. Etta Miller, also of New Westminster. Elders E. L. Bowerman and G. F. Van Eaton were in charge of the funeral. Interment was in the Shellbrook cemetery.

ALLEY.—Josiah M., son of the late Merrill and Lois Woodward Alley, was born November 3, 1869, and died December 11, 1948, at the Osteopathic Hospital in Bangor, Maine.

Early in life, he joined the Reorganized Church, later being ordained to the office of elder. He served for ten years as pastor of the Beals branch and will long be remembered for his ministry to the Saints on Beals Island. Throughout his life, he was a fisherman and was well known among the men of his trade. His wife, Mary, preceded him in death in 1938.

Surviving are two sons: Otis and Thurman; and two daughters: Mrs. George S. Alley and Mrs. Wilbur M. Worcester, all of Jonesport, Maine; a twin brother, George M.; three other brothers: Frank, Leeman L., and James H.; eleven grandchildren; and four great-grandchildren. Funeral services were held in the Reorganized Church at Jonesport, Elders Donald E. Harvey, Newman Wilson, and Farrell Lenfestey officiating. Interment was in Greenwood Cemetery at Jonesport.

MOORE.—Sallie Aurilla, daughter of Eli M. and Cynthia P. Wildermuth, was born July 9, 1864, at New Liberty, Iowa, and died December 14, 1948, at the home of her son, Edward Moore, in Independence, Missouri. She was married on March 9, 1883, to John H. Moore at Pleasanton, Iowa; four children were born to them. Her father was a missionary in the church for over fifty years, and her mother was a contributor to the *Saints' Herald*, *Autumn Leaves*, and *Zion's Hope*; she wrote under the name of Perla Wilde. With this background, she was baptized on March 11, 1875, and spent a lifetime of active service in the church. She was beloved by all who knew her and, like the Master she served, went about doing good.

Surviving are two sons: Edward of Independence and John Vernon of Albuquerque, New Mexico; two daughters: Mrs. Perla Oisen, Lawrenceville, Illinois, and Mrs. Nelle Pelon, Necedah, Wisconsin; seven grandchildren; seven great-grandchildren; one great-great-grandchild; a brother, Lester O. Wildermuth of Plano, Illinois; and three sisters: Mrs. Mina Bronson, Independence, Missouri; Mrs. Mabel Higgins, Independence; and Mrs. Florence Andes, Warrensburg, Missouri. Mr. Moore died eleven years ago. A funeral service was held at the Speaks Chapel in Independence, Elders Ward A. Hougas and Glaude A. Smith officiating. The final service was held at the Reorganized Church in Plano, Elder Jasper O. Dutton and Lloyd Hadley officiating. Interment was in the Plano cemetery.

DAMRON.—Kathleen Olive, was born June 10, 1917, in San Diego, California, and died, a victim of polio, on November 7, 1948, in Stockton, California. She grew up in Stockton, but, following her marriage to Jack R. Damron, moved to Tulare, California, where they lived until recent months, when they made their home in Stockton. She had been a member of the Reorganized Church since she was eight years old.

She is survived by her husband, Jack; two daughters: Christine Joy and Camilla Rae; a brother, Victor F. Tinkess; two sisters: Luelle Bloom and Bernice Wright; and her parents. Mr. and Mrs. S. A. Tinkess, all of Stockton. Funeral services were held in the Wallace and Sons Chapel, Elder L. A. McDonald officiating.

HUSSUNG.—William Price, was born February 19, 1882, at Maxley, Kentucky, and died December 22, 1948, of a heart attack, at his home in Independence, Missouri. He was married on November 6, 1920, to Alice Elizabeth Mintun, who became an invalid in 1939. Through her years of illness, he gave her kind and unceasing care. He had been a member of the Reorganized Church since September 17, 1944.

Surviving are three sons by a previous marriage: George P. and Ralph of Council Bluffs, Iowa, and William E. of Little Sioux, Iowa. Elder John Jensen conducted the funeral service. Burial was at Calhoun, Iowa.

HUSSUNG.—Alice Elizabeth, was born June 29, 1889, at Magnolia, Iowa, and died December 26, 1948, at Independence, Missouri, following nine years of illness. She was baptized into the Reorganized Church on August 29, 1897, and remained a devoted and active member until she suffered a stroke on December 17, 1939. She was married on November 6, 1920, to William P. Hussung, who preceded her in death by only four days.

She is survived by her father, J. F. Mintun, and a brother, Guy F. Mintun, both of Independence. Funeral services were conducted by Elders Hubert Case and Henry Schaeffer. Interment was in Mound Grove Cemetery in Independence.

Gog's Swan Song

(Continued from page 5.)

take the power from the Almighty and the forces of righteousness and break forever the freedom of mankind. Satan is the leader of this vast army marching against God (Revelation 20: 7, 8). These nations are numbered as the "sand of the seashore for multitude." During the period of Lucifer's involuntary incarceration, previously mentioned, these nations will have apparently been immobilized as far as warfare is concerned. But Satan "goes out to deceive the nations . . . Gog and Magog to gather them together to battle." (Please note this Gog and Magog are nations, not leaders.)

This is the devil's last chance, and in his fury and desperation he determines to make the most of his demoniacal opportunity. Having tempted this last Gog, he brings him also to the slaughter—such a slaughter as no human hand will be lifted to turn aside. His war now is not against a weak humanity, but against a matchless and all powerful Divinity. God has determined to fight this last battle himself against his age-long enemy who comes himself to battle.

So the dramatic moment of decision, after these many centuries and millenniums, has come. "Gog and Magog . . . went out upon the breadth of the earth and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."—Revelation 20: 8, 9. What an ending! What a slaughter! What a tragedy!

Result of Waring Against God

NOW WE ARE COME to the final result of all this waring against God and his truth—now comes the end of the fighting and also the

fighters; the curtain is drawn at last upon such a scene of destruction as the world has little dreamed possible. The ultimate result of physical and spiritual death is in fulfillment of the sentiment, "They have sown the wind and they shall reap the whirlwind"—Hosea 9: 7. Not only have they been slaughtered in their bodies, they have been killed in their spirits.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.—Revelation 20: 10.

Thus ends in the last book of the Bible the vivid word picture of the great war which was started before the world was created. Satan is here punished for all his crimes against the angels of heaven and the men of earth. All through the vast panorama of human history, it has been the one objective of the enemy of God to take from mankind his most precious privilege—the right of self-determination.

Through it all, Satan has been the chief antagonist of God and of all good. The black nightmare of human contention, where man is led to kill, rob, browbeat, and enslave his fellow men—whether through Communistic or capitalistic interests—it has been the same war waged by the devil against all righteousness. It has been a Cain versus Christ, a Gog versus God.

And now has come the ultimate and fateful climax. As the first phase of the mighty struggle ended in heaven and Satan was cast out only to continue his fight here among men, so now the devil is to be cast into the lake of fire and brimstone where he can no more deceive mankind nor pollute the nations of the earth.

God's Victory

It is now the day of righteous victory for the righteous forces of all

time. This chant of the victorious multitude wings its way through the celestial courts above and reverberates from mountain and crag to the oceans and seas of earth:

Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death.

Therefore rejoice ye heavens, and ye that dwell in them.—Revelation 12: 10-12.

Thus will end in eternal disaster the efforts of all those who do what lies in their power to break the affectionate rule of God in the hearts of men. Thus, too, is God's purpose realized in the salvation of those who have been faithful to him and his Son, Jesus Christ. Jehovah's work will now be crowned with the glorious success anticipated by the sages and seers of all ages.

"This is my work and my glory," said the Father, "to bring to pass the immortality and eternal life of man."—Doctrine and Covenants 22: 23. God can bring this purpose into reality only by defeating evil and guaranteeing to all their free agency. Since Satan was determined to defeat God's purpose of giving men the right of free choice, God had no choice other than to bring about his fall from heaven and his ultimate defeat on earth with its attending disaster of banishment to the lake of fire and brimstone—complete separation from God.

Those who have espoused Lucifer's cause should expect no other treatment than that accorded him and their sinful and self-appointed earthly leaders. For in all this we see the challenge of Jehovah to unrighteousness. Here, too, is the way of right and Christ's promise to those who follow him:

"You shall know the truth and the truth shall make you free," and, "If the Son shall make you free, ye shall be free indeed." Free forever!



Photo by W. H. Gold

El Capitan Lake

An Alpine Setting on Vancouver Island

THE Saints Herald

VOLUME 96

JANUARY 22, 1949

NUMBER 4

www.LatterDayTruth.org

LIFT THINE EYES

P. S.

Seek not for life here in this barren plain
Where man meets brother man with lifted sword,
Knowing violence. Once? No, these many times;
They pay no heed nor seek to hear
The chimes of peace.

Is there no hope at all for baffled men?
Must they go forth like robots once again?
They see no farther than these man-made prison walls,
Rising sharply on all sides to hem them in,
Shutting off escape to those therein
Who long to see beyond, where heaven calls.

These walls are only shadows of the fears
Which haunt men's minds.
To anyone who casts out fear
Is born a new horizon:
Mountains looming high to eastward,
Mountains touched with dawn glow in the east.

Lift thine eyes and see the mountain range,
Daring those who have their stomachs full
Of too much war and aftermath of hell.
A new day waits for those who see beyond
These paltry walls.
Lift thine eyes to these everlasting hills
And know that peace is near.

MARTHA FORD FLORO.

* A MISSION

Brother Earnest A. Webbe of Kirtland, Ohio, has been known for years for his devotion to the Word of Wisdom. In a New Year greeting we have just received, he writes, "No greater honor could have come into my life than a commission to teach this counsel to the benefit of the Saints." May we commend to the people of the church this splendid zeal and devotion. If all of us will give equal support to all the aspects of the gospel, the work of the church will go forward much more rapidly in the future.

* IN STRIDE

Telephone conversations produce interesting new sayings. We collected this one from Grace Pennell Tousley, Public Relations Counsel for the Independence Sanitarium: "What we want is something that will help us keep up with the Joneses and ahead of the Johnsons." And for that matter, the San is doing very well indeed.

* "IF I HAD TIME"

How often have you heard people use those words to begin some weak alibi for a failure? How often have you used them yourself?

Pause a moment, Brother, and Sister—you have time enough for this. Let's look at those words and see what they mean.

If you had time, you'd want to live a thousand years at least. Of course. Who would ever want to die, to give up the happy adventure of life, having new experiences, meeting new friends, seeing new places? And if life isn't a happy adventure, you aren't living.

Fate grants us no special privileges. It distributes time impartially to all: just enough for today, no more, no less. Time comes to us as manna from heaven came to the Children of Israel in the wilderness; they gathered what they could use for one day; any surplus would spoil.

We cannot save today's unused time for tomorrow; we cannot borrow tomorrow's time for today.

"If I had time" Remember, you have as much time as anybody else, in any given day. You have as much time as President Truman has, as much as Henry Ford or Thomas Edison had. YOU CAN'T INCREASE YOUR TIME, BUT YOU CAN PUT ON MORE SPEED.

When we look for time to accomplish important work, we expect to have it in long, uninterrupted periods of leisure. But life seldom grants us that boon. However, there are many little bits of time—ten minutes while waiting for supper, twenty minutes or more at another time, and so forth. These bits of time can be used to great advantage for work and study.

A busy New York man tired of wasting the time on the interurban train commuting to and from work. So he got a clip board and began writing. In a year he finished a novel and had it published. All this while other people just looked out the windows. You can read your Sunday school lesson in fifteen minutes. You can read a chapter in a book in the same time. You can plan a worship service, or work on some bit of handcraft in short periods of time. In the time that you and I waste or rest, other people would accomplish something fine.

We really have lots of time, if we would only learn to use it.

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THE SAINTS' HERALD

Volume 96 January 22, 1949 Number 4

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.
The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.
Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

The Pastor

TWO MEN are of outstanding importance in the church today. One is the missionary, whose work is converting people to the gospel of Christ. The other is the pastor, who takes care of them after they are converted.

Our missionary training program is steadily expanding and improving, and has brought many able young men into this branch of church service, with splendid results both at home and abroad.

In pastoral and priesthood training, the church is now entering a new period in which the effort will be intensified, the literary resources expanded, and the number of men engaged considerably increased.

The First Presidency have recognized the need of the church, and have appointed Dr. F. M. McDowell to carry out a program, under their supervision, of education for the priesthood, which is being presented now. The first in a series of announcements will be found on page 12 of this issue, and we trust that all who are interested, and all who should be interested, will read the announcements carefully.

GOOD MEN can be found in almost every branch who can offer a fine prayer, preach a good sermon, direct a prayer meeting, or teach a church school class. The ability of such men is recognized in secular society, where they own and manage businesses and conduct professional work of a high standard.

Yet many such branches, having among their membership men of ability, are without effective pastoral leadership, except in the cases where the church can send a General Conference appointee.

But the cost of maintaining a man under General Conference appointment is very high now, and still rising. In one way or another, the branch that receives the ministry of

a full-time pastor must expect to provide for his support. Only the larger congregations can carry this burden. Besides, most of the men under appointment are needed for traveling and supervisory work.

What is the answer to this problem? One answer is to enlist good local men in a training program that will qualify them to act as pastors to local congregations.

A CALL FOR VOLUNTEERS is going out to the church today. Good men are needed to take the training offered by the church now, in order that they may prepare for a better and more important service to the church.

To men who already have some experience in church work, as well to those who are taking their first steps in it, the priesthood training program offers great opportunities for development and service.

At some times we have found among the church membership an expressed idea that the time would come when our congregations would be led by trained, professional, full-time ministers. That possibility seems far away today, and it is undoubtedly fortunate for the church that this is so. A vital, expanding gospel evangel will always depend upon the power of devoted volunteers.

There are men and women who have learned, through the great experiences of life, to love God. They have found brotherhood in the Savior, Jesus Christ. They cannot give full time in service to the church, but they can give part-time service, and sustain themselves, without cost to the church and its people. It is among these good people that the church finds its volunteers.

SPECIFIC KNOWLEDGE AND ABILITY are required of the successful pastor. Note that we said, "the suc-

cessful pastor." He can acquire this knowledge and ability from his own experience, or he can obtain help from study. Usually a combination of both study and experience is best.

The good pastor may or may not be an able preacher. But he must, first of all, be a godly, sincere, righteous man who loves his people. He should be a fair organizer, able to look ahead and plan programs for the spiritual development of his congregation. He should be adept in getting along with people and in solving the problems that inevitably arise.

Almost anybody could be a pastor if there were no problems or difficulties. Misunderstandings, difficulties, and situations are bound to come up as long as people, even Christians, are human. The good pastor must be able to meet them as they come. If he is untrained and inexperienced, he will be upset many times. If he knows what to do, he can protect the church and save himself. That is the object, in part, of the program of priesthood training now offered.

THE BLESSINGS OF GOD are given in rich abundance to those who serve him in the work of the church. Who can tell, unless he has known through personal experience, how great a part those spiritual blessings and rewards play in the lives of men who have given years of volunteer service? It cannot be described. It can only be lived.

The building of God's kingdom will require the labor of many hands, the devotion of many hearts, the thought of many well-informed minds. Some of these may be giving full time to church work. Many more will not. Some of our ablest ministers are those who know life, as well as religion, from firsthand

(Continued on page 6.)

Editorial

The Aaronic Priesthood in



GOD HAS PLACED in the church two priesthoods, and he has differentiated between them in these words:

There are, in the church, two priesthoods; namely: the Melchisedec and the Aaronic, including the Levitical priesthood. . . . The power and authority of the higher, or Melchisedec priesthood, is to hold the keys of all the spiritual blessings of the church. . . . The power and authority of the lesser, or Aaronic, priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—baptism of repentance for the remission of sins, agreeably to the covenants and commandments.—Doctrine and Covenants 104: selections from paragraphs 1, 9, and 10.

We may be sure that this differentiation is real, that it is important, and that it is permanent. In the Doctrine and Covenants, section 104, we find that the bishop holds the keys of the Aaronic priesthood, and paragraph 32 refers to these as keys to the ministry of temporalities.

The term “temporal” refers to a time limitation in the sweep of eternity. It has concern with man as a mortal and with his mortal relationships. It is concerned with a human being, living in a human society and endowed with the obligations, privi-

leges, and relationships that society imposes. Man, in the temporal sense, is physical man, living in a physical environment and subject to all the laws of the physical creation.

We are told that the Melchisedec priesthood is concerned with spiritual affairs.

The term “spiritual” refers to the timeless aspect of human personality—that part of man which does not lose its identity in death, and which, in life, is not dependent upon the nourishment of physical environment or the fellowship of mortality.

We believe that man essentially partakes of his dual nature—that he is both temporal and spiritual. We believe that in him this duality is blended—integrated and mutually dependent; that his temporal existence is not a distinct, isolated experience, but rather a segment in his eternal spiritual existence.

The distinctions are now clearer. The Aaronic priesthood is concerned with man in that limited segment of eternity—the now of human existence—and in the areas and aspects of his mortal life. As we investigate further into the elements of physical and social environment of man, we shall expect to become aware of the place of the various orders of this lesser priesthood in ministering to him on that level.

PERHAPS A WORD needs to be said concerning the term “lesser.” The adjectives “lesser” and “greater” are without exact meaning, except in their relationship to context. We have, therefore, a tendency to associate meaning to the words in terms of our pattern of values. If, at a conscious or subconscious level, we are concerned with status, we will interpret the phrase “lesser priesthood” as being a priesthood with less status. The meaning thus attached is a projection of our own

thinking rather than that which in fact, is meant. Because of the phraseology, we are apt to project power, authority, dignity, or other preconceived ideas into the passage. Even those who had been intimately associated with Christ did not escape the pitfalls of status seeking; and when they argued about “who would be first,” Jesus told them, “He who would be greatest, let him be servant of all.”

The terms “lesser” and “greater” as applied to priesthood are related directly to the “temporal” and “spiritual” aspects of priesthood. That which is lesser is limited in its ministry to the temporal, mortal, physical aspects of life, and human relationships. Since it is God-ordained, it commands all the authority, all the power, all the spiritual insight necessary to minister on that level and so is perfectly qualified to minister on that level. The Aaronic priesthood, therefore, on the level at which it is ordained to function is not and cannot be designated as lesser if the term carries any connotation of inferiority.

The terms “lesser” and “greater” are meaningful, then, only in terms of the level of ministry. Few who believe in God and in the spiritual world would deny that physical existence, though an integrated part of the spiritual sweep of human existence, is nevertheless a limited period during which the individual is restricted in movement, knowledge and sensitivity. Paul worded it thus, “Now we see through a glass, darkly, then face to face.”

In terms of level of existence, the temporal is in every way “lesser” than the spiritual. And it follows that ministry at this level, though perfectly ordained for this level, will be “lesser”—restricted in all essentials of ministry—to ministry at the spiritual level.

Church Structure

By Harley A. Morris

IN ORDER TO GAIN AN UNDERSTANDING of the Aaronic priesthood and its place in the structure of divine plan, we need to analyze life experiences at the level of its ministry—the mortal level. But, first of all, we shall need to see, if perhaps vaguely, the place and function of mortal existence in eternal destiny. I say we shall see the relationship of this life to eternal purpose vaguely because, from our point of observation, we are not able to see beyond the rims of our horizon and hence can only conjecture what lies out there.

From where we stand, then, we see the present as an essential part of eternity—a time when we can develop our moral natures through the exercise of conscious will. For us, it is a time of choosing—a time of deliberately organizing our lives to conform with the divine will. We see it as a conflict between the demands of physical desire and the pleadings of moral conscience. We see its termination in the successful subjection of the physical and the entrance of mankind upon a process of spiritual evolution and refinement. This was clearly implied in Jesus' reply to the Pharisees when he said, "Do you not understand that in heaven they are neither married or given in marriage?"

We have not detracted from the importance and dignity of life when we have thus identified it as a part of the eternal order. The learned university professor dares not look with contempt on the first-grade teacher. He will remember that he but builds on the educational foundation she laid. It is equally true that temporal living is a preparation for an eternity of tomorrows. The superstructure cannot be more en-

during than the foundations that undergird it. There is, therefore, a significance and dignity in today that must not be ignored, and the very importance of this present lends dignity to those whose calling is to minister primarily to it.

TEMPORAL EXISTENCE begins in heterosexual relationship. Pregnancy is an incapacitating experience that places upon the sexes the demand for compatible interdependency. The human infant is more defenseless and dependent for a longer period of time than any other living creature. His needs for food, shelter, and training in self-sufficiency require the existence of a family relationship in which there is a division of responsibility and a sharing of experiences. The long developmental demands of the human infant are, however, a racial asset, for it makes possible the transmission from the mature generation the culture, ideals and technology that have accumulated through the ages. In thus freeing the individual of the necessity of original experimentation, and discovery, it insures the progress of the race.

The family circle thus becomes the agency through which the march of civilization is maintained.

If our thesis that temporal life is an important preparatory experience in the divine plan for eternity is correct, it follows that God will provide aids and safeguards to utilize to the fullest the family relationship. We find such provision made in the setting apart of the Aaronic priest. The duties of the priest, we are told, are to "visit the homes of the members, exhorting them to pray vocally and in secret, and to attend to all family duties."

In this significant passage, God has recognized the inherent importance of family life and has provided for its ministry. Some have wondered why God has not given more explicit instructions concerning the exact duties of the priest in the home. Those who have been so concerned have not carefully analyzed the instruction given nor appreciated the ways of God. Let us look a moment at the words of revelation.

THE PRIEST is to "visit the homes." He is to carry his ministry to the family. He is to be concerned about them. He will not be satisfied simply to provide a worshipful and intellectually stimulating environment at church. He will carry the needs of the people on his heart and seek them out where they live, thus expressing in his ministry the Lord's deep love for his creatures. God is concerned with the quality of his people, and he realizes what every teacher and psychologist learns—that children reflect the qualities of their home. God is, therefore, concerned with the quality of the home and provides for ministry in the home, to the home. "The priest shall visit the home."

The priest shall teach them "to pray." In twenty years of church ministry, I have seen only one consistent effort to teach prayer at church.

The fault is not in those who administer the church program. The fault is in the church environment. Church is not the place to learn prayer or worship. The foundations of a worshipful relationship with Deity are laid in the experiences of the home. A high quality of faith and confidence in God does not spring full-grown into the mature soul. Men and women reflect in their lives an extension of their childhood faiths. And children catch the spirit of worship from the attitudes of their parents. A spiritual

(Continued on page 23.)

OFFICIAL

Statement of Income

WE ARE GLAD to submit herewith a comparative statement of income for the first eleven months of 1947 and 1948. It is to be noted that the 1948 income is slightly under that of 1947. Just what the total will be for the full year cannot be determined at this date, as the reports for the month of December are not all in; but there are indications that the total income for 1948 may be considerably under that of 1947, as we had an unusually large income during December of 1947, in which month the income amounted to \$235,000.57. As soon as reports are received, we will submit an additional statement which will include the month of December.

In the meantime, we wish to express our appreciation for the fine co-operation given by officers and members of the church and to suggest that we put forth effort during the year 1949 to increase our income to offset the definite increase in expenditures necessary because of the appropriations made by the Conference of 1948, which expenses indicate an increasing service to the membership of the church in every field of activity.

Respectfully submitted,

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

	1947	1948
January	\$ 160,665.75	\$ 127,693.99
February	111,667.24	106,159.28
March	85,209.88	82,942.45
April	67,779.72	75,303.15
May	83,224.64	78,055.03
June	82,991.92	79,502.20
July	54,455.89	62,837.97
August	62,019.13	69,936.63
September	63,499.85	65,602.29
October	77,410.69	79,132.75
November	69,051.30	85,704.55
11-Month		
Total	\$ 917,976.01	\$ 912,870.29
December	235,000.57	
Total for		
1947	\$1,152,976.58	

Official Announcement

To All Pastors of All Branches:

Pursuant to the action of the 1948 General Conference, we call the attention of branch and district and stake presidents to Sunday, April 24, which has been set aside as Independence Sanitarium and Hospital School of Nursing Day. We recommend that special services be held on this occasion with emphasis on the church hospital and school of nursing. We are calling attention to this important event now so that programs may be planned well in advance.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Across the Desk

Excel in Scouting

We are justly proud of the excellent work being done by some of our members in the Boy Scout movement.

Many years ago, the first scouting troop west of the Mississippi River was organized at Independence, Missouri, with Elder William O. Hands, "Daddy Hands," as scout leader. Some of the boys who got their first training in this troop have been identified with Scouting ever since, and today two of them, Howard P. Andersen and Elvin K. Luff, both of Independence, occupy high positions in Scouting. Both have been given the Silver Beaver Award.

Brother Andersen was recently elected president of the Kansas City Council, and Brother Luff was re-elected as the leader of the Covered Wagon Area, which includes Independence. H. Roe Bartle, Chief Scouter of the Kansas City Council, in a recent letter to the undersigned stated that the Kansas City area had captured more "God and Country" awards than any other area, which I think speaks well for the influence of our church organization in Scouting, because we have a large membership in this section.

Just recently we have been advised that the pastor of the Centralia,

Washington, Branch, Elder William W. Belcher, has been given the Silver Beaver Award after twenty-five years in Scouting, having started in 1923 in charge of a troop in the Portland Branch.

We extend to these brethren our hearty congratulations for their splendid record.

ISRAEL A. SMITH.

On the first Sunday of the year, the patients at the Sanitarium received "Your Sunday Morning Visitor," an attractive folder prepared by Chaplain Donald V. Lents. On one side of the folder is the Epitome of Faith and on the inside is a brief and cheerful editorial and some other pleasant and light-hearted comments. We congratulate Brother Lents on the development of this additional tool for use in the fine work he is doing at the Sanitarium.

F. H. E.

Death of Bishop E. L. Traver

News comes of the death on January 3 in Florida of E. L. Traver, for many years bishop of the Southern New England district, a leading business man and church officer of Boston. Plans were for the funeral to be held in Somerville, Massachusetts, on Saturday, January 8. Though illness kept Brother Traver out of active life for a time, he rendered a distinguished service and accomplished great good for many years.

The Pastor

(Continued from page 3.)

experience.

God is calling for workers. He needs those who are willing to study and prepare. Perhaps he may be calling and needing you. "Lift up your eyes, and look on the fields; for they are white already to harvest." Throughout the church, there will be those who will hear the call and arise to say, "Here am I. Send me."

L. J. L.

Naming Lineage in the Patriarchal Blessing

A Few Words of Caution

BY ELBERT A. SMITH

THE GIVING OF BLESSINGS, though important, is not the most important function of the patriarch—who is also an evangelist. The blessing is not mandatory to each person, as is baptism. It is permissive. It should be sought out of an urgent, personal desire and not because of any mass appeal to go and get a blessing or undue pressure from any other person. It is a very personal matter.

Nor is the naming of lineage the chief function of the blessing. That is optional with the patriarch, according to the spiritual direction that he may have. The law says that the patriarch *may* "if so led, point out the lineage of the one who is blessed."—Doctrine and Covenants 125: 3.

No one should be urged to go to the patriarch merely to be told his or her lineage. No one should be unduly disturbed if the lineage is not named in the blessing given. There may be one of several good reasons. The chief functions of the blessing are not to delve into the past or to reveal in detail the future; they are to comfort, counsel, if necessary admonish, sometimes rebuke, encourage, bless, and—above all—help the person in all ways to conform his or her life to the teachings and Spirit of Christ.

The primary question is not, "Who was my ancestor long, long ago?" More important and searching is the question, "Am I now, today, bearing well the name of Christ and keeping his commandments that I may grow to be worthy of any inheritance that may come to me now or in the great beyond?"

Concerning Pride of Ancestry

There is a certain justification for pride in one's family or tribal ancestry, if it is honorable—and an in-

An address given before the Order of Evangelists during the General Conference of 1948.

centive, also. At its best, ancestral pride may bring satisfaction and incentive. At its worst, it becomes arrogance and snobbishness. The Jews had a bigoted pride in tribe and, even while plotting to kill Christ, boasted to him that they were of the seed of Abraham. They were rebuked by him (John 8: 33-42).

Paul had cherished a great pride that he was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee."—Philippians 3: 5. As such, he persecuted the Christians. Converted to Christ, by comparison, he counted all those things of lesser value. His joy and glory were first of all in Christ. He came to see that for those "baptized into Christ," who had "put on Christ," there "is neither Jew nor Greek," but all are "one in Christ" (Galatians 3: 27, 28). Let us not fall into the error of overestimating the matter of naming lineage.

Some years ago I met a very intelligent and fine-appearing representative of the Utah Mormon faith. Learning that I was a descendant of Joseph Smith, founder of the church, he seemed much impressed and shaking my hand said, "One thing is sure, Joseph Smith will take care of his own family throughout the eternal ages." I replied, "I do not know about that, but I am sure that Christ will take care of his own."

Are you of Christ? That is the question, first, last, and all the time. With these qualifying thoughts in mind, let us inquire concerning the background of this custom of sometimes naming the lineage of the person receiving a patriarchal blessing.

Concerning the Twelve Tribes of Israel

This takes us back to the twelve tribes of Israel, which is a broad subject. The Jews are of Israel, but not all Israel were or are Jews. The tribe of Judah was one of twelve tribes. The naming of lineage in the blessing does not, as a rule, go back of or outside of those twelve tribes.

One of our church girls who married a fine man of Japanese extraction said to me that she had noticed that blessings given to Orientals never name lineage. That, I suppose, is due to the fact that, in all probability, Oriental races go back farther in history than the dispersal of the twelve tribes. I consoled her husband with this statement: "I am not so much concerned with where you came from as I am concerned with the direction in which you are going—and I think you are going in the right direction."

God made covenant with Abraham and gave him certain wonderful promises. His descendants were to be as the sands of the sea in number (not limited to Jews alone). In him and his seed should "all the nations of the earth be blessed." Many of the promises and prophesies made concerning Abraham and his posterity have been fulfilled. Others are in process of being fulfilled.

The nations of the earth have been blessed through the seed of Abraham. From them came the law and the commandments, the prophets and the apostles, Christ and his church, and the Scriptures—including

ing the Bible, the Book of Mormon, and the Doctrine and Covenants.

In due time, Jacob, the grandson of Abraham, became the father and progenitor of twelve tribal families. Before his death, Jacob gave a patriarchal blessing to his sons. Most outstanding were the blessings given to Judah and Joseph. And those two became the leading tribes.

We are all very well acquainted with the character of the blessing given to Joseph. It figures prominently in our church belief. It was stated of him, "The blessings of thy father hath prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph." The blessing given to the progenitors of Jacob, so far as landed estates were concerned, was limited to the Holy Land—a rather small but historically important bit of territory. The children of Judah, the Jews, are still fighting for possession of that inheritance. The children of Joseph were to have an inheritance much greater, reaching to the "uttermost bounds of the everlasting hills."

We learn through the Book of Mormon that children of Joseph inherited ancient America, a vast territory far beyond that given to Jacob's progenitor, Abraham. Lehi, a descendant of Joseph through Manasseh, with his family, founded an ancient civilization in the Americas.

In Deuteronomy, chapter 33, we find that Moses also blessed the twelve tribes and particularly dwelt upon the glories which were to be the inheritance of the children of Joseph and the richness of the land they should inherit; he declared they should be the "ten thousands of Ephraim and the thousands of Manasseh."

In Genesis 48: 13-19, the record is given as to how Jacob blessed his grandsons, Ephraim and Manasseh, (Joseph's sons). Ephraim was the younger but received the greater blessing. Of Manasseh he said,

"He shall become a people, and he shall be great." But of Ephraim he said, "His seed shall become a multitude of nations." Many, when they speak about the Hebrew peoples or Israelites, think of the Jews. They were only a part of the tribes of Israel. The children of Joseph, Ephraim and Manasseh, were to become nations, particularly so in the case of Ephraim.

The "Ten Lost Tribes"

Following the exodus from Egypt, the twelve tribes of Israel were given their inheritances in the Holy Land. The Jews are there yet—or again. After the death of King Solomon, the tribes became divided and the ten tribes were known as the "Kingdom of Israel" in the north of Palestine, while the Jews (Judah) and at least a part of the tribe of Benjamin were known as the "Kingdom of Judah" in the south. There seems to be some confusion about the course taken by the tribe of Benjamin as a whole. The tribe may have been divided. In the First Book of Kings, chapter 12, verse 20, it is stated: "There was *none* that followed the house of David, but the tribe of Judah *only*." In the same chapter, verse 23, Judah and Benjamin are classed together, historically they are so treated: "Benjamin remained with Judah" (*Jewish Encyclopedia*, Volume 16, page 664). And: "Judah and Benjamin formed the southern kingdom under the name of Judah" (*The Enduring Word*, by Christiana Salyards, page 243).

About 719 B. C., Shalmaneser overthrew the Kingdom of Israel and carried the ten tribes captive into Assyria. The *Encyclopedia Americana* says of them, "to be lost forever." However, we and many other believers in Bible prophecy hold that they were not lost forever. We believe they have figured and will continue to figure in human history under divine direction.

Where are the lost tribes? In our own history in years gone by, some few of our people speculated that

they were at the North Pole in the so-called "North Country." They had the idea that up around the North Pole there was a mysteriously warmed region where those tribes found sanctuary and some day they would be discovered; but the north polar region has been crossed and recrossed by airplanes, and that idea has been found to be without any foundation in fact. There was an even more fantastic theory held by some that there is a hole in the earth at the North Pole and that the twelve tribes were within the interior of the earth, mysteriously lighted and sheltered while they waited the time of their return. That strange notion is no longer advocated.

The theory seems much more reasonable that those tribes are lost only to the vision of the historian, and their posterity may be found in some of the countries of Europe, in the British Isles, and in America. Those countries of Europe and the British Isles might be spoken of as "north countries" as compared to Palestine. Certain Scriptures indicate that those tribes of Israel had gone into the "North Country" and would return from the "North Country" (as in Jeremiah 31: 8-10; and Doctrine and Covenants 108: 6).

The Books of Esdras were not accepted by compilers of the Bible as "canonical," but they did often appear in older editions of the King James version as among the so-called "Apocryphal" books. In the second Book of Esdras, there is a purported historical statement about the ten tribes that is of considerable interest:

Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed

signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.—II Esdras 13: 40-47.

The advocates of the so-called "British-Israel" theory hold that Anglo-Saxons are of Israelitish descent from the ten tribes, Ephraim predominating. While we may not agree with many of their conclusions, some of which are highly speculative, perhaps we can agree with one of their main propositions, as it accords with the fact that by far the greater number of patriarchal blessings given in America and Britain that name lineage give it as of Ephraim.

According to their theory, which accords with the passages from Esdras just quoted, the ten tribes made their escape in a body from Assyria and went north, crossing the Euphrates and on up beyond the Black Sea, turning to the West into Northern and Central Europe, and up into the Scandinavian countries (leaving colonies and groups behind). In different groups and at different times, they are presumed to have made their way into the British Isles and their descendants eventually into British colonies and America. (At least the theory may be worthy of thought and study.)

Apparently the proponents of this theory do not attempt to differentiate among the ten tribes as of the present but regard them as pretty much merged "in Ephraim." They find place names in Europe and along the routes presumably taken over the centuries that are claimed to be of Israelitish origin. As, for example, Denmark is supposed to be "Danmark" or "Dansmark" from the tribe of Dan; and the name "Anglo-Saxon" is claimed to be from "Isaac's sons."

(See *British-Israel Truth*, by Archdeacon Denis Hanan H. Aldersmith, chapter 6. The Covenant Publishing Company, London.)

Biblical Genealogy Simple

Biblical genealogy was comparatively simple. It traced family lineage through men only and, as a rule, ignored the mothers. It was literally "our forefathers." For example, Matthew, in the opening chapter of his gospel, gives the genealogy of Joseph, the foster father of Jesus, from Abraham down to Jesus, though Joseph was only the foster father. The genealogy of Mary he did not give at all, and she was the mother of Jesus. Jesus inherited nothing by blood relationship from Joseph. All that Jesus inherited biologically was from his mother and her side of the house. And it must have been through her that he was of "the seed of David according to the flesh" (Romans 1:3) and heir to "the throne of his father David" (Luke 1: 32). With such a precedent, maternal lines must be reckoned with in our lineage.

The Family Tree Like a Net

It has been very well said that the ancestry of a given person, called the "family tree," is more like a net than a tree, meaning that there are lines branching out in every direction, crossing and recrossing. Each of us has one father and one mother, two grandfathers and two grandmothers. Thus far it is rather simple. One step back, and we have four great-grandfathers and four great-grandmothers. A step farther we have eight of each, and then sixteen of each. The number increases mathematically and rapidly to an astonishing total if we push it back far enough. In other words, there are blood streams coming into our persons from many directions and from many ancestors. The various mothers in this ancestry probably contributed as much and sometimes more than the fathers to the characteristics of their posterity.

America the "Melting Pot" of Genealogy

It goes without saying that American lineage is mixed, so many

racings having contributed to the population in the United States and Canada. This mixing and crossing of lines accounts for the fact that sometimes two members of one family are named as of different lineage in their patriarchal blessings. One brother may have inherited some very marked characteristics from a father or grandfather, or mother or grandmother, while the other brother (or sister) inherited marked characteristics from another line of descent: and thus one might be named as of Ephraim and another of Manasseh or even of Judah or Benjamin; just as one brother may be more German and another more English when there has been a mixture of German and English blood in parentage.

In the naming of lineage, I have noticed that sometimes a statement is expressly made that a person is of the *lineage* of Ephraim; while in another case the statement is made that the person's *inheritance* shall be with Ephraim; which may mean by appointment rather than by descent.

Tribal Lineage Mixed

The Jews, during much of their history, observed strictly their laws and traditions concerning marriage and kept the tribal strain rather to itself; but it was not always so, even in the Holy Land, nor is it always so in modern times.

At the time when the Jews were carried away into Babylon (the ten tribes having already been taken away to Assyria) there were remnants of the various tribes left in Palestine. (As late as in the time of the apostles, Luke mentioned a woman in Jerusalem "of the tribe of Asher" (Luke 2: 36). When the Jews returned to Jerusalem, those remnants were still there. *Smith's Bible Dictionary* says of that situation:

During and after the captivity, the Jews laid aside their prejudices, forgot their peculiar *tribal pride*, and became *one nation* . . . and since that time no

one of them is able to trace his lineage to any particular tribe, but may reasonably claim to have the blood of the whole twelve mingled in his veins.—Edition of 1892, page 50.

If that be true, though Jews are predominantly of Judah, in a family presumably Jewish, there might be an outcropping in one member of the family of long latent but strong racial traits marking him logically as being of Benjamin or some other one of the tribes, rather than of Judah. In such an event, two members of that family might receive patriarchal blessings assigning them to two different tribes.

The ten tribes, with Ephraim at their head, even in the days of the Northern Kingdom in Palestine, were never as zealous as the Jews to observe Mosaic laws and customs. In fact, they were quite given to apostasy and dabbled in idolatry and heathen customs, and not only married among the heathen "gentiles" but crossed and recrossed tribal lines in marriage, which probably continued after they were carried away in captivity. The *Jewish Encyclopedia* says of them:

Under the dynasty of Omri and thereafter, tribal divisions began to be *ignored*, consequently the whole Northern Kingdom was often poetically called Ephraim (Hosea 5: 3, 4; Isaiah 7: 4; Jeremiah 31: 17-20).—Volume 4, page 35.

If that be true, it is possible that even when the lineage is predominantly of Ephraim, there may be a strong admixture of other racial lines which may crop out in a family in one member and not in the others. So one may be called of Judah, and one of Ephraim.

You will observe by now that this matter of tracing or naming lineage is not such a simple thing as it might appear to be. All through history, even among the isolationist Jews, love has broken over racial lines and brought into families new strains to be reckoned with. Do not flatter yourself that you have a purebred and unmixed lineage right back to

Abraham or Judah or Ephraim or Benjamin—or even back to the "Mayflower."

The Value of Naming Lineage

This matter of naming lineage, unless it be in the case of a Jew of Jewish name and physiognomy, or perhaps an American Indian, would seem to be a matter known only through the spirit of prophecy, or we might say by the "discernment of spirits."

To me, it is not of primary importance in the blessing. Obviously not, because it is optional with the evangelist. As it is stated in the revelation, he *may* "if so led point out the lineage of the one who is blessed."

The reasons for naming the lineage and the reasons giving it significance may be that in some cases it is a comfort and an inspiration to people to feel that they are descendants of Ephraim or Manasseh or Judah or Benjamin. Personally, I believe that the blessing is much more concerned with the future of the individual. It is more important to know which way he is going from now on; and the counsel given to him, the blessing concerning his soul, the rededication—if we may call it that—should be forward-looking for the shaping of his own life, rather than dwelling too much upon the far distant past from which his ancestors have emerged.

The Significance of Naming the Lineage

This matter, however, may have a forward-looking phase to it—looking forward to the return of Israel, the various tribes thereof, and the appointment of inheritances to those various tribes during the millennium. This seems to be the phase on which the older patriarchs dwelt. For example, here is a quotation from a blessing given by John H. Lake in 1904:

Adopted into the family of God, you are his and belong to the tribe of

Ephraim, and when the time comes that the allotment shall be made by the direction of Jesus Christ, you shall receive your inheritance with that tribe, and there occupy and carry out the purposes of God in the great thousand years.

Those patriarchs were evidently looked forward to the millennium when they named the lineage of an individual. I suppose there is scriptural support to their theology. For example, in Matthew 19: 28, it is said that Jesus is to judge the twelve tribes of Israel. And in Revelation 7: 4, it is stated that of the twelve tribes, one hundred and forty-four thousand were sealed.

There are many things in the prophecies concerning the future which are very speculative. This seems to be one of them on which we do not have too much light. While the Spirit may direct the patriarch in particular cases to point out the lineage of the individual which would indicate the inheritance to be received in the distant future, I think that the blessing is more concerned with the needs of the individual now, in his life here, to make due preparation to enter into the finest inheritance possibly obtainable under the providences of God.

John was content to leave many things to the future. He said, "It doth not yet appear what we shall be, but this we know that at his appearing we shall be like him." Our main concern should be to become like Christ and trust the future in his hands. The man who accepts Christ as his Savior is of his spirit and whole-heartedly obeys the gospel; he may feel absolutely confident that, in the due time of the Lord, he will receive the finest inheritance he is able to enjoy and fitted to receive.

The Best

"The enemy of the *best* is not the worst, but it is the *second best*, and if we today, any of us, accept anything but the *best*, we are sinning."
—W. Wallace Smith.

What Are You Worth?

By Evan A. Fry

What I tell you in darkness, that speaks ye in light; and what ye hear in the ear, that preach ye upon the house tops. Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.—Matthew 10: 27-31.

WHAT ARE YOU WORTH? Is there anyone who cares whether you live or die? Is there anyone who appreciates you for what you really are, or does everybody ignore you? If you habitually have the feeling that no one appreciates you, and that no one cares for you, you need to change your ways and start thinking more about other people and the good you can do for them. It is from the ranks of the introverts—those people who are always thinking about and feeling sorry for themselves—that the suicides come. We can bear the most burdensome of sorrows and griefs and troubles if we know that others are depending on us and appreciate and love us; but when we get to feeling that we do not count in life, that we are not important to anybody, that no one believes in us or cares about us—it is then thoughts of suicide are most apt to enter our heads.

What are you worth? Who cares for you? Who will notice whether you live or die? Many of you saw the motion picture which was built around this theme. A certain timid angel—Clarence by name—who had never yet won his wings for helping someone on earth, was assigned the case of a man who was just about to jump into the river because of the troubles that had piled up on him, plus this feeling that he was no longer noticed or loved and was no longer of use to anyone. You will remember—if you saw the picture—that Clarence rescued his client from the river, dried him out, and then set out to show him what the town and

the lives of several of its citizens would have been without the humble and often unnoticed efforts of this man who thought his life didn't matter.

CASUAL, INCONSEQUENTIAL things very frequently have far-reaching and highly important consequences. I recall a certain afternoon in my life, when I met on a certain street corner a certain good friend of mine. Why either one of us should have been there is still a mystery to this day, because it was off the beaten trail for both of us. But that chance meeting set off a chain of events that shaped the course of my life for the next four years and brought me experiences which are still important to my outlook on life today.

Very often we influence the lives of others, and even alter the course of those lives, so casually, so quietly, so unobtrusively, that we never even dream we have had any influence at all. Another experience of mine—if you will pardon me for talking so much out of my own experience—illustrates what I mean. At the end of one of my college years, the college yearbook or annual was distributed as usual, and each student was circulating his copy among his classmates and friends for autographs and perhaps a bit of comment under his picture. Mine circulated with the rest, without my paying very much attention to where it went or who wrote in it. Not until the next day as I was turning idly through it did I discover a signature under a certain friend's pic-

ture, and a line which went something like this: "You were the one who convinced me that I should join the church." I hardly recalled even talking to this friend about religion, but by thinking hard, I finally remembered what was to me a purely casual and not at all lengthy conversation on the subject one day as the two of us were engaged together in some work about the campus. In every life there are just such incidents, when one life touches another for good—or perhaps for evil—without any awareness of the thing that has been accomplished by the contact.

IN THE EYES OF JESUS, every human soul is precious. Jesus did not come to teach an esoteric, mystical doctrine to a chosen few who could understand, while denying himself to the masses as incapable of comprehension. He instructed the disciples whom he trained that his gospel was for all, and ordered that it be proclaimed from the house tops. Jesus was expressing his Father's attitude toward mankind—the attitude of a Father who loves and cares for all things, great or small. His love, his interest, and his care are found manifest in the tiniest fragments of matter, in the lowest forms of animal and vegetable life, as well as the highest—in the humblest man or woman, as well as in the most prominent or important. If he cares for and provides for the sparrow, and numbers the very hairs of our heads, as Jesus said, he certainly will care for us, who are of more value than many sparrows.

Each of us is a center of God's love and watch care—a center about which God is making all kinds of things circulate for our blessing and our good. No matter what you need, no matter what you want, that thing

is in God's inventory of supplies, and he can supply it to you if it is his will, and if giving it to you will be for your good. A God who numbers the hairs of your head certainly keeps track likewise of all the things needful for your daily sustenance and blessing. Every soul is precious in his sight, and each soul is the center of a definite portion of God's love and watch care and interest.

Not only may each of us rely on God in the assurance that we have not been forgotten or misplaced or ignored by him, but we may be sure likewise that the thing we can do, the contribution we can make, the influence we can wield on other lives is essential and necessary to the well-being of the world in which we live. No man is so small or so inconsequential that his work is not somehow important to the sum total of the work we all are laboring together with God to accomplish. We never know when someone may need just the thing we, and we alone, can do or say to clear up a problem, to dispel the clouds of gloom, or to give that little extra push of encouragement that will mark the turning point of a life.

THAT PRINCIPLE is well illustrated in the story that is told about the composition of the hymn, "Let the Lower Lights Be Burning." This hymn was inspired by a tragedy which befell a certain vessel that was trying to make the harbor at Cleveland in one of those terrible storms which sometimes make the Great Lakes more dangerous than the open ocean. According to the story, the harbor was marked on one side by a string of lights placed along a low stretch of land that guarded the entrance to the harbor. On the other side of that narrow opening was a single lighthouse, placed on a high spot of land. As the vessel searched in the blackness and storm for the harbor entrance, the captain searched first for the "lower lights" which would indicate that he was

A certain wise man has said that if the world should suddenly come to an end, the majority of men would be found saying, "Some of these days—when my ship comes in—I'll do big things. Just wait and see."

Is it possible that a number of the members of the priesthood have succumbed to this "some of these days" disease?

There Are Opportunities For Priesthood Education Now

Plan Your Program and Follow Through

You have heard that the church has appointed a full-time supervisor of priesthood education—that big things are being done for the Aaronic priesthood in independence. There will be lots of new material, manuals, and books for the priesthood, so you're saying, "That is what I have been waiting for. When this new material comes along, I'll really get going with my study and ministry."

But Why Wait?

Surely it now appears that the church means business in priesthood education. Great plans are being made. New materials are being printed. They will be just what you need. But please don't wait for them. Remember, there is no magic in new books.

Get Started Now

All the new materials in the world, however practical and attractive, will never eliminate the need for painstaking study and diligence in the work of the ministry. There will be no magic formula such as "success in ten easy lessons." If you are looking for a magician's wand or some royal road to effective ministry, you are doomed to bitter disappointment.

These Opportunities Are Available Now Why Not Use Them

Opportunities for priesthood education are even now knocking at your door. Here are some of them:

- Priesthood library
- Selected materials for study and reference
- The leadership training series
- Church school
- Local priesthood meetings and classes
- Regional and district institutes, conferences and reunions
- Graceland College
- Supervised priesthood activities
- Carefully selected materials (from outside sources)

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nearing the entrance. Then the appearance of the "upper light" in the lighthouse would give notice that it was time to turn in. But on this particular night, the lower lights were all out because of the heavy storm. By the time the captain saw the lighthouse, it was too late to change the course of the vessel to

bring it against the wind and into the harbor entrance. According to the imagery of the song, God's lighthouse beams eternally, but to us he gives the keeping of the lights along the shore. Let us keep them burning brightly for the benefit of some who may be lost or discouraged or beaten by the storms of life.

The Origin of the Book of Mormon

By ALMA RANNIE

The story of an early attempt to account for the Book of Mormon.

WHENEVER THE LORD undertakes to do a work among the children of men, we find extraordinary and unusual events accompanying it. Those who believe that God is in the work attribute these events to divine power. The nonbelievers are very apt to say they are accomplished by human power or maybe an evil power. On the day of Pentecost, for instance, when the gift of tongues was manifest in such great power, many of the people did not see any divinity in it. Some of them said that the men who did that wonderful preaching were drunken with new wine. In the early days of the church, Joseph Smith healed a woman with a lame arm. It was a well-attested fact. A historian of the day, who did not believe in miracles, explained it by saying that when Joseph Smith commanded the woman to be whole, he spoke in such a bold and assuring manner that it produced a sudden mental and moral shock which electrified the rheumatic arm. When the Book of Mormon was published and presented to the world and the wonderful story of its coming forth was told, a great many people did not believe it. Some of them said it was entirely of human origin. The first book ever published against the church advocated that theory. Others took it up and made a plausible story out of it—so plausible that a great many read and believed it. If any doubts or misgivings creep into your mind while you are reading this, do not be unduly alarmed or disturbed. Follow this story to the end, and I assure you the Book of Mormon will come out vindicated.

We should bear in mind that Joseph Smith was first told of the

Book of Mormon in 1823, and the printing of it was completed in 1830. Between the years 1809 and 1812, there lived, in northern Ohio, a man named Solomon Spaulding. He was a graduate of Dartmouth College and an ex-minister. He possessed a good imagination and evidently liked to write stories. He wrote one called *Manuscript Found*. This is the one we are going to discuss in this story.

MR. SPAULDING WROTE that near where he lived, there were the remains of an ancient fort, and one day as he was walking alone "forming various conjectures respecting the character, situation, and numbers of those people who far exceeded the present Indians in works of art and ingenuity," he happened to tread upon a flat stone. This stone lay on top of a small mound of earth. He was curious to know what was under this stone, so he got a lever and raised it. He found it was the cover to a cave, the sides of which were lined with stones, and down inside were some rolls of parchment. They were manuscripts, written in an ancient language, but as the story goes, he was able to translate them. One of these rolls contained the history of the man who wrote it, and also an account of the "great and powerful nations, considerably civilized and skilled in the arts of war, that once occupied this land, and fought many a bloody battle." Mr. Spaulding said he translated part of this roll and called it *Manuscript Found*. He intended to have it published, but was not successful. He often read from this manuscript to his friends and neighbors.

Here are some of the things that

were in it. It says that the man who wrote the roll did so for the benefit of the people who would occupy this land at some future time. According to the story, the man who wrote this roll lived and wrote in the fourth century A.D. He said he would deposit this history in a box so that the ravages of time would have no effect upon it. He had an unusual name. He and some others with him came to this land from across the ocean. During the voyage, a tremendous storm came up. They were in great despair and "on bended knee poured forth incessant supplication to the Almighty." At length one of the crew stepped forth and said that a voice from on high had penetrated his soul, and the inspiration of the Almighty said if the sails were set in the proper manner, they would soon reach a safe harbor. They finally reached land in safety. The manuscript also told about a man who had in his possession an extraordinary stone. He evidently was a man of prominence and position among his people. He could look into this stone and see things present and to come and also see hidden treasures. He would look "firmly and steadfastly on the stone and then raise his prophetic voice." Another thing mentioned in the manuscript was an animal larger than an elephant and very useful to the people. Horses were also mentioned. Priests and high priests were mentioned. The manuscript was full of peculiar names. Great battles were fought; in one of them 100,000 were slain.

In 1812, Mr. Spaulding moved to Pittsburgh, Pennsylvania. It was while living there that he took his manuscript to a printer for publication, but, as before stated, it was not published. He moved to Amity, Pennsylvania, taking the manuscript with him, and died there in 1816.

The manuscript was left in the possession of his widow.

WE MOVE AHEAD now in our story to the year 1830. Some eighteen years have passed since Mr. Spaulding left Ohio, but some of his old neighbors were still alive and still living there. There was a prominent minister living near Kirtland, Ohio, who enters our story here. He was a sort of independent preacher. He preached some of the New Testament doctrines literally, just as they were taught back in the days of Christ and the apostles. He was a great orator and had quite a following. He had come into Ohio some years previously from Pittsburgh, Pennsylvania, where he had resided for a time. In the fall of 1830, four young men, Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, Jr., came into this community around Kirtland with the Restored Gospel. It was a new and strange story, especially the story about the Book of Mormon. These young men stayed about six weeks and converted quite a few people. Among the converts was this prominent minister. His name was Sidney Rigdon. Some of the new converts were ordained and started preaching. The gospel spread, and there was great excitement in that part of the country. Finally, the message was taken to the community where Mr. Spaulding had lived when he wrote *Manuscript Found*.

Among those who heard the preaching were some of the old neighbors of Mr. Spaulding. The elder doing the preaching told about the Book of Mormon, of course, that being one of the chief features of the Restoration. He no doubt told how the young prophet found the golden plates in a stone box. Perhaps he told how a lever was used to pry off the stone which served as a cover. He undoubtedly told how the writing on these plates was translated by the aid of two stones which gave the young prophet supernatural

power. Those of the people who read the book learned that it told of several great nations that once inhabited this western continent, that they were a civilized and cultured people and fought numerous and bloody wars with thousands being slain. They read that the book was to be of great benefit to those who would come after, that it was written or compiled about the fourth century A. D., and that it was "hid unto the Lord that it might not be destroyed." They read about the terrible storm which threatened the destruction of Nephi and his people as they were coming across the water, also about the animals which the ancient inhabitants of this land had, the horse and the two strange animals that were undoubtedly larger than an elephant and useful to the people. They read about priests and high priests. They noticed the many peculiar names in the book.

THESE NEIGHBORS OF MR. SPAULDING noticed a marked similarity between the Book of Mormon and *Manuscript Found*. Quite a few people in this community joined the church, but among those who did not there developed a group that was very bitter in its opposition. They determined to overthrow the church and began gathering material for a book for that purpose. They heard that the former neighbors of Mr. Spaulding said there was a similarity between the Book of Mormon and *Manuscript Found*, so they decided to capitalize upon it. One of their number went to these old neighbors for "statements" which they published in their book. The following are some of the things that were in these statements.

John Spaulding, Solomon Spaulding's brother, said that the historical matter in the Book of Mormon, names, etc., were nearly the same as were in his brother's writings. He said he remembered that his brother wrote in the old style and began nearly every sentence with "And it came to pass."

Martha Spaulding, John's wife,

said that when she read the Book of Mormon, it brought fresh to her recollection the writings of Solomon Spaulding. She said she had no manner of doubt that the historical part of the Book of Mormon was the same as she had read and heard read twenty years before. She mentioned the old style of writing and the expression, "And now it came to pass."

Henry Lake, Solomon Spaulding's business partner, testified that when his wife read to him from the Book of Mormon, she had been reading but a few minutes when he was astonished to find the same passages in it that Solomon Spaulding had read to him twenty years previously. He mentioned the frequent use of "And it came to pass."

J. N. Miller, who boarded in Spaulding's home, testified that when he examined the Book of Mormon, he found in it the writings of Solomon Spaulding from beginning to end, but mixed up with scripture and other religious matter. He said the names Nephi, Lehi, Mormon, and others were brought fresh to his recollection.

Aaron Wright said he remembered that Spaulding traced the journey of the first settlers to America from Jerusalem as given in the Book of Mormon. He also stated he knew the historical part of the Book of Mormon to be the same as he had read and heard from the writings of Solomon Spaulding twenty years before. He said the names, especially, were the same without alteration.

Oliver Smith said that when he heard the historical part of the Book of Mormon, he at once said it was the writings of Solomon Spaulding.

Nathan Howard, Artemus Cunningham, Joseph Miller, and Rud-dick McGee, who boarded with the Spauldings, made similar statements.

One of the men who was in the meeting in Conneaut when the elder read from the Book of Mormon, was a Reverend Abner Jackson. He said the Book of Mormon followed Spaulding's manuscript too closely to be a stranger to it. He said the same

names, the same people, and the same difficulties appeared in both at the same places. He said the Book of Mormon account of the battle of Cumorah resembled the closing scenes in *Manuscript Found*.

Spaulding's daughter declared the Book of Mormon was largely her father's work. Mr. Spaulding's widow declared the Book of Mormon was a wicked remodeling of her husband's book.

THE OBVIOUS THING for this group of opponents to do was to get *Manuscript Found*, if possible, publish it, or at least excerpts from it, and let the public see it was the basis of the Book of Mormon. So they sent one of their number on this errand. The manuscript was in a trunk at the house of a relative of Mrs. Spaulding, now Mrs. Davidson, in Hartwick, New York. Mrs. Davidson, who was then living in Massachusetts, gave this man permission to borrow it. Now the book which these men were getting up, was to be printed by Mr. E. D. Howe. He ran a printing office in Painesville, Ohio, was the publisher of the *Painesville Telegraph*, and one of the group of bitter opponents. The man who was sent to get the manuscript turned it over to Mr. Howe; but when the book, which they entitled *Mormonism Unveiled* was published, there were no comparisons in it between the Book of Mormon and *Manuscript Found*—just the "statements" of these old neighbors of Mr. Spaulding that parts of them were identical. The public never had a chance to compare *Manuscript Found* with the Book of Mormon, because shortly after the manuscript was turned over to Mr. Howe, it disappeared. These opponents, however, emphatically declared that *Manuscript Found* was the basis of the Book of Mormon. The church just as emphatically declared it was not. The controversy started then went on for years. The elders in the old church and in the Reorganization had to meet this "Spaulding

theory" wherever they went. Our representatives, in defending the Book of Mormon, would claim that E. D. Howe had *Manuscript Found* destroyed because he was afraid to let the public compare it with the Book of Mormon. Our opponents claimed we were afraid to let the public make such a comparison, and that we were responsible for its disappearance. They said we paid \$400 for it. Anyway, about this time, the man who got the manuscript bought a farm for \$400, and where else did he get the money if it wasn't from selling the manuscript? According to the story, this man was previously without means. Our opponents claimed that Sidney Rigdon was the "go-between" for *Manuscript Found* and the Book of Mormon. They said he became acquainted with the contents of *Manuscript Found* when he was living in Pittsburgh, and then during the years just previous to the publication of the Book of Mormon, he would make secret trips back to New York and talk things over with Joseph Smith. Sidney Rigdon, of course, denied this, but the charges and counter charges, accusations and denials went on unabated.

IN 1839, five years after *Mormonism Unveiled* was published, Mr. Howe sold his printing business. A Mr. L. L. Rice and a partner were the purchasers. In the purchase were included a number of books, manuscripts, papers, etc. Mr. Rice was an anti-slavery editor and, during the ensuing years, quite a number of anti-slavery manuscripts accumulated in the office. In 1879, Mr. Rice went to Honolulu, Sandwich Islands—as they were then called—to live with his daughter. Among other things, he took with him a number of these old papers and manuscripts. In 1884, a Mr. James H. Fairchild, president of Oberlin College, Oberlin, Ohio, was visiting Mr. Rice. During the visit, Mr. Fairchild suggested to Mr. Rice that among his old papers there might be some valuable old anti-

slavery manuscripts that would be nice to have in the library of Oberlin College. Mr. Rice acted on this suggestion, and as he was looking through the collection, he came upon a manuscript, rolled up in a piece of coarse wrapping paper and tied with a string. On the outside was written "Manuscript Story-Conneaut Creek." Mr. Rice's curiosity was aroused, so he unwrapped the manuscript and examined it. On the last page was this statement, "The writings of Solomon Spaulding. Proved by Aaron Wright, Oliver Smith, John N. Miller, and others. The testimonies of the above gentlemen are now in my possession." Signed, D. P. Hurlbut.

Mr. Rice and Mr. Fairchild, being conversant with the history of Ohio, recalled that a story written by Solomon Spaulding, which had mysteriously disappeared, had figured in a somewhat bitter religious controversy a number of years previously. They recalled that this story was claimed by some to be the basis of the Book of Mormon. They believed what they found was this long lost manuscript. Mr. Fairchild wrote an article to that effect for the *Bibliotheca Sacra*, published in Oberlin, Ohio. Quite a few papers and magazines reprinted the article, and it wasn't long until the church officials heard about it. Of course they were more than mildly interested. Mr. Rice received a number of suggestions as to what to do with the manuscript. Mr. A. B. Demming of Painesville, Ohio, who was getting up a book of some kind (undoubtedly against the church) wanted it. Mrs. Dickinson of Boston, who was getting up a book to show that Solomon Spaulding was the author of the Book of Mormon, wanted it. She said it at least should go to Spaulding's daughter. Joseph Smith, president of the church at that time, suggested that it be placed in the Historical Society in Chicago. No doubt there were other suggestions.

(Continued on page 19.)

Make the New Year Count

By **STELLA B. OMOHUNDRO**

NOW THAT THE NEW YEAR is well launched, and we've shared in the good resolutions of our family hearth, let's make a secret one for "just us women." We won't talk about it much until it begins to bear fruit, for too many times before we've hinted at what we have in mind.

This year, we're going to make or take time for ourselves, and one reason we're going to keep it secret is that we're just not sure whether we can make our dreams come true or not.

Most homemakers feel that, given a little time all their own, they can develop some hidden talents which have been buried under the demands of homemaking. But somehow they haven't figured out a spare hour in the routine of cooking, washing, ironing, mending, and being general trouble-shooter to squeeze out time of their own, in spite of the advertisers who proclaim anyone can be a lady of leisure if she owns their washer, ironer, dishwasher, etc.

This year it's going to be different. How many times have you been baffled at a question of international relations your husband raised while reading the paper? How many times have your children "stopped" you with some problem they brought home for school? How many times have you said to a friend who wanted help, "I haven't time," "I don't know how," "I'm too tired"?

You and I are going to change that this year. We're going to steal time—if we have to—and by the end of the year, we're going to be more individualistic; we're going to know a few answers and develop a few skills.

If you're one of those women who work by a rigid schedule, it's going to be a little tougher—but you can do it. In planning your program for the week, arrange with a friend or

neighbor to shelter your children when they come home from school. Fix a regular time when you're not "at home" even to your family.

For the more haphazard worker, when the notion strikes you to follow your own pursuits, do what has to be done in the way of washing, ironing, meal planning, and such, but do a lick and promise job on something else and deliberately shut your eyes to mending that will wait.

A GOOD START is in reading—some book that you've planned to read for yourself to see whether it is as good as everyone says. Scan through the accumulated magazines around the house for articles that will give you a boost.

Get away from the house, where you've tended to develop "cabin fever," and see a good movie or go hear a lecture.

Of course, you won't go far in this resolve until you begin to want to learn more about some special subject or phase of homemaking of which you are particularly in need of more information.

Then you'll get yourself a plan of action. There is no need of stumbling along by yourself in a path on which many have gone before. Most women have wished they knew more about interior decoration so their homes would be more pleasant. Perhaps you would like to study flower arrangement, gardening, child guidance, sewing, knitting, crocheting, handcrafts, or literature for children or adults. The field is unlimited for any true homemaker.

One of the first things the foresighted woman will do is to start a personal file. A scrapbook will come

later, but a better way to start is with ordinary files. You can buy some folders from any office supply shop. Get the habit of clipping. You can't hope to keep up with the worthwhile magazine articles, so enlist the aid of your friends, the children's teachers, your librarian.

Then look around for group aid. In the field of sewing, knitting, crocheting, and other hand skills, your department stores will prove a big help. Also many larger towns and cities have night-school work available under the direction of adult education. Likewise, in the specialized fields of child guidance and literature for different levels, you can find such helps.

If you still find absolutely no aids, circulate around your friends with similar interests and start a group for study. Write to church headquarters, The Auditorium, Independence, Missouri, for suggestions of materials for group study. Find out what your state universities and colleges have to offer.

THERE IS ALMOST no limit to the number of ways you can develop yourself in your line if you once determine to start.

If you need a place to store your accumulations, get some kind of a filing cabinet. You can frequently get a cheap, wooden drawer. I saw one acquired by a determined hobbyist, Mrs. F. M. McDowell, for her collection of madonna paintings. In its original state, it was no thing of beauty. It was secured from the War Surplus Administration—a three-drawer file of wood and cardboard. To make it blend with the furnishings of her home, she first covered it with the wallpaper of the room into which it was to be placed. Then she clipped faces of duplicates from her files and pasted them on

a home column feature

Woman's Calling to Worthy Citizenship

By MRS. SABRIA BIRKBY

THE HIGHEST CALLING of woman is motherhood. Parenthood is partnership with God. Never was woman's responsibility greater in the home, the church, and the world. Every day and every moment seem filled with possibilities for good or for evil, and often a woman must make the choice for her husband and family as well as for herself.

Our lives, to be at all endurable in this fast-moving age, must be conditioned in stability and peace of mind. There is scarcely a magazine anywhere which does not remind women that these blessings are in her hands to bestow upon or deny her family. As never before, discoveries in child psychology are emphasizing the necessity of a right start in the life of a child. They strongly reiterate that the first two or three years will establish the child in mental health or ill-health, in a well-adapted or maladjusted personality, in right trends or twisted patterns of living. All agree the best-equipped institution with the most expert personnel cannot equal

the drawers. Far from being an eyesore, this file was a thing of beauty in itself.

Just give yourself a chance to let your imagination work and your pursuit of your personal interest will make you more interesting to yourself, less prone to complain of being circumscribed by household routine, but—what is more important—you will be stimulating to your family and able to make a worth-while contribution to your school, your church, and your community.

It's up to you. Will the end of 1949 see you developing along with your children? Or will you, at the end of this year, have that old feeling of being left behind to scrub and mend while your children and husband go out to develop and grow by facing the "bigger problems" of the world?

a wholesome hour with an intelligent mother who loves and cares for her child. They urge greater care, more frequent medical checkups for the family, and a less demanding schedule with wholesome recreation and, above all, relaxation and peace in the home.

This brings us to woman's greatest task—making religious training a reality in the home. Building a strong spiritual foundation is the major responsibility of a mother. She must be equipped mentally and spiritually to interpret the children's everyday experiences in terms of Christ's love and his purposes for them, going forward in love and fellowship to present a limited front against the evils that beset our homes and families in this age. What sort of family life will unfailingly produce responsible, thoughtful, courageous men and women? Deep-thinking people today are looking to the home and church as a means of making this and other lands better, more secure, and more bountiful. There must be, in the home, a fellowship of obedience to take the place of a false parental authority based merely on human commands. Proverbs 22: 6 tells us: "Train up a child in the way he should go; and when he is old, he will not depart from it." We must teach our children that they may have reserves—physical, financial, social, and spiritual.

THE NATIONS OF THE WORLD have established an organization for the purpose of achieving peace. This, so far, has failed. To establish peace, one (nation or individual) must live in the world and be a functioning part of it. We must teach tolerance of peoples and nations, regardless of color, race, or creed. "God made of one blood all nations of men to dwell on the face of the earth."—Acts 17: 26.

The hope of the future to bring about peace lies in our teaching our

children the love of neighbor, gentleness, calmness, self-reliance and patience.

A great scientist has said the hope of the world that civilization may not be utterly destroyed is that we give our children a firm foundation in the teachings of Christ. It is only through the love of Christ that the world will survive.

Elsie Robinson, in a recent article, said, "Now is the time to stand steady. Maybe Russia has the atom bomb, maybe she hasn't, but this is sure, our blackest picture lies in American character. If the trigger finger in our own spirits runs amuck, if we go loco, if we stampede, we are lost. Our safety lies in American character." We all must stand shoulder to shoulder black, white, yellow, red, or brown, and face this thing with steadier pulse than we have ever known. Dare to rise above fear and prejudice, superstition and ignorance.

In order to build strong character, years of training are required. It takes the richness of good, clean, invigorating environment. It takes a deep enduring conviction that Jesus is the Son of God. It takes parental love, sacrificially forgiving and perpetually evident. It takes service and friendship. Peace and happiness are the result of service. Service is the opportunity for personal growth in our contacts with and our reactions to others.

WE MUST teach our children to make wise choices. A woman's primary duty is to her family and home, then her church, then her community. Just as a pebble, when dropped into the water, first causes a tiny ripple, then larger ripples, until it spreads far out into the stream, so woman's influence is felt. The

(Continued on page 22.)

Bridges Are Out - By PAUL FRACCASCIA

CERTAIN SOCIOLOGISTS speak of social distances or gaps which exist between individuals. These gaps keep us apart socially unless through knowledge and understanding they can be bridged. Because of these social distances, the human family has been segmented; unity, understanding, and cohesiveness have been absent from our relationships.

It has been said that bridges are wonderful inventions. Through the ingenuity of man, brick, mortar, and steel can hold the physical world together. Bridges have made possible the spanning of physical distances and can figuratively hold the world together. To bridges, man has added railroads, ships, and planes; all are a part of making possible a physically related, united world.

Human stuff is more than brick, mortar, or steel. It can't be forced into shape with physical tools. It must be molded through love, intelligence, and understanding. It must be motivated with ideals, challenges, crusades. Because it is more difficult to hold the human world together, human relationships have not kept pace with physical progress. Scientific and physical knowledge and its application have advanced beyond the knowledge and application of the social and spiritual. The very obvious result is social and spiritual lag.

In this analysis, we can point to one real factor. It is evident that the point of human emphasis has been upon the physical. In our standards of values, we have implemented physical and material progress and have neglected, to a great degree, the social and spiritual values that are so essential for a well-balanced, integrated Christian world.

Physical bridges are certainly a must in our present world; any per-

son with the least bit of knowledge of engineering will agree. If physical bridges are an essential, how about the bridges that make possible human understanding and co-operation? What about these bridges that cannot be seen with the naked eye and yet are so important to the progress of man? They are invisible yet quite tangible and concrete as far as the spiritual and social phases of relationships are concerned.

BRIDGES ARE OUT all over the world. Some of these bridges can be replaced readily with brick, mortar, and steel. Other bridges when destroyed leave as debris, hatred, sorrow, suffering, distrust, and disintegration of body and mind, and of society in general. These bridges must be built by engineers of the soul. They won't be built with brick and mortar, but with love, charity, understanding, sympathy, and knowledge.

There is a great gap, natural as it may be, that exists between you and me. This gap is composed of individual differences. No two of us are alike. We don't always think parallel thoughts. My behavior pattern, my philosophy, my background, may differ from yours. None of us act according to a fixed pattern. Yes, often we are inclined to emphasize our difference and broaden the distance of our relationships. This negative burr can create nothing but discord and dissention. Let us recognize that, in being a part of the human plan, we were created—not molded. A bridge built of tolerance, love, and understanding can span the distances that separate us as individuals. Thus we can rapidly become a part of a harmonious human brotherhood.

THERE IS ANOTHER DEEP CHASM that seems in many cases to be broadening and threatening to seg-

ment the peoples of the world. The bridges between races, kindreds, and tongues, have been slow in taking form. Negroes and whites still are not brothers. English-speaking peoples and those of other tongues do not as yet have a common vocabulary. Jew and Gentile have not as yet found common grounds. It may have been your fortune or misfortune to be of Caucasian heritage. By the wisdom of God, you might have been of Mongolian or Negroid ancestry. Your father might have spoken French, Italian, or Greek. Is this a basis for dividing us up and keeping us from being a genuine brotherhood? We, the people, make up the human race. Prejudices, discriminations, segregation, and ill-will can keep us apart. It will take a great piece of engineering to bridge the distances between races, kindreds, and tongues. It is a real sociological feat. Yet, as Christians, we know that this bridge must some day be built and relate us all as brothers.

Another gap that tends to keep us apart is the distance between national philosophies. We try to build for world peace, for security and international understanding, yet at the planning conferences for all nations, we lack comprehension. We base our reasoning on different values. Our national objectives differ. Our policies and practices vary. In spite of these differences, we have enough in common to make us want to minimize the nationalistic distance. We are living in the same world together, and if we're going to continue to do so, can't we do it peaceably? National philosophies may never change. Authorities recognize that if national philosophies change, they do so very slowly. We can help catalyze change. Better yet, we can help draw nations closer together by building bridges of understanding, co-operation, and enter-

prize. If such bridges were erected, we could then be assured of a peaceful, well-balanced world.

YES, BRIDGES ARE OUT and must be built to connect a segmented world. They may be invisible bridges, yet they are real. They must make God's world an integrated sphere of harmony and love. These bridges can't be built with brick, mortar, and steel. Their superstructures have been drafted on the drawing board of God. They will be realized only when their blueprints are impressed upon the heart and minds of all Christian peoples. You and I, in our lives, can help build bridges and span chasms that tend to keep the family of God apart.

The Origin of the Book of Mormon

(Continued from page 15.)

Mr. Rice, however, decided in favor of his friend Mr. Fairchild and finally sent the manuscript to Oberlin College. When the church officials heard of this, they went into action as speedily as possible. Elder E. L. Kelley went to Oberlin College and obtained a verbatim copy of the manuscript from Mr. Fairchild. He sent it to church headquarters, then in Lamoni, where it was published by the Herald Publishing House and placed on sale.

A READING OF THE MANUSCRIPT will show that there are those similarities to the Book of Mormon, mentioned previously in this article, but it will also show the unreliability of the "statements" of the neighbors of Mr. Spaulding. The manuscript is not written in old Bible style, the expression, "And it came to pass," is nowhere to be found in it. The same passages do not occur in the Book of Mormon and *Manuscript Found*. The names Lehi, Nephi, Mormon, etc., are not found in it. It does not tell about any settlers coming to this country from Jerusalem. It does not "follow the Book of Mormon too closely to be a

stranger to it." When these opponents of the church got the manuscript and read it, they found these things out, but they went ahead and published the "statements" of Spaulding's neighbors anyway. It is very likely the neighbors never made these "statements" as they were published—chances are they were altered. Anyway, the public never had a chance to see the originals of these "statements." They were undoubtedly destroyed. Men of literary merit, who compare the Book of Mormon with *Manuscript Found*, say there is no connection between the two. Mr. Rice and Mr. Fairchild so stated right from the first. Numerous others have given the same opinion.

What, then, was the object of these men in starting such a far-fetched story? D. P. Hurlbut, who was one of the most active of these opponents, had been an elder in the church, but had been twice expelled. After the second expulsion, he swore he would have revenge, so he joined this group of opponents and went to work gathering material for the book, *Mormonism Unveiled*. Before he got through, his conduct became so scandalous that the rest of the group refused to let his name be connected with it. They substituted the name of E. D. Howe as the publisher. Howe, as before stated, was one of the group. He was mad because his wife and other members of his family had joined the church. Some years later, Elder E. L. Kelley, who had numerous debates with our opponents, interviewed Mr. Howe. The interview was as follows:

Q. Why did you publish a work claiming that the Book of Mormon was the Spaulding romance?

A. Because I could better believe that Spaulding wrote it than that Joe Smith saw an angel.

Q. Are those your grounds?

A. Yes, sir, they are; and I want you to understand that you can't cram the Book of Mormon down me.

Q. Do you swallow the Bible?

A. That is my business.

Q. Have you not published a pamphlet which does not endorse the Bible?

A. Yes I have.

So you see the character of the instigators of the Spaulding theory. They were motivated by revenge and a determination to overthrow the church, but they failed just as dozens of others have since. Mr. Hurlbut and Mr. Howe have long since been forgotten, but the Book of Mormon lives on. It has triumphed over every kind of opposition. Men have tried to account for it in various ways, but the only satisfactory one seems to be held by those who accept its story as true.

The material for this article was taken from *Mormonism Unveiled*, by E. D. Howe; *Manuscript Found*, by Solomon Spaulding; *Braden-Kelley Debate*; *Church History*, by Heman C. Smith; *Story of the Church*, by Inez Smith Davis.

Another Tribute to Adolphus Edwards

I was glad to see the recent tribute in the *Herald* written by E. J. Benson about Brother Adolphus Edwards. It was my good fortune to know the Edwards family when I was a boy. I have been among the many to be blessed by his ministry, and it was he who baptized me into this church fifty-four years ago. My father was superintendent of the tin mill at Irondale, Ohio, where Brother Edwards was employed. When my sister, Elizabeth, who was attending school at Cleveland, came home for the wedding of my oldest brother, she took typhoid fever and died several weeks later. Since the nearest branch was fifty miles away, the funeral was held on the front porch of our home, with Brother Edwards giving the sermon. Those who heard him speak were astounded to know that "one of the mill boys" could deliver such an eloquent sermon. The owner of the mill, a Mr. Banfield, told him later that a man of his ability had no business working in a tin mill. Mr. Banfield, who was chairman of the board of trustees of the Presbyterian church—the largest in that community—offered him the pastorate, but Brother Edwards did not accept.

May we all, as this fine man has done, give our talents without reservation to the cause of Christ. David Lewis.

2217 Huron Street
Los Angeles 31, California

Guided Paths

BY WARREN CHELLINE

SEVERAL MILES off the rugged coast of Maine, serenely lies the island of Vinal Haven. Years ago it was a place teeming with activity; the stone quarries were employing large numbers of workers, and the harbor was the home port for many a world-plying sailing vessel. It was a focal point for the preaching of the gospel, too, as many of our missionaries visited there, converting a large percentage of the people and making Vinal Haven the headquarters for the work of the church in that district.

But now the old quarries are still, deserted, and overgrown with bushes. No longer is this a spot echoing with the clatter of draft-horse teams, shouting stonecutters, rollicking seafarers, and brawling stevedores. Now the island is once more a cool, green, quietly refreshing place of beauty, where the hardy New Englanders wrest a sustenance from neat gardens and near-by fishing grounds. Every year the "summer people" descend on this island and enjoy the genuine hospitality of these folk (and there is none more sincere than the deep friendliness of a true New Englander). Here the visitor discovers that the island is exactly what the name Vinal Haven denotes—a snug, cozy refuge from whatever dashing seas there are.

And the work of the church continues steadily on the island. Many of the Saints have moved to the mainland cities, where their contributions in such spots as Springfield,

Massachusetts, have been exceptional; but those remaining at home are still valiantly carrying on their duties as gospel workers. They are typical in the traditional pattern of New England thrift and industry—community leaders well thought of by their neighbors.

SO IT WAS that early one morning in the fall of 1943, I started toward this island in the company of another young missionary, Albert Scherer, who had recently come from his home in Canada to join me. Al is now a member of the Quorum of Seventy and serving as president of the mission in Holland. At that time we were both Aaronic priests, very young, and very new in the experience of the mission field. We left the town of Stonington, which is at the tip of Little Deer Isle, in a small lobster boat that was going in our general direction. The ocean was exceptionally rough that day, and every time we slipped into the waves' trough, we lost sight of the islands completely. All we could see was the sky overhead—and not much of that.

At last the fisherman at the tiller veered into a tiny cove and put us ashore with our luggage. We stood and watched the small boat pull away, leaving us alone on the rocks. Feeling for all the world like forlorn castaways, we turned to explore our landing place. Evidently this was one of the old deserted quarries with the hewn ledges now dense-

ly overgrown with low shrubs and young trees. There were absolutely no signs of life—no buildings, no telephones, no chimney smoke—just the deserted countryside and the crashing of waves on rocks.

We hunted around until we found an old path that evidently led somewhere, so, hefting our suitcases, we started to follow it through the woods. When we came to a dirt road, we felt more sure of ourselves, but still did not know which way to turn. We decided to turn left, which, fortunately, proved later to be right.

BY THIS TIME our grips were beginning to get uncomfortably heavy. We were carrying everything we owned—probably about eighty pounds each—and the weight seemed to be getting heavier with each step. We stepped off the road into the woods and hid our suitcases in the bushes, marking the place so we would be sure to know it, and walked on toward town. Ever since we have referred to that little hollow where we checked our luggage as "Gladstone Glen."

After that it was easier walking, and we soon came to the edge of town, asked a few questions, and found our way to the home of Brother and Sister Barton, where we were to stay. They welcomed us warmly, helped us retrieve our luggage, and made us feel very much at home. We spent two weeks there on the island, visiting with the people every afternoon and preaching every evening at the church. It was a busy, enjoyable schedule, and toward the end of our stay, we had a most interesting experience. Was our Heavenly Father interested in the work we were doing? Listen to what happened, and I think you will agree that he was . . . very much.

IT WAS SATURDAY EVENING, and we were walking along a dirt road on our way home. We had spent all day tramping along those island roads, stopping at many of the cottages to visit with Saints and friends, and trying to interest some of our



nonmember prospects in being baptized at our services the next day. We were tired and dusty—and hungry! Early in the afternoon we had eaten some lobster sandwiches, but that seemed ages ago, and now it was dark. We both were looking forward to the cold milk, fresh bread, and good food we knew would be waiting for us at “home.”

I'll never forget how big and bright the moon was that night as it rose out of the ocean and sailed higher and higher overhead. As we swung along together, we talked about our work in the mission field and especially of our labors there on the island. Occasionally we would sing snatches of hymns; I remember how we enjoyed singing “Where Wilt Thou Put Thy Trust,” “Organize My Church and Kingdom,” and “My Jesus, I Love Thee.”

Now we were nearing the end of our hike, and we could see the cheerful windows of the Bartons' farmhouse on the hillside ahead. We had worked hard, walked far, and done all our duties for the day—or had we?

Suddenly we stopped walking and looked at a little path that led off to our left. We knew that just a few steps down the path was the cottage of a fisherman and his family with whom we had visited several times. They had attended some of our services and seemed very interested in the gospel, but when we had suggested baptism, they declined, saying that they were not ready to take that big step yet. There was really no logical reason for us to call on those good people again that night. But, by the grace of God, we were led by his spirit, not logic, for we turned to each other and said in the same breath, “Let's turn down here and visit with these folks again.”

We knocked on the cottage door and waited several minutes with no response, although a pale light was shining out through the windows. Then as we knocked again, the door did swing back. The fisherman stood there holding an oil lamp,

squinting to see who we were. When he recognized us at his door, a smile came over his face, and he almost shouted, “Come in, friends, come in! We were just praying together, and we were praying that you would come see us tonight. The Lord has sent you!”

The young people in that little home had decided they would like to be baptized, but they wanted us to talk to them some more first. So, knowing that we were out of town, the whole family had knelt to pray for us to visit them, and our first knocking on the door had interrupted their prayers.

BROTHER SCHERER and I are separated now, as the work of the church has taken him far afield to the missions of Europe. Both our lives have been filled with rich experiences in ministry, and we trust they shall continue to be rich, but I am sure we will never forget the incident that night on the island of Vinal Haven, as the power of the Holy Spirit guided our feet down the

pathway in answer to a family's fervent prayer.

A remarkable experience? No, not really. What could be more natural? What could be more ordinary? We have been promised in the Scriptures:

In all thy ways acknowledge him,
And he shall direct thy paths.

And even now, as I write the account of this testimony here in my quiet room in a Michigan city, that same directing spirit bears record that such a guiding influence will always be employed in the lives of those who love and serve the Lord.

More Speed

Our most popular delusion is the idea that we could succeed if we had more time. We wouldn't. We would fritter it away as we do now. What we need is to put on more speed in the time we have.

“Come in, friends, come in,” he said. “We were praying that you would come see us tonight. The Lord has sent you.”

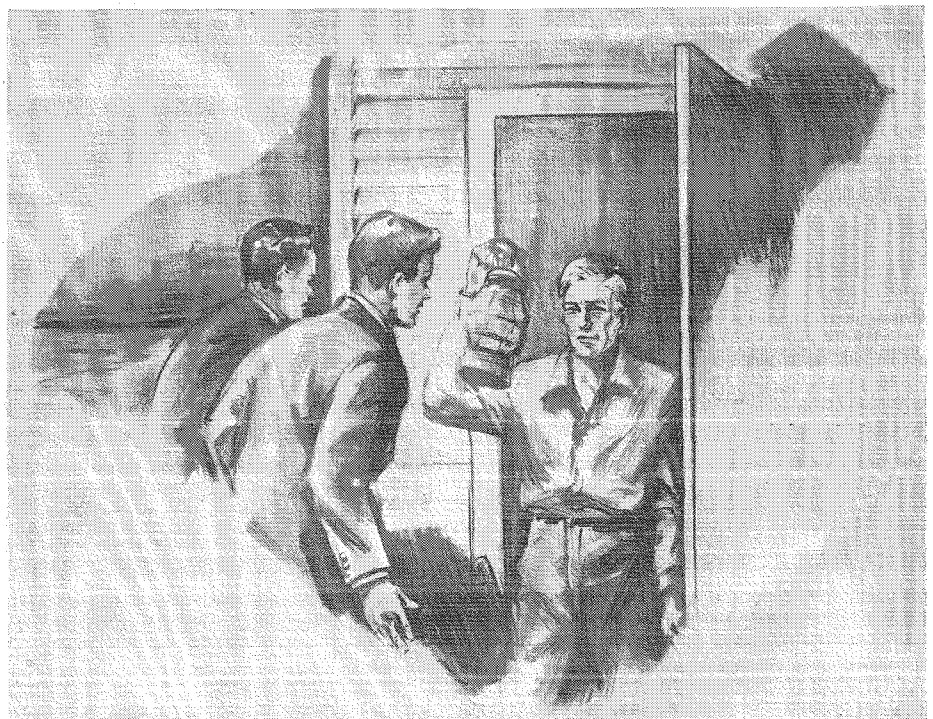


Illustration by John Thoman

BULLETIN BOARD

Youth Convention, Chatham and London Districts

The second annual youth convention for the Chatham and London Districts will be held in London, Ontario, February 12 and 13, at the church at 344 Maitland Street. Registration will begin at 4 p.m. on Saturday, followed by recreation and a buffet supper. Sunday's activities will begin at 9 a.m. Guest ministers will be Apostle P. E. Farrow, Bishop Joseph Baldwin, and Elders Louis Zonker, C. E. Muir, Jack A. Pray, and D. A. Campbell.

J. A. PRAY.

Books Wanted

Alton Ahlberg, 4802-10 Mile Road, Centerline, Michigan, would like to purchase a copy of *A Marvellous Work and a Wonder*. Please write, stating price and condition of book before sending it.

Mrs. A. J. McCarty, 525 Blue Ridge Boulevard, Kansas City 3, Missouri, wants a copy of *Beatrice Witherspoon*.

Griffith Goddard, 1015 Hill Avenue, Muscatine, Iowa, wants to buy a copy of Daniel McGregor's *A Marvellous Work and a Wonder*.

Change of Address

Luther S. Troyer
252 East Pearl Street
Coldwater, Michigan
Telephone 288 JX

REQUESTS FOR PRAYER

Grace Leffingwell requests prayers for her sister, Emma Miller, who has suffered a nervous breakdown, and for Maggie Eccles, who lives at Richwood, Ohio.

Prayers are requested for Mrs. T. W. Pugh, Route 1, Bluff Springs, Florida, who has been ill for some time. She is an isolated member.

Cora Emerson, Sioux Falls, South Dakota, requests prayers for Mrs. Weltha Larson, who is ill, and her mother, Jessie M. Bailey, who has an eye affliction.

ENGAGEMENTS

Allen-Bates

Mr. and Mrs. W. I. Bates of Albia, Iowa, announce the engagement of their daughter, Flora Elizabeth, of Independence, Missouri, to Fred Allen, also of Independence, son of Mr. and Mrs. Frank Allen of Lebanon, Kansas. No date has been set for the wedding.

Monroe-Barrows

Mr. and Mrs. M. E. Barrows of Denver, Colorado, announce the engagement of their daughter, Maxine Margaret, to Richard Stanley Monroe, son of Mr. and Mrs. Don Monroe of Lamoni, Iowa. Mr. Monroe is stationed at Seattle, Washington, with the Navy. The wedding will take place in August.

Smith-Metcalf

Mr. and Mrs. Clive Metcalf of Arkansaw, Wisconsin, announce the engagement of their daughter, Gerry, to Roy M. Smith, son of Mr. and Mrs. Roy W. Smith of Hammond, Indiana. Miss Metcalf was a member of the 1948 graduating class at Graceland. Mr. Smith will be graduated from Graceland this spring. No date has been set for the wedding.

BIRTHS

Mr. and Mrs. LeRoy Ferguson of Roxana, Illinois, announce the birth of a daughter, Connie Lynn, born December 25. Mrs. Ferguson, the former June Hambleton, attended Graceland in 1944-45.

Mr. and Mrs. Del A. Sears of Kansas City, Missouri, announce the birth of a son, Thomas Delbert, born December 12.

A daughter, Sharon Louise, was born on November 26 to Mr. and Mrs. Frank Gibbs of Pasadena, California. Mrs. Gibbs is the former Gloria Omohundro, daughter of Mr. and Mrs. Elmer A. Omohundro.

A daughter was born on May 25 to Mr. and Mrs. Elmer Garrett. She was blessed by her grandfather, L. H. Lewis, and Arnold Ourth. Mrs. Garrett is the former Roberta Lewis, a graduate of Graceland College.

DEATHS

HOPKINS.—Thomas, son of William and Gwen Lloyd Hopkins, was born in Cumbuck, Glamorganshire, South Wales, on June 3, 1859, and died at his home in Lucas, Iowa, on August 26, 1948. Although he had to quit school and go to work in the mines when he was nine years old, his desire for education and musical training was great. He would walk two miles every evening after work for choir practice, and was selected to sing at the King's Palace. He received his third diploma from the Tonic, Sal Pa college in June, 1880. On July 7, 1880, he came to America, eventually settling in Lucas, Iowa, where he spent the remainder of his life except for the winter of 1891, when he lived in Seymour, Iowa. In July, 1882, he was married to Hannah Stone; four children were born to them. Although baptized into the Baptist Church in Wales, Mr. Hopkins became a member of the Reorganized Church in 1893. He was a devoted worker in the church; a member of the former Lucas orchestra; leader of the miners' band; secretary of the school board for thirty years; councilman for two years; and town clerk for twenty-two years. His wife, two daughters, and a son preceded him in death.

He is survived by a daughter, Mrs. Gwen Ryun of Lucas, with whom he made his home following the death of his wife. Services were held at the Reorganized Church in Lucas, Elder John Blackstock officiating. Burial was in the Fry Hill Cemetery.

VOLZ.—Jennie Clark, was born on October 5, 1886, near Crosswell, Michigan, and died on October 21, 1948, in a Pontiac, Illinois, hospital following an automobile accident which occurred as she was returning to her home after General Conference. She spent her girlhood in Crosswell, later moving to Minden City, Michigan, where she was married to William C. Volz on December 25, 1907. She had been a member of the Reorganized Church for fifty years and was a teacher in the church school department.

She is survived by her husband; two sons: Clark and Harry Volz, both of Minden City; two daughters: Mrs. Helen Hodson, New Orleans, Louisiana, and Mrs. Ruth Wood, Harbor Beach, Michigan; a brother, Mose Clark of Crosswell; and eight grandchildren. Funeral services were held in the Minden City Reorganized Church, Elders James Phillips and Harold Richards officiating. Interment was in the Minden City cemetery.

GIMBLETT.—William Farley, was born March 23, 1883, in New Castle, England, and died December 11, 1948, at the General Hospital in Los Angeles, California. He came to America in 1911 and made his home in California in 1923. A member of the Reorganized Church, he held the office of deacon. He was never married and, for the past five years, lived alone.

He leaves a brother in England, and a sister Mrs. David Drysdale, of San Diego, California. Services were held at the Alexandria Funeral Home, Elder V. L. Lum officiating. Burial was in Rose Hill Memorial Park at Whittier, California.

ROBINSON.—Amanda Caroline, daughter of Mr. and Mrs. Richard Yancy Smith, was born in Tunnel Hill, Illinois, on January 6, 1864, and died at the Independence Sanitarium on December 1, 1948. She was baptized into the Reorganized Church on November 28, 1886, and on September 10, 1909, was married to James M. Robinson.

Besides her husband, she leaves two daughters: Mrs. Lottie H. Leigh of Independence, Missouri, and Mrs. Iva O. Reeves of Torrington, Wyoming; three sons: William C. Ernest L., and Joseph H. Robinson, all of Independence; twenty-seven grandchildren; thirty-eight great-grandchildren; and one brother, Isaac M. Smith of Independence. Funeral services were conducted by Elder Glaude A. Smith at the George C. Carson Chapel. Interment was in Mound Grove Cemetery.

TAYLOR.—Jacob, was born February 3, 1863, at East Garafaxa, Ontario, and died November 18, 1948, at Grand Valley, Ontario. He was baptized into the Reorganized Church at Garafaxa on December 3, 1887, and re-

mained a faithful member until his death. He was married on December 7, 1887, to Melissa Baker; they celebrated their diamond wedding anniversary last year. Seven children were born to them: six daughters: Mrs. George Cunningham, Mrs. Robert J. Farthing, and Mrs. Gordon Richardson of Grand Valley; Mrs. George Peden of Guelph, Ontario; Miss Vida Taylor of Toronto, Ontario; and Mrs. Gilbert McArthur, who preceded her father in death on September 7, 1948; and a son, Hillard Taylor, of East Luther. Funeral services were held at the Reorganized Church in Grand Valley, Elder H. A. Dayton officiating. Interment was in the Union Cemetery at Grand Valley.

WILCOX.—Parry Beatrice Davis, was born September 30, 1896, at Walpole, Illinois, and died December 19, 1948, at the Independence Sanitarium following an illness which lasted two and one-half years. She was baptized on October 2, 1904, into the Reorganized Church by her father, Matthew Davis. On August 26, 1926, she was married to Roy L. Wilcox at Stone Church in Independence; twin sons were born to them. She was ever faithful to her covenant; cheerful, kindly, and helpful to those about her; a good wife and mother.

She is survived by her husband, Roy; her twin sons, Robert M. and Roy W., who are stationed at Fort Leavenworth with the Army; her father, Matthew Davis of Independence; two sisters: Mrs. Pearl Upp of Independence and Mrs. Effie Jane Evans of Kansas City, Missouri; and a brother, Virgil Inman Davis of Hollywood, California. Funeral services were conducted by Elder Glaude Smith at Stone Church. Interment was in Floral Hills Cemetery in Kansas City.

Woman's Calling to Worthy Citizenship

(Continued from page 17.)

need is great today for women to interest themselves in civic affairs and world problems. The foundation of national greatness can be laid only in the industry, integrity, and spiritual elevation of the people. Children should be educated with regard to the great social duties and prerogatives that await them in after life. It is for women to bring an incorruptible integrity, dignity, and intelligence to society. They should be worthy keepers of the morals of their families, churches, communities, and nations. They should guard zealously against any infiltration of a lowering of standards.

The problem of the world is spiritual, not material; it is one of education and growth. We do not grow without effort. We need to keep the lamps of faith and hope burning if we are to progress to a worthy and effectual citizenship in Christ's kingdom.

Teach me to feel another's woe
To hide the fault I see;
That mercy I to other's show
That mercy show to me.

—Alexander Pope

The Aaronic Priesthood in Church Structure

(Continued from page 5.)

church grows out of the spiritual homes of a generation ago. We tuck into bed each night tomorrow's church. God, who sees beyond the petty ambitions of today, is concerned with that church of tomorrow. It is no wonder that he provides for carrying into the childlife of today the spirit of faith and worship through the ministry of the visiting priest.

I could preach a sermon on the significance of the direction given to the priest to teach prayer "vocally and in secret." Only those who have found release in pouring out their souls to God can realize the therapeutic value of feeling that in him they have a friend who listens and understands and helps. Secret prayer is more than a mouthing of words. It is a catharsis that cleanses the soul from doubts and anxieties and admits the revealing light of understanding into obscure problems and hidden motives. It is a value that opens into the tired heart a reassuring presence that drives out fatigue and strengthens resolution with a new courage. God is aware of the complexities that confront and confuse us, the tensions that exhaust our emotional energies, the temptations that deplete our moral reserves. He provides in prayer a way of renewing our spiritual resources, and through the ministry of the priest, God does his part in assuring that from childhood on man shall be aware of this way. The priest shall teach them in the home to pray in secret.

But religion is more than a secret thing. Religion is a social experience. Man grows in strength from contact with man. And from men united, there emerges a product greater than the sum of the individuals. We have quoted until it has become trite the exiomatic promise of God, "Where two or three are met together in my name, there will I be in the midst of them." Too

often we have used it as a justification for the sparsity of our congregations when less complacency and more diligence would have doubled the number. When Philip heard the voice of Jesus in Galilee, he went immediately to find Nathaniel. It is so today. He who has talked with Divinity will want to share that worshipful experience with another. And they who have shared will find in the sharing a multiplying of spiritual power in themselves. God knows that the spiritual experience defies all the laws of mathematics, because it multiplies even as you divide and share it. He knows that the reality of this fact is only realized as it is experienced, and he provides that this experience will be the early heritage of every child by sending into the home a priest with the commission to "teach them to pray vocally."

THE CRIME of modern civilization is the things it has done to the family. Hitler and Stalin have no monopoly on technics for supplanting the home with mechanized and institutionalized child care. The encroachment on the duties and prerogatives of the home have gone on apace in every land. From the time a child is born, he is fed from a bottle dangled in his mouth by a mechanical gadget suspended above his crib on a spring. A nurse changes his clothes with antiseptic efficiency. A cook takes his specially prepared food from a can. A mechanical walker teaches him his first steps. A blaring radio stimulates his first babble. When he is two years old, a station wagon calls for him and trundles him to nursery school where he learns to talk and play and think. In the next twenty years, the girl learns to cook from a domestic science teacher, to sew from a domestic arts teacher, to walk gracefully from a physical education teacher, to talk in the approved fashion from an English teacher, to think along approved lines from a political science teacher. She is taught the acceptable in art, music, and litera-

ture from people who have learned from people who have learned from people who have learned. A psychologist teaches her that religion is a narcissistic sex urge, that only those believe in God who have unnatural parental affection, that tender emotions are but crude rationalizations of base sensual desires. The mill grinds on, turning out a standardized product that has lost its individuality, the elation of personal dignity, and its sense of mission and destiny. Faced with the frustration of living in a world from which the meaning—but not the pain—has been eliminated, man loses himself in anti-social gratification of physical urges or escapes from the pointless whirl of reality by neurotic eccentricities.

Our highways become a maddening rush of power-crazy motorists headed no place and in a feverish hurry to get there. Crime stalks the streets ready to snatch at a purse or bludgeon a luckless wayfarer. Hotels and flophouses flourish as ill-concealed brothels. Gambling and vice accumulate pots of money to bribe the people's representative. The rich get richer and the poor—who used to get children—realize that they must pervert the impulses of nature or swelter in the soot and smell of city slums.

When will mankind learn that the soul of civilization lies in decent and orderly family life, where two parents share together the task of preparing tomorrow's people for tomorrow's task? God knew it, and he sent into the home a priest with the admonition to teach the members to attend to all family duties.

Here, then, in the realm of family living is the distinct area of responsible ministry for the priest. He shares the task with no one, and only when he fails shall the elder enter in a substitute role.

LET US TURN NOW to another aspect of temporal living. The child does not always remain with

his roots attached to the secure foundation of the home. Adolescent rebellion is a sign of budding maturity. Self-sufficiency generates impatience with the established life of a parent's home and launches the young adult into a world of new associations. The child, growing up in a family circle, will abandon his self-centeredness for a broader identification of this self with the family interests.

As the temporal life is a preparation for the broader experience of the spiritual, so family life is the preparation for broader experiences in the society of men.

The function of the church is to take up where the family leaves off. Through the church school and youth groups, the church introduces the child to other children with common ideals and common experiences. The program of the church must be such as to advance these experiences in a manner that the child can feel he is sharing in the tasks of the church just as he has always shared in the tasks of the home. When he is able to so share, he grows in the feeling that this is *his church*, and there comes about a further identifying experience. He and the church become one. He loses himself in its mission. This is the significant truth symbolized in the sacrament of the Lord's Supper, where every member takes into his being the life and mission of Jesus and becomes one with him in the ministry of salvation.

THE CHURCH is an institution uniting divergent temperaments and personalities in a common task. Blood lines and paternal authority hold the family together. In the nature of things, the church is not so securely knit. Mature men will resist any restricting chains. They

will yield only to the pleadings of love and the negotiations of sympathetic understanding. Here is an area of ministry of supreme importance to the divine plan. And to this task, God called two other orders of the Aaronic priesthood—the teacher and the deacon. Their duties are listed in Doctrine and Covenants 17: 10.

They are to watch over the church, to be with the members and to strengthen them. Section 83 calls them to be standing ministers to the church. Theirs is certainly not an inferior role. Indeed, theirs is a key responsibility in the maintenance of the local congregation.

But theirs is more than a general commission. Specifically, their task is to oil the gears of meshing personalities and to bring together without clash the divergent individuals drawn in by the net of the gospel. Knowing that inequality is the source of covetousness and greed, they are to see that iniquity—the sin of “un-equity”—shall not exist in the church. This is not a negative task; it is a positive challenge to find the means of bringing together the needs of one and the surpluses or bounties of another. It involves the care of the poor and ministry to the needy.

The teacher, with the assistance of the deacon, shall be concerned with sin wherever it shall rear its ugly head, for he knows that God does not look upon sin with favor in the least agreeable ounce—that no institution can speak for God if her own skirts are soiled with the mire of wickedness.

But these ministers for God have much more to do. The nature of man is such that he needs the mutual support of other like-minded individuals if he is to retain his spiritual potency. If God could have saved the souls of men without a church, we may believe he would

have done so. It is inherent in his nature that man must share with man or lose his humanness. The church is not a ream of paper decorated with diagrams of lines of authority. Neither is it a book relating God's dealings with man in other ages. Whitened temples do not make a church. No, a church is first and foremost people—people with common ideals, loyalties and purposes, people with shared experiences, people in fellowship bound together by their sense of unity, people meeting together to worship and study and plan for the onward progress of the plan. The teacher, assisted by the deacon, shall see that the members of the church do meet together often.

Finally, the teacher, assisted by the deacon, has the problem of individual ministry. He watches over the membership, helping each one find his place and duty in the church and respond to his obligation to labor therein.

I am challenged to dare to think what would happen in this church of ours if members of the Aaronic priesthood would consecrate themselves to the task assigned them and release the elders for the work of evangelism which is specifically theirs.

Thought for the Week

Have you ever considered that the longest journey is begun by taking a single step? Or that the most beautiful character is a combination of simple traits developed through the years?

“Not what we give, but what we share, for the gift without the giver is bare; Who gives himself with his alms feeds three, himself, his neighbor, and Me.”—James Russell Lowell.



Weather Forecast---"Cold and Clear"

A Snow Scene on the Graceland College Campus

The Saints' Herald

VOLUME 96

JANUARY 29, 1949

NUMBER 5

www.LatterDayTruth.org

PRESIDENT GARVER

President J. F. Garver is still seriously ill at his home at 307 West Kansas Street, Independence. He is receiving the best available medical attention, and also administration by the elders, and all are indulging the hope of his early recovery.

APOSTLE HANSON

Apostle Paul M. Hanson is recovering from injuries received in an automobile accident near Clarinda, Iowa, on Saturday, January 15. He is at the Municipal Hospital in that city, and from a statement made by phone on January 20, Brother Hanson is up and about the hospital, and will soon return to his home.

MARLIN, TEXAS. Arthur Rock, pastor, had baptized three persons before the beginning, a few weeks ago, of a series with Seventy Z. Z. Renfro. At the conclusion of the series, nine more were baptized, making twelve. In eighteen months, 39 persons have been baptized in this place. The Saints here finished and dedicated their church in 1947. They needed a pastor and united in prayer for help. Brother Rock, who was attending Baylor University at Waco, Texas, specializing in radio journalism, came to the church, the Saints believe, in answer to that prayer. They are very happy for the splendid service Brother Rock is giving them.

Brother Renfro, reporting the above facts, wishes to inform his friends that he is recovering from the throat operation which held up his work for a time. In spite of it, he has baptized 31 persons since the operation—making a total of 108 in the last two years.

DES MOINES, IOWA

Another report to Apostle D. T. Williams comes from Herbert Scott, pastor at Des Moines, Iowa. Brother Scott is author of a fine new book, "How to Increase Sunday Night Attendance." He reports: "Last week Ralph Wicker and I went to Melcher, Iowa, where we have fifteen L. D. S. families. We visited them and the result was a desire to have services there. We arranged to meet in the home of Elder and Mrs. James Robinson and open a mission on January 30. Last night we organized the West Des Moines group. Brother McDonald and I have been visiting every Tuesday night there conducting a class. Now the group has grown to over 25 members and they want Sunday services. We plan to start January 23. Recently we baptized four new members as a result of the efforts of the group."

INDEPENDENCE AND JACKSON COUNTY celebrated the inauguration of President Harry S. Truman by giving one of its principal arteries of traffic a new name—"Truman Road." Beginning in Kansas City as Fifteenth Street, it became Van Horn Road on its way to Independence. Subject to our early pioneer street plan, it dwindled to an alley and finally stopped. However, as Truman Road, it will be cut through and join one of our main roads across the county to honor the name of the most prominent citizen of Independence, of Missouri, and of the nation. . . . Colonel Robert T. Van Horn, who loses by this change, was a pioneer statesman, went to Congress, owned and published a newspaper, the "Kansas City Journal of Commerce," which later became the "Kansas City Journal," and in recent years, after a varied history, went out of business.

An International Boy

One of our younger missionaries, Michael Eugene Theys (son of Seventy Eugene A. Theys) has been called "The International Boy" by his barber (*klapper* in Dutch), because he speaks in three languages. He keeps up his American English in conversation with his mother, but occasionally teases her by talking in Dutch, which he is learning rapidly from his friends,



both young and old. And when his father comes home from Germany, where his principal work is, the lad talks with him in German.

Mickey is going to kindergarten this year, the usual age at which Dutch children begin their education. He was three last November 16.

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THE SAINTS' HERALD

Volume 96

January 29, 1949

Number 5

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager. The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

A Chain of Prayer

Prayer for Baptisms in 1949

WE ARE PRAYING for a great ingathering in 1949. There are many reasons why we should pray. Let us all do it: daily in our personal and family devotions, frequently in our worship together. Let this chain of prayer reach round the world and bind the whole church together and to God.

There are many reasons why we should pray for the souls of men. Perhaps the first of these reasons is that honest and earnest prayer is always followed by honest and earnest work; and we need to do plenty of such work for our own sakes and for the Kingdom's sake.

Again, honest and earnest prayer is always followed by an endowment of the Holy Spirit; and we need such an endowment for our own sakes and for the Kingdom's sake.

Then, too, honest and earnest prayer, followed by an endowment of the Holy Spirit, guarantees modern miracles of salvation; and we need to witness and to share in such miracles for our own sakes and for the Kingdom's sake.

And yet again, honest and earnest prayer, followed by an endowment of the Holy Spirit and attested by miracles of salvation, commends the Cause to many who will never be reached by mere logic or debate; and we need those who listen with their hearts as well as with their heads, for our own sakes and for the Kingdom's sake.

And still again, honest and earnest prayer, followed by an endowment of the Holy Spirit, attested by miracles of salvation, and attracting many who listen with their hearts as well as with their heads cleanses community life; and we must cleanse community life for our own sakes and for the Kingdom's sake.

And yet once again, honest and earnest prayer, followed by an en-

dowment of the Holy Spirit, attested by miracles of salvation, attracting many who listen with their hearts, and acting as a cleansing agent in community life, lifts up the hearts of the faithful and gives them a foretaste of certain victory in Christ; and we need such a foretaste of victory for our own sakes and for the Kingdom's sake.

Baptisms in 1948

Nineteen forty-eight was a good missionary year for the church. The figures just to hand show that 3,706 baptisms were reported. This is the highest total since 1930 and is 217 better than last year, which was also a good year.

For purposes of statistics, we count our baptismal gains in numbers and percentages, but behind these figures stand an impressive number of fine people from every walk of life who have joined us this year in the pledge of discipleship and in fellowship under God. If all of our new kinsmen in Christ were together in one place at one time, there would be enough of them to organize a stake or they could immediately take rank among the largest districts in the church.

At the Stone Church in Independence those who are baptized during any month are officially welcomed into the church at the communion service of the following month. This is an excellent practice which might well be copied in many places. But many have not been in any such fashion officially welcomed. We hope that these will accept from our hearts our assurances of comradeship in the great Cause.

F. H. E.

Missionary Emphasis

Wednesday morning we visited the group of fine young men who are meeting at the Appointees' Insti-

tute at the Auditorium. All of them have had experience in church work, and carrying some responsibility of importance. Meeting together, receiving instruction from church leaders and departmental workers, under the direction of F. M. McDowell, they are improving their ability to serve. They will soon return to their fields of labor.

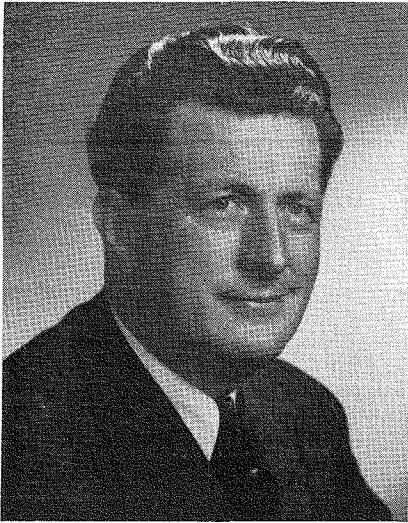
One of these young men was converted in a local congregation of Independence. Engaging in personal missionary work as a volunteer, working under local direction, he won many converts to the church. Last year, simply doing part-time missionary work, he baptized twenty-two persons. Now he has been called into full-time work under appointment.

A friend of another faith, a minister, stopped with us for a visit. During the conversation, he mentioned a laymen's movement in which members of the church—those not ordained nor under appointment—are trained for personal contact missionary work. They are given instruction in how to tell people the message of the church, to extend an invitation, to explain and answer any questions. They do not visit homes indiscriminately. Members of their congregations give them names and addresses for their "prospect" lists, and they visit these. Fine results are being realized.

Our present generation of church members needs a return of the missionary zeal and activity which characterized our parents and grandparents in the church. They told the gospel story, and the church membership increased steadily. Today, too many of us leave that work for the missionaries, and the gains have lagged. Once more, the members of the church must go into action.

L. J. L.

Editorial



FAITH FOR THE FUTURE

Faith is the assurance of things hoped for, the conviction of things not seen.—Hebrews 11: 1, Revised Standard Version.

THE BIBLE is a book of places and of people and of experiences and of stories. It invites us to look at these experiences, rather than to plod through wordy definitions; but in this text, for once, the Bible is a prosy schoolmaster that says, "Faith is the assurance of things hoped for." And the very next minute, the writer becomes an artist and paints into this definition all the beautiful pictures which help us to see the rich and vivid and soul-stirring things that faith really comprises. The pictures crowd the canvas. "By faith, Abel;" "by faith, Enoch"; "by faith, Noah"; "by faith, Moses." And soon this prosy definition begins to glow with meaning and significance because it shines in the faces of men and of women who live by faith.

What is faith? Jesus called it an essential to all worthy living. "Without faith it is impossible," he said, "to please God." "Ye believe in God," he said, "believe also in me."

If he found faith anywhere in a disciple or a stranger on the highway, he expressed his delight in it; many times he said, "Thy faith hath saved thee, go in peace." And on one occasion, he said, "If ye have faith so much as a grain of mustard seed, ye could say to the mountains, Be thou removed into the sea," and that thing would happen.

Faith is the whole of human living according to the words of Jesus, "He that believeth shall be saved," and he that hath not faith shall be condemned. Faith is not blind credulity, either. Faith is not flogging ourselves to accept something we simply cannot believe. Faith is not covering over something that we half suspect to be false.

Faith is something that invites us to put our belief out in the open and to explore and to examine it. Science, history, and criticism are all welcomed by faith rather than banished by it. And if we protest any time to the questioning of people, in regard to our place, we are admitting that our life is built on a foundation we dare not trust. We are demonstrating thereby not our faith but our fears, for rightfully understood, faith is never opposed to reason; faith is the ally of reason. It is basic to all reason. It is faith that plants its flag on the land that is unknown, and then invites people to explore it.

I LOST A VERY GOOD FRIEND last week; he died of the dread disease, cancer. I'm glad, and I know you are, that faith and science working together are launching an increasing attack on this scourge of mankind. And how must that attack proceed? By reason? Yes. By all the weapons of knowledge and experiments that science can bring. Medical science can explore, but before that scientific process can even begin, faith must walk out to plant a flag on this unknown land. Without faith, no scientist, no doctor, no experimentalist, no technician would ever engage in the crusade against cancer. These men are saying in effect, "We do not know how this

thing happened. We do not know how this scourge has fastened itself upon mankind, but we do believe it can be conquered."

Without this belief, without this faith, not one step, not one dollar, not one experiment would be invested to find ultimately the cure for this disease which afflicts us. Let faith be lost, and science would be helpless. The cure for this difficulty will come because faith and science work hand in hand. The cure for cancer, if we were to apply the text, is the assurance of things hoped for and a conviction about things not yet seen.

Faith is the birthright of mankind. We all have faith as surely as we all have doubts, and when you have doubts, it's wise to keep them to yourself. Nobody gives a rusty nail about your doubts, but everyone is blessed and helped by your convictions, by your faith.

The precious things of life are built by our faith, not our doubt. Our affirmations, our soul's convictions, bless mankind and lift the world toward God. But let us turn to these pictures in this chapter—not to the definitions, but to the pictures—to learn what are the ingredients of a faith for the future.

This chapter in the Bible, the eleventh chapter of Hebrews, has been called the "Hall of Heroes," and at the distance from which we have to view these people—Abraham and Joseph and Moses—they are an assembly of heroes. But what fools they must have seemed to the people who were their contemporaries. They wouldn't recognize them as heroes; they would say, "They're crazy." They were thought mad to do the things they did.

BY FAITH, we are told, Enoch walked with God. He didn't cover the world; he didn't sell men's souls down the river to possess a million dollars. He walked with God. He didn't strive and spend all his days to the accumulation of things that were not eternal. He probably had a little shelter from the storm, a stack of fuel to keep him warm, and some clothing and food, but this was all he asked. He didn't hurry breathless from one unfinished task to another. He didn't hop from twig to twig to twig as the sparrows do, and sometimes we do. He walked—he walked with God. He was convinced there was a living presence around him and within him. If ever a man tested the modern poet's words, Enoch did:

Speak to him, Thou, for he heareth,
And spirit with spirit can meet,
Nearer is he than breathing
And closer than hands and feet.

And Enoch did speak with God. Perhaps the first time he spoke he heard no answer. He never heard a voice. Perhaps he had to train himself to know how to speak to God, and to know how to listen and hear when God spoke to him, but he clung to his faith, and soon he had companionship with God. Then his contemporaries said of him, "Enoch walked with God."

I have always liked the little girl's definition of this story. She heard the lesson in Sunday school one day, and when she went home, she told her mother about it. This was her version: "God and Enoch used to take long walks together, and one day they walked a little further; and God said to Enoch, 'You must be tired. Come on home with me.'"

God and Enoch walked a little further, and Enoch by faith, saw some things that were priceless and eternal and worth the devotion of his life.

"By faith Abraham went out, not

knowing where he went." Could anything be less logical than that? If I were to say to you, "I'm going," and you asked, "Where?" And I replied, "I don't know," you'd say, "He's crazy." But by faith, we are told, Abraham went out not knowing whither he went to "look for a city, that hath foundations whose builder and maker is God." So he sacrificed home and friendships and business associations and pleasure. If we have a visual eye, we can see him riding across the desert on his camel, with the mocking laughter and scoffing of his friends ringing in his ears, to look for an unknown city. Where would the adventure lead him? He wouldn't know, but he knew that if he went forward to give obedience to the commands of God that had come to him, that which he would find would make a contribution to the great purposes of God for all mankind. And he says, "What we have once seen to be true, by that let us live." If the truth fades, then let us still travel on that in the memory of the truth, until the truth once more becomes a present vision. Let us go out to search for the city whose maker and builder is God.

LOOK AGAIN AT MOSES—"by faith Moses." He's almost the strangest of all in this "Hall of Heroes." He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God. He deliberately rejected the finest opportunity for advancement that the world of his day had to offer him. He threw aside the treasures and the pleasures and the power of the Egyptian court which could have been his for the taking. And he chose something else.

What was the rival attraction? It was the opportunity to be persecuted with a mob of slaves. We call Moses a hero now. We rate him as one of the two or three greatest prophets the world has ever known. But suppose he were living in our day and

did the things he did then—what would we think of Moses? How would he stand up in our estimation? In spite of the opportunities that were his, he went out to give himself in service to the children of God, to be misunderstood, to be persecuted, to be rejected by them, and to traverse with them for forty years the wilderness of Sinai.

The climax of folly in these interesting pictures that reveal the truth of this definition in the Bible is not completed with Moses. We are told that by faith men met violence of fire; by faith they accepted torture for conscience' sake, and pleaded not for deliverance, because they hoped for a better resurrection; by faith they were torn asunder, they wandered destitute. And the reward of faith wasn't the fact that everything went smooth for them; the reward of faith to them was often death. "These all having received a good report through faith, died." This language is cruelly blunt and makes doubly clear to us the fact that, though we walk by faith, these people walked by faith in the purposes that were God's purposes. They did not always obtain their objectives in this life; they did not achieve the kingdom in their day.

But listen—by every test we know, by every truth we can explore we know these people have their own reward; we know these people have made a contribution to our day that is eternal, and though Moses himself may not have some definite part in the final triumph in the kingdom of God, the kingdom could not be achieved if it were not for the work done by Moses, Enoch, Abel, and other worthy men of faith all down through the ages. And we are where we are in the opportunities that we have to make a contribution to tomorrow because of the faith that has been demonstrated and

(Continued on page 23.)

Across the Desk

Elder Jack A. Pray, Chatham, Ontario, writes:

At every Christmas season, we notice the emphasis placed upon the advent by other denominations. Services are held on Christmas Eve, or in the morning. While thousands of other Christians go to church, we Latter Day Saints are at home sleeping or having our gift exchange.

Sister Pray, being a former Roman Catholic, always calls my attention to this matter, and I have heard many of our faith express their feelings in favor of our having a more especial emphasis.

Is there any way you could encourage all of our congregations to institute a Christmas Eve service?

We, this year, attended a service at 11 p.m. in a beautiful church in Indiana, but it was disappointing. The service, though well arranged, was cold and spiritless.

Thanks for the suggestion, Brother Pray. We shall be pleased to hear from others on the subject.

We are pleased to give our readers the benefit of President Gleazer's message when he responded to the presentation to Graceland College of the bust of the late President Frederick M. Smith on December 2:

I consider it a great honor to receive this bust of Frederick Madison Smith for Graceland College. It seems to me that its presentation to the institution of the youth of this church has singular appropriateness. For President Frederick M. Smith loved young people. I shall not soon forget the hours he took from his busy schedule to talk with me about my life's plans and the way they might be related to the program of the church. There are many young men and women throughout the church who can testify of the encouragement and stimulation which came to them through this prophet and leader.

And Brother Smith was deeply interested in education. He sensed so many times the greatness of the work to which we have set our hands and the imperative need for minds and hands skilled through training and discipline. His life was the best witness to his estimate of education's importance. Constantly his advice to youth was, "Go on, go as far as you can go in training for your work." The

contribution of spiritual guidance he did not discount but felt that man should sharpen his God-given intellect through the educational processes made available to him.

Frederick M. Smith loved Graceland College. After two years at a large state university—the University of Iowa—he returned to Lamoni and enrolled as a student in that new, small, unknown church college just beginning its existence in the France Block in downtown Lamoni. And in 1898, he was graduated as the entire class of that year. In his commencement oration, Graceland's future and purpose was his theme.

In the good spirit of this hour, we receive the bust of Frederick Madison Smith from the young people of the church and for the new library which will bear his name, but even more, we dedicate ourselves anew to the hopes and dreams our fathers in the church have had for this place of learning.

From Elder David Donaldson, Route 2, Pensacola, Florida, under date of January 2, 1949:

Today I am celebrating by ninety-eighth birthday by attending church and partaking of the sacrament of our Lord. My membership is with the Bellview group. Elder L. G. Tipton is pastor.

I was baptized in the year of 1874, by Elder Ned Powell at Milton, Florida, and ordained to the Aaronic priesthood in the year of 1877. I am able to handle myself well and go about if some one will go with me, as I am not able to see very well, but my mind is clear, and I do enjoy meeting with the Saints.

Today I was asked to bear my testimony and am happy to say that I know this to be the true church of Jesus Christ. I have the testimony and am happy in the fact that the world cannot take it away. Truly it has come with power and much assurance. I have seen the sick healed and the broken-hearted given strength. I only wish I had the chance to tell of the many wonderful testimonies I have received over such a long period of years. Jesus is coming. I do not believe it will be long, and he will come to claim his bride, the church. I sincerely pray we will all be ready.

Brother Heman C. Smith came to this country as a missionary about the year of 1877-78, and I went on a mission with him, helping him in every way I could. The country was wild with very little means of transportation, so we made our way to Choctahatchee Bay and hired a Negro boy with a skiff to take us on an extended trip. Night came on and as Brother Smith and the Negro slept on the

beach, I gathered some driftwood and made myself a bed in a tree; so we journeyed on into the heart of Florida, talking, preaching, and visiting wherever we had an opportunity. We baptized eleven at Gainsville, Florida, and organized a small branch. This journey took us about two months. If one made this journey today it would take only hours, but then it was quite an undertaking; but we were full of zeal for the work and counted it but a little thing.

On our return trip, we made our way to the Gulf of Mexico, and took passage on a two-masted schooner. After several hours out, we were overtaken by a hurricane and had to ride out the storm. Brother Smith was very sick, but I managed to stay up. After many hours, we sighted land and the storm died down; we landed at Pensacola and made our way home.

I pray that the grace of God will be with us all and his church will eventually be victorious.

ISRAEL A. SMITH.

Daily Bread

This is the first year the church has published *Daily Bread*, a pocket-sized monthly guide for personal and family devotions. At the recent General Conference, sample copies of *Daily Bread* were passed around among the ministers and delegates and met with instant and warm approval. However, the initial subscription list is not as high as we had hoped. Word from the Herald House indicates 2,797 subscriptions on January 18. I had hoped we would have twice that many by this time. We are not primarily interested in the number sold, but we are very much interested in the spiritual growth of the Saints. I do not think anyone can read *Daily Bread* regularly and in the mood of worship without being greatly enriched thereby. I do not think any minister can study *Daily Bread* without finding therein many sermon suggestions and illustrations. And I do not think any branch whose members use *Daily Bread* consistently will fail to receive a marked endowment of the Spirit and a steady growth in understanding and effectiveness.

F. H. E.

Christmas Will Come Again

By J. A. Koehler

CHRISTMAS, 1948, IS OVER; even the "shouting" is over. But Christmas will come again.

There will be "another [Christmas] day;" and another, and another—another day, probably, that will be very much like yesterday.

Yesterday was a merry day; we had "glorious" times—one kind of glorious time, for this person and another for that. There was laughing, and there was crying. No matter how stout the heart, there was melting to tears—tears of sympathy and of pity and tears of hopes deferred, which "maketh the heart sad." But, all in all, it was a good day.

Nothing determines the goodness or badness of days more than attitudes. Personality has much to do with making Christmas time bad or good. I know one person who had a very good time giving away about everything she had to give. Others may have had a bad time because they did not get. Yesterday was not a good day for some, because what they got was not costly—because the price was not high. But there are others, even though they received nothing costly, who had a good time on Christmas, because to them, "Tis the thought that gives the gift its value; it is not what the price list tells."

Many widows and orphans and distressed persons shared the joys of others on Christmas Day. But that amelioration, for all but a few, will not be enduring. They will still be objects of pity when "tomorrow is another Christmas Day"—should they live to see that day. Christmas is not their "salvation."

NOR IS CHRISTMAS the salvation of nations. We said, "Peace on earth, good will to men," but did nothing effectual about it. Christmas or not, there will not be peace on earth tomorrow. Even had all the rich emptied their pocketbooks to

give to all the poor yesterday, the conditions of peace on earth would not have been fulfilled. For except we exceed that righteousness, "we" shall not enter the kingdom. There must be good-willing of another category to bring peace on earth. We should know that after more than 1,748 celebrations of a nativity.

Personal righteousness, personal good-willing, is not the only determinant in human affairs. It is not the only willing good-doing that is requisite to peace on earth. Persons cannot perform the offices of peoples; and it is the good-willing of peoples—which, of course, are composed of persons—that conditions peace on earth. So, notwithstanding more than 1,748 Christmases, we shall not have peace tomorrow.

"Good will toward men." What kind of "good will"? Good will to which men? These are some of the questions raised by the record of Christendom's good-willing. For when Protestants had power to do so, they persecuted Catholics, as Catholics persecuted Protestants when they had the power to do so. And that was after we had celebrated more than a thousand Christmases. In fact, after nearly 2,000 celebrations, there is still some of that "good will" in "Christian" blood. And there may continue to be such "good will" unless we get some different ideas about "the Nativity."

OUR IDEAS about the birth of Jesus emerged from a milieu of apostasy. Both Messianic Christianity and prophetic Judaism had gone "by the board" when the first certain traces of the Christmas festival were found between A.D. 180 and 192. The tendency of every religion is to have "one language and one speech." So, long before you and I were born, Christendom had come to have a Christmas way of talking about Jesus.

Nor is it surprising that one of the

best men of the Christian world—about 450 years ago—wrote, "Away in a manger, no crib for a bed, the little Lord Jesus laid down his sweet head," and so on and on, as in the majority of the songs we sing at Christmas time. It does seem that such songs must have been written for little children, not for big men.

Now there is nothing to indicate that this is a good way of talking about Jesus, but there is something which indicates that it is bad. And if it is bad, it might prove to be a good if something should happen, as it did at the Tower of Babel—something that would cause us to "not understand one another's speech," so that, through having gotten other ideas, we might come to talk about Jesus in a very different way.

I am sure that those miracles of history, the Hebrew prophets, looked forward to Jesus' day much more understandingly than the "great" men of Apostasy looked backward. I am sure, also, that it is in the light of the religion of *those* men, who "spoke as they were moved upon by the Holy Ghost," that Jesus is to be truly appreciated. And I am quite as sure that "cribs and cradles," and all such like, is not the language of that appreciation.

But before we quote that language, let us reflect a moment upon the characteristic of prophetic Judaism. And a very little reflection, to whoever remembers the Bible story, should suffice.

EVER SINCE THE DAY that "God said unto Abram . . . I will make of thee a great nation" (Genesis 12:1-3), the men who "were moved upon by the Holy Ghost" were engrossed with ideas of and

plans respecting the constitution of "society" as one of the two determinants in human affairs. So that the characteristic of prophetic Judaism was this: it was a civil-mode Kingdom-building religion. Israel was a "nation-minded" people. And I do mean "a people." Prophetic Judaism related "a people" to God as an instrument of *nation-blessing*, or of accomplishing God's purpose in man. "In thee shall all the families [the nations, that is] of the earth be blessed." (See Genesis 12: 1-3 in connection with 18: 18.)

Abram "looked for a city which hath foundations whose builder and maker is God."—Hebrews 11: 10. And in the light of that nation-blessing mission—that nation-blessing through the building of "a city"—we may interpret Simeon, when he spoke respecting the advent of Jesus (which of natural necessity was as a babe), "A light to lighten the Gentiles, and the glory of thy people Israel."

What Simeon said was that which other prophets of the coming Kingdom had said—as Haggai said, "I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts." What Simeon said is that which prophecy as a whole had said. And no passage in that prophecy sums it up more beautifully than this:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder . . . to establish it with judgment and with justice . . . And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6, 7.

Unto "us." Unto this "house." Unto this "people." Unto this "nation." Isaiah 9: 6, 7 is but another form of the prophecy that "The Lord thy God will raise up unto thee [and unto this people] a prophet from the midst of thee, of thy brethren, like unto me [a civil-mode Kingdom-builder]; unto him shall ye hear-

en."—Deuteronomy 18: 15. And it is because "God so loved *the world*" that "unto us a child [was] born." God gave "his only begotten Son" because he would have "the government"—the government of "good will" toward all men.

IT IS NOT NECESSARY to quote all the testimony. Surely you must know that it all adds up to this: the birth of Jesus has "national" significance. And that significance is this: "the government" shall be ordered with judgment and established with justice under his enlightening and inspiring influence—not under his "power" as some still believe. "The zeal of the Lord of Hosts will perform this." And "of the increase of his peace" there shall be no end; *because* of the increase of his "government" there shall be no end—a government, the seat of the authority of which is to be the seat of the civil authority of "my people."

What did Jesus do to assure that one day "the government" would be ordered with judgment and established with justice? Not that which Moses had done, for that was wholly unnecessary. Jesus did not concern himself with the question of the social constitution as a determinant in human affairs, but with the question of personality. For the only hope of "the government" is a body of "persons" who will to do the good unto men that can be done only through the means of godly government. Jesus only looked forward to the day (which has not yet come) when some "people" shall understand the meaning, the institutional implications, of the "New Commandment," so that they shall do something about the "old." For the commandment to make human society, to make the government, the community, the "city," an incarnation of "the word," is as old as Bible religion itself. Enoch understood that. So did Abram and Moses and all the prophets. And so did Jesus. That is the thing for which he taught his disciples to pray, "Thy Kingdom come," that is to say, "Thy

will be done on earth," or in earthly relations, as is indicated in Genesis 1: 28 and in many other places.

That is the willing good-doing without which there can be no peace on earth.

Herod knew something about Judaism. So it was not because "a child" was born that he sought to take its life. He feared no mere birth of a child. What he feared was a real competitor in the business of human living together. He feared because it was written that "out of thee shall come a governor."

Think of how helpless we are severally, however good-willed we may be, to do that which must be done to bring peace on earth. Only peoples can do that, and they can do it only through government. There is no way to make the Christmas spirit effectual except through institutionalizing the good will of him whose manhood, instead of whose infancy, we should celebrate at Christmas time.

Christmas will come again. And if, when it does come, we shall endeavor to express the "Restoration" appreciation of Jesus, we may be hard put to find better language than this:

"Unto us a child is born, unto us a Son is given; and *the government* shall be upon his shoulder"—the government which Restoration calls "the cause of Zion"—"to order it, and to establish it with judgment and with justice." And because of the increase of his "*government*" and peace, there shall be no end, he shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, THE PRINCE OF PEACE!

Not Tried

Christianity has not been tried and found wanting; it has been found difficult and not tried.—G. K. Chesterton.

The world would be better and brighter if teachers would dwell on the duty of happiness as well as on the happiness of duty.—J. Lubbock.

The Thorn in the Flesh

By Evan A. Fry

Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, Lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.—II Corinthians 12: 7-12.

A CERTAIN NEWSPAPER COLUMNIST whom I often read with much interest recently based his daily column on a list of the world's richest and most influential men—a list compiled sometime during the late 1920's as I remember. The story of the column had to do with what has happened to them since. Not one is still rich. One was mercifully paroled from prison just in time to die at home. One died impoverished and in debt to his friends. Some were touched by scandal and died in disgrace. Several died by their own hands. Not one is now a prominent or influential figure; not one died rich. I refer to this story only because it illustrates a point we very often fail or refuse to recognize—that it is usually in those who seem to be the strongest that we find the most abject manifestations of weakness. If I were to ask you to name a list of the world's most powerful men, selecting them from any and all ages of history, your mind would revert to the great military men such as Cæsar, Alexander the Great, Napoleon, and Hitler who a few years ago was a powerful man all the world feared. Where are they? All dead, their power gone, their ambitions frustrated before they died as weak, pitiful men.

On the other hand, the demonstrations of strength in those who are looked upon by the world as hopelessly handicapped and weak are so numerous and so unremarkable that we regard them almost as commonplace. Edison was deaf; Steinmetz, a hunchback; Stevenson, a tubercular; Franklin D. Roosevelt,

a paralytic; Byron was club-footed; Glenn Cunningham was horribly burned and told he would never walk again; Milton was blind; Francis Parkman was so nearly blind that he wrote volume after volume of his historical works by following the wires on a frame arranged over his paper, while suffering excruciating headaches. And the roster of men who have overcome disadvantages of their environment is still longer—George Washington Carver, born a negro slave; Lincoln, born in a log cabin; Poe was an alcoholic; Cowper was melancholic to the point of insanity. Strength is very often manifest in apparent weakness.

One who is under an infirmity of body or an infirmity of environment is often so cautious of what strength and opportunity he has, and so well-disciplined from within, that he accomplishes more than the person who is completely free from infirmity or disability or obstacles to achievement. It is literally true that many if not most of the people who achieve, do so not in spite of their infirmities, but because of them.

JESUS NEVER PROMISED his followers immunity from trial, infirmity, or weakness. In fact, he specifically warned to the contrary: "In the world ye shall have tribulation." But he added, "Be of good cheer, I have overcome the world." The tribulation of the world—the thorn in the flesh—comes for some specific end, by God's permission, if not by his appointment. It comes to us not out of God's caprice or willfulness, but for a purpose. Our task is to strive to see the purpose and the

message of our own particular thorn in the flesh or to find how it may be turned to our good. We do not need to presume to judge another or to tell him why he suffers while we, for the moment, go free. The characters who sat down with Job and attempted to find the cause of his tribulation in some secret sin thought him too stubborn to confess compare quite unfavorably with Job himself, who, after plumbing the depths of despair, emerged with at least a partial answer to the problem of why all that evil had come upon him.

Bodily infirmities or weaknesses, or tribulations from without, tend to do several things for us—if we will let them. They cut up the pride and conceit we have in our own strength—which seems to be natural for all who have always been healthy, strong, independent, and self-reliant. Such people tend to come to the conclusion that the source of their strength is within themselves, and the source is inexhaustible. Sickness and infirmity teach us we need to take care of ourselves, that we are in the long run not limitless or independent sources of power, but dependent on a power outside ourselves. They teach us that all the functions of the body are not necessary to an intellectual or a spiritual experience—that the body is designed to serve mind and spirit, not to rule it. How often have you seen it happen that weakness of body brings a new strength of spirit? How often have you gone to see someone you thought needed cheering up and comforting because of some physical affliction, only to find that you yourself had been cheered and strengthened by the very presence of the one you went to comfort? Weakness of body may bring strength of spirit. Blindness

of the physical eyes may bring light to the spiritual sight, as it did in the poem of "The Blind Ploughman," who thanked God for taking away his eyes, that his soul might see. Pain may bring peace which could not be found in the self-willed impetuosity of health.

The weaker we are, the more obviously any achievements and triumphs which come to us are Christ's. He is essential in our lives, as he was in the life of Paul, who said, "I can do all things through Christ, which strengthened me." Paul's "thorn in the flesh," whatever it was, must have been particularly hard for him to bear, for it was something which seemed to keep him from the service he wanted to perform for his master. Yet his very weakness and tribulation brought him into places and situations where he could never have gone in his own strength. Only a fool would have deliberately chosen to go to Rome in chains as a means of spreading the gospel there; but when that trial was forced upon Paul, he made even that ignominious state and helpless condition a means of preaching Christ and bearing witness in the very court of the Cæsars.

THERE ARE TWO WAYS of making a burden lighter. One way is to take off some of the burden; the other is to give the bearer strength to bear it. In Paul's case God did not remove an ounce of the burden; rather he increased it to the extent that Paul could humbly brag that he was not a whit behind the very chiefest apostles. But he made the burden lighter by giving Paul strength to bear whatever tasks were placed upon him, and whatever trials came to him.

Weakness, illness, and tribulation are not things to be cherished or sought after as good things in themselves. But they are useful if they make us realize our limitations and our dependence on God, and provide against that weakness by partaking of his strength. Not until we know

"As a Man Thinketh"

By STEPHEN BLACK

"AS A MAN THINKETH in his heart so is he." This true statement is found in the twenty-third chapter of Proverbs, verse seven. King Solomon was renowned in his day for his wisdom, and yet this statement has as much significance for us today as it had in the days of ancient Israel.

Another wise man, Marcus Aurelius, who lived somewhat nearer our time, wrote in his book, *Meditations*, "Our life is what our thoughts make it." Although this was written over eighteen hundred years ago, we find it is just as true now as when it was written. Today we find that our thoughts influence everything we do and say. They condition our bodies, influence our choice in the products we buy, determine those with whom we associate and cause us to vote the way we do; but most important, our thoughts determine the God we worship.

Some of us are like the man who devoted his life to the getting and saving of money. This man kept a shop, and in his shop he kept a safe. And in the safe in the back of his shop, he kept his life savings. Each night he would open the safe and add the day's profits to the amount already there. He would count it, rearrange it, and then lock the safe again. And as the hours rolled by day after day, the thought of all this treasure stored in the back of his shop molded a strange quirk in his already avaricious character. This peculiarity was discovered by a holdup man one night as he stepped into the shop. The shop was vacant except for the proprietor. The bandit stuck the gun in the shopkeeper's ribs and marched him into the back room and demanded that he

open the safe. When the shopkeeper hesitated, the holdup man told him to open the safe or he'd kill him right there. The shopkeeper slowly turned and looked the holdup man in the eye and, with deep feeling, said, "Kill me if you want to. I've my life savings in that safe, and I'm not going to open it." The bandit looked at him in amazement, and stepping back, replied, "Man, you sure do love money." Then he turned on his heel and walked out of the shop.

In the same situation, few of us would have been so lucky as the shopkeeper. We would have been robbed or shot or perhaps both. Although most of us do not go to this extreme, we do, nevertheless, turn our thoughts toward this same materialistic god, and if we were confronted with the sudden choice of serving God or mammon, we would follow after our thoughts even as our friend the shopkeeper. "Our life is what our thoughts make it."

CERTAIN SCRIBES AND PHARISEES came to Jesus, and when they saw his disciples eating with dirty hands, they found fault. It was their custom to wash before they ate—which is, of course, a very good idea. But when the Pharisees pressed Jesus for an answer, he accused them of following after the traditions of men rather than keeping the commandments of God—of honoring God with their lips, while their hearts were far from him. He also pointed out that honoring father and mother was more important than the tradition of washing hands. But the Pharisees had made the word of God of no effect because of their traditions. In other words, their minds were so centered on keeping the customs of their fathers, that when it came time to think of the things of God, their thoughts were

how weak we are can we be strong in his might. When I am weak, then am I strong. Be of good cheer; I have overcome the world.

clouded. Christ pointed out that thinking was no longer characteristic of the leaders of Israel, and went on to say, "There is nothing from without, that entering into man, can defile him, which is food; but the things that come out of him; those are they that defile the man, that proceedeth forth out of the heart." Later, the disciples asked the Master for an explanation, and he said, "Whatsoever thing from without entering into the man, cannot defile him because it entereth not into his heart, but into the belly, and goeth out in to the draught, purging all meats. That which cometh out of a man, defileth the man. For from within out of the hearts of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man." From this we know that Jesus recognized the importance of pure thoughts in the hearts of men. We also know, if we follow the Scriptures, that we may become like the Pharisees—good, according to tradition and in the sight of the world, but in the sight of God, our thoughts may damn us and retard or even destroy our chances of redemption in this life.

EVERY MAN'S THOUGHTS are his companions. Most of us are very careful in the choice of our friends or companions. A good companion can indeed change the course of a man's life. And so a bad companion can involve us in things not of our liking, and may, after long association, destroy us completely. In view of this, then, why are we surprised when we read of an outstanding citizen—a good man morally and in every other way—who suddenly falls? In looking into this man's life, we find that his companions and friends are all that a good man's should be. What then has caused his downfall? Some of us might conclude he was mentally sick, and that conclusion would prob-

ably be true. For in spite of his outward companions, his thoughts—which were his inner companions—slowly molded his character so that when the supreme test came, his reaction was one that brought about his fall. "We cannot tell by looking at the leaves of the trees, from where its roots are sucking sap." If we would really know a man, we should find out what he is thinking, for "As a man thinketh in his heart so is he."

The French philosopher, Montague, said: "A man is not hurt so much by what happens as by his opinion of what happens." To illustrate this truth—there were two financiers caught in the stock market crash in 1929. Both of these men lost their entire fortune. One of them took in the situation and thought to himself, "Well, I'm broke, but in a way it will be a blessing, I won't have to worry all the time about how I'm to keep my fortune. I can spend my time in making a living in some way; I always have, and when I go home at night, I'll be able to sleep without taking pills." This man had healthy thoughts and made the necessary adjustment without too much difficulty. The other man's thoughts, when he found out he had lost everything, went something like this: "All that I had in this world is gone. I worked for sixteen hours a day, went without many of the comforts and pleasures of this life to create my fortune, and now it's gone. I can't face life without my money; I can't live without it." And so he leaped out of the twentieth story window of his office building and took his own life. Here were two men who had lived similar lives, yet when confronted with a crisis, reacted differently because of the thoughts they had companioned and fostered during their lives.

WE HEAR A LOT about environment and the effect it has on the lives of young people. No doubt it is true that it does have an effect, but the effect it has depends a great deal upon the way the young

person thinks about his environment. If a youngster says, "I am a victim of circumstances. If I were born and grew up on the other side of the track, I would be better than I am." That sort of person is just kidding himself. But if his thoughts are healthy, he'll be thinking, "I may live in a poor neighborhood, and I may not have all the advantages some of the others have, but I'm going to take advantage of the opportunities I do have, learn to live a useful life, and make my own way." Many times we find this difference in thinking right in the same family, and as two children grow up, one will become a good citizen and the other will become a criminal. One contributes to society, and the other becomes a social liability. "Our life is what our thoughts make it."

A man who will do great deeds must first have great and noble thoughts, for all things are created first of the spirit. Evil is created first by the evil spirit and good by the godly spirit. Our thoughts are spiritual; even though they are evil, they are spiritual. They will motivate our course and mold our character. We might wear a mask throughout most of our life, hiding our evil thoughts, but the day will come when we least suspect, and we will be unmasked and all the world will know the quality of thoughts that have shaped our character.

THE TWO GREAT COMMANDMENTS emphasize the necessity of love—first of God and then of neighbor. If we would be in harmony with these commandments, love should motivate our thinking. If thoughts out of harmony with these commandments should continually come to mind, we must quickly put them aside and practice thoughts of God. In other words, "Be ye transformed by the renewing of your mind." If we turn our thoughts toward God, he will surely turn his thoughts toward us,

(Continued on page 22.)

This Earth on Which We Dwell

IT WAS A PROTAGONIST of divine creation who wrote: "Through faith we understand that the worlds were framed." But the statement, as I have read it, accurately describes the basis of the "understanding" of every person who has reached a conclusion on the matter. That the worlds exist needs no proof, but proof is demanded as to by what power they were "framed."

Most believers in evolution "understand" through faith in the teaching of some learned professor of college or university. The average believer in creation by the divine being "understands" because he was taught by a clergyman that God made the world out of nothing during an epoch-making week of seven days. According to this belief, God spoke, and where nothing had stood, there appeared a world.

The Restoration Movement teaches that the elements are co-eternal with God. By this it must not be understood that we believe there was no creation. We do accept the facts of creation, as stated in the Word of God. When God began his work upon this world, it is stated, "The earth was without form and void." He gave it form and organization and made it habitable and capable of sustaining man and beast. He worked with "eternal elements"—oxygen, nitrogen, hydrogen, and the various gases which can be formed into solids, and, at will, reduced again to gases. These processes may have been going on for ages before Adam.

Let us consider these three "understandings" in the order in which we have stated them. Here is a scientific statement by Arthur Dendy, D.Sc., sponsor of the science division of the University Reading Course:

Above us is the heavens, with the sun and moon and stars. On clear nights,

we see hazy patches of light which modern men call nebulae. It was from one of these that our solar system was evolved. Those hazy patches of light are in reality vast expanses of flaming gases which some day will cool down. In their centers will be suns similar to that which terrestrial man calls "the" sun. Part of the nebulae will concentrate in masses of various magnitudes and revolve around the parent body.

In the case of our solar system, they are the planets: Venus, Mars, Jupiter, Saturn, etc. Each of these will eventually cool. It will pass through various well-defined stages. The heavier gases will first condense. They will include vapors of the heavier metals, among others, lead and bismuth. When the temperature drops below 100 degrees Centigrade, water will condense and the first seas come into existence. As the planet gets cooler and cooler, more elements and compounds will condense and solidify.

One day the earth may become so cool that the oxygen and nitrogen of the atmosphere will liquify. Animal and plant life will then have to modify its present breathing apparatus or perish.

ALL THIS IS ANATHEMA to the orthodox believer in the dogma that God, merely by the power of his word, said, "Earth come forth," and as quickly as I can flick my fingers, the earth was created and within six days was prepared as the habitation of man. We would not limit the power of the Almighty in our understanding of the creation, but we do desire to bring it into strict agreement with the facts recorded in Genesis. The worlds were framed by Jesus Christ, not by any "hey presto" methods:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.—John 1:1-3.

It is quite true that the revelation of Genesis does not give us in detail God's method of creating earth and water; but the record does inform us that in the process of creation waters which were above the

By W. J. Hazworth

firmament were separated from the waters beneath the firmament, and later, the waters beneath the firmament were gathered together into one place and consequently dry land appeared. After that, the creation went on to make the earth a suitable habitation for mankind.

In the absence of instruction in the Bible as to the manner in which the earth—in fact, the universe—was made in relation to the solid earth and water, I see no objection to acceptance of the explanation of the formation of planetary systems as stated by Professor Dendy. In fact, creation, as Moses relates it, with regard to this earth may have followed upon a destruction of life in a previous earth era, in the very manner Professor Dendy stated as a possibility:

One day the earth may become so cool that the oxygen and nitrogen of the atmosphere will liquify. Animal and plant life will then have to modify its present breathing apparatus or perish.

Suppose such a calamity did engulf the earth that existed prior to seven thousand years ago—what would be more natural than for the beneficent Creator to rectify matters by separating the waters from the land above and below the firmament just as is stated in Genesis?

TO SOME, this claim may be rather startling, for both orthodox Christian and evolutionist seem to believe that this earth has been the continuous habitation of some form of life. Geology does not favor such a conclusion. Human and animal remains have been uncovered in various parts of the earth. What is more, they have been found in various strata of rock which clearly indicates that they lived at different

times in the development of the earth as we now know it.

Think of it! Geologists have exhumed fossilized bone remains of great animals—mammoth larger than any animals known in human history, fossilized plants, fruits, reptiles, fishes, mammals, insects of which man has never seen a living replica!

One geological discovery after another has set thoughtful men thinking more and more about a previous history of the globe. Such remains have come from North America, the snows of Siberia, Java, Africa! Why does not history tell us of them?

Whence came these fossilized remains? And why do the fossils found in one stratum differ so widely from those found in others? Mother Earth is a vast museum, the numerous rock-terraces of which many intelligent geological students have long been studying. Yet, so far no person by his own wisdom has been able to furnish a synopsis of the prehistoric secrets recorded in imperishable rock.

The mystery surrounding the many palpable evidences of life upon the earth prior to that detailed in history, sacred or secular, has intrigued many earnest persons. It was upon this very theme, doubtless, that Milton invoked divine aid when he wrote:

Sing heavenly muse, that on the sacred top of

Horeb or of Sinai didst inspire
That shepherd who first taught the
chosen seed

In the beginning, how the heavens
and earth

Rose out of chaos.

He referred to the inspiration given to Moses under which was written the story of creation recorded in Genesis. Chronologists have figured that the events there recorded took place some six to eight thousand years ago. In the light of the geological discoveries I have cited, I was forced long ago to the conclusion that the earth has been inhabited, destroyed, and made over several times during the ages in which

its materials have existed. Milton was right when he wrote that "the heavens and earth rose out of chaos."

MOSES, IN GENESIS, wrote, "The earth was void and without form" when God began the work of creation then recorded by him. This does not lend itself to the view that God made the earth out of nothing in six days. If words mean anything, they mean that the earth existed in an empty or void condition. It had no form. God proceeded to give it both form and contents.

To the man and woman he first created, God said, "Be fruitful and multiply and replenish the earth." *Replenish!* What does the word suggest? Primarily it means to "fill again." Would it not, then, be proper to conclude that the earth had once before been filled with man and all the things necessary to life and sustenance?

How did such a prior earth pass away? We are not informed. There is a record, according to sacred history, of how the "world that was before the flood" passed away; but that was not a complete annihilation of the earth or its inhabitants.

It must not be presumed that the "passing away" of the pre-Adamic earth connotes the destruction of its structural matter. It is a generally conceded scientific fact that matter is eternal. Circumstances may change its form, but it will always continue in some state or other.

Professor A. Cressy Morrison, former President of the New York Academy of Sciences, in his book, *Man Does Not Stand Alone*, makes the following statement:

We are still in the dawn of the scientific age, and every increase of light reveals more brightly the handiwork of an intelligent Creator. In the ninety years since Darwin, we have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge, we are approaching even nearer to an awareness of God.

He states seven reasons for this expression of faith. Foremost among them is this:

By unwavering mathematical law, we can prove that our universe was designed and excuted by a great engineering intelligence.

THE FOLLOWING are his reasons for making this statement, and I quote them for the double purpose of revealing this great and marvelous engineering intelligence and to show, also, a number of ways in which global destruction could have taken place several times:

(1) The earth rotates on its axis one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would burn up our vegetation each long day while in the long night any surviving sprout would freeze. Did some force slow down the rotation of the earth at one time, resulting in chaos and the denuding of its population?

(2) The sun, source of our life, has a surface temperature of 12,000 degrees Fahrenheit. Our earth is just far enough away for this eternal fire to warm us. Did the sun, at sometime by chance, come so near to the earth that it brought about ruin and disorganization?

(3) The slant of the earth, tilted at an angle of twenty-three degrees, gives us our seasons. Either chance or a divine edict could do away with this tilt, in which event "vapors from the ocean would move north and south, piling up continents of ice." Indeed, scientists do talk of an ice age.

Anthropologists who are assembling the 15,000 year old fossilized remains of the Tepexpan man, who was dug up from an Ice Age swamp in Mexico, believe that Ice Age men may have been taller than modern man.—*Sydney Sun*.

(4) If the moon was 50,000 miles away instead of its actual distance, the tides would be so enormous that twice a day all continents would be submerged and even the mountains would soon be eroded away. The flood had nothing on this possibility!

(Continued on page 23.)

Concerning Zion

By EDITH BARWISE

III Counting the Cost

The kingdom of heaven is like unto a merchantman seekingly goodly pearls, who, when he had found one pearl of great price, he went and sold all that he had and bought it.—Matthew 13: 47.

For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have money to finish the work?—Luke 14: 29.

And the woman being with child, cried travailling in birth and pained to be delivered.—Revelation 12: 2. And she brought forth a man child.—Revelation 12: 5. And the dragon prevailed not, against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.—Revelation 12: 7.

WHEN JESUS began his ministry, throngs of people followed him, attracted by his mighty works; yet Jesus was no high-pressure salesman and had no wish to inspire ill-considered decisions. As an ambassador representing the Ruler of the universe sent to build up the kingdom of God on earth, he was not willing to take second place, so he demanded an undivided allegiance. Disdaining mere popularity, he declared, "He who loveth father or mother more than me, is not worthy of me; and he who loveth son or daughter more than me, is not worthy of me."—Matthew 10: 32. One halfhearted fellow was told, "No man having put his hand to the plow and looking back, is fit for the kingdom of God."—Luke 9: 62.

Jesus wanted men to count the cost and, having determined to do what he commanded, to plow straight ahead toward the goal of the kingdom. If we want Zion, we, too, should count the cost. Great value demands a great price. Each of us is the merchantman. Zion is the wonderful pearl worth all that we have and are.

THE EXTREME COST of the Zion kingdom is vividly pictured in Revelation, chapter twelve. A woman is in labor. Her pains and her cries tell the price she must pay for her child, for anesthesia was not known in Bible times. Verse seven says the woman was "the church of God," and the child she brought forth was "the kingdom of our God and his Christ"—Zion.

This kingdom child will not be herself nor any part of herself, but another body formed within the mother organization. This child is both the result and the purpose of her union with Christ. Only by obeying the will of her Lord can the church bring forth the kingdom of God and his Christ. The cost will be great, but Zion will bring joy like a mother's joy in her child.

When we talk of Zion, someone always murmurs, "But they have tried so many times and failed." Tried what? The Lord's way or some deviation from it? Remember, "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."—Doctrine and Covenants 102: 2. Any other way is an error that, no matter how sincere we may be, will fail. Trial and error methods are too discouraging and too slow. Our past failures and the "hastening time" should impel us to "seek the Lord" that we might establish his righteousness—his right way (Doctrine and Covenants 1: 2). For he has one; and in his law, we have been told what it is.

We must search the Scriptures. Sincerity and good intentions will not prevent failure, but obeying the principles of the law of celestial kingdom will. Prayerful study, then, is part of the price.

The Lord said: "I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he [the bishop] receive directions how to organize this people, for it must needs be that they

are organized according to my laws, if otherwise, they will be cut off."—Doctrine and Covenants 51: 1. Then he gives the promised directions. Study them, and study those given to Enoch (Doctrine and Covenants 77-81, 101). Now do you see why we failed? We tried otherwise, and were cut off.

THE PRICE OF ZION will include all ideas of personal advantage or selfish gain. Since we seek a condition of unity, we must give up such divisive aims. Anything that gives one brother the advantage over another or enables him to profit at the expense of another, will prove a wedge between them. God does not try, as we do, to put Zion into the old bottle of the Babylonian economic system. He has given her an economic system and a law of her own—a celestial law. There is nothing celestial or sacred about personal advantage or selfish profits.

Zion will be no place for loafers. We have been commanded not to be idle (Doctrine and Covenants 42: 12), but Zion laborers and worldly laborers have different motives. The world labors for money. It is the standard of value. Everything is valued in terms of money—money to be gained, used, or hoarded, all in the interest of self. Even a man is valued for his money, no matter whether he got it by labor, trickery, or theft. In Zion, a man will be valued for his spiritual stature and for his service to his fellows. His motive will not be the love of money but the love of mankind.

The Prophet Nephi, foreseeing our days, said, "But the laborer in Zion shall labor for Zion, for if they labor for money they shall perish."—II Nephi 11: 109. Zion is a people, a collective unit, so Zion labor will be in the interest of the group. The more service a man can render, the greater will be his social importance. This is the meaning of

"Whosoever will be chief among you, let him be your servant."—Matthew 20: 27.

A WISE BROTHER once observed, "I notice when folks talk about Zion, they go down the road about so far, then they go round and round." We do, too. The cost scares us. When we begin to realize that Zion is not going to be a Christmas gift, nor to be had at basement bargain prices, we hesitate. We read, "And, behold, this is the way that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low; for the earth is full and there is enough and to spare."—Doctrine and Covenants 101: 2. About here the rich start going round and round, with Zion the beautiful still only a dream.

But before the rest of us begin to smile, we should read, "Woe unto you poor men whose eyes are full of greediness, who will not labor with their own hands."—Doctrine and Covenants 56: 5. You see, the ease-loving poor, who have been waiting for the church to give them an inheritance, are no better than the money-loving rich. Now some of the poor may start going in circles, too, saying, "If we have to work for an inheritance, we'll do without a Zion organization." But surely some of both rich and poor will obey the Lord's commandment, and take advantage of the "privilege of organizing themselves according to my [Christ speaking] laws" (Doctrine and Covenants 51:4). It is a privilege not had at present but something to look forward to and prepare for.

"The work of preparation goes forward slowly" (Doctrine and Covenants 140:5), yet a revelation given in 1831 says: "It needs must be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, [a right way] that in time ye may be enabled to purchase lands for an inheritance, even the city."—Doctrine and Covenants 48: 2. This is a work in which we all can share.

Our Heavenly Father has all the

power there is, and his Zion will be, but it is our privilege to share in his plan. Money honestly earned and devotedly saved will be our share in the Zion plan. We are entitled to our needs and just wants, but are told to repress unnecessary wants. Buying candy, gum, and soda pop,

for example, is not a sin, but money spent in this way cannot purchase an inheritance; only money saved can do that. It is a question of what we want most—the sweets of self-indulgence, or "the kingdom of our God and his Christ."

Let us stop going in circles.

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Balancing Our Program

THE PLANNING OF ANY PROGRAM will, of course, involve the leader of the group as well as the program chairman. Perhaps this chairman will be an elected officer. Some groups give this responsibility to the assistant leader, or perhaps she will be appointed. In any case, she is to work with the leader in making her plans; they should consult the pastor concerning the needs of the group. Following this consultation with the pastor, the program chairman should choose several—from three to six—possible themes for study during the year. These should be presented at a general meeting of the women, and each woman should be given an opportunity to express her choice. This can be done quickly by asking that each write a first and second choice on a slip of paper and leave it at a designated place. From a study of these, the chairman can try to satisfy the desires of her group, and each woman will feel that her particular interest has been considered. When the program is finally complete in detail, it should be presented to the executive committee, composed of the officers, for suggestions and final approval. This sounds complicated and will involve time, but it will also assure a balanced program and one that will answer the need of a particular group.

It is a good idea to elect officers in the spring. They then have the full summer to make plans for the coming winter. If possible, these plans should be completed, and those who are to have part in the program contacted in time for year-books to be ready for distribution at the September meeting. If, when the women gather for the first fall meeting, a completed program for winter meetings can be presented to them, they will be stimulated to set

A General Conference Address Given at the Women's Class

By **MRS. FRANK HOECKER**

aside those dates to study and share experiences with the group.

WHAT SHOULD THE PROGRAM INCLUDE? We have been admonished that our purpose is to aid in the establishment of Zion, and that to build Zion, we must improve conditions prevailing generally in our homes. Our people must develop their powers of appreciation of better things in all home factors—architecture, location of home, setting of home, community life and atmosphere, neighborhood ethos, internal appointments and decorations, home atmosphere, health, education, and religious activity. The late President Frederick M. Smith said, "There is now and always will be a parallel development of the material expressions of this people and the spiritual development. It is necessary for both to progress in a parallel course in order to reach the highest possibility of each. Until we do have a richer and more Christian social relationship, we cannot and will not develop the spirituality necessary for us to qualify to meet Christ."

We, the women, have been directed to study and to set a high standard in all factors pertaining to our homes. To us falls the development of material expressions in that parallel development mentioned by President Smith. To the ministry falls the responsibility of guiding our spiritual development. Now that does not mean that we are not to be concerned with spiritual development, for in most homes the religious guidance of the children falls largely

on the shoulders of the mother. She must be schooled in religion; she must be thoroughly familiar with the church books; and she must have a spiritual understanding of the meaning of life if she is to be capable of directing her children toward their highest possible development in Christian living. This she will gain by participation in the program of the church outlined and executed by the ministry. Every woman should be encouraged to study and participate in the full program of the church, that she may constantly increase her spiritual understanding. However, if, as a people, we are to have that parallel development in material expressions which President Smith deemed so essential, it is up to the women to provide stimulus and material for such development. Our program must fadge with the policies and activities of other departments, and it must also supply that which is not given by other departments.

As we contemplate the goals ahead of us, I am overwhelmed with the responsibility that the women of the church should be ready to assume. Zion is to be built, and each of us must make his contribution in whatever capacity his particular talent lies. Therefore we must choose wisely when we choose the women who are to plan our programs and direct our study for each successive year. Every meeting consumes precious time, and we have none of it to waste if we are to carry our full load on this road to Zion. To the program chairmen who have been chosen to direct our study, we would say:

First — Know your particular group of women. Not only those who come to meetings regularly

a home column feature

but the whole of your potential group. Our programs must be planned to stimulate the interest of those not coming as well as those who are regular attendants. As we make plans, we should ask ourselves, "Why has Mrs. Jones not been coming? Do we offer the thing that would be helpful to her? Do we know Mrs. Jones well enough to understand what she might need?" Then make a friendly gesture and learn to know her.

Second—Look at the age range of your group, not only those coming but the potential members. Does your program appeal to only one age group? If your numbers are sufficient, perhaps you should offer a double program—one that will appeal to the older women and one that will interest your new homemakers. However, if you number less than twenty-four, I would not advise a division. A varied program would be better.

Third—Consider the talent available in your own group, both that already developed and that which might be developed. Is Mrs. Smith shy and quiet because she has never been asked to assume responsibility or stimulated to participate? Ask her to help plan a devotional service. Perhaps she can give a brief report on a book or take charge of a food committee. Often people will surprise you with their hidden capacities.

Fourth—Consider your possible outside helps, that is, local people who may be invited as guest speakers. These include teachers in your schools, specialists in your community such as doctors, nurses, students of child care, psychologists, home decorators, book-reviewers, and ministers of other churches. Among the ministry you will find educated, cultured people who are trying to make their community a happier place. They are people we would like to have know us and the principles for which we stand. The best way to tell our story is to make a friend.

Fifth—Let the size of your group determine your meeting place. I would strongly urge that you plan sufficiently small groups that at least a part of the meetings can be held in the homes. There is more opportunity to develop a close friendliness toward and a real understanding of the women in whose home you have been graciously entertained than the woman who merely sits beside you in church. These home meetings should be an integral part of the year's program and should be as carefully planned and as meticulously carried out as any larger meeting.

Sixth—The frequency of meetings may be determined by the community in which you live. If your town is small with few social and educational functions, you should have more meetings than those in a community where there is more activity. Be sure that you do not conflict unduly with worth-while functions in your community. Latter Day Saint women should be active in Parent-Teacher Association work; they should aid in Scouting and Oriole work; they should participate and be recognized as supporters of any project that is for the good of the community as a whole. Therefore, as you plan your program, consider what other organizations will be demanding time from the members in the group.

The number of meetings for any given year should also be influenced by the number you can plan and execute well. When you call your women together, be sure they will be given something of stimulus—something they will take home to ponder in the days to come, something that will give them courage to meet their problems anew. Always extend a feeling of cheerful, warm friendliness.

Shall you meet through the summer? Again, this will be determined by your particular situation. Some of our groups do meet through the summer months, for they feel there can be no real vacation for anyone if the tasks that lie ahead are to be

accomplished. We can't afford to cease our study and work, except for needed physical rejuvenation. Summer meetings might be lighter in content, but they do keep us in touch with each other and give our thoughts a lift. They also afford a contact with the group to aid the program chairman in the formation of her plans. In each community there are many who are at home during the summer who would enjoy the stimulus and inspiration from a planned meeting. If you have not been having summer meetings, you might try them this year to see how the women respond. Remember to give these meetings just as much thought and just as careful planning as you do your winter programs.

NOW LET US CONSIDER the problem facing the program chairman in a small organization and plan a program with her. For an example, use a small congregation, because the majority belong to small groups. Some of the women might be teachers, some wives of teachers, some mothers of young families, some grandmothers, some have had more than average opportunity for education, and others have had very little. Can you imagine a more difficult group to plan for? The goal is unity and friendly interest in each other. The one thing that each has in common with the others is her faith and her earnest desire to build a home and rear a family that will be worthy of a place in Zion—a force so strong that any of our groups can be unified around it. Suppose this group is in a community that offers considerable in the educational and cultural field.

All of this poses a problem for the program chairman. The interests and age range of her members are wide, and the group is small. In addition to these problems, she knows nothing should conflict with good things offered by the community. After much consideration, she recommends home meetings. Then

she urges only one meeting a month, and plans to make each a "high light" in the activity of the woman. After consultation with the leader and the pastor, she feels the greatest need of the members is an increased understanding of each other and appreciation of the others' interest and ability. Therefore, she decides to choose from her group a speaker for each meeting and ask that she talk on whatever is of real concern to her. Each meeting will be opened with a five or ten minute devotional service. Sometimes it may be the reading of a poem, sometimes the singing of a song. Quotations from one of the Three Standard Books may make minds receptive for the program that is to follow, or a quotation from some other good book might be fitting. Whatever is used should be followed by prayer. These devotional periods will also be in charge of various members. It seems best not to designate these women at the beginning of the year, for by leaving this part of the program flexible, there is opportunity to ask new members to participate. The person to have charge of the devotional period will be asked to provide for it from three to four weeks before she is to respond. This will give her ample time to think over the unifying of her material with that of the main speaker.

The devotional period will be followed by whatever business is necessary before turning to the talk or study for the day. When this is followed by the serving of simple refreshments, the women have an opportunity to share thoughts stimulated by the talk as they increase their feeling of friendliness for each other.

NOW WE SHALL LOOK AHEAD through the year to see what topics might be chosen by the various speakers. These have been used in an actual group:

1. The recreational program of the local community. This was concerned largely with the program for teen-agers.

2. Foods—how to buy and conserve. This was given by an expert in the community.

3. The traditions of Christmas throughout the world.

4. The history of one's own community.

5. The church's attitude on scouting and Oriole work, etc.

6. Effective family worship.

7. Reports on conference.

8. Family budgeting.

9. Parliamentary law.

10. Six short book sketches.

11. Party.

In addition to this program, the chairman suggested that the women form a book-circulating group. Anyone wishing to participate purchased a book she would like to own. Then a system for circulating the books was set up so that each had an opportunity to read the other books. At the end of the circulation period, each person's own book was returned. This will explain the book reviews of the tenth meeting. Ten-minute comments were given on the most popular books. Would you like the list of books the group is circulating this year?

Five of them are novels, one a diary, one a collection of writings, three are on personal improvement, two on home beautification.

Red Plush, by Guy McCrone. A novel of the Victorian period.

The Solid Rock, by Gladys Walters. One of our church novels.

Pilgrim's Inn, by Elizabeth Goude. An introspective novel.

The Divided Heart, by Mina Lewiton. This deals with the effect of divorce on the child.

North of Heaven, by Biloine Whiting and Josephine Skelton—two of our own girls.

White House Diary, by Henriett Nesbeth, the White House keeper during President Roosevelt's tenure of office.

The Best Works of Clarence Day, by Clarence Day.

Growing Together, by Rhoda Bacmeister.

Mind and Body, by Dr. Flanders.

Stop Annoying Your Children, by W. W. Barr.

Book of Furniture and Decoration, by Joseph Aronson.

Thank You, Mr. President, by A. Meriman Smith.

Kitchens Near and Far, by Herman Smith.

How to Conquer Your Handicaps, by Marie Beynon Ray.

LET US LOOK at another program that would fit such a mixed group as this. Another year these same women chose as a main theme for study, "The Faith of Our Children"—a topic to interest anyone with a family, but how about those whose families have not arrived or whose families are grown? Any grandmother or potential mother would be interested in this topic to a certain extent, therefore, since the group was small, it seemed wise to make an effort not to overemphasize to the point of losing the interest of the grandmothers and the newlyweds. Again it seemed wise to intersperse with topics of sure interest to all. This particular group began its year with a family picnic. We always understand the woman better whose husband and children we know also, and it is usually up to the women's department to plan family functions. If you arrange for such an affair, do it well—make it a happy time for everyone. Provide organized fun for the young folks, plan early and separate feeding for little tots with someone to look after them, so that the parents are free to be sociable and the little ones do not become too weary and irritable waiting for the adults to be ready for food. Arrange your food and tables attractively. In other words, make it a party.

It is usually stimulating to have one or perhaps two guest speakers during a year. Ask anyone who might be near you and is qualified to talk on the topic of the year. The talks for this particular program were as follows.

1. Helping our children to know God. Source material for this came largely from books by Mary Alice Jones. She has written a series of three titled *Tell Me About God*,

Tell Me About Jesus, and Tell Me About the Bible. These are written for young children. She also has written a book for adults called *The Faith of Our Children.*

2. A Christmas program and party which had meaning for all.
3. Guest night. A specialist spoke on the guidance of young children to an understanding of religion.
4. The child's understanding of Jesus.
5. Home decoration.
6. The child and religious books.
7. Recipe exchange.
8. The child's prayer.
9. Book sketches.
10. Installation of new officers and a revealing of secret pals.

Another program that would be helpful for such a group is planned for this year. The opening meeting is a social gathering for the families in the form of a wiener roast. Again there will be two guest speakers, one early in the fall and one in the spring. For other meetings, members of the group have been asked to take charge. For a general theme, one of the new pamphlets recommended by the General Council of Women has been chosen, but the varied interests of the group have also been remembered. The pamphlet, *New Vistas Unlimited*, by Alice Bolon is to be the main study. There are eight lessons in this which will be stretched over the full year with the insertion of such topics as home decoration, health, and introducing the child to music.

IF YOU ARE in a community that offers little of civic or cultural activity, you should meet more than once a month. This will allow you to expand your program, but do remember to offer something which will both aid and interest all members of your group.

For an organization that is large enough to divide into meetings for young homemakers and those of other interests, I would suggest separate programs for each group

with a planned series of consolidated meetings for all. For instance, if the divided groups meet during the first week of each month, they should all meet together, perhaps, during the third week. If two meetings each month are more than the women can attend, I would suggest only two or three general meetings during the year. This will require the planning of three separate programs by the program chairman. She might have an assistant to help with the two small groups, but each of the three programs should be planned in detail and speakers contacted before the first fall meeting.

There are any number of suggestions to be made for activity on the side. One group has endeavored to keep in contact with its young girls by assigning club mothers when the girls enter junior high school. The club mother does nice things for the girl throughout the year much as the secret friends or pals function. The girls remain eligible for a secret mother each year until they marry or enter business.

Institutes are being held in more and more places. I would urge that you remember an institute is a school to which our leaders go for helps to bring back to the group. Therefore the institute must be planned to give constructive help and information. Time is precious, and every period must be of value to those attending. Include helps in what to teach, how to plan it, where to find it.

These I know are only meager bits of concrete help for you. However I have tried to point out the value of a varied program, keeping in mind always that our goal is to build homes Zioniac in character. When the job of program chairman falls on your shoulders, remember the many helpers and supporters you have. Turn first to your leader and your pastor for suggestions; then, with their desires in mind and your own knowledge of your group, formulate several possible program subjects. Present these to the group for expressions of chief interest. Then

plan your program in detail. At this point you should ask your leader to call a meeting of the officers so that you can present your program, ask for suggestions and final approval. It is then ready to be prepared in booklet form to be distributed at the first fall meeting.

May we remember always that our goal is important, that we can progress toward it only one step at a time, that each year's program can hope to be only one step forward, and that we must constantly keep in mind growth in all fields enumerated by President Smith if we are to finally achieve our purpose of establishing Zioniac homes, whose members reflect the teachings of Christ in their lives and who will develop through the process of intelligent growth into courageous, loyal, active, zealous, faithful, humble Latter Day Saints worthy of residing in "Zion the Beautiful."

Flinch not, neither give up nor despair, if the achievement of every act in accordance with right principle is not always continuous with thee.—Marcus Aurelius.

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Progress Through Sharing

By **BOB ANDERSON**

THE SLANTING RAYS of the winter sun rimmed the horizon. High above the snow-covered earth rolled huge white clouds, slowly moving through the massive untracked cushion of the atmosphere, moved by currents of air scarcely distinguishable to a lonely observer on a hill overlooking the campus. Smoke hung above the stack, black and dirty against the pale blue of the sky and the white of the clouds. The orange-red glory of the departing sun reflected in rebounding beauty from the brick-red walls of the halls; it tinted the dormant ivy and the bare, frosty trees until they shone with an awesome splendor.

Alone in the midst of this splendor, a mere person seemed insignificant and inconsequential in the face of such an overwhelming display of the tremendous power of a universe that could be either man's greatest blessing or his scourge. What might be man's fate, for example, if left without warm clothing and food to the ravages of the atmosphere where the temperature hovered near the zero mark? Obviously he is dependent upon his universe and often ignorant of his relationship to it. What is man's place in this world? Is he ruled by his environment, or is he master of it?

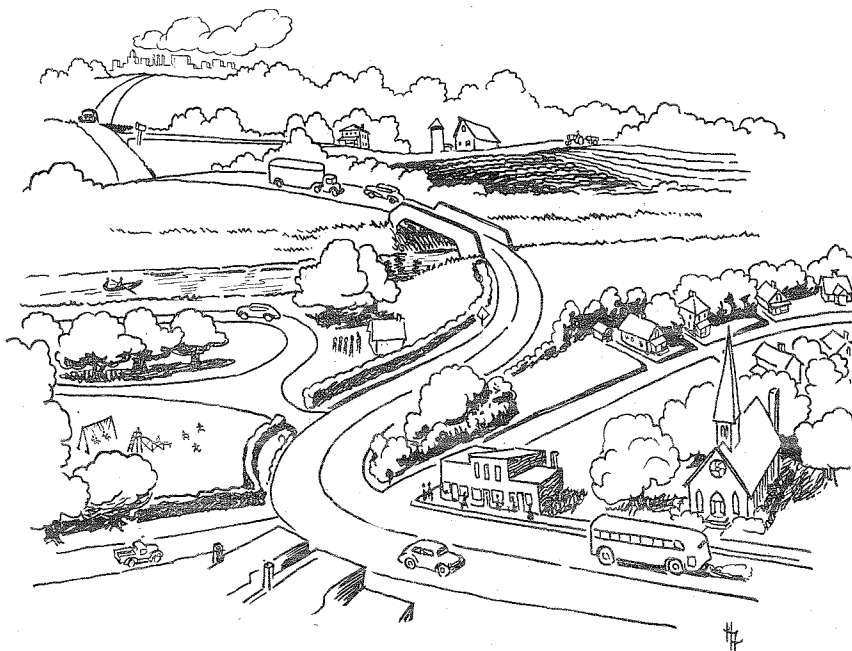
BUT LET US go back again into history and see some of man's other encounters with this tremendous and basic consideration. For centuries, in his walk, he saw the birds float through this life-giving medium that surrounds our earth; he wondered what supported them, and he longed for wings that would enable him to speed through the air unhindered by natural obstacles also. He tried, but he found that something was lacking; he did not yet have under control all the knowledge or know-how that would enable him to share with the birds their absolute domain. Step

by step, he harnessed his universe—the internal combustion engine, steel and other metals that were light and strong, the balloon that enabled him to rise into the air yet lacked directional variability; he was still at the mercy of the winds of the universe. At last the Wright brothers put together knowledge and control of their universe and flew in a machine that was heavier than the air which supported it.

Early man depended upon the voice and billows of smoke to carry the messages he wished to send his neighbors, but his acquaintances were limited by the distance sound would carry or smoke might be seen. He could do very little to expand his horizons, for he could not travel far; the universe was still his master. It is to the everlasting glory of men, living and dead, that they can go peacefully and happily through their days, yet hope for something better in their relationship with others and with surrounding nature. Samuel Morse was one of these, and he acknowledged his challenge and responsibility for his conquest of nature when he sent his first message, "What hath God wrought?"

WE COULD GIVE many illustrations on this ever-changing relationship of man and his universe, but there is no need to proceed further, for we see that the universe which surrounds us and gives us air to breathe, food to eat, and water to drink is so intrinsically tied up with the life of man that to separate the two is of little value. It is no more sensible than to try to separate the body and the soul of man. The two are made one for the other. Through the years of recorded history, we have witnessed in man's living a gradual conquest over the elements of nature. At first each man was largely self-dependent, but with the passing of time, he has become more and more dependent upon his neighbors for certain of his basic wants and needs.

These facts should make us less selfish and more community-minded, for we control such a negligible part of our environment that it should not be possible for us to withdraw into our own narrow caves, yet we have exhibited such a tendency to an alarming degree. The battle no



“I Cleanse My Soul”

By MARIE GOSLINE

WHEN I THINK of the proper way to pray, I like to remember the little grandmother in Maxim Gorki's, "The Story of My Grandmother." I also like to remember the story of Hannah in the Bible. Then I cannot forget Luis, our olive-skinned Ladino driver who took us through the country of Guatemala.

As I remember the grandmother, I think of the words of an old song:

Have you been in the garden with Jesus?
Have you walked with him, talked
with him there?

Have you been in the garden with Jesus?
All alone with your Savior in prayer.

Many times each day she was alone with her Jesus. It might have been while she was scrubbing the floors; it might have been while she was stewing the "borsch"—but always Maxim, the little grandson, could hear her mutter her prayers. Her Savior was not like that of the

longer seems to be between man and nature, but between men over the elements of nature. Many no longer seem satisfied with what is sufficient, but seek to control what rightfully belongs to their fellow man.

THIS IS NOT TO SAY we need to describe our Zion in terms of communism, but it does indicate to us the need for discretion and genuine regard for others. We must retain our personal initiative, for without it, existence becomes a dull passage from the cradle to the grave rather than a test of our fitness to survive and serve others. Through the efforts of men past and living, we are given the fullness of the universe that we might enjoy the highest cumulations of blessings to which we are entitled if we follow the pattern set by the Man of Calvary, who lived not only for himself but for all others made in God's image.

grandfather's—cold, cruel, relentless, unforgiving, and mean. Grandmother's Savior was just the sort of a person she was—kind, gentle, forgiving, common, and oh, so good! He was with her all the day—even when grandfather beat her. Grandfather said his prayers morning and evening, each time putting on a regular show in front of the "icon." But grandmother said hers simply as she went about her work. Needless to say, it is to the Jesus of the grandmother I like to turn! Just as he was her strength, her aid, her help, her everlasting friend, he will be mine—if I can have some of her faith.

I would also like to have the faith of Hannah to be able to pray the way she was able to, to receive the spiritual uplift and relief she did through prayer. You remember the old story of how she went to the temple. The last verse of the story has always stayed with me. "And she went her way and was no more sad." If I have the faith of Hannah, I will be able to cast my burdens on the Lord as she did, for she knew he would take care of the matter in his own time, in his own way. If I have the faith of Hannah, prayer will bring not only relief, but also joy to my soul!

LUIS, our little driver, was a devout Catholic, and while we could probably teach him many truths, he likewise could teach us a feature or two of his own faith that was good. Whatever his creeds and beliefs were, he was still my brother. One Sunday morning I asked him if he had been to confes-

sion the night before. I told him that in my country good Catholics went to confession each Saturday night. "Not here," he said. "But once a year—just the day before my birthday—I cleanse my soul!"

Then I thought, "Do I leave communion service, still bearing the same grudges, carrying the same heavy burdens, or do I go away a freer, better person for having attended? Do I actually *cleanse my soul*?"

PERHAPS as I sit in communion service, if I can silently whisper the words of the old song:

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful
way,
Dear Lord, forgive!

If I can say this to myself, perhaps it will help me to have faith and believe in the Jesus of Gorki's grandmother. If I can say these words thoughtfully and prayerfully, they will help bring the joy of Hannah's heart to mine. Perhaps they will also help me to "cleanse my soul!"

Illusions

My dreams leaped up a ribboned sky;
And my illusions clung around,
A phantom star, somewhere up high,
A light to which my heart was bound!

One shining star had pierced the night;
And greater ones were yet to come,
But then, I could not judge the height,
Or know the depth, from which it
sprung!

My star shone high, above them all;
Describing arcs of solar light;
And then as quickly did it fall,
With dreams, to plummet out of sight!

TRUDY TURNER

New Horizons

BULLETIN BOARD

Notice to Saints in San Fernando Valley

Meetings are now being held every Sunday night at 7:30 at the home of Mr. and Mrs. Gerald Resch, 7117 Canby Avenue, Reseda, California, under the direction of Elder Glenn Davis. All are invited.

REQUESTS FOR PRAYERS

Mrs. Viola Frankier, Rural Route 2, Box 13, Kaw City, Oklahoma, asks for prayers that she may be healed. She is suffering from high blood pressure.

Mollie Brown of New Canton, Illinois, asks the prayers of the Saints. She is eighty years old and suffering from a fractured hip. At present, she is in Blessing Hospital in Quincy.

WEDDINGS

Tracey-White

Joyce Arlene White, daughter of Mr. and Mrs. Kay O. White of Lamoni, Iowa, and Donald E. Tracey, son of Mrs. Andrea Tracey of Minneapolis, Minnesota, were married December 24 at the Reorganized Church in Minneapolis, Wesley Elvin officiating. The bride was a member of the 1947 graduating class of Graceland College. The couple will reside in Minneapolis.

Wilson-Buccas

Freda Buccas and Don Wilson were married in a home ceremony on November 27 at Winnipeg, Manitoba. Elder Reginald Gosling officiated.

BIRTHS

Mr. and Mrs. Charles M. Siegfried of Independence, Missouri, announce the birth of a daughter, Sandra Jean, born November 21. She was blessed Sunday, December 26, at South Chrysler Street Church by her grandfather, Bishop Mark H. Siegfried and Apostle Charles R. Hield. Mrs. Siegfried is the former Adeline Harris of Brooklyn, New York. Both parents are alumni of Graceland College, class of 1939.

A daughter, Dalene Grace, was born on December 26 to Mr. and Mrs. Dale Snearly of Gillette, Wyoming. Mrs. Snearly, the former Dorothy Dillon, was a member of the 1944 graduating class at Graceland.

A daughter, Catherine Sue, was born on November 26 to Mr. and Mrs. Richard L. Green of Sherman Oaks, California. Mrs. Green was formerly Joan Gray. Both parents attended Graceland.

A son, Neal Lee, was born on December 10 to Mr. and Mrs. Laurel Bondurant of Colorado Springs, Colorado.

DEATHS

BURGE.—Amos Montgomery, son of Frank and Alice Burge, was born May 8, 1898, at Ewart, Michigan, and died December 9, 1948, at Munson Hospital in Traverse City, Michigan. He was married to Cora Parks on November 7, 1926, and was baptized into the Reorganized Church on April 14, 1929. He was ordained a priest on December 22, 1929, and an elder on January 11, 1933. For a number of years, he served as pastor of the Marion, Michigan, Branch, and later as associate to the president of Western Michigan District. At the time of his death, he was serving as president of Central Michigan District.

He is survived by his wife, Cora; a son, Donald, of the home; one brother; and five sisters. Another son preceded him in death. Elders Byron and Homer Doty conducted the funeral service. Interment was in the Middle Branch cemetery.

MOORE.—Lloyd Colmen, son of Gardner and Mary Stonum Moore, was born July 15, 1885, at Tunnel Hill, Illinois, and died December 14, 1948, at Mt. Vernon, Illinois. He was married in 1915 to Hazel Barksdale. He was baptized a member of the Reorganized

Church in his youth and spent many years serving the church as a missionary.

Surviving are three sons: Verl of Texico, Illinois; Dwight and Marvin of Inglewood, California; a daughter, Mrs. June Cleone Smithers, also of Inglewood; three brothers: Isaac of Vienna, Illinois; David of Aurora, Illinois; and James of Carterville, Illinois; a sister, Nancy Carter of Metropolis, Illinois; and eight grandchildren. Funeral services were conducted at both Mt. Vernon and Tunnel Hill, Seventy William T. Guthrie and Clyde Simmons officiating. Interment was in the Webb Town cemetery.

BRATCHER.—Janice Huberta, was born January 5, 1939, at Graham, Texas, and died January 3, 1949, at the home of her parents in Arlington, Texas. She had been a member of the Reorganized Church since August 15, 1948.

She is survived by her parents, Mr. and Mrs. H. T. Bratcher; two sisters: Joan and Gayle, all of Arlington; her maternal grandparents, Mr. and Mrs. Ben Simmons of Independence, Missouri; and paternal grandparents, Mr. and Mrs. T. C. Bratcher of Litchfield, Kentucky. Services were held at the Roland Speaks Funeral Home in Independence, Seventies Z. Z. Renfroe and J. C. Daugherty officiating. Interment was in Mound Grove Cemetery.

RENFROE.—Detrich Durwood, was born November 7, 1914, in Lynn County, Texas, and died December 22, 1948, at New Home, Texas, following an accident. He was married in January, 1934, to Irene Smith; two children were born to them. He had been a member of the Reorganized Church since March 6, 1939.

He is survived by his wife, Irene; a daughter, Bonnie Jenice; a son, Delwin Durwood; his parents, Mr. and Mrs. P. H. Renfroe, all of New Home; three sisters: Mrs. Edna Summers of Vallejo, California; Mrs. Jack Hale of Corpus Christi, Texas; and Mrs. Dorothy Whelan of Wichita Falls, Texas; three brothers: P. H., Jr., of Denver City, Texas; Loyce of Amarilla, Texas; and Morris of Corpus Christi. Funeral services were conducted by Seventy Z. Z. Renfroe at New Home. Interment was in the Lubbock, Texas, cemetery.

MARTIN.—Edward G., was born in Floyd County, Indiana, on November 4, 1866, and died January 2, 1949, in Independence, Missouri, following an extended illness. He was married on December 11, 1892, to Nettie O. Sappenfeld; four children were born to them. He had been a member of the Reorganized Church since October 25, 1895, and had served in the priesthood for many years. His wife, Nettie, preceded him in death on December 30, 1938. On April 16, 1944, he married Grace Burnett, who survives him. Also surviving are three sons: James C., Hake H., and Marshall C. Martin; and a daughter, Mrs. Mabel Jacobs, all of Independence; two stepdaughters: Hazel G. Hurley of the home, and Dorothy N. Reynolds of Kansas City, Missouri; a stepson, George H. Burnett, also of Kansas City; a sister, Mrs. Bettie Sappenfeld of Ramsey, Indiana; two brothers: Frank Martin of Byrneville, Indiana; and Enoch Martin of New Albany, Indiana; two grandchildren; and two great-grandchildren. Funeral services were conducted by Elder Glaude A. Smith at the George C. Carson Chapel. Interment was in Mound Grove Cemetery.

NORRIS.—Catherine Marie, daughter of Paul L. and Mildred A. Norris, was born November 8, 1943, at Anadarko, Oklahoma, and died December 13, 1948, at Oklahoma City, Oklahoma. She was blessed at the age of two months by her grandfather, Elder William Bath, and Elder Hubert Case. She attended kindergarten at the Linwood School and was a member of the church school kindergarten class of the Reorganized Church.

She is survived by her parents; a sister, Paula Ann; and her paternal grandmother, Mrs. Emma Norris, all of Oklahoma City; and her maternal grandparents, Mr. and Mrs. William Bath of Independence, Missouri. Funeral services were held at the Kernke and Smith Chapel in Oklahoma City, Elders R. J. Jones and E. F. Yerrington officiating. Interment was in Rose Hill Cemetery in Oklahoma City.

TRAVER.—E. L., died January 3, 1949, at his winter home in Florida at the age of seventy-seven. He entered the laundry business in 1898, which vocation became his life's work. He was successful in this field and highly respected by his business associates. He was ordained in 1900 to the office of deacon, later becoming a teacher, priest, elder, high priest, and bishop. He served as leader of the Boston congregation for twenty-one years, president of the Southern New England District for eight years, counselor to the dis-

trict bishop, bishop of the state of Maine, president of the Maine Development Association, and treasurer of the Southern New England District Development Association. In addition to his church activities, he served as treasurer of the board of trustees of the Somerville Hospital, president of the Massachusetts Laundry Owners' Association, member of the board of Laundry Owners' Bureau, and president of the Rotary Educational Fund, Incorporated. He was also a charter member of the Somerville Rotary Club. Following the death of his first wife, Leah Newcomb Traver, in 1938, he was married to Louise Fox in 1940.

He is survived by his wife, Louise; a son, E. L. Traver, Jr., of Derry Village, New Hampshire; a daughter, Mrs. Audrey Hardy of Lexington, Massachusetts; and two grandchildren. High Priest Almer Sheehy and Elder Earl Bradshaw conducted the funeral sermon.

EVERETT.—Wayne Edward, son of William and Chattie Everett, was born January 30, 1921, and died December, 1948, at Dallas, Texas. He was baptized on June 23, 1929, into the Reorganized Church by Elder A. M. Baker. On December 27, 1941, he was married to Phyllis Irene Deam. During the war, he served three and a half years in the armed forces, twenty-seven months of which were spent in the South Pacific theater.

He is survived by his wife; one daughter, Pamela, his parents; a brother, Donald Everett; and his grandmother, Mrs. L. A. Gastinel, all of Dallas, Texas. Services were conducted by Elder H. E. Davenport. Interment was in the Grove Hill Cemetery.

"As a Man Thinketh"

(Continued from page 11.)

strengthening us in our weakness and permeating us with his eternal love so that we, in turn, may reflect that love in our thoughts and in our dealings with our neighbor. We should ever strive to commune with God, not only in the quiet grove but in the market place as well. We should walk humbly in the sight of God, not thinking more highly of ourselves than we ought to think. The Apostle Paul said, "If a man thinketh himself to be something and is nothing, that man deceiveth himself." Our life is what our thoughts make it, let us lift our thoughts to God continually so that when we are confronted with the reality of a sudden decision, we will not be like the shopkeeper in the story, whose thinking was muddled by avarice, but like sons of God surrendering our will to that of his, saying, "Not my will but thine be done."

It may be well for us to heed the advice of Paul to the Philippians:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

This Earth on Which We Dwell

(Continued from page 13.)

(5) Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist. Prehistoric earthquakes could have brought this chaos to an earth before this one had they unduly deepened the ocean.

(6) If our atmosphere had been much thinner, some of the meteors now burned in space by the million each day would be striking all parts of the earth, setting fires everywhere.

Here are half a dozen of the many ways in which previous forms of the earth could have been destroyed. The facts of science prove the existence of animals and humans in ages that were pre-Adamic. Was Providence trying to perfect a global security such as we now enjoy by following the method of trial and error? Or were pre-existent men wiped out by God because of wickedness?

Here is something I cut from the pages of the *Sydney Sun*:

RELICS IN DESERT OF NINE FOOT MEN

A group of amateur archaeologists claim to have discovered in Colorado desert caves, relics of an ancient civilization, whose men were eight or nine feet tall.

Howard Hill, spokesman for the expedition, said that several well-preserved mummies were taken from caverns in the Colorado desert on the Nevada-California border.

Discoverer was Dr. Bruce Russell, retired Cincinnati physician, who found caves containing mummies of men, animals and implements of culture 80,000 years old.

Giant men appeared to have worn skin garments of medium length, with knee-length trousers.

Texture of the material resembled grey, dyed sheepskin, but was obviously taken from an animal unknown today.

Professional archaeologists, including Dr. Viola Pettit, of London, plan an expedition to the caverns shortly.

ENGINEERING INTELLIGENCE has given us many things that are common today—the telephone, telegraph, aeroplane, radar, radio, and

television. We know that none of these marvelous human achievements came by chance. We bow to the master minds who gave to the world these marvels. Did I say we bow to them? Well, just once and then the wonders become so commonplace we even forget the names of the inventors.

It took a whole colony of scientists to discover the energy that the greatest of all engineering intelligences had placed in an atom, believed for centuries to be the smallest thing known to science. Now the atom is split every-which-way and its tremendous energy put into the most destructive bombs known to warfare.

I say we know none of these things just chance to be. How, then, could the marvelous and mysterious universe of which this earth is a part have just chanced to be? Could Edison, Marconi, or any of the great intelligences known to science or the world of letters have created it? If it were possible to make a gigantic Frankenstein of all the learned scientists of the ages, would he approach the infinite intelligence revealed in the smooth-working of the universe?

THE RESTORATION MOVEMENT agrees with science as to how worlds are formed in the nebulae visible in the heavens. But it was not from such a start as this that the creation mentioned in Genesis took place. As a preface to the story of creation written there, God said to Moses:

Worlds without number have I created, and I also created them for mine own purpose. . . . An account of this earth, and the inhabitants thereof, give I unto you; but behold there are many worlds which have passed away by the word of my power, and there are many also which now stand, and numberless are they unto man . . . as one earth shall pass away and the heavens thereof, even so shall another come.

There seems to be no satisfactory ground for the belief that the world was created out of nothing.

Science agrees with the Restora-

tion Movement as to how worlds are framed. But only some scientists will concede that the worlds were framed by the Word of God, Jesus the Christ. Some, like Professor Morrison, believe that the earth and the planetary systems were created by a great engineering intelligence.

Well, they may call him that; but we of the Restoration Movement call him God, the Eternal Father, Infinite and Eternal, the Framer of the heavens and the earth.

Faith for the Future

(Continued from page 5.)

worked out in the lives of godly men and women in our immediate past as well as in the long procession of men of faith going right back to the beginning of time.

WHAT IS FAITH? It is what this text says it is. It is certain assurances, certain great convictions in our life. It is the assurance of Enoch that there is a great companion unseen but ever near. It doesn't matter what tomorrow may bring—atomic or otherwise—if you have within you the assurance Enoch had that there is a God and that you can walk and talk with him, tomorrow's atrocities will not concern you at all, for you will expend yourself in doing the things of God that come to you because of your companionship with him today.

What is faith? It is Abraham's assurance that in the midst of all sin and graft and rottenness of the modern world, there is a better city, a city without war and without oppression and without greed. If you lose faith in this city of God, not only will you be lost, not only will this church be lost, but the cause of God could be lost. For only as that faith is kept alive in the hearts of men and women who come to know God, will that city of his planning be redeemed.

What is faith? It is Moses' assurance that conscience and compassion are better than all the courts of

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Pharaoh—that these things which seem to beckon men today into courts of power and glory cannot achieve the purposes of God, that conscience and compassion, that ministry to the needs of mankind are far more important than all of the courts of Pharaoh.

What is faith? It is these assurances, and others. It is the conviction that Christ is alive, not dead—that he is risen, not in prison, in a tomb.

What is faith? It is the assurance that the kingdom of God can be established—that Zion will be redeemed. You cannot achieve these things in your life by sitting down and reasoning about them, reasonable though they may be. You cannot experience faith merely by reading the definitions of faith, eloquent and instructive though they may be. The proof of faith lies in the venture of faith, in the launching forth, in the planting of the banner in the unknown land.

The main evidence for your faith is beyond the fact that faith is in you; it is in the living of the faith that is yours—in the daring to do the things this assurance residing within you bids you do. It is by no means certain that the world will honor you. It may scoff at you. It may laugh at you. It may call you a fool, while you live, and you may be a hero only after you are dead and gone.

It is by no means certain that all or part of life will be smoothed out before you as you walk by faith. You may receive the promise, and you may pass on as other men have passed on, seeing the city from afar, but you will see it, and you will have a part in its contribution if you walk with God by faith. And as you walk, you will travel with a light in your eyes, and a peace in your heart, and a song on your lips that the world knows not of. You will walk the upward way with the Christ who has gone before, and with all the worthy

men down through the ages who have invested their life in this great adventure of faith that makes the future possible and the redemption of all God's purposes and all God's planning a reality. May we so walk,

each of us, in understanding and in joyous adventure together with a faith to meet tomorrow's need that will help to make possible God's great purposes for us and for all mankind is my prayer.

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Photo by Elmer L. Astleford

Midland Church

*A fine modern structure serves our congregation
at Midland, Michigan*

THE Saints Herald

VOLUME 96

FEBRUARY 5, 1949

NUMBER 6

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DISTINCTIVE CHURCH BUILDINGS

NEWS AND NOTES

For our cover pictures during the month of February, we are presenting photographs of some of our church buildings, together with articles about them. Other church buildings have been represented at various times in the past, and we hope to receive good photographs of yet others in future months.

There is clearly evident among many of our people a desire to improve the locations of our church buildings and the quality of the architecture used in them. Wherever conditions have warranted it, local congregations have received encouragement and help from general church officials.

The picture of the church at Midland, Michigan, featured on the cover this issue, is accompanied by an article of explanation on page twelve.

May we extend to the skilled photographers of the church an invitation to contribute good pictures of our church buildings? If it were possible, we would have all of our cover pictures related in some way to church work; we especially like to receive pictures by our own people. Other fine pictures, of course, are welcomed and appreciated. A high quality of photography, composition, and camera artistry is needed for these covers. We appreciate the many good pictures that have been sent in the past.

AGAINST RACIAL DISCRIMINATION

At Amherst College, the local chapter of a national fraternity initiated a Negro student. The chapter was then expelled from the national organization for its action. The trustees of Amherst took action against this move by ruling that by 1951 all fraternities at the college would have to furnish proof that there was nothing in their national constitutions that would forbid the pledging of a man because of his "race, creed, or color." Amherst is one of the finest schools of the country.

FIRE

The destructive fire which swept through a number of business buildings on the City Square and South Main Street on the morning of Inauguration Day, January 20, proved to be a disaster for some of the best and most important business concerns of the city. Because the services rendered by these concerns were an important contribution to our community life, we will feel the loss very keenly. It should be noted with appreciation that the leaders of these concerns are making all possible moves to re-establish their business services, especially in the fields of hardware, printing, and office supplies. The Herald House is happy to be able to extend its services to one of these fine concerns, with which we have had the best of business relationships for many years, the Lambert-Moon Printing Company, of which a church member and prominent citizen of Independence, J. Orrin Moon, is owner. For the present, the work of printing will be done on our machines.

By an odd quirk of fate, two liquor stores in the vicinity of the fire were spared from destruction. Why, no Christian citizen can understand. Certainly they were and are not needed in the life of the community. Nevertheless, although there has been no noticeable shortage of such institutions, a number of new licenses for the distribution of liquor have been granted. Perhaps these are straws on the camel's back that will some day bring about the possibility of a remedy through local option.

WEATHER

All over the nation, winter weather has made headlines in the news. Life, both human and domestic animal, has been destroyed. Homes have been lost. Community organizations and business have been put to heavy expense. And, not least of the consequences, church attendance has been affected.

Some of our pastors have used direct mail, with printed messages, to reach members of their congregations. Others have employed the telephone. In some churches, members of the priesthood have gone out to visit, and especially in cases where there has been sickness or other distress in the homes. We are all aware that extra efforts must be made, in order that when normal conditions return, the break in the continuity of church service will be minimized, and church work will go on as before.

COUNCIL BLUFFS, IOWA

In a note to Apostle D. T. Williams, V. D. Ruch, pastor at Council Bluffs, Iowa, reports: "We have completed arrangements for the purchase of the Washington Avenue property for our new church site. It cost us \$20,000. There is a strong wish here to get started building this summer. We need more room quite badly. . . . We have about \$85,000 in our building fund at present. . . . I think our branch has done remarkably well in raising its building fund to its present amount."

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THE SAINTS' HERALD

Volume 96

February 5, 1949

Number 6

Editors: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. Assistants: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Messages That Win

It Was a Pleasure

Some years ago, to visit the north-eastern Oklahoma territory in company with Brother Amos T. Higdon, who was then district president in that area. I had an assignment to do some preaching, as Brother Higdon's voice was giving him trouble then.

I will never forget what Brother Higdon said on the morning after my arrival. I think it must have been the explanation of his very successful ministry.

"Now, Brother Lea," he said, "I'm going visiting. I spend a great deal of time visiting the Saints. I would be glad to have you come along if you care to. You can remain here and study if you wish. I'll be starting in a little while. Would you care to come along?"

Naturally I wanted to go. We had many a fine visit that day. In a friendly and interested way, Brother Higdon talked to the people about their life, their work, their problems, and above all, some good word about the gospel. And generally we prayed with them, too.

We met many people who had been converted by the personal ministry of Brother William Patterson, who is now serving in the Quorum of Evangelists. Many others had been converted by Brother Higdon.

One thing I observed. These people had begun their conversions in their homes, during the visits of these church men and others among their neighbors and friends. They never would have gone to church in the beginning. But they came there in the end. Their hearts were won by visiting in their homes. Later, their minds were convinced by sermons in the church.

Everywhere we went, I observed a high personal regard and appreciation for the men who had first brought the gospel message to their homes. Brother Higdon always said something in the way of personal

testimony that helped the people.

The visiting did me a lot of good too. I am still happy to be exchanging greeting cards every Christmas with some of the fine people I met on that trip. Fortunately, I had done my book work at home. I am glad I was free to visit.

Like a Shepherd

Let the reader forgive us if there is considerable personal material in this editorial. But it seems to work out best that way.

Brother E. W. Lloyd worked for many years for the Standard Oil Company that has a great refinery near Kansas City. But at heart he has always been a shepherd of souls. So he worked by day and went visiting in the evening, seeking opportunities to tell the gospel story. He distributed tracts, lent books, administered to sick and isolated persons, gave them encouragement and hope. Above all, he left them with the impression that someone in the church cared about them.

When the time for his retirement came, the event was celebrated with a dinner. He received a pension, a beautiful gold watch, and expressions of appreciation from company officials.

"Now," he said, "I can give my full time to church work." And he did, not needing or receiving financial support outside his own resources.

Brother Lloyd has gone far afield, into many out-of-the-way places, to visit members who have lost contact with the church, those that are sick, those that have become discouraged. In a way, he is a shepherd to lost souls. And he tells the gospel to anybody who shows the slightest flicker of interest. He has a wonderful enthusiasm and bears a splendid testimony wherever he goes.

These are just two experiences out of the book of life. And what are the messages that win? "God loves

you." "God cares about you." "Pray to God over your troubles and problems, and you will receive strength and help. I know. It has worked for me. It will work for you if you will give it a good trial."

There isn't much more to be said than that, is there? This kind of work is something that you, too, can do. It is the work of Christ. You can serve him.
L. J. L.

President Garver

The Presidency have been furnished with the following statement as to Brother Garver's condition by Charles F. Grabske, M. D., Church Physician:

President John F. Garver, who has been quite ill at his home during the past several weeks, continues to suffer considerably.

He was a patient at the Sanitarium in November, 1948, where an exhaustive diagnostic survey was made and consultations made with specialists skilled in the medical and surgical fields in closest touch with his ailment.

It is with much regret that I report that the progress of his recovery is disturbingly slow.

All of his associates in the councils of the church have been solicitous about Brother Garver. He has been visited by them from time to time, and he has received administration very often. However, on account of the apparent continued progress of his affliction we now, in full harmony with his own feelings, request the prayers of the Saints in his behalf. Man's extremity is God's opportunity, and we have not relied and do not now rely solely on the science or skill of those who are learned in the healing arts. Our hope rests on Him who shapes the destinies of men and nations, and our trust in his providence remains constant and undiminished.

ISRAEL A. SMITH,
F. HENRY EDWARDS

January 26, 1949

Editorial

Branch Procedure

WE RECENTLY HAD AN INQUIRY from a newly-elected pastor who wanted advice as to "branch business procedure." His concern is most natural, and probably everyone who has ever served as a presiding officer has had a like concern.

A few years after the church established headquarters at Plano, Illinois, the Saints there established "Rules for the Government of Branch Business Meetings." They were published in the *True Latter Day Saints Herald* for August 15, 1875, and the writer suspects that President Joseph Smith had quite a bit to do in preparing them.

These rules are published primarily for their educational value, as a matter having historical interest also, and we do not want any to feel that they have any binding effect on the church or any subdivision of it. Nevertheless, we believe they can be read and studied with profit to all members, especially to those who are called upon to preside.

ISRAEL A. SMITH.

RULES FOR THE GOVERNMENT OF BRANCH BUSINESS MEETINGS

1. It shall be understood that these meetings are held for the purpose of transacting church business, pertaining to, and affecting the Plano Branch, of the Church of Jesus Christ, only; and that it is not proper for these meetings to discuss and decide questions of law or church government, other than those especially defining what shall be branch action in given cases.

2. The branch officers are to be THE officers who shall preside over, and have charge of, these meetings; and none others shall preside, except by vote of those present at any meeting, or by the courtesy of the officer present, whose right it may be to preside at the time.

3. The officers of the church who will be recognized by these meetings, are: (1) a presiding elder who has been regularly chosen by vote of the branch; (2) a

priest, or priests, also regularly chosen by vote of the branch; (3) a teacher, or teachers, also regularly chosen by vote of the branch; (4) a deacon, or deacons, also regularly chosen by vote of the branch; (5) a secretary, or clerk of the branch, also regularly chosen by vote of the branch.

4. It shall be the duty of the presiding officer of the meeting to preside over the same during its session; to enforce the rules of order and an observance of the same, with decorum and propriety; to secure, so far as he is able to do so, a due respect and regard for the laws governing the church, as contained in the Bible, Book of Mormon, and Doctrine and Covenants, and prevent these books from being treated lightly, jestingly, or disrespectfully.

5. Every proposed amendment or addition to, or alteration in, these rules, shall be made out in writing, and handed to the clerk of the branch, who shall present the same to the first regular business meeting thereafter, when it may be discussed at the option of the meeting; but no vote shall be taken for its adoption or rejection, until the succeeding regular meeting. Motions to amend, defer, or lay on the table, will be in order and permissible, at any time after said proposition to amend, add to, or alter, is presented, moved and seconded. If adopted, it must be by a two-thirds vote of all the members present.

6. The rules of order governing the consideration of resolutions involving discussion may be suspended by a vote of the members present, but such suspension shall be only for the time which shall expire during the consideration of the resolution pending when such motion is made.

7. These meetings shall be held on the evening of the first Monday in each month, commencing at seven o'clock during the months of November, December, and January; and at half-past seven o'clock during the remaining portion of the year, except when the usual holidays fall upon that day, when it shall be the duty of the presiding officer of the branch to name the second Monday in the month as the time of holding said meeting, giving due notice from the stand of such change of time.

8. There being the number of _____ members on the branch record roll of

names, a less number than twenty-five members being present shall not be a quorum for the choosing of officers of the branch meetings, nor for the purpose of amending, adding to, or altering rules of order. For the transacting of all other business, six or more members, including a branch officer, present at any regular meeting shall constitute a quorum.

9. It shall be considered the duty of every member of the branch to attend the business meetings of the branch at the regular sessions thereof.

10. The meeting shall be opened by prayer, or by singing and prayer. The order of business shall be as follows: (1) the reading of the minutes of former meeting; (2) reports, communications, and suggestions from the presiding officer; (3) reports of the officers of the branch other than the presiding officer; (4) reports of standing committee; (5) reports of special committees; (6) reports of delegates from the district conference; (7) reports from delegates of the branch to general or district conferences; (8) reports from delegates of the branch to general or district conferences; (9) report from the secretary, or clerk of branch; (10) report of the bishop of the church; (11) report of the financial clerk of the branch; (12) business made the special order of the meeting; (13) unfinished business; (14) new business; (15) deferred business, subject to call; (16) business before laid on the table, subject to call; (17) adjournment to given date, other than regular time of meeting; (18) adjournment; (19) communications from General Conference, High Council, President of Church, and Secretary of Church, shall have precedence of order.

11. The order of debate is as follows:

(1). No resolution upon which discussion may arise shall be debatable until reduced to writing, moved and seconded, and placed on the secretary's table, and announced from the chair by the presiding officer.

(2). No motion shall be discussed, or voted upon, until it is made, seconded, and announced from the chair, by the presiding officer.

(3). When a resolution, or motion, is properly placed before the meeting, it may be disposed of in any one of the following ways: it may be withdrawn by the mover and the one seconding it,

by the consent of the meeting, if request to withdraw be made before any discussion is had upon said motion, or resolution; it may be amended, but no amendment to an amendment will be considered in order; it may be deferred to a given time, or made subject to call; it may be referred to a committee, standing or special, for examination and report; it may be suspended by a substitute, but a vote upon the substitute resulting in its adoption shall be final, as to the original for which it is offered; it may be postponed indefinitely, to a given time, or subject to call; it may be laid upon the table, and it may be put upon its passage and adopted or rejected.

(4). When a resolution or motion has been discussed, and it appears that no one present has anything further to urge respecting it, the presiding officer shall ascertain whether the meeting is ready to vote upon the question; if it shall appear that the meeting is ready to vote, the presiding officer shall then rise to his feet and say: "So many of you as are of the opinion that the resolution should be adopted, (or the motion prevail, as the case may be,) please signify it by saying AYE." After the affirmative vote has been taken, he shall say: "Those of you who do not favor the resolution, (or motion,) please say NO." In no case shall a motion be declared "passed," or "lost," unless the "yeas" and "nays" have first been called; nor shall the secretary record the result of any vote, until it is announced by the presiding officer; and such announcement, shall be made by said officer as soon as it has been ascertained, and before he resumes his seat. The presiding officer may vary the form of words given above, to suit the case, and may ask for a show of hands, or for a rising vote; but the presiding officer shall not, in the presenting of the question to be voted upon, use any terms that convey other meaning than that contained in the motion, or resolution. Any person present during the discussion of any motion, or resolution, who may be of the opinion that it has been sufficiently debated, may move "that the question be now called:" or say, "I move the previous question," or "that the vote be now taken," which, if seconded, the presiding officer shall at once put before the house; if the motion prevail, the resolution, which has been discussed shall be read, or the motion stated, and the vote be taken; nor shall the motion, "that the vote be now taken," be debatable; nor shall the presiding officer put any resolution, or motion, so discussed, until it is apparent, by motion or otherwise, that the meeting is fully ready to vote.

(5). Resolutions, or motions, upon

which no discussion may arise, shall be put by the presiding officer, after he shall have given proper warning by asking, "Are you ready for the question," or by saying, "If there be no objection, the vote will be taken."

(6). No one shall be permitted to occupy more than — minutes in any one speech to a motion or resolution under consideration, nor to speak more than once until all have spoken who may desire to speak; except when the rules shall be suspended, when it shall be in order for any one to speak as often, and as long as they may wish, provided that any one may, by vote of the meeting, be given more than — minutes time, not to exceed thirty minutes, in all.

(7). It shall be permissible for the president, or any member of the meeting, to call any one speaking to a question, to order, if they be indulging in personalities, using profane or indecent language, or speaking in a rough, boisterous, or unruly manner, or when not speaking to the question. When any one is so called to order, they shall cease speaking and shall sit down, when the one calling him to order shall state to the presiding officer the point of order, but shall not be permitted to offer remarks to the subject under consideration; upon such statement the presiding officer shall at once decide, and the one called to order shall proceed, subject to such decision; time lost in settling points of order shall not be lost to the one speaking. Appeal from the ruling of the presiding officer may always be taken to the meeting, and the form of the question shall be, "shall the chair be sustained,—those favoring it say yea;" "those opposed, say nay;" and the vote shall be a finality, the presiding officer being entitled to the privilege of stating his reasons for his decision, before the vote is taken.

(8). All reports of committees should, when practicable, be in writing, and be filed with the clerk.

(9). It shall not be in order for the presiding officer to enter into the discussion of any question pending before the meeting; he may, however, state his opinion upon a request of the meeting. Should he vacate the chair for the sake of engaging in the discussion, he shall be subject to the rules governing other members, and shall not again take the chair until after the vote is taken; nor shall he be entitled to vote, unless the person called to the chair in his place does not wish to vote; and should he so vote, and there be a tie, the one so presiding shall cast the deciding vote.

(10). No one shall be entitled to be heard in any business meeting, until they shall rise to their feet and address the

presiding officer, by saying, "Mr. President," "Bro. President," "Mr. Chairman," or "Brother Chairman"; and should more than one rise at once, the presiding officer shall designate which one is entitled to the floor.

(11). It shall be deemed out of order for members to rise; move about; whisper; talk aloud; shuffle their feet noisily upon the floor, or with their hands upon the seats; change their place of sitting, unless in cases when the room is not properly warmed, when any one is upon his feet speaking to a question; or at any time when necessary. All persons offending against the rule shall be subject to reprimand from the presiding officer.

(12). All questions arising upon parliamentary practice shall be decided by the presiding officer, without debate; and any standard manual shall be considered as the standard of authority.

(13). The clerk or secretary of the branch shall keep the record of the minutes of the meeting, and shall perform all the necessary duties pertaining to his office.—*Herald*, Volume 22, pages 509-511.

Notice of Appointment of Bishop's Agent, Utah District

Notice is hereby given of the appointment of Brother A. H. Yale, 1403 Grant Avenue, Ogden, Utah, as Bishop's Agent of the Utah District succeeding Brother Joseph Elkins, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of January and each succeeding month thereafter to Brother Yale at the above address.

We take this opportunity of expressing our appreciation to Brother Elkins for the service he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Elkins during the period of his service and take this opportunity of commending Brother Yale to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved,
The First Presidency,
By Israel A. Smith



The Serpent Motive in Ancient Mexico and Central America

By PAUL M. HANSON

THE MOST HIGHLY VENERATED and beloved of the gods of pre-Spanish Mexico was Quetzalcoatl, who was regarded as a true god who benefited mankind. The name, composed of two words, *Quetzal*, and *coatl* which in the Aztec language means serpent, is usually translated "Feathered Snake," or "Plumed Serpent," but without a knowledge of the quetzal, much of the beauty and richness of meaning in the name of the deity is obscured in the translation.

The quetzal is considered by bird lovers one of the most beautiful birds in the world. One writer has described it in the following words: "It is a bird that gleams in the light, like the head of the hummingbird, which seems made of precious stones or iridescent jewels which in one light are topaz, in another opal, and in still another amethyst." Often the tail is flashed open and closed suddenly, this causing the beautiful tail coverts to vibrate and display their exquisite colors.

It is clear to be seen that *Quetzal*, a part of the name of the bearded white deity, suggests what is beautiful and precious. So highly esteemed were the plumes of the bird that the word *quetzal* was extended to describe anything very precious. Not only did the quetzal play an important role in the life, religion, and art of the ancient people of Mexico and Central America; it also still possesses symbolic importance, being now seen on the coins, stamps, and shield of Guatemala.

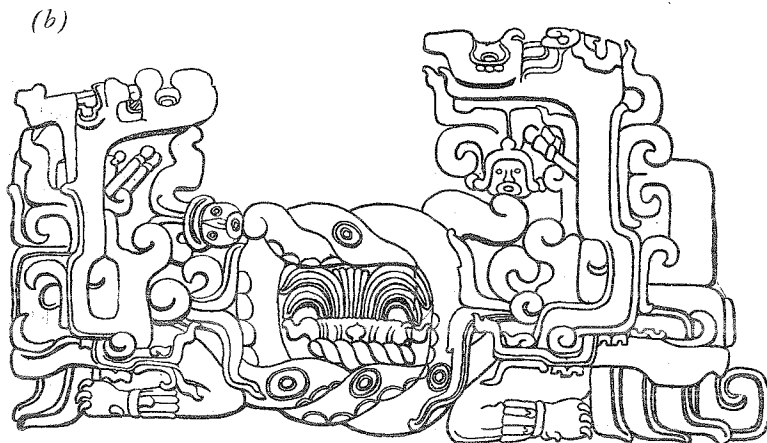
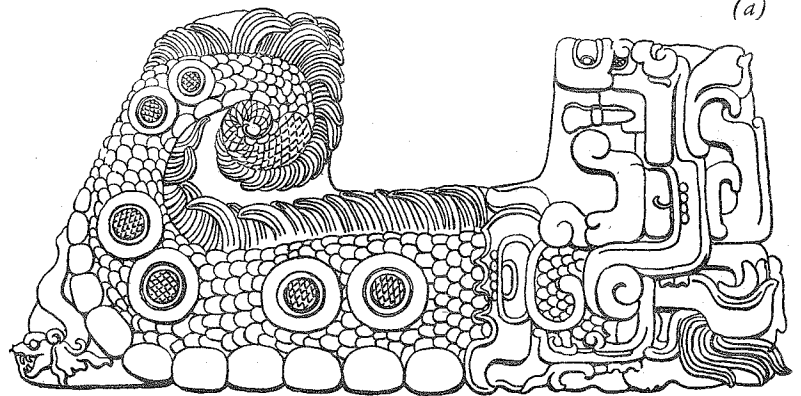
One of the features first attracting the attention of visitors to many of the ruins of ancient civilizations

in Mexico and Central America is the plumed serpent in sculpture. It is conspicuously present and expressed in innumerable forms; sometimes a portion of the head being so highly conventionalized as to be recognized only by a practiced eye. To the uninformed, the scene is strange, fantastic, and unintelligible, and to such it would be easy to conclude the emblem was connected with idolatry. It is the emblem of Quetzalcoatl. It was found not only in the books, sculpture, and buildings of the Aztecs at the time of the Spanish Conquest, but also it appears in the ruins of the Toltecs who long preceded the Aztecs in the valley of Mexico, in the ruins at Xochicalco, Chichen Itza, Uxmal, and Teotihuacan, and in the earliest known of the Maya ruins, at Tikal, Copan, Palenque, Yaxchilan, *et al.*

Examples of plumed-serpent sculpture in ancient Mexico and Central America, like those in our illustrations, give an idea of the beauty and symbolic power in the emblem of Quetzalcoatl.

Illustrations of similar sculptures could be presented almost without number from before the Christian Era to the time of the Spanish Conquest.

What is the explanation of *coatl* being incorporated into the name of Quetzalcoatl? It appears appropriate for the rich and beautiful plumes of the quetzal to have been used to symbolize



what the people felt was precious and divine in Quetzalcoatl; but one may ask, What about *coatl*? If one believes that *coatl* can have no relation with anything except the serpent of deception in the Garden of Eden, to "that old serpent, the devil," of course all that one will see in the sculpture of the plumed serpent will be what is grotesque and barbaric.

Are the bird and serpent features thus united, to be attributed to mere artistic caprice?

Herbert J. Spinden, writing of "The Serpent in Mayan Art," says: "The serpent motive controlled the character of Mayan art and was of first importance in all subsequent arts in Central America and Mexico. . . . Mayan art is strange and unintelligible at first sight, but after careful study many wonderful qualities appear in it. . . . As we break away more and more from the shackles of our own artistic conventions, we shall be able to appreciate the many beauties of ancient American sculpture."¹

The Plumed Serpent on Altar O at Copan, Honduras. a, West side of altar. b, East side of altar. After Maudslay.

He further says:

"When we can bring ourselves to feel the serpent symbolism of the Mayan artists as we feel, for instance the conventional halo that crowns the ideal head of Christ, then we shall be able to recognize the truly emotional qualities of Mayan sculptures."²

Pál Kelemen, referring to pre-Columbian American art, says:

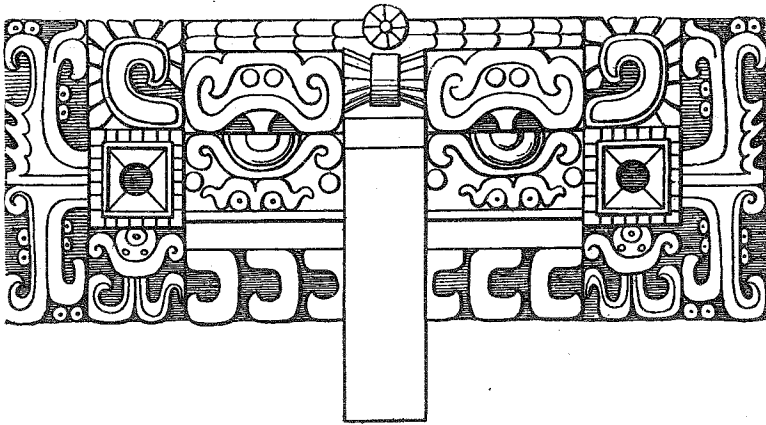
"Various cultures have very different ideals of beauty . . . the grotesque and horrifying, often repulsive to us but nevertheless strikingly effective, played a much larger part in their art than in ours."³

J. Eric Thompson says of Quetzalcoatl:

"His worship as the feathered serpent was very widespread over Mexico and the Maya country. A serpent with feathers attached to its scales is the commonest art motif in aboriginal middle America, and



The Serpent Bird, showing the Quetzal with a highly conventionalized head. From the Tablet of the Cross, Palenque, Mexico. After Maudslay.



Serpent's Head, House of the Governor, Uxmal, Yucatan.

this doubtlessly represents the god."⁴

The emblem is most unique, but certainly it would be more strange if the first half of the name of Quetzalcoatl referred to what was rich and beautiful and the latter half signified what was evil, or the devil.

The Serpent Bird, composed of the quetzal with a highly conventionalized serpent's head, such as is perched upon the cross in the Tablet of the Cross from Palenque, appears to be simply another way of expressing the idea intended to be conveyed by the Feathered Serpent.

Thomas A. Joyce says, "The practice of representing a particularly high and mysterious deity by means of a symbol only has many parallels in the religious history of mankind."⁵

Mr. Spinden says of Mayan art: "Doubtless the art reacted strongly upon the religion which gave it birth, filling that religion with symbolism and imagery. The two worked hand in hand. The spreading of the religion meant a spreading of the art, and the graphic

representations of the art rendered the religion intelligible."⁶

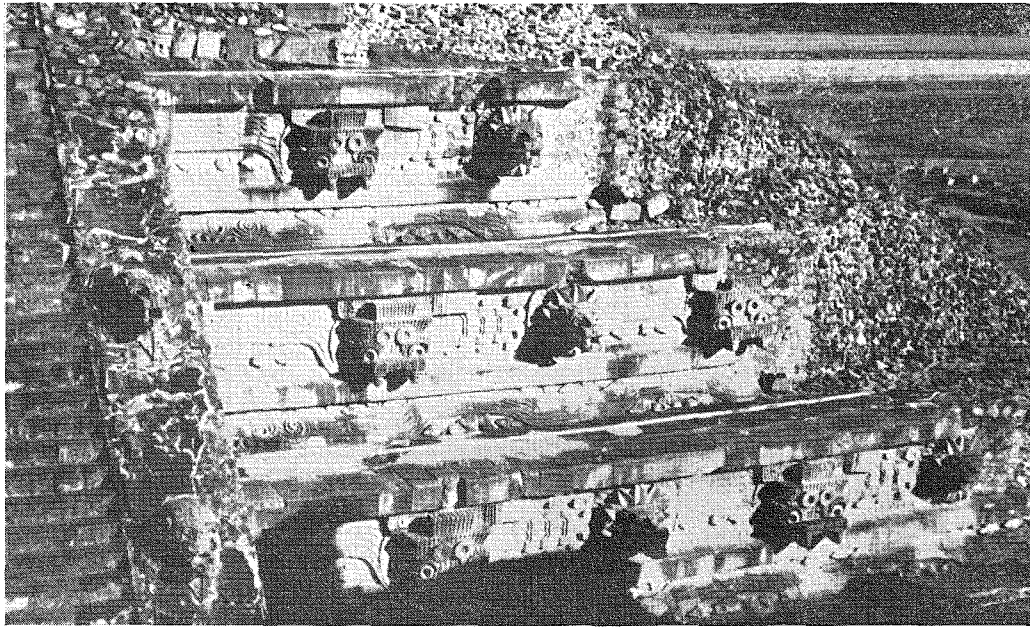
When, or by whom, the feathered serpent was first employed as a symbol of Quetzalcoatl is not known.

What is the explanation of Quetzalcoatl?

The *Book of Mormon*, one of the standard books of faith of the Reorganized Church of Jesus Christ of Latter Day Saints, contains a history of ancient American nations, and sets forth in detail the personal visit and ministrations of Jesus Christ to his people in America soon after he rose from the dead. It was translated by the gift and power of God by the young prophet, Joseph Smith, from metallic plates written upon by ancient prophets and historians. What has been learned concerning Quetzalcoatl provides remarkable substantiation of the visit of Christ in America.



The Quetzal is to be seen with head pointing down to the crossbar of each cross held by the priests, and curving upward and forward above the headdress of each personage is the highly conventionalized head of a serpent. Yaxchilan, Mexico.



The graphic emblem of the Plumed Serpent is seen in this Temple of Quetzalcoatl at Teotihuacan, Mexico.

The origin of the serpent as a part of the emblem of Quetzalcoatl appears to the writer probably to be found in, or to have been suggested by, the people's knowledge of the serpent raised on a pole by Moses among the Israelites. If not this, what is its origin? Lehi and his colony when leaving Jerusalem about 600 B.C., brought with them to America the Scriptures then in the possession of the Jews. Therein they would read the Lord's words to Moses:

"Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."¹⁰

Christ directly referred to this lifting up—not of a dove—but of a *serpent* by Moses as prefiguring something relating to himself:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."¹¹

The evidence does not tolerate the idea of Quetzalcoatl having a name, the forepart of which suggests what is beautiful, and the remaining half evil, or the devil. In the *Codex Vaticanus B*, sheet 42 (Kingsborough, Volume 3, sheet 73), or book, that reached the Vatican Library in the years 1565-1570, Quetzalcoatl is represented destroying the devil. Dr. Eduard Seler gives this elucidation of the sheet:

"Quetzalcoatl sacrifices the God of the Underworld on the Chalchiuhtepepl Quetzalcoatl is seen performing the sacrifice to [of] this Death-god, while his associate Texcatlipoca drinks the blood gushing from the wound in the breast. Hence this means the victory over the powers of death."¹²

Also on sheets 73 and 56 of the same codex, Quetzalcoatl and Mictlantecutli, the Mexican devil, are pictured seated back to back (Plate IV, Figure 2). Dr. Seler gives this interpretation of the scene:

"Here *Quetzalcoatl* is obviously conceived as the creator of man, Lord of life. And in the position seated leaning back to back, expression is given to a difference of direction between these two persons, or to the antagonism that exists between them. The difference of direction between these two persons

means the above and below, the antagonism life and death."¹³

Among the Egyptians the serpent was one of their most divine symbols. Decking the forehead or crown of monarchs of Egypt, statues in stone have been recovered by archæologists, reaching back long prior to, at the time of, and after the exodus of Israel. In the religion of the Egyptians the emblem of the serpent was associated in some sense with Deity, a token of divine authority, dominion and power. Something of this nature clearly was symbolically present in the brazen serpent looking towards which was to result in blessing to the people.

The Hebrews were not long out of Egypt when the emblem of the serpent with religious significance was lifted up in their midst. To confuse this emblem with what is evil would be to charge Moses, a great prophet of God, with wrongful procedure, introducing a symbol of spiritual darkness and encouraging people to believe if they with faith looked upon it they would be healed. And it is unthinkable that Christ was slipping when he pointed out the lifting up of the serpent by Moses prefigured the lifting up of himself on the cross.

According to the *Book of Mormon*, a knowledge of the serpent lifted up by Moses and its symbolism was known to the people of God in America. Whether the Nephites, the most highly civilized people in *Book of Mormon* times, used the symbol of the serpent, or of the plumed serpent, in their art and architecture, is not known. It is known that among them the serpent lifted up by Moses was in their public teaching associated symbolically with Christ as follows:

"Did Moses not bear record, that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. And as many as should look upon that serpent should live. Even as many as should look upon the Son of God, with faith, having a contrite spirit, might live, even unto that life which is eternal."¹⁴

If the serpent was worshiped in Mexico and Central America, it would be clear that if the worshipers ever were enlightened of God and then turned to the worship of such a creature their condition would represent a gross state of darkness and apostasy. Whatever may have been the failings of the peoples of Mexico and Central America, and there were many, similarly as there were many in ancient Israel and have been among professing Christian churches, such a high authority as George Byron

Gordon in an article titled, "The Serpent Motive in the Ancient Art of Central America and Mexico," gives this enlightening information:

"The serpent in one form or another, whether as an object of worship, a sacred symbol or a decorative device, is found everywhere on the Western Hemisphere as well as in almost all other parts of the world; but in this connection the position of the animal in Mexico and Central America is absolutely unique; for nowhere else in the world, if we may judge by traditional and archæological remains, did the serpent and the set of ideas connected therewith assume such supreme importance or attain such an extraordinary development as in the region here defined. . . .

"I think there can be no doubt that in order to arrive at a comprehensive appreciation of Mexican or Maya painting and sculpture, one might say of Mexican and Maya art in the broadest sense of the term, a liberal knowledge of the symbolism in use among these peoples would be necessary. . . .

"It is difficult to find either in Mexican or Maya art a really natural representation of a serpent. . . .

"I think that it becomes clear from the materials which have been subjected to analysis that the serpent motive is the dominant one throughout the whole body of artistic products. It is the leading idea in architectural ornament, in the sculptured stelæ and altars, and in the dress and personal adornment of human beings, to say nothing of its use in the picture writings and the details of painting generally. Such a phenomenon as this naturally associates itself in the mind with the idea of serpent worship. Indeed the constant occurrence of the serpent image on the monumental remains of a people believed to have been endowed with strong religious connections, a people betraying in their reported customs a deep religious sentiment, a people with social organization and political institutions closely allied to ecclesiastical orders, as we are told was the case among the ancient Mexicans, would seem almost of itself to justify such a conclusion. Otherwise there is but little evidence to offer in support of the argument.

"There does not exist the testimony of a single eyewitness whose statements can be regarded as authoritative, to the effect that serpent worship was known in Mexico at the time of the Conquest. The soldiers who accompanied Cortez frequently mention in their letters the serpent images which were worshiped in the native temples, but the qualifications of these observers in matters of this kind were such that their testimony cannot be allowed to carry weight. Those who followed, the more intelligent and studious friars who, though often blinded by prejudice, were faithful observers in the main, either observed nothing which they interpreted as worship of the serpent or else they purposely avoided all mention of it, an incomprehensible omission entirely at variance with the practice of these early writers who were impressed with the need of justifying their destructive habits. I have not found in any of the old authors a single distinct reference to serpent worship as a part of the native religion. We have no historical evidence of a reliable nature that serpent worship in any form was practiced in Central America or Mexico at the time of the conquest or at any time prior or subsequent to that event. There is no historical key to this particular ethnological problem, and like so many other problems peculiar to the same religion we must rely almost wholly on the resources of archæology for a reliable solution.

"Whence the ancient Mexicans and Mayas derived the symbolism of the serpent we shall probably never know; like all that belonged to these two peculiar cultures, its origin remains a mystery. Concerning the fundamental principles underlying that symbolism, its meaning in the minds of the initiated, its significance to the masses of the people, and the purpose which it served in the economy of the State, are all matters of speculation still. However, we may reasonably postulate two alternative explanations of the serpent motive.

Either it indicates a belief in the divine nature of the serpent and is in itself a surviving evidence of serpent worship, or else the serpent image was employed to represent in a symbolic way some attribute of divinity or some set of abstract ideas connected with religion, popular mythology or philosophy."¹²

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¹*Ancient Civilizations of Mexico and Central America*, page 89. American Museum of Natural History, New York, 3rd edition, 1928.

²*Ibid.*, page 95.

³*Medieval American Art*, Volume 1, page 106. Macmillan Company, New York, 1943.

⁴*Mexico Before Cortez*, page 161. Charles Scribner's Sons, New York & London, 1933.

⁵*Guide to the Maudsley Collection of Maya Sculptures*, page 40. British Museum, 1923.

⁶*A Study of Maya Art*, Volume six, page 15. Memoirs, Peabody Museum of Harvard University, Cambridge, 1913.

⁷Numbers 21: 8, 9.

⁸John 3: 14, 15.

⁹*An Old Mexican Pictorial Manuscript in the Vatican Library*, pages 119, 120. Translation by A. H. Keane, Berlin and London, 1902-03.

¹⁰*Ibid.*, page 300.

¹¹*Book of Mormon*, page 571.

¹²*Transactions of the Department of Archaeology*, Volume 1, part 3, pages 131-133, 160. University of Pennsylvania, Philadelphia; 1905.

Brotherhood in Our Day

Men of our time, get down upon your knees,
Bend low before the God who gave you life,
And plead with him to break the chains
Which bind your souls to dust.

Kneel down in deep humility,
And pray with all awareness of your soul
That barriers within be broken down,
Barriers which hold your inner circle
Tight against the feet of other men.

Men who speak a different language;
Men whose food and dress are unlike yours;
Men with a different history;
Men whose skin is another color;
Men whom God created as all others
And from the same clay.

There must be no delay;
Kneel down today, O men of God,
Tomorrow is too late;
The world for brotherhood awaits,
It must begin within each human heart.
O God, forgive, we pray;
And hasten brotherhood in this our day.

BY MARTHA FORD FLORO.

Concerning Zion

By EDITH BARWISE

IV The Price of Spiritual Growth

The church is admonished again that all movements toward Zion and the gathering and the temporalities connected therewith are within my law, and all things should be done in order, the advice and council of the elders and the Bishop and his council sought and honored when received, as before enjoined, The work of preparation and the perfection of my saints [two things] go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies.—Doctrine and Covenants 140: 5.

If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.—Matthew 16: 25, 26.

SOME HAVE BELIEVED the church needs more revelation in order to start to establish Zion. Jesus takes note of this belief in the first quotation and chidingly reminds us that all movements towards Zion and the gathering and the temporalities connected with them are “within my law.” Since the law we already have covers these things, dare we insist that more law is needed? Would that not belie the Lord and demonstrate a wish to postpone our obedience?

But the quotation points out something we do need. It is called “the perfection of my Saints,” and we are very gently informed that our spiritual condition will have to improve before Zion conditions will be justified. This means there is a spiritual growth that is needful and possible right now. While a child is not born full grown, it must make a certain development before birth to be able to live—to be, as the doctors say, *viable*. A Zion condition in our present spiritual condition would not be viable. Some of the same hindrances mentioned (Doctrine and Covenants 98: 3) as existing in 1833 still exist and would strangle the kingdom child (Revelation 12: 7) at birth. If we want Zion conditions soon, we must hasten our spiritual growth.

JESUS TOLD HIS LISTENERS that to follow him required cross-bearing, explaining that this included

three things: First, they must deny themselves all ungodliness. When a mother denies her child anything, she says, “No, you can’t have (or do) that.” In the same way, we must discipline our own souls, refusing all ungodliness and permitting the presence of only godly actions and thoughts.

Examining the word *ungodliness*, we find the core of the word is God. It has a prefix, “un” that means not. The suffix “ly” means like. Godly, then, means like God and therefore pleasing to him, while ungodly means not like or not pleasing to God. The last suffix, “ness,” means state of being. Cross-bearing, then, requires that we deny ourselves every state of mind, every activity, and everything that is not pleasing to or like God.

Jesus did this. He so fully carried out the will and purpose of God, the Father, that he could truthfully say, “I do always those things that please him.”—John 8: 29. “As the Father gave me commandment, even so I do.”—John 14: 31. “I seek not my own will, but the will of the Father who hath sent me.”—John 5: 31. Because he did this, Jesus could also say, “I and my Father are one.”—John 10:30. His every act and motive was so completely merged with the will and purpose of God, it was as if he had no separate will at all. With the glad acceptance of a dutiful son, Jesus surrendered lovingly and confidently to the will of the Father. Their wills coincided. They were

one in purpose and action to such an extent that Jesus seems surprised and a bit disappointed when “Philip saith unto him, show us the Father and it sufficeth us” (John 14: 8).

Not only was Jesus one with the Father, he expected his followers to have the same unity. In one of his last prayers are the words, “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”

—John 17: 11. This whole chapter is a prayer with the main topic of unity—with him, with God, and with each other. Moreover, Jesus knew the union he prayed for was possible; he himself had attained it. It is still possible, for we are included in that prayer (see verse 20). The price Jesus paid for union, and which we must pay, is doing the will of God; changing the center of our lives from self to God.

When we deny ourselves all ungodliness and “do always those things that please him,” we will find we are united. No matter from which side we climb a hill, when we reach the top, we stand together. The top of this hill is the word, always, “Always . . . please him.” Unity was one characteristic of Zion in Enoch’s day, and Jesus tells us: “Be one; and if ye are not one, ye are not mine.”—Doctrine and Covenants 38: 6.

THE SECOND PART of our cross is “every worldly lust.” Worldly means like the world, and lust means strong desire or craving. We must deny ourselves things the world craves, among which are riches, power, and pride. Saints should not use the world’s dictionary. I am confident that when Jesus said, “every worldly lust,” he meant all desires characteristic of the worldly. A worldly man delights to own a finer car or home than his neighbor. He is pleased and happy when he can create envy in his fellow man. He

glories in this unrighteousness, he dwells in it, he even revels in it. A worldly man likes to loll at ease while other men toil and to eat the fruit of their labor. These and other kinds of self-gratification are included in "every worldly lust."

Our cross may seem heavy, for worldly ideas are popular, and we are pretty sure to be unpopular if we refuse to follow the crowd. Truly, Zion is a pearl of great price.

THE THIRD PART in cross-bearing, the nails that hold the cross together—is "keep my commandments." The next verse adds the clinching words: "Break not my commandments for to save your lives; for whosoever will [by this means] save his life in this world, shall lose it in the world to come."—Matthew 16: 27. To obey Christ is more important than to live; yet these commandments are not arbitrary, but according to the principles of abundant life which God sent Jesus to teach. Two and two are not four because the teacher says so. It is a principle of mathematics, and the law of the Lord is as needful as the principles of mathematics in dealing with problems of life. There will be envy and hatred, malice and strife until we recognize that the giver of life knows the best way to preserve and sanctify life, and that his commandments were given to that end.

Moreover, citizenship in the kingdom of God makes the law and commandments of our king binding on us. How is Jesus our king unless we obey him? Let us not be among those that say, "Lord, Lord," and do not, for then we have no promise. Rather let us each take up our cross and go forward until we reach the measure of perfection, as Saints, that will justify Zion conditions.

Thus we never live, but we hope to live; and always disposing ourselves to be happy, it is inevitable that we never become so.—Blaise Pascal.

Begin the New Year Right With Study

By **THELONA D. STEVENS**

WITH THE DAWN OF 1949 comes the usual resolutions. Many are made lightly in the spirit of fun, whereas many a devout soul honestly faces the new year with a firm, deep-rooted desire to improve his life, to conform more to the Christ pattern, to obey the divine commandments. Many individuals seem to have a sincere but vague sense of wanting "to do better," while others more logically set upon a definite course of action, naming one or more areas in which they recognize the need for improvement, and *resolve to start making such improvement.*

One course of action is urged by God again and again for all his people—to gain more knowledge of him, his ways, and his laws, through study. He has said, "He that hath the scriptures, let him search them Yea, a commandment I give unto you, that ye search these things diligently Therefore give heed to my words."—III Nephi 4:69; 10: 27, 30.

Those at all familiar with the Scriptures know that they contain oft-repeated admonitions to study the things of God. Luke gives an excellent reason for this. He says, "The one everlasting thing in the world is the word of God."—Luke 21: 33. This unchangeable word is the "rod of iron" by which followers of Christ learn how to conform to his way of life. In a world where there is so little of security of any kind, the way of God looms high as the one and only means whereby man can be saved, through Christ his Son.

God, in his love for his children, again pointed the only possible way for security when he spoke through the prophet at the last General Conference, wherein he stated that the time until the next General Conference "must be one of unusual preparation for my church as an

organization, for my people, and especially for my priesthood if there shall be those who will be qualified to assume and to carry the responsibilities of those who fall or fail or who are released."

Therefore, as all scan the prospects of the new year, each one who is wise will consider carefully and prayerfully what it means for him to make "unusual preparation." Each, of course, will have to answer in his own heart, "What do I desire more than anything else in the world?" If you desire to follow in the footsteps of the Savior (as was promised in baptism, and in the renewal of that covenant each time there is participation in the Lord's Supper); if you desire salvation for not only yourself but also for your fellow men; if you desire to assist in the building up of God's kingdom, then you along with all others must make "unusual preparation."

A part of this preparation may well be study, for who has perfect knowledge of all of God's word? Who has learned how to make perfect application in his own life of all of these teachings? Who has perfect knowledge of all of the laws of teaching in order that he may impart the word of God to his fellow men? Who has become perfect in his understanding of the characteristics of the age group whom he hopes to teach? Who has learned all there is to know about everything? If you cannot answer in the affirmative to all of these questions, you are under obligations as a part of the church of God to study, for God has named the requirement for *all*—"for the church as an organization, for my people, and especially for my priesthood"

(Continued on page 18.)

They Built It Themselves

The Story of the Midland, Michigan, Church

By JOHN W. BANKS, PASTOR

THE MIDLAND, MICHIGAN, SAINTS have the privilege of meeting regularly in a unique house of worship. The church building is located in a new and growing section of the city and faces Ashman Street, one of the city's principal streets. The grounds are beautifully landscaped and reveal the touch of skillful planning and careful tending. The plot owned by the church is approximately 100 by 300 feet in size and provides adequate automobile parking space in the rear of the building. The building itself is fifty by ninety feet and has a seating capacity of 325. Those composing the congregation are Saints of quality and devotion who are unified in their church fellowship and worship. Nonmembers are attracted to the church and attend the services regularly. Hundreds of visitors from all sections of the United States and foreign lands have signed the guest book in the foyer. When the church was constructed, approximately 275 members were its proud supporters. Now the growing congregation numbers 320. The opening ceremonies of the church were held on May 23, 1943. The theme around which the architect designed the church was that of revelation. Natural light is amply supplied by the large bay windows reaching from the floor to the ceiling and extending in length to include over fifty per cent of the walls on both sides in the main auditorium. These three floor-to-ceiling windows of clear glass which let in the utmost in sunlight combined with the garden view through the windows definitely induce the sought-for intermingling of the teaching of nature and God. On the auditorium level is the foyer, a cloakroom, pastor's study, the main sanctuary, the chancel or rostrum, and stair and hallways leading to the lower level from both the front and rear of the church. The platform or rostrum has sufficient room for a forty-voice choir and provides space for the two lecterns, the piano, an organ, and a stage for small dramatizations. The lecterns are of naturally finished light oak, as is all furniture and wood trim. Choir pews, lecterns, altar, and cross (the latter two suspended on the wall) are portable and easily moved when dramatic presentations are given. Heavy royal purple drapes are supplied on the altar walls. These beautiful drapes contrast with the natural blond oak furniture and green carpeting. The rostrum is completely

covered with purple carpeting which matches the drapes. A wide, light green carpet of fine quality stretches down the long center isle from the front door entrance to the steps leading to the church chancel. The Three Standard Books of the church repose on the altar below the large wooden cross. The altar is located midway between the two lecterns and provides the center of worship. Entrances are available to the church chancel from either side, coming from outside the church or from the lower auditorium. The floor of the main auditorium, made of concrete covered with mastic tile, slopes down toward the platform or rostrum. The walls inside and out are brick, covered by draperies only in portions of the chancel.

THE CHURCH is indirectly lighted throughout with recessed spotlights in the ceiling over the altar and lecterns. The roof has three inches of blanket insulation. The building is heated by a forced-air gas-fired furnace, with galvanized iron supply ducts in the ceiling and returns under the windows. The heating plant was donated and is not adequate for the building, but money for a new plant is now being raised. The new heating system most likely will be a forced-air-over-steam type of furnace heated by gas, with air-conditioning for the summer.

The lower auditorium will comfortably seat 160 persons at tables for banquet purposes. A baptismal font, seven classrooms (provided by movable partitions), a lounge room, a kitchen, a furnace room, two storage and supply rooms and two rest rooms are below. A combined chimney and chime tower is at the back of the church. Chimes and recorded hymns are played on Saturday evenings and on Sundays from the chime tower. The church possesses a recording and speaking set which is arranged to provide recorded music inside in either auditorium and outside through the chime tower. A church sign, distinctive in its make-up and harmonizing with the general church architectural scheme, faces Ashman Street and has inscribed on it the full name of the church. The letters are cut through the plywood front allowing the light, which is in the back, to shine

through each letter at night. An automatic switch turns the light on each evening at dusk and off at midnight.

The simple beauty and natural setting of the church sanctuary invites reverence, meditation, and prayer. It is not uncommon for a worshiper to occupy a pew on any Sunday and be permitted the view of nature's gift of beautiful flowers and shrubbery growing in the flower gardens surrounding the church and brought to view by the three large windows on each side. To further harmonize with the simple and beautiful interior setting of the church are built-in plant containers flanking the platform and the altar on its rear wall. Ferns are often placed on each side of the altar, and the plant containers are filled with the greenery of nature.

Added to all that has been said about this structure is the significant fact that the building is comparatively inexpensive and definitely lends to the type and nature of construction work that can easily be done by members of the congregation. Another point of interest is that the upkeep and maintenance of the building is also cut to a minimum. For instance, there is little decorating necessary as the walls inside and out are brick; the mastic tile covered floor in the main auditorium can be easily scrubbed and waxed as one would a linoleum; a dust mop will quickly dust the floor, and a vacuum sweeper soon cleans the draperies and the carpeting; the deacons are able to keep the church plant clean with little effort and without hired help. It is necessary to clean the windows only every three or four months, and this is usually done by the women's department.

ALDEN DOW OF MIDLAND, noted progressive architect of modern homes and brother of the president of Dow Chemical Company, designed the church. Mr. Dow has long advocated that any church should symbolize its religion. So, in the Midland church, Mr. Dow with the members made this possible in particularly two respects: First, in the window arrangement letting in the natural light of God and the flower and shrubbery gardens of God's sustaining. Second, spaces over the setback in the main entrance were arranged for stone carving

or cement modeling which depicts the teachings and doctrine of the church. Thus far, four plaques have been completed; a view of the Auditorium building at Independence, a plaque of a baptism, one of the Kirtland Temple, and one of the church seal. Such symbols as the Graceland Tower, the laying on of hands, and others will soon be completed.

The following line is taken from the December, 1944, issue of *Pencil Points*, Progressive Architecture Magazine: "He [Mr. Dow] gives as one reason for the success of the church, the intense enthusiasm of the congregation [as many as thirty members at a time, all working, participating in its construction.]" Several pages were given to a detailed description with photographs of the Midland church in the above-mentioned issue.

The Midland Saints will say in chorus that it was hard work, but it was worth more than they put into it. To give an idea of how funds were raised to finance this \$44,000 (1943 estimate) structure, here is a little of the story.

The drapes serving as backstop for the entire length of the rostrum were purchased by Sister Margaret Johnson from the sale of 1,200 dozen cookies which she baked. The women's department sponsored luncheons, suppers, banquets, bake sales, and rummage sales for funds. Some suppers were served to as many as a thousand people, and several thousand dollars were raised by the women. Private subscriptions by the Saints further swelled the funds. Alden Dow donated his architectural skill and other Midland philanthropists observing the hard work and ambition of the Saints added their contributions to the total. Most of the labor involved in building was done by the men of the church.

After all has been said—the Midland church building is a monument to the ambition, progressiveness and devotion of the Saints in Midland. It is a standing evidence of what a small group of industrious, consecrated, and unified members can achieve in any community to bring honor and distinction to the church. When the new church structure and site are compared with the old in Midland (a small frame building located near the tracks), it provides unmistakable evidence of what has been done by far-seeing and united members. The Midland Saints testify that something similar in transformation of both church and location can be made where there is a will and determination and where such is necessary in any of the branches throughout the church.

Alden Dow was unable to be present at the opening ceremonies of the church but sent the following telegram from Houston, Texas:

Deeply regret that I cannot be in Midland for the opening of the church. Let me say that I really believe this building has more religion in back of it, in it, and growing with it than any church I know of today. I greatly enjoyed working with you on it but more than that I have enjoyed and admired the efforts your members have contributed. Such efforts

are rare. Hold to them, and they will go beyond the imagination.

This telegram reveals much. The Midland Saints have well established themselves in their community and are ever striving to live up to their reputation.

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Worship Suggestions for March

Theme for the Month:

GOSPEL PRINCIPLES

MARCH 6, 1949

"FAITH"

Prelude: "Welcome Hour of Solemn Meeting," Saints' Hymnal, No. 77.

Call to Worship:

O come, let us worship and bow down; let us kneel before the Lord our maker; For he is our God; and we are the people of his pasture, and the sheep of his hand. . . . But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Psalm 95: 6, 7; Hebrews 11: 6.

**Hymn:* "My Faith Looks Up to Thee," Saints' Hymnal, No. 281 (verses 1, 3).

**Prayer:* (Help us to see ourselves as God sees us so that we may know how to adjust our lives and come into his presence.)

Scripture: Alma 16: 143, 149-160, 163-170.

Duet (by unseen singers): "Faith of Our Fathers, Living Still," Saints' Hymnal, No. 291 (verses 1, 3, 4).

Talk: (Five or six minutes)

Talk of the faith of the early Saints. Kirtland Temple was built through faith of the Saints. They had faith that if they kept God's word and gave everything they had, the temple would be finished. It was, and is a blessing to us today as many can testify.

If we are going to build and dwell in Zion, our faith must be strong to withstand temptations around us. What are the temptations? God says meet together often. How many attend Wednesday prayer service. "Study to show thyself approved." Do you have a period for study each day? There are other important laws that God has given us, too. If you have faith to observe them all, the kingdom for you is assured, and as others walk with you in love, Zion will become a reality.

Poem:

A PRAYER

Give me the faith that asks not "Why?"
I shall know God's plan by and by.

Give me the faith that looks at pain
And says "All will be right again."

Give me the faith to bow my head
Trustfully waiting to be led.

By BERNICE BONHAM

Give me the faith to face my life
With all its pain and wrong and strife,

Then at the time of setting sun,
God will be waiting as day is done.
—Author Unknown.

**Hymn:* "Oh, For a Faith That Will Not Shrink," Saints' Hymnal, No. 240.

**Benediction:* (That Christ will help our faith to grow and bear fruit for him.) Softly repeat the closing hymn again after the benediction.

MARCH 13, 1949

"REPENTANCE"

Prelude: "Jesus Is Calling," Saints' Hymnal, No. 332.

Call to Worship:

If my people, which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—II Chronicles 7: 14.

**Hymn:* "Jesus Is Calling," Saints' Hymnal, No. 332 (Verses 1, 3).

**Prayer:* (May we see our own need to repent and do the Master's will.)

Hymn: "Oh, For a Closer Walk With God," Saints' Hymnal, No. 313.

Scripture: Luke 3: 13, 15-18. Also

Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth.—Doctrine and Covenants 16: 3.

Talk: (Five or six minutes)

Basing the story on the above scripture, tell in your own words how Martin Harris (as we are told in Edward's *Commentary*) was a man who wanted to stand on the side line and yet have the thrill of the game.

Martin Harris repented and paid for 5,000 copies of the Book of Mormon even though his family tried to discourage him in keeping his promise. He gave his services as a proofreader of the Book of Mormon. He traveled in the interest of the Book of Mormon, paying his own expenses. He was also one of a committee of three to select the first twelve after the church was organized.

Many of us today want to stand on the side line and yet receive the blessings

of the gospel, but *not* the work. We, too, like Martin Harris, must repent. Even though at one time he coveted his own money for his own use, he repented and paid for the Book of Mormon he had contracted to pay for. The same may apply to some of us; perhaps we need to repent and pay our tithes and offerings.

Martin Harris was, at one time, told to repent and pray vocally as well as in his heart. He must have done this, or he could not have done the work he did. Each one does not have the same things to repent of. One may need to repent and make preparation before going to a prayer meeting and then take part in the service so all may be blessed. Another may need to repent and take a church school class that needs him.

As each of us makes an individual adjustment, all will be blessed with God's Spirit.

Hymn: "Oh Thou God, Who Hearest Prayer," Saints' Hymnal, No. 323 (remain seated).

Commission:

And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings; yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fires; yea, even the Holy Ghost.—Doctrine and Covenants 18: 4.

**Benediction.*

MARCH 20, 1949

"BAPTISM"

Prelude: "I Gave My Life For Thee," Saints' Hymnal, No. 330.

Call to Worship:

Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight.—Psalm 119: 33.

And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 14, 15.

**Hymn:* "I Gave My Life For Thee," Saints' Hymnal, No. 330 (verses 1, 3, 4).

**Prayer:* (Help us to accept the full responsibility of our baptism.)

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Scripture: II Nephi 13: 6-12.

Solo or Duet: "A Ruler Once Came to Jesus," Saints' Hymnal, No. 360 (verses 1, 2).

Talk:

We have been told that baptism is the door of entrance into Christ's kingdom. There is no other way of entrance. In Doctrine and Covenants 16: 6, "All men must repent and be baptized and not only men, but women; and children who have arrived to the years of accountability." The Lord doesn't want us just to add numbers to the church, but to bring forth fruit (lives) worthy to be baptized. In Doctrine and Covenants 17: 7, the Lord has given us instruction concerning the manner of baptism. Again in Doctrine and Covenants 18: 4, we are told that baptism is for the remission of our sins. It is written that the only ones who entered were those that repented and humbled themselves before the father . . . and kept his commandments.

When we went down into the waters of baptism, we promised God we would humble ourselves and be obedient. The way is straight and the gate is narrow; so only the humble and obedient may enter. If you humble yourself, you will not feel above another.

Have you been obedient in studying God's word each day in daily prayer, in speaking no evil of another? These are only a few suggestions as to how each one may be obedient in keeping the commandments of God.

Commission:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world. Amen.—Matthew 28: 18, 19.

*Hymn: "Jesus, My Shepherd, Call With a Sweet Command," Saints' Hymnal, No. 272.

*Benediction.

MARCH 27, 1949

"LAYING ON OF HANDS"

Prelude: "Great God, as Followers of Thy Son," Saints' Hymnal, No. 64.

Call to Worship:

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Psalm 29: 1, 2.

*Hymn: "Sovereign and Transforming Grace," Saints' Hymnal, No. 76.

*Prayer: (Help us to live to receive thy Holy Spirit).

Scripture Reading: Acts 19: 1-6.

Hymn: "Spirit Divine, Attend Our Prayer," Saints' Hymnal, No. 196 (verses 1, 3, 5).

Talk: (Five to six minutes based on the following.)

One of the functions of the laying on of hands is for confirming those baptized. This is to put us in a position that we might receive the Holy Ghost.

We have the right to receive it when baptized; not all do, but when it does come, it is from God, and is a gift from him.

The Holy Ghost is the comforter which "shall teach you all things, and bring all things to your remembrance." It is to show us the way. Genesis 6: 53 says: ". . . if baptized you will receive the gift of the Holy Ghost, and whatsoever ye ask shall be given if you ask not amiss." The Spirit is to guide, lead into truth, quicken, make alive, and help us to know all things of God that are expedient to know. It is also to teach us, and make intercession for us when we pray.

The Holy Ghost cleanses as we are drawn to God, so we might fulfill his purposes in and through us.

Quartet: "Behold Thy Sons and Daughters, Lord," Saints' Hymnal, No. 366.

Commission:

Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of the presbytery.—I Timothy 4: 14.

*Hymn: "Dismiss Us With Thy Blessing," Saints' Hymnal, No. 99 (verse 1).

*Benediction.

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BRIEFS

MT. VERNON, ILLINOIS.—The Zion's League, under the supervision of George Wolfe, sponsored a potluck supper and entertainment in September to raise money for Missions Abroad. Other fund-raising projects have been a chili supper, given by the League at children's department, which netted \$42, and the sale of \$100 worth of handwork by the women during Christmas. The women meet each week under the direction of Mrs. John Rockett.

Pastor W. W. Colvin presented an illustrated lecture on the birth and boyhood of Christ at the evening service on December 26. On January 2, Mr. Vernon Branch sponsored a special program and basket dinner for Seventy William Guthrie and his family; Saints throughout the district were invited to attend. Brother Guthrie, who served as district missionary for eighteen months, has been transferred to the New York and Philadelphia Districts. In the evening, five new members were baptized: James H. and Janice Drury, Mrs. Lloyd McKinney, Bonnie Simmons, and June Guthrie. Seventy Guthrie officiated. The infant daughter of Mr. and Mrs. Eber Jones was blessed also by Elders Ed Colvin and Robert Delaney.

Recent out-of-town speakers have been Ed Colvin and Lewis DeSelms.

PROVIDENCE, RHODE ISLAND.—E. A. Davis of Attleboro, Massachusetts, painted a reproduction of Sallman's "Head of Christ" for Providence Branch. It was presented by Elder E. M. Brown on Sunday, December 19, and will hang near the pulpit in the chapel against a velvet background.

On Sunday, January 2, Peter Jeffry, son of Mr. and Mrs. Norman Grange, was blessed by Elders G. F. Robley and E. M. Brown.

DINUBA, CALIFORNIA.—Evangelist William Patterson conducted a series of services from December 12 to 15, preaching five sermons during that time. He also visited members of the congregations, giving counsel and answering questions. Other recent visiting ministers were Priests Lawrence Vogel and Vernon Cline.

BLUE RAPIDS, KANSAS.—Elder J. D. Shower conducted a series of meetings recently which resulted in four baptisms. Six new members have been added to the group in the past six weeks.

FEBRUARY 5, 1949

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By Their Fruits Ye Shall Know Them

By VERDA E. BRYANT

ANN MERIDITH held seven-year-old Jimmy in her lap and put her arm about nine-year-old Sally, who sat on the hassock beside her. They were listening to the even voice of John, her husband, who was reading to them the story of the talents from the twenty-fifth chapter of Matthew.

At the conclusion of the reading, the family of four knelt in reverent prayer to their Heavenly Father. As Ann helped the children prepare for bed, the words of the scripture John had read kept returning to her.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."¹ In contrast to this commendation, she remembered the condemnation in the words of the Master to the unfaithful servant: "Thou wicked and slothful servant . . . thou oughtest therefore to have put my money to the exchangers . . . take therefore the talent from him, and give it to him which hath ten talents . . . and cast ye the unprofitable servant into outer darkness."²

Ann wondered into which category she might be placed. Might she be invited to "enter thou into the joy of thy lord," or might the Master say of her, "cast ye the unprofitable servant into outer darkness."

Having tucked the children into bed, she returned to the living room, where she picked up the scattered toys and straightened the rugs. She then seated herself on the footstool by her husband and put her hand on his arm. Seeing the perplexed look on his wife's face, John laid aside the paper he had been reading and smiled at her. Ann asked, "Why did you choose that particular scripture tonight, John?"

"I didn't choose it especially," he answered. "I just opened the Bible at random and began to read. Why?"

"It has caused me to do some thinking. Nell Johnson stopped in to see me this afternoon. She wanted me to take a church school class. I told her I had all I could do to take care of my own family, but she wasn't easily satisfied. She asked me who would teach Jimmy and Sally if everyone felt as I did. I told her a person couldn't do everything. Last month Mary Anderson asked me to do girls' work. I refused that, too. Sally likes her Blue Birds, but I said I couldn't spend time away from home on things like that."

"And I agree," John affirmed. "When mothers start doing things away from home, the children and the home have to suffer. We are getting along so well and are so happy, I wouldn't want anything to interfere."

"I've felt a little guilty all afternoon, and when you were reading that scripture, I felt as if God was condemning me. I keep remembering that Nell said they really needed help. I'm not so sure I should have refused."

"Now, Ann, you may rest assured that God knows what you are doing. He knows you are a good wife and mother, so don't worry about it." John dismissed the subject and went back to his reading.

ANN WENT OUT into the kitchen leaving him absorbed in his reading. She was troubled. She could not erase from her mind Nell's words of the afternoon, nor reconcile her response with the scripture her husband had read. Half aloud

she breathed a prayer: "Oh, God, how can I know what to do? Help me to know what is right."

The events which followed were unusual—a little mysterious—a puzzle about which Ann was to wonder for days to come. There are times in life when a strange power seems to envelope a person to change his destiny. So it was with Ann.

She remembered intending to take a walk. She had a vague recollection of getting her sweater to put on against the cool air of the spring twilight. When she became aware of herself again, she seemed to be walking on velvetlike grass in a beautiful but rather peculiar grove of woods. She saw queer trees with gold, silver, and bronze fruit, and upon the trunk of each was a placard bearing a name. It occurred to her that perhaps somewhere was a tree bearing her name. She ran from tree to tree and was about to give up when, in a far corner of the grove, she came to one that was warped and stunted. The fruit was mostly dull brown and green, with but occasional glimpses of brightness to be seen. There upon its trunk she read, "Ann Meridith." With amazement and disappointment, Ann gazed at her tree. What was the meaning of this?

"The fruit of the righteous is a tree of life,"³ a voice startled her, and she whirled around to see standing at her side a kindly, bearded man dressed in a flowing white robe. Ann was frightened and was about to run, but the man raised his hand and quoted gently, "The righteous shall flourish like a palm tree: he shall grow like a cedar in Lebanon."⁴

ANN LOOKED FIRST at the man, then at the tree. "Do you mean that my life is represented by that stunted, warped, and dull little tree?"

— — — a home column feature — — —

The man in white solemnly nodded his head in affirmation. Ann stared into the tender eyes, then transferred her gaze to the tree before her. "But I do not understand. Why is my tree stunted and warped. Why is the fruit green, dull, and undeveloped, when that of the others is gold, silver, and bronze?"

"By their fruits ye shall know them," came the answer. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."⁵

"But I do try to do the will of my Father," Ann protested. "I love my husband and my children. I am trying to rear my children to be good citizens of the land and of the kingdom. I take good care of my home. I go to church, to prayer services, and to women's meetings. I keep a careful record of the money that passes through my hands, and pay my tithes and offerings. Is that not doing the will of my Father?"

The man in white answered not a word, but reached far under the branches, raised the leaves, and there hidden almost completely from sight were several bright golden fruit, fully developed and glistening. Recognizing these as the fruits of her obedience, Ann questioned, "Why are they hidden away?"

THE KIND ANSWER was flavored with condemnation. "A virtuous woman? . . . The heart of her husband doth safely trust in her . . . she worketh willingly with her hands . . . she stretcheth out her hand to the poor . . . she looketh well to the ways of her household . . . her children arise and call her blessed.⁶ These ought ye to have done and not to leave the other undone."⁷

"I try to do all I can for my church and my God." Then proudly Ann announced, "Why only last Sunday I sang a solo for a special service."

The man fingered a well-matured dull brown fruit. His eyes and voice were tender and full of compassion as he slowly shook his head, saying, "All their works they do for

to be seen of men.⁸ Verily, I say unto you, they have their reward."⁹

Then Ann recalled that last week she had refused to sing for a group because there would be but a few present. She had felt at the time that it would hardly be worth the effort. Remembering, she blushed with shame. "Tell me what I must do to bring forth good fruit," she pleaded.

The man replied, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."¹⁰

Thoughtfully Ann considered herself. "I can tell stories. My own children love to hear them." For reply the man touched a knobby green fruit, and Ann was immediately aware that this was an undeveloped talent.

"I can teach. I have learned much about the gospel, and I can continue to study so as to be more efficient." The hand touched another green fruit and raised it to her view.

Ann's mind raced on. "I have organizing ability. I can plan and put my plans into practice. I have a level head and don't become easily discouraged. I am rather skillful in making things."

As Ann recited hurriedly the things she thought she could do, and as divine fingers touched one fruit after another, she realized she had not given her fruit a chance to mature—to take upon it a gold, silver, or bronze hue.

The voice at her side encouraged, "Work, for I am with you.¹¹ As we have therefore opportunity, let us do good unto all men, especially them who are of the household of faith."¹²

Ann seemed carried away with her thoughts. "I could teach a church school class. I could take the Blue Bird band. There are lots of things I could do. But what of my home? What of the children? Can I do more than I am already doing without neglecting them?"

"It is God which worketh in you both to will and to do his good

pleasure.¹³ Let us not be weary in well doing; for in due season we shall reap, if we faint not.¹⁴ Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.¹⁵ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."¹⁶

THESE LAST WORDS of counsel were spoken softly and, as Ann turned to ask further questions, she saw she was standing alone. Her visitor had gone as suddenly as he had appeared. She turned and seemed to take two or three steps into an expanse of nothingness and oblivion.

When she came to herself again, she felt as though she had heard the great clock of eternity ticking off an undetermined quantity of time. She had her sweater in her hand, and she thought she must have been staring out of the window for some minutes, seeing another world.

"Oh, John!" she cried. "I see it all now. I was wrong. We were both wrong." Incoherently she told the story of her vision. "Don't you see, John? We can't go on living just for ourselves—just for our own little family! We have to develop our talents. We must use our time and our talents creatively for the glory of God!"

John, trying to piece together the bits of her story, began to see it as did his wife. "Just how are we going to start this creative use of our time and talents?"

"I know what I can do right this minute," and Ann went to the telephone and dialed a number.

¹Matthew 25: 21

²Matthew 25: 26, 27, 28, 30

³Proverbs 11: 30

⁴Psalms 92: 12

⁵Matthew 7: 20, 21

⁶Proverbs 31: 10, 11, 13, 20, 27, 28

⁷Matthew 23: 23

⁸Matthew 23: 5

⁹Matthew 6: 2

¹⁰John 4: 35, 36

¹¹Haggai 2: 4

¹²Galatians 6: 10

¹³Philippians 2: 13

¹⁴Galatians 6: 9

¹⁵Matthew 6: 33

¹⁶Matthew 7: 7

LETTERS

Visited by Nephites

Twice during the last years of his life, Patriarch R. V. Hopkins urged me to write the following testimony regarding the visit to our home of two of the Nephites who were permitted to remain on the earth.

Both my husband, Elder Mark Jensen, and I told of the circumstance several times. Since his death several years ago, I have frequently been asked questions concerning this experience.

It happened about thirty years ago when we were living near what is now known as "Old Moorhead," Iowa. I dreamed that I was preparing the evening meal, while my husband sat reading, and the children were setting the table in the dining room. I was in the kitchen trying to make something of the leftovers from previous meals so as not to waste food. Suddenly, there came a knock at the kitchen door. When I opened it, I saw two of the most striking men I had ever seen.

They did not resemble each other, but both impressed me as being unusually well-developed, both physically and mentally.

When my husband came into the room, they seated themselves and seemed very much at home—just like neighbors. However, I did not realize what subjects they were discussing.

The "Martha" in me asserted itself and I at once thought we'd have guests for the meal, as it was our custom to invite those visiting at such a time to dine with us.

I felt very remorseful, realizing what an unsatisfactory meal I'd prepared to place before guests. Then, upon second thought, I remembered the abundant supply of both fresh and canned provisions with which our cellar was stocked.

But our invitation to stay and dine was declined; they said they could only stay in our home a very short while, as they had many calls to make.

After making a few inquiries as to where some of our neighbors lived (we later realized they were Saints), they departed without stating their mission.

My first impression was that they were some of the automobile salesmen who were scouring the country for prospective buyers, and we were in the market for a car; but to my disappointment, they did not inform us as to why they came.

During the morning I related my dream to the family, after which we

separated for our various duties. Mark went about his farm work; the children, to school; and I, to my household tasks.

When I was alone, the dream dwelt heavily upon my consciousness. I was greatly disappointed that they did not tell us their mission to our home, for I knew it was a spiritual dream.

While washing the dishes, the thought came very forcefully to me, "You pray over almost everything, especially the things that bother you; why do you not pray for the interpretation of the dream? Pray also that it may come to your husband; thus your testimonies will be united."

I immediately stopped washing dishes, dried my hands, and went into the living room where I knelt down by the couch and poured out my petition to my Heavenly Father, that, as the messengers had come to our home and to me, the interpretation of the dream should come to my husband.

If ever I prayed in faith that a prayer would be answered, it was at that time. No doubt entered my mind; I was certain my desires would be fulfilled. I arose from my knees with a song on my lips. My heart was happy, and I seemed to be lifted above earthly things.

I went about my work the remainder of the day singing the songs of Zion.

I told no one of my prayer. Only God knew of it, and nothing more was said until the following morning, when I came downstairs where Mark was fixing fires. He asked, "Bessie, did you realize that anyone was in our room this morning?" I answered, "no," and then he told me that he was awakened by those two personages whom I had described as appearing in my dream.

He said they were walking in our room. He knew them from my description of them, and he also was given to understand that they were two of the Nephites, God's messengers who were permitted to tarry on the earth.

They carried sacks on their backs in which seemed to be provisions. My husband inquired as to the meaning of this and was informed that, as our nation at times sent provisions to needy ones in foreign lands, so provisions that they carried were emblematic of the spiritual gifts and blessings they were bringing to God's people.

They also said that they were visiting the homes of all the Saints. Some would realize their presence, while some would not; nevertheless, they were visiting them. He heard them walk through the hall, down the stairs, through the living room, and out the door.

We said nothing of the circumstance to anyone, but in about two weeks at our midweek prayer service in the church at

Moorhead, a dear old sister told of her experience wherein a heavenly messenger had come into her home, putting a hand on her shoulder while she worked, and told her that the coming of the Savior was nearer at hand than most people realized. She was so thrilled that she wished to go out on the hilltop and shout repentance to the people, but she was told that it would be of no use, as they would not believe her.

In a few weeks I visited friends at Lamoni, one of whom was Sister Alice E. Cobb. During our conversation, I related the foregoing experience.

She at once said, "Bessie, I'm so pleased that you have told me of this, as it is almost identical with an experience that came to me about the same time."

So we were again made happy to realize that others besides ourselves had realized the presence of the messengers of God, who are ministering to his people today as recorded in the thirteenth chapter of Nephi.

Bessie Jensen.
Lamoni, Iowa

True Experiences

I wish to relate two experiences in my life which, I believe, testify to the power of God.

When we were living on a farm in Alcon County, Michigan, Brother J. J. Bailey stayed at our home for two weeks. One day he wanted somebody to take him to Alpena, but all the Saints thought they were too busy. I thought I was, too, because it had rained and the weeds were about an inch high all through my cornfield. I felt, however, that I should take this brother to Alpena, so I did, giving no more thought to the cornfield. I don't know exactly how it happened, but God destroyed those weeds, and my cornfield was in good condition when I returned.

Three years ago I had a field of hay that was in perfect condition for storing. I hired a man to help me get it in the barn on Saturday as I didn't want any left in the field over Sunday. Unfortunately, the tongue in the wagon broke, and we could not get all of the hay in the barn. I decided, however, that I would leave the rest in the field rather than have someone criticize me, a minister, for working on Sunday. All Sunday night it rained steadily, and Monday was damp and cloudy. Early Tuesday morning I went out to see how wet the hay was. The first haycock I came to was perfectly dry, and so were all the rest. I went back to the house and told my wife that I had just witnessed a miracle—it was the power of God which saved my hay.

GLEN WILEY.
Summit City, Michigan

Converts Companion

I was born in a foreign country and, although I had never thought I would marry a nonmember, when I found someone who could speak my native language, I was greatly attracted to him. I saw in this young man something fine and good, and then I learned to love him. Our marriage has always been happy—especially so after our children were born—and my husband, a Lutheran, never protested when I went to church or when I had the children blessed.

One Sunday I asked him to come to church with me for just one service, after which I planned to go with him to a soccer game. The Saints were so friendly that he decided to attend regularly and become familiar with the teachings of our church. Then my husband gave me a very special birthday gift—he told me that he was going to be baptized. I knew he had thought it over carefully and was completely convinced, because he does not rush into anything. Now I know what true happiness is. Saturday nights, which used to be our "pleasure nights," are now reserved for study and my husband holds the office of teacher.

It took a long time, but it was certainly worth waiting for. Any part I might have played in his conversion is secondary to what God did for him. To those who have married nonmembers, I would advise standing firmly for the right. Most important, don't forget to pray.

MRS. BETTY BEHNKE.

5316 North Oketo
Chicago, Illinois

Letter From England

We want to thank the women of Cincinnati, Ohio, for the packages they continue to send to us here in Warrington. Members of the church school were happy to receive their gifts and also express appreciation. We pray God will bless those who have contributed in this way.

Soon we hope to be working with the good people of Portland, Oregon. We trust God will be with us in this work which means so much to us. Our best wishes are for the Saints everywhere.

MR. AND MRS. GORDON O. LAMPARD.
c/o E. Larson
1233 Northeast 72nd Avenue
Portland 16, Oregon

A Request for Letters

I wrote a short time ago asking for prayers for a young brother who had been stricken with polio and was in an iron lung. Soon afterwards, he was removed from the iron lung and appeared to be recovering. Then he contracted pneumonia and died on December 29.

Letters from the Saints to his parents would be greatly appreciated at this time. They are Mr. and Mrs. Edwin S. Bevins, 311 North Avenue, Route 2, Box 342, Mt. Clemens, Michigan.

Mildred E. Holmes
Armada, Michigan

Missionary Work in Early Days

(From a personal letter)

Loaded with copies of MacGregor's *Marvellous Work and a Wonder* in a salesman's grip, I would go on Sunday afternoons to place them on a Union Depot newsstand in Kansas City, collecting for copies sold. Brother W. H. Deam and I put up a sign, "Bible Mysteries Explained." Curiosity caused many a traveler to purchase a copy. I also placed copies of the book at magazine counters. Then at the Kansas City Bolt and Nut Works at Sheffield, I carried each week a large number of *Ensigns*. I had a rack built and put up where the men checked out. Some weeks Brother Deam passed out more than a hundred copies, and all were taken from the rack. There was a rack at Stone Church where the Saints brought their *Ensigns* and magazines.

J. A. Ferris

660 Market Street
San Francisco 4, California

Request for Contacts

If there are members living in the vicinities of the following, I should appreciate having them call or visit these people:

Sgt. T. W. Pugh
160 McKinley Avenue
San Francisco, California

H. M. Pugh
A. D. 3 FASRON—5
Section 1, N.A.A.S.
Oceana, Virginia

Mr. and Mrs. M. W. Medley
207 North Laurel Circle
Knoxville, Tennessee

Sergeant Pugh is the son of a devoted member, although he himself doesn't belong to the church. Mr. Medley is an instructor in an army college.

ANNIE MAE PHILLIPS.

Route 1
Robertsdale, Alabama

Request

Mrs. Bertha Simms, of Palisade, Colorado, inquires if there are any other church members in her vicinity. She would like to get in touch with them.

William I. Fligg Injured

Evangelist William I. Fligg is reported, in a call from his daughter on December 30, to have fallen on the basement stairs of his home, suffering a broken shoulder and three fractured vertebrae, and is at present in a hospital. Saints wishing to write may direct cards and letters to his home, 622 Armory Street, Niagara Falls, Ontario, Canada.

Tribute to Joseph Jaques

High Priest Joseph A. Jaques, better known as "Uncle Joe," will be greatly missed by his friends and neighbors in the Kirtland District. He will be especially remembered by the young people whose ball games he supervised; it was through sports that he taught the importance of teamwork. He will be remembered, too, by all who attend the Kirtland Reunions. One of the memorials he leaves is the electrical illumination of Kirtland Temple tower, which can be seen for miles around when it is lit at night.

EDNA GEORGE MORLEY.

Route 2, Chillicothe Road
Willoughby, Ohio

Begin the New Year Right With Study

(Continued from page 11.)

The revised study program sponsored by the Department of Religious Education is in the hands of the printers and should be ready for distribution by the time this plea for study appears in the *Herald*, or very shortly thereafter. The new, revised bulletin bears the name *Christian Education and Leadership Training Curriculum*. A card addressed to the Herald Publishing House, Independence, Missouri, or to the Department of Religious Education, The Auditorium, Independence, Missouri, requesting "Bulletin Number 103" will bring the details of the new study program to you without charge. The Department of Religious Education is ready and anxious to help you make your new year's resolutions regarding study become more effective.

More Beautiful Things

By
JOHN C. THOMAN

LIFE IS A VERY COMPLEX and baffling affair," thought David as he stood gazing with contracted brows at the tropical sunset.

He turned and retraced his steps up the beach, past the portico and big English hotel, to his modest quarters in a small American rooming house in a narrow side street of this strange old city with its ancient memories and brooding mosques and citadels—the city of Calcutta. But tonight he took no notice of all its ancient squalors and splendors. He seemed to be walking in a dream, so deep was his preoccupation.

When he finally returned to his surroundings, David found himself kneeling beside one of the trunks in which he had, in the last two years, stored the very choicest of the many bizarre and beautiful things he had purchased—with good American dollars—from the native craftsmen during his sojourn in Calcutta.

These were the things he had bought and put away for himself from among the many things which had passed through his hands. In this trunk were the items he considered to be of exceptional beauty and workmanship. This collection had been his hobby and his greatest extravagance, and to it he always returned in his times of loneliness.

He wondered now, as he carefully removed one after another of this novel collection, why it was that when he was suffering from loneliness and uncertainty he turned to these for comfort. Here was a carved ebony trinket of remarkable workmanship, exceptional in design—and here, the figure of a native dancer of beaten copper. At one

end of the trunk was a picture of an Indian market place, woven of colored glass. David lifted each piece carefully from its place until the trunk was empty and the floor was covered with interesting and unusual shapes giving an eerie effect in the half-light of the gather-

Here Is the Writer

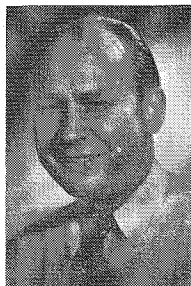
John C. Thoman is well known to "Herald" readers as well as to the younger readers of "Stepping Stones" for his many illustrations. His contributions as an artist date back to 1925.

Born in Fort Worth, Texas, he moved with his parents to Chicago while in his teens. There for almost four years, the Chicago Art Institute became his whole life. Later his schooling included the Academy of Fine Arts, the American Academy, and the Fred Mizen Academy. This education was received during the depression years when studying art was a luxury, but nothing could swerve him from his purpose—to be an artist.

All artists do not live a Bohemian life, and John is one of the exceptions. He looks like any other businessman leaving for the office every morning, although his brief case is filled with water colors and illustrations. At present, he is teaching at a commercial art school in Kansas City. Most of his pupils are studying under the GI Bill, and as many another teacher today, he finds himself in the unique position of having to help solve problems which have no bearing on art.

Mr. Thoman and his family, which includes his wife, Sue; his four children: Mark Edward, twelve, Barbara Irene, ten, Leota Grace, six, and Elizabeth Anne, eighteen months, moved to Independence from Chicago in 1945.

"As you can easily see," he observed, "Mark and I are out-numbered four to two."



ing dusk. When the last was removed, he remained kneeling as he gazed around at the strange assortment. This was what he had to show for the two years of his life here—these baubles!

His eyes rested on a copper

Buddha, and an intense wave of disgust swept over him. Idols . . . all of them . . . cold, inanimate, lifeless, and unfeeling. What could they give him when his heart was torn with loneliness and longing? Nothing—nothing but the selfish pleasure of possession.

SUDDENLY he started to his feet, stood a moment in indecision, and then, with a grimace, reached for his hat and walked out the door and down the empty deserted street toward the wharves.

He stood a long time looking out over the ocean, for beyond that far expanse of cold, green water was home.

The next few days were days of feverish activity, for David had made his decision. He was going back. For the past two years, he had been a buyer of Indian curios for export and had made a place for himself here. But now the stakes he had driven in this strange country had to be pulled up in three days. There was much to do before he could be free to shake the dust of Calcutta forever from his shoes.

Finally, after much delay and anxious waiting, a cablegram came for him from his New York employers, and David knew his impulsive decision was now irrevocable. He waited more impatiently than ever. At last the sailing date arrived, and he found himself on one of the White Star Liners bound for the States—and home.

* * * *

AFTER THE FIRST HANDCLASPS and salutations were over, David's father, matter-of-fact and practical as ever, suddenly thought of his son's luggage and, with a smile, mentioned it. "We might as well take one of those trunks along in the back seat. I suppose you'll be wanting to show those things you wrote about to your mother and sister, won't you?"

New Horizons

"No," said David quickly, taking his father's arm and glancing around for the waiting car, "I'm in too big a hurry to get home. And besides, I left that whole trunk full in New York with the curator of a museum."

"A museum?" David's father looked unbelievably at him. "Do you mean you gave them to a museum?"

"I left them there indefinitely," David answered with a smile, "and I hinted that I wouldn't want them again . . . ever."

As the car clicked off the miles along the old familiar road home, David looked back across the river at the few twinkling lights of the little village. He felt peace steal into his heart, and he realized that he was happier than he had been for years. As he continued to gaze, a wave of emotion swept over him, and his eyes were suddenly wet.

"At last," he thought, "on this night, in this place, I have found a beautiful thing—a most beautiful thing. I have discovered my own people."

My Grandmother's Clock

By Marie Gosline

On the mantel of the living room in my little Cape Cod cottage by the shores of San Francisco Bay stands my grandmother's clock. It is almost one hundred years old. It is a Lillian Russell, and to me it is a beautiful addition to the room. However, today I found out that not everyone is interested in these items. All of my neighbors, many of my friends, and a few strangers from the streets, have come in to sit by the fire and see this remarkable piece. Not one asked, "How old is it?" Not one asked, "What kind is it?" Not one exclaimed, "My, how beautiful it is!" But all of them asked, "Will it work?"

How like my grandmother's clock is my religion. No one cares how old it is. No one cares what kind it is. No one cares how beautiful it is. But everyone cares and wants to know, "Will it work?"

The Trouble-Shooter

Lodge Affiliations

QUESTION: Is it a good thing to join a lodge in order to get ahead in one's trade, business, or profession?

ANSWER: BY LEONARD LEA

Some people think that membership in a lodge or club is a help, and will point to specific benefits they have received. It is true that favoritism, like nepotism, is practiced in many businesses, like other minor forms of graft and corruption. A person definitely lowers his moral tone when he does something to gain an advantage he does not deserve, to get ahead of other people who may be more worthy.

Some people condemn all lodges and clubs on the ground that they are the "secret combinations" described in the Book of Mormon. Others say that the "secret combinations" of the Book of Mormon times were political in character, very much like the corrupt political machines in large modern American cities, and it would seem that those who sell their votes for jobs under the patronage of an evil political machine are doing exactly what destroyed the Nephites.

If one wishes success in life, he needs to be competent in his work, dependable, and efficient. Such a man has the best chances of success. Along with this, he needs a pleasant personality, the ability to "sell" his services and to make people like him, including his employer and his fellow workers.

Really able workers do not find that lodge membership is essential to success. Weaker or poorer workmen may think they cannot succeed on their own merits, and that they need additional help.

If one decides to join a lodge, he should do so to enjoy the friendships he finds there, to uphold the principles of a good organization (and if it is not good, he had better get out), and to serve the ideals of the organization. If he joins to get business or promotion, he is likely to pay his money and waste his time and get nothing out of it that he wanted. In fact, the mercenary or selfish "joiner" ought to lose because his purposes are not sincere.

Some of our people join the fine civic organizations and service clubs, which do good work and promote friendship and good will. These organizations are not secret in any sense of the word, and all their meetings are open. Their purposes and works are known to the public, and they do not engage in politics of any kind.

Here is an angle that should be considered by the loyal church member. The church provides many opportunities for friendship, social life, and service. It has a great work to do, and there are tasks in it for all members who can qualify to do anything at all. The church should take up a considerable part of the leisure time of most active members. Service in the church will give splendid rewards in friendship, appreciation, personal development, and opportunity for useful work for others. Loyal members will place the church first in their list of organizations.

It is true that some lodges do become very strong in some businesses, and that favorite positions go to members. But a business like that will suffer from this kind of parasitism, and an honest workman should look for better opportunity elsewhere.

BRIEFS

BULLETIN BOARD

PHOENIX, ARIZONA.—Pastor Wilbert W. Wood presented the Thanksgiving Day message, after which the women served Thanksgiving dinner to 125 persons. On December 6, the women's department sponsored a bazaar, and on December 11, a rummage sale; these two projects netted a profit of \$150. Marion M. Blakely, Arizona Co-ordinator, gave the Christmas sermon, and on January 4, Apostle E. J. Gleazer, en route to Missouri, addressed the group. The branch Boy Scout troop under the leadership of Herbert William, has renewed its third annual charter.

The members of Phoenix congregation extend an invitation to all passing through that area to meet with them. The church is located at Tenth and East Moreland Streets.

CRESCENT, IOWA.—The annual branch business meeting was held on September 22 with M. A. Smith being elected pastor. On September 19, Arthur Smith was ordained a priest; Levi Daugherty, a teacher; and Robert Butler, a deacon. The home harvest festival dinner was held on November 2. Seventy Harold I. Velt conducted a series of meetings in November; a basket dinner was held in his honor on Sunday, November 28. Brother Velt returned on December 5 for a second series.

The young people of the branch sponsored a box social on December 3 at the township hall in Crescent. Brother Velt conducted a special youth meeting on December 6 at which he showed slides of Hawaii. On Friday evening, December 17, a reception was given in his honor.

Jesse Mason, Ethel McKeighan, and Jane McIntosh were baptized on December 18 at the church in Council Bluffs. The confirmation service was held December 19 at Crescent.

WINNIPEG, MANITOBA.—The boys of the junior church school department conducted a special Thanksgiving service. The younger children presented their white gifts, which later were packed and sent to a needy family. The evening services during December were begun fifteen minutes earlier than usual; this time was used for carol and hymn singing. On December 19, the church school presented a tableau, "The Christmas Story." Each class participated under the direction of its teacher. Treats were distributed among the children following the program.

Central Illinois Women's Institute

The women of Central Illinois District will hold a district institute at the church in Decatur, Illinois (1174 West King Street), on February 15 and 16, beginning at 10 a.m., Tuesday. Sister R. Wildermuth of Plano, Illinois, is to be guest speaker. Those from out of town planning to attend should contact Mrs. O. C. Henson, 479 South Main Street, Decatur. Mrs. JAMES MENZIES, Secretary.

Notice to Memphis, Tennessee, Members

Mrs. H. F. Hawkins will appreciate having the Saints in Memphis contact her son-in-law and daughter, Mr. and Mrs. M. C. Smith, Route 1, Box 707-H, 3451 Holly Circle, Memphis.

Cincinnati, Ohio, Mission

A number of interested persons in and around Cincinnati have been located as a result of the letter appearing in a recent *Herald*. However, since there have been no services here for many years, it is difficult to publicize the fact that meetings are now being held, so we are once again making the announcement. Services are held at the home of W. T. Cline, 1820 Hawkins Avenue, Westwood, Cincinnati 11. Seventy Lloyd Adams is to be present on March 6. For further information, call W. T. Cline, HU 6261; Bessie Manning, MO 7394; or Everett Smith, MO 7913.

Notice to Tulsa Members

Mrs. Gertrude Mahoney of Hulett, Wyoming, will appreciate having the Saints in Tulsa, Oklahoma, contact her son, Edward Mahoney, Dormitory 11, Spartan School of Aeronautics, and invite him to attend services.

Notice to Members in Illinois

If there are Saints living in Libertyville, Waukegan, or North Chicago, I should like them to contact my son who is at the Naval Training Station at Great Lakes. His address is:

Charles Gustav St. John
235-26-30 E.M.F.A. U.S.N.
Electricians Mate School
Service School Command
Barracks 401, Company 22
U.S.N.T.C., Great Lakes, Illinois

CHARLES F. ST. JOHN.

285 Gunson Street
East Lansing, Michigan

Wants to Contact Members

We have not been able to contact any Saints in the Beaumont, Orange, or Port Arthur area so far. We shall appreciate having members with relatives or acquaintances in this territory write to us so that we can contact them. We hope to be able to start the work here.

L. V. ALDRIDGE.

2388 Railroad Avenue
Beaumont, Texas

To the Saints in Muskogee

Mrs. Ruby Richerson of Berkeley, California, will appreciate having the Saints who live in or near Muskogee, Oklahoma, call on her daughter, Mrs. Jean Lewis, 231 South B Street.

Change of Address

Mr. and Mrs. Percy E. Farrow
14567 Prevost Avenue
Detroit 27, Michigan

Book Wanted

Eloise Murie, 550 North Thirteenth Street West, Provo, Utah, wants to purchase a copy of *Utah Mormon Polygamy*.

REQUESTS FOR PRAYERS

Mrs. Charles W. Agar, 157 Kennington Road East, North Vancouver, British Columbia, is ill with a heart ailment and asks the prayers of the Saints that she may be healed.

Prayers are requested for Mrs. Hulda Culp, Rural Route 1, Lucasville, Ohio, for her spiritual and physical welfare.

Prayers are requested for John F. Colclazer, a tubercular patient in the San Fernando, California, Veterans' Hospital. He is soon to undergo several major operations. He will appreciate having the Saints in that vicinity visit him.

Prayers are requested for Charles A. Tharp of Worland, Wyoming, who is afflicted with internal cancer.

Clarice Farrell of California asks to be remembered in the prayers of the Saints. She is suffering from a persistent ailment.

Emma Cooper, Route 2, Castleberry, Alabama, requests prayers for the spiritual and physical welfare of her sister, Mrs. Creacy Morris, and herself.

Joanna Drader, Bantry, North Dakota, requests prayers for her daughter, Mrs. Albert Williamson, and her daughter's mother-in-law. She also asks any elders living near Sampson, New York, to go and administer to them. Their address is 17 C. Y. Area, Sampson.

ENGAGEMENTS

York-Sexton

Mrs. M. Sexton of Independence, Missouri, announces the engagement of her daughter, Doris Catherine, to Robert T. York, son of Mr. and Mrs. William York of Rochester, New York. The wedding will take place February 14. The couple will reside in Independence.

Leutzinger-Steckel

Mr. and Mrs. Leon R. Steckel of Central City, Nebraska, announce the engagement of their daughter, Louise, to Lesley C. Leutzinger. Miss Steckel is editor of the 1949 *Acacia* and will be graduated from Graceland College this spring. Mr. Leutzinger is a graduate of Graceland and an instructor at Iowa State University. The wedding will take place in late fall.

WEDDINGS

Adams-Haden

Janann E. Haden, daughter of Mr. and Mrs. LeRoy E. Haden of Independence, Missouri, and Frank W. Adams of Atherton, Missouri, were married at the First Presbyterian Church in Independence on December 26. Reverend Paul S. Bischoff, pastor of the Presbyterian Church, performed the ceremony. Mrs. Adams is a graduate of Kansas City Junior College and was secretary to the Chamber of Commerce for six years. Mr. Adams is a graduate of Missouri University.

BIRTHS

Mr. and Mrs. Leo Stevenson of Nauvoo, Illinois, announce the birth of a son, Phillip Thomas, born January 18.

A daughter, Stephanie Lynn, was born on January 11 to Mr. and Mrs. Cecil Ettinger of Nauvoo, Illinois. Mrs. Ettinger is the former Betty Russell.

Mr. and Mrs. Jack L. West of Berkeley, California, announce the birth of a daughter, Kathleen Sue, born December 6.

Mr. and Mrs. Walter Williams of Kansas City, Kansas, announce the birth of a son, Alan Michael, born January 3. Mrs. Williams, the former Jeanrose Johnson, is a graduate of the Independence Sanitarium and Hospital School of Nursing.

A daughter, Laura Jane, was born on January 7 to Mr. and Mrs. Kenneth E. Stobaugh of Goodland, Kansas. Mrs. Stobaugh is the former Mary Lou Denman and a graduate of the Independence Sanitarium and Hospital School of Nursing.

Mr. and Mrs. Robert Porter of Minneapolis,

Minnesota, announce the birth of a daughter, Karen Lee, born December 16.

Mr. and Mrs. O. R. Robinson announce the birth of a son, David Anthony, born January 3 at the Naval Dispensary, San Juan, Puerto Rico.

Mr. and Mrs. Lawrence Pack of Beckley, West Virginia, announce the birth of a daughter, Beth Elaine, born January 8. Mrs. Pack is the former Frances Leise of Albion, Iowa.

Dr. and Mrs. Charles L. Gritton of Henderson, Kentucky, announce the birth of a daughter, Marcia Lynn, born January 1 at Muscatine, Iowa. Mrs. Gritton is the former Virginia Hyett.

A son, Gerald Eugene, was born on September 18 to Mr. and Mrs. Ivan Bird of Liberty, Missouri.

A daughter, Lila Kathleen, was born on January 16 to Mr. and Mrs. James Carnahan of Pasadena, California. Mrs. Carnahan was formerly Myra Sheppard.

A daughter, Sandra Jo, was born on October 26 to Mr. and Mrs. Ed McKiernan of Ft. Madison, Iowa. She was blessed on January 9 by Elders J. E. McKiernan and W. H. Gunn.

A son, Dennis Wayne, was born on September 24 to Mr. and Mrs. A. Cozart of Oakland, California. Mrs. Cozart was formerly Velma Sharp of Ft. Madison, Iowa.

DEATHS

JUERGENS.—J. Garrit, was born February 17, 1879, near Glidden, Iowa, and died December 31, 1948, at his home in Kennewick, Washington.

Surviving are two sons: Dale Carrol of Kennewick; Jack of Topeka, Kansas; two brothers: George and Cord, both of Glidden; and one sister, Mrs. Tena Best of Manson, Iowa. The funeral service was conducted by Elder Orman Salisbury at Glidden. Burial was in the Glidden cemetery.

WOLF.—Minnie K., was born in Hobbyville, Indiana, on August 26, 1869, and died in Aurora, Missouri, on December 18, 1948. Her parents were among the early pioneers who settled in Jasper County, Missouri, where she spent sixty-two years of her life. She was baptized into the Reorganized Church in 1886. Following the death of her husband, Edmund C. Wolf, she moved to Aurora in 1932 and made her home with her daughter, Mrs. J. W. Hubbard.

In addition to her daughter, she is survived by a son, Orville J. Wolf of Los Angeles, California; four grandchildren; and one great-grandchild. Services were held in the King Funeral Chapel at Aurora. Elder Arthur E. Starks and F. M. Reynolds were in charge. Interment was in the Aurora cemetery.

McGUIRE.—Phoebe Tharp, was born October 17, 1861, at Perrysburg, Indiana, and died September 30, 1948. She lived most of her life in Miami County, Indiana. At the age of nineteen, she married Charles E. Steele; ten children were born to them. Two sons and two daughters preceded her in death. Mr. Steele also died in 1917 and twelve years later she married H. McGuire. Mr. McGuire passed away in 1938, after which she made her home with her children. She had been a member of the Reorganized Church since March 27, 1942.

Surviving are three daughters: Mrs. Charles Lennon of Peru, Indiana; Mrs. Sylvia Richardson of Mexico, Indiana; and Mrs. Orena Manning of Flomaton, Alabama; three sons: Earl Steele of Peru; Roy and Elmer Steel of Roann, Indiana; and four brothers: John Tharp of Miami, Florida; Perry Tharp of Denver, Indiana; Oren and Clarence Tharp of Seattle, Washington. F. C. Golden was in charge of the funeral service. Interment was in the Green Lawn Cemetery at Mexico, Indiana.

BEVINS.—Edwin Scott, Jr., son of Mr. and Mrs. Edwin S. Bevins, died December 29, 1948, at the Herman Keifer Hospital in Detroit, Michigan, at the age of twenty. He was taken to the hospital and placed in iron lung after being stricken with polio on September 24. Later, when he appeared to be recovering, he was removed from the iron lung, but he then took pneumonia and died. He enlisted in the Navy at the age of seventeen and served eighteen months on Guam as a seaman second class. He was a graduate of the Mt. Clemens High School and a member of the Reorganized Church.

He is survived by his parents and his paternal grandmother, Mrs. Flora Bevins. Funeral services were held at the D. N. Colley chapel, Elder Roland Arnold of Detroit officiating. Burial was in Clinton Grove Cemetery at Mt. Clemens.

SMITSON.—John W., son of Mr. and Mrs. Samuel M. Smitson, was born on May 8, 1866, in Jackson County, Missouri, and died on January 7, 1949, in Jackson County, where he had spent his entire life. A retired farmer, Mr. Smitson was baptized a member of the Reorganized Church on March 30, 1947, at Stone Church.

He is survived by one daughter, Mrs. Bessie Hall of San Francisco, California; four grandchildren; and four great-grandchildren. Funeral services were conducted by Elder Claude A. Smith at the Carson Chapel in Independence. Interment was in Woodlawn Cemetery.

ROYCE.—Belle, was born March 30, 1856, at Buchanan, Michigan, and died December 17, 1948, at her home in New Troy, Michigan, following several years of failing health. On May 17, 1888, she was married to Dr. J. H. Royce, who died a number of years ago. She taught in the Berrien County schools for thirty-five years and also served as dean of women at Graceland College at one time. Royce Hall was once her private home.

She is survived by one son, John H. Royce of Chicago, Illinois. Funeral services were held at Hall's Chapel, Carl Linard officiating. Burial was in the New Troy cemetery.

IRVIN.—Arclissa Kaufman, was born at Cincinnati, Ohio, on January 6, 1872, and died at Holdenville, Oklahoma, on January 13, 1949. She was married to T. J. Irvin in November, 1897, and moved to Holdenville two years later. She had been a member of the Reorganized Church since July 3, 1927.

She is survived by her husband and a son, W. H. Cordell, of Holdenville; and a daughter, Lydia Simmons of Anadarko, Oklahoma. Funeral services were held in the Reorganized Church in Holdenville, Elder J. S. Meyer officiating. Interment was in the Holdenville cemetery.

THOMPSON.—Hattie O., daughter of Henry and Elizabeth Stockton, was born November 11, 1884, at Dawson, Alabama, and died December 26, 1948, at the Independence Sanitarium. As a small child, she moved with her parents to Texas where she was married to G. C. Thompson on November 19, 1902; four children were born to them. She was baptized a member of the Reorganized Church over forty years ago; she served as a church school teacher in Texas and opened her home to the missionaries in that area. Upon moving to Independence in 1924, she acted as "town mother" for the student nurses attending the Sanitarium. She will be remembered by many who enjoyed this hospitality.

She is survived by her husband; a son, Hubert H. Thompson of Tulsa, Oklahoma; two daughters: Mrs. Beryl Greer of Sacramento, California; and Mrs. Mary Evelyn Mesle of Westford, Massachusetts; three grandchildren; and one great-grandchild. One daughter died in infancy. Funeral services were conducted by Apostle Arthur Oakman and Elder James Gault at the Speaks Chapel. Burial was in Mound Grove Cemetery.

BURDICK.—Nellie Frances, was born February 28, 1873, in Oregon City, Oregon, and died January 12, 1949, at the home of her son, Bishop Edwin C. Burdick, in Sacramento, California, two days after she suffered a paralytic stroke. She had been a member of the Reorganized Church since September 17, 1933.

She is survived by her son, Edwin; and three grandsons. Funeral services were conducted by Elders Alma C. Andrews and Myron R. Schall. Interment was in Cypress Lawn Columbarium in San Francisco, California.

HOGLE.—Glen A., son of William and Mary Hogle, was born July 4, 1900, at Comins, Michigan, and died at his home in Clio, Michigan, on January 13, 1949, following a long illness. He was baptized into the Reorganized Church on September 6, 1908, and was married to Helen McBride in 1931. During his early life he lived in Beaverton and Flint.

He is survived by his wife; five daughters: Violet, Glenna, Elda Jean, Elaine, and Linda, all of the home; a sister, Mrs. Ruth Bush of Flint; and two brothers: Noel of Marne, Michigan, and Jay of Shingleton, Michigan. Services were held at the Reorganized Church in Clio and at the graveside in Woodlawn

Cemetery, Elder Arthur H. DuRose of Flint officiating.

SMITH.—William Henry, was born October 6, 1878, at Creston, Iowa, and died November 4, 1948, at Coffeyville, Kansas, following a long illness. He was married to Florence Stanley on December 16, 1899, and was a member of the Reorganized Church.

He is survived by his wife; a son, Roy; and two grandchildren of Coffeyville. He also leaves two sisters: Mrs. Rose Hall of Parsons, Kansas, and Mrs. Ethel De Rozier of Chicago, Illinois. Funeral services were conducted by Elder W. A. Connell, interment was in Robbins Cemetery near Coffeyville.

WEHRLI.—Walter Louis, was born September 15, 1893, at Mulberry Grove, Illinois, and died January 7, 1949, at St. Louis Missouri. He was married on June 14, 1915, to Irene A. Belford; two daughters were born to them. He was baptized on December 6, 1906, at St. Louis, Missouri, and later served the church as a teacher and elder. For many years, he was a manager for the Fuller Brush Company.

He is survived by his wife; a daughter, Ardis Kimbell of Adrian, Missouri; a niece, Bernice, who was reared in his home; two sisters: Elizabeth Peglar and Grace Thompson of Tucson, Arizona; and a brother, Carl Wehrl, of St. Louis. Funeral services were conducted by Elder Frank McDonald. Interment was in Sunset Burial Park.

PRIDEAUX.—Edith Cordelia, daughter of John and Alice J. Blackburn, was born December 9, 1869, at Flora, Wisconsin, and died December 30, 1948, at Galva, Illinois, where she had made her home the past two years with her sister, Mrs. J. O. Dutton. She was baptized about 1920 and was a devoted member throughout her life. Her home was always open to missionaries, and she was ever helping to spread the Gospel Message. Her husband, Marion H. Prideaux, preceded her in death six years ago.

She is survived by a daughter, Mrs. Tom Green of Council, Idaho; three sisters: Mrs. Clyde Richardson of Oregon, Wisconsin; Mrs. Luella J. Bowen of Sayre, Oklahoma; and Mrs. J. O. Dutton; a brother, Irvin M. Blackburn of Lancaster, Wisconsin; four grandchildren; and six great-grandchildren. One daughter, Mrs. Helen Mathison, preceded her in death. Services were conducted by Elder Wesley W. Richards at the Johnson Funeral Home in Galva. Interment was in the Galva cemetery.

GARRISON.—Frank N., was born July 26, 1889, in the state of Nevada, and died January 10, 1949, at Sacramento, California. He had been a member of the Reorganized Church for many years and held the office of teacher. He was faithful to the last, bearing a good testimony of the truth of the work.

He is survived by his wife, Daisy; a daughter, Mrs. Barbara Honeychurch; two sons: Frank N., Jr., and David G.; and two grandchildren, all of Sacramento; four brothers: Walter J., George H., Ira and Earl Garrison; and two sisters: Mrs. Laura Bleak and Mrs. Etta Snow. Funeral services were held at the Andrews-Greulich Mission Chapel in Sacramento, Evangelist W. H. Dawson officiating. Burial was in the Odd Fellows Lawn Cemetery in Sacramento.

YELLAND.—Henry J., was born July 29, 1871, in Georgetown, Colorado, and died November 22, 1948, at his home in Pasadena, California, where he lived for the past twenty-three years. He was married to Margaret Elliott on June 15, 1898. They celebrated their golden wedding anniversary last year at the home of their son, John, in Pasadena.

Besides his wife, he leaves a daughter, two sons, two sisters, eight grandchildren, and seven great-grandchildren.

TILLERY.—Linda Kay, was born August 18, 1947, at the Memorial Hospital in Butler, Missouri, and died November 22, 1948, at the Dr. T. R. McBee Clinic in Rich Hill, Missouri. She was blessed by Elders Arlie Allen and Frank Mills.

She is survived by her parents, Mr. and Mrs. Lawrence Tillery of Rich Hill; three brothers: Ivan, Burl, and Ray; two sisters: Orvne and Sonita; her maternal grandparents, Mr. and Mrs. H. B. Rees; and her paternal grandmother, Mrs. Pearl Tillery. Funeral services were conducted by Elder John Dellar at the Reorganized Church in Rich Hill. Interment was in the Greenlawn Cemetery at Rich Hill.

HEUERMANN.—Rosa Marie Larsen, was born July 12, 1885, at Council Bluffs, Iowa, and died January 11, 1949, at the Jennie Edmundson Hospital in Council Bluffs. She was married to Peter Heuermann on August 10, 1903; four children were born to them. A citizen of Council Bluffs all of her life, she was a faithful member of the Reorganized Church in that city. She was baptized on October 14, 1908.

She is survived by her husband; two sons: Lehi of Council Bluffs and Arthur of Ames, Iowa; two daughters: Mrs. Forrest Miller and Mill Eileen Heuermann; her mother, Mrs. Clara Larsen; two brothers: William and Harvey Larsen, all of Council Bluffs; and two sisters: Mrs. Mel Bellinger of Council Bluffs and Mrs. W. R. Sallander of Tacoma, Washington. Services were held at the Woodring Funeral Home, Elder V. D. Ruch officiating. Interment was in Cedar Lawn Cemetery in Council Bluffs.

BUD.—Arthur L., was born March 19, 1866, near Bandera, Texas, and died January 1, 1949, at Springfield, Missouri. As a young man, he moved with his parents to a home-stead near Pittsburg, Kansas, where he lived for many years. He was baptized into the Reorganized Church in his youth and remained a faithful member throughout life. He was married to Phoebe Shoemaker on February 1, 1899; eight children were born to them. One daughter preceded him in death.

He is survived by his wife; four sons: Charles of Pocahontas, Illinois; Ivan of Kansas City, Missouri; Merle of Springfield; and Fred of Greenville, Illinois; three daughters: Mrs. Hettie Walter of Rosemead, California; Mrs. Goldie Volskay and Mrs. Fern Bunch of Springfield; twenty-two grandchildren; three great-grandchildren; and a half-brother, Lester Bud of Weir, Kansas. Services were held at the Dunn Funeral Home in Springfield, Elder Arthur E. Starks officiating. Interment was in Greenlawn Cemetery.

LOAR.—Delbert Wilson, was born at Rhoades, Iowa, on May 3, 1883, and died at a Long Beach, California, hospital on December 19, 1948, following two years of illness. He was baptized into the Reorganized Church in 1904 at Independence, Missouri. On November 24 of the same year, he was married to Virgie Closson. Since October, 1925, he and his family made their home in California.

He is survived by his wife, Virgie, of Los Angeles, California; four sons: Velton D. of Blythe, California; Raymond, Wendell S., and Donald W. of Los Angeles; three daughters: Mrs. Rosalie Foster, Mrs. Virginia Jesme, and Mrs. Darlene Lindsey, all of Los Angeles; one brother, B. C. Loar of Independence; three sisters: Mrs. Rosalie Nesbitt, Mrs. Nora Reitzell, and Miss Grace Loar, all of Independence; and ten grandchildren. Funeral services were held at Grace Chapel in Inglewood, California, Evangelist Louis J. Oster-tag officiating. Interment was in the Ingle-wood Park Cemetery.

DEPEW.—Elizabeth C. Taylor, was born at Bothwell, Ontario, and died in Windsor, Ontario, on August 18, 1948, at the age of seventy. She was baptized into the Reorganized Church in 1890 and was one of the pioneer members of the branch in Windsor. Her home was always open to missionaries. She was active in women's work and also served in the music and statistical departments. In January, 1894, she was married to Charles Depew, who preceded her in death five years ago.

She is survived by a son, Harry E. Depew of Windsor; a brother, John W. Taylor of South Bend, Indiana; and a sister, Mrs. W. L. Warren of Detroit, Michigan. Funeral services were conducted by Elders James Pycocck and William G. Garnier. Interment was in the Bothwell cemetery.

McINTOSH.—Sarah Ann, was born February 4, 1865, at Rulo, Nebraska, and died unexpectedly on December 28, 1948, in Pottawattamie County, Iowa, where she had lived for eighty years. She had belonged to the Reorganized Church since July 10, 1896.

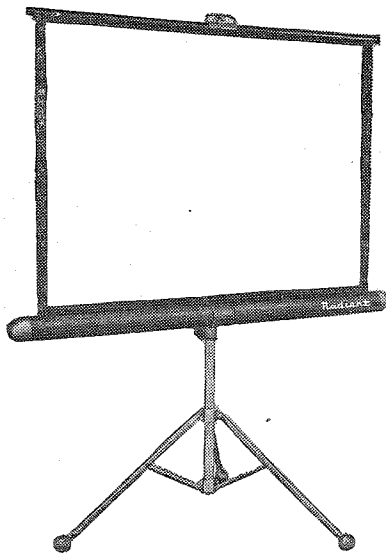
Surviving are five sons: Albert and Ray of Honey Creek, Iowa; Asa of Crescent, Iowa; Ikey of Callao, Missouri; and Henry of Salina, California; four daughters: Mrs. Avesta Morelock of Crescent; Mrs. Ellen Page of Honey Creek; Mrs. Millie Macham of Gettysburg, South Dakota; and Mrs. Iva Haines of Gregory, South Dakota; a sister, Mrs. Minnie Cohrs of Woodbine, Iowa; twenty-five grandchildren, and twenty-three great-grandchildren. Services were held in the Woodring Funeral Home in Council Bluffs, Iowa, Elder V. D. Ruch officiating. Interment was in the McIntosh Cemetery near Crescent.

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Photo by Wesley E. Taylor

The Church at Lawrence, Kansas

University of Kansas student members worship with resident members in this comfortable church home.

THE Saints Herald

VOLUME 96

FEBRUARY 12, 1949

NUMBER 7

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TRUST

Trees that flinch before the wind's sharp breath
 And stand in bareness
 Trust a source much greater than their own
 For leaves to come.

The flowers murmur not,
 Unquestioning that they will blossom
 In the spring;
 It is God's will that it be so.

And why
 Must mortals, of all earthly things, deny
 That this is so
 Or doubt this simple truth
 Or fear that it may change?

It is God's rule,
 And he is never-changing.
 Then let us trust in him who did create us all,
 Forever sure that we shall have our new awakening
 When he shall gently call us
 From our final sleep.

—LOUISE WRIGLEY.

NEWS AND NOTES

CONFERENCE IN ZION

The Conference in Zion was held Monday evening, January 31, in the upper auditorium of Stone Church. President Israel A. Smith was in charge, and was assisted by Presiding Bishop G. L. DeLapp, Charles V. Graham, Supervisor in Zion, and others. Bishop DeLapp presented Bishop Harold Cackler, who has taken the place of Bishop J. S. Kelley, who has been transferred to southern California. Later in the meeting, Brother DeLapp also introduced Bishop Joseph Baldwin, who is studying here in preparation for his work in Ontario; and Bishop Leslie Kohlman, who at present is in charge of the general office.

An interesting series of reports followed, showing progress coming as a result of intensive work among our people here. A particularly encouraging feature of the work is the fact that missionaries are being trained among the young people in the Center Place, who are showing splendid results in evangelism and in the winning of converts. It was impressive to observe the fine quality of the fifteen young men who were called for ordination to various offices in the priesthood. Charles V. Graham introduced Arthur Stofft to the audience. He is engaged in the program of visiting among the congregations of this area.

THE SHUTE FOUNDATION

Recently arrived at the editorial office is a collection of published material about the Shute Foundation for Medical Research, which is at present concentrating its efforts on investigation and use of Vitamin E in the treatment of heart disease. This work is headed by two of our church men in the medical profession, Dr. Evan V. Shute of London, Ontario, and Dr. Wilfred E. Shute of Guelph, Ontario. The work they have done was described in "Coronet" for October, 1948, in an article by J. D. Ratcliff, "For Heart Disease: Vitamin E."

The foundation is to provide these great doctors with a better opportunity to pursue their work for the benefit of humanity, and to give the public an opportunity to support it. Those interested in information on this aspect of heart disease may address The Shute Foundation for Medical Research, 455 Spadina Avenue, Toronto, Canada.

These two doctors come from a fine church family and have splendid records of church work and support. Their work in the foundation is a nonprofit venture. They also operate The Shute Institute at London, Ontario, for the treatment of heart disease. The bulletin points out that in the U. S. A., 1945, \$4,000,000 was spent on cancer research, for 177,000 deaths from cancer; but there were 587,000 deaths from heart disease, and only \$39,000 was spent on research for it—a mere seventeen cents for each death. We are using too little ammunition on our worst enemy.

BAPTISMS for December, 1948, totaled 283, according to word from the office of the First Presidency. This is four less than the preceding December, but with that one exception, it is the best December record since 1929.

BLANCHE GREEN, wife of Elder Clair Green of Independence, died at the Independence Sanitarium on Thursday, February 3, as a result of severe injuries received in a highway accident. She was a leader of women and has been active in various lines of church work for a number of years.

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THE SAINTS' HERALD

Volume 96

February 12, 1949.

Number 7

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Editorial Review

Appointees' Institute

Readers will be interested in a report concerning the "Institute for New Appointees" that was conducted in Independence, January 4 to 20, under the direction of Dr. F. M. McDowell.

Eighteen men who have recently come under General Conference appointment were called by the First Presidency to participate in a course of training designed to help them in their ministry. They worked and studied together from eight to ten hours daily, meeting at the Auditorium. About thirty-five different general church workers took part in the lectures and discussions.

The subjects and hours of study are indicated briefly as follows: daily worship (10), doctrine (12), ministerial ethics (4), financial program (5), branch administration (4), worship methods and procedure (5), ordinances (3), public relations (3), evangelism and cottage meetings (11), parliamentary procedure (3), presentations and field work (16),—each two-hour session having lectures, motion pictures, slides, charts, or field trips; forums (2), voice recordings and speech instruction (7). Thirteen of the men gave assistance to the Chaplain of the Sanitarium, and on the Sundays here they filled thirty-four preaching appointments.

All comment on the "Institute for New Appointees" indicates that the men were well pleased with this work, and that it will bring good results to the church.

Lead With a Smile

Ed ("Strangler") Lewis visited Kansas City recently, devoting his time and talents to the helping of underprivileged boys of the nation, a great and worthy work for him to do, and an example of merit to other retired champions in the field of sports.

The Strangler pursued a colorful

and successful career for many years as champion wrestler of the world. Those who have seen his amazing bulk of physical power even once will never forget the impression. Just as the match was to begin, after the challenger had taken a long ovation, Lewis would trot in through the arena doors, bowing and smiling back at the crowd that good-naturedly booed and hissed him. He always put on a good show, took a lot of punishment at the beginning, let the challenger pin him to the canvas (all but one shoulder, so near, yet so far from victory), and did a lot of groaning and agonizing. But in the end he usually applied the headlock like a crushing vice to his opponent, and won the match. His reward, more booing and hissing, the purse, and the championship retained.

This time the newspaper carried a different story from him. A feature article in the *Sunday Kansas City Star* quoted him as saying, "Get in the first smile—not the first punch." As a philosopher, Mr. Lewis can be classified in the pragmatic school. He knows his philosophy works.

Search does not reveal that the word *smile* was ever used in the Bible—the concordance jumps from "smell" to "smite" in one grim leap. The word *smite* in some form occurs more than four hundred times. Maybe that was the cause of much trouble in Israel. They didn't know how to smile; they got in with the first smite or punch.

And in modern Israel—using the term to apply to the spiritual and adopted sons and daughters—a great deal of trouble comes from those who get in with the first smite, rather than the first smile. Too much of our evangelism, probably, has consisted in the smiting of enemies; too little of it in the smile that wins friends. This is a fault we can correct; and each one of us can do something good for ourselves and

for the church by striving for an improvement.

Moral Force

In a speech years ago in the House of Commons, Winston Churchill said, "Moral force is, unhappily, no substitute for armed force, but it is a very great reinforcement."

In the consideration of the very great suffering caused in the United States at the present time by the effects of beverage alcohol, it is possible we have forgotten the importance of moral force. We have learned to put our trust in laws, which are too easily broken, and too often, under unsympathetic officials, broken with impunity.

The strong countermeasures taken in years past against the spread of the liquor industry were a result of tremendous moral force and indignation. There will never be any effective new laws against liquor until the American people are thoroughly aroused and angry. And those laws can be enforced only with the backing of an earnest and determined people. Our moral strength is our greatest defense against the world forces that would destroy democracy and freedom.

Objectivity

In all our dealings with other people, it is only as we learn to be objective that we can be entirely fair to them. Naturally, we identify ourselves with the plans we make and the work we do. Any criticism of them is interpreted, not as an attempt to improve them, but as an attack on ourselves. This is a tragic mistake, hurting other people, hurting ourselves, and hindering the progress of the work. Only as we learn to include the viewpoints of others with our own, rigidly excluding all our personal feelings and prejudices, can we arrive at an understanding of truth. And the ultimate objectivity is to see things as God sees them. L. J. L.

Editorial

Magnetic Recording in

THE ORIGINAL IDEA of recording sound on a thin, moving strand of steel wire by magnetizing it with a varying intensity was first advanced about 1895. Inventors toyed with the idea for many years after that, but it took the impetus of a wartime need to force development beyond the laboratory stage. As a result of the development carried on by the Armour Research Institute, the Bell Telephone Laboratories, the Brush Development Company and others, we are now able to buy a compact recorder capable of recording continuously for one hour. In spite of the increase in fidelity and portability over older types of recorders, the cost has stayed within the reach of the average person.

All of this is significant to the church only insofar as recording can be used to further its aims and objectives in Christian education. How, then, can we use this new tool to do the job more effectively? The pioneers in this field have found many new uses for recordings, and many more undoubtedly will be found. At the present stage of development, this instrument shows great promise of becoming another effective tool in Christian education. You may wonder how a recorder can help in the church, but let us examine some of the uses that have been found by those who have had experience. Some of them may possibly fill a need you have long felt.

1. *Preaching Analysis.* Few ministers have the opportunity to hear themselves as others hear them. Without expert, constructive criticism, it is easy to fall into poor speech habits or develop annoying mannerisms. These faults become very apparent when one hears a recording of his own voice.

2. *Recording Shut-ins.* Many times those in greatest need of ministry

are unable to attend church because of physical infirmities. A service may be recorded by having the microphone near the pulpit and a microphone extension cord leading to a back room or other out-of-the-way place where the recorder can be operated. The whole service, or only a part of it, if that is more desirable, may then be played back in the home, in the hospital room, or in a home for the aged. It has been suggested that the communion talk may thus be taken with the emblems on communion Sunday.

3. *Recording of Sermons for Publication.* It is extremely difficult to find people who are able to take a sermon in shorthand because of the speed and the minister's vocabulary. Many of the fine sermons now appearing in the *Herald* have been obtained with the use of a wire recorder. A control unit is available for the Webster-Chicago recorder that allows complete control of the machine with two small foot pedals. With this unity any typist can transcribe the sermon, because the wire can be advanced one sentence at a time, or continuously, as desired. If a word is missed, a touch on the other pedal will run the wire back so it can be heard again. In some instances, it may be preferable to use earphones to prevent disturbing others in the room. When recording a sermon for this purpose, it is very helpful to have a brief explanatory note on the wire preceding the sermon, telling who, where, and when.

4. *Recording of Patriarchal Blessings.* Several wire recorders now on the market are little larger than a portable typewriter, and one, the Webster-Chicago Model 78, is exactly the same size. Even the traveling evangelist will find that the extra weight of the recorder will not be a disadvantage compared to the freedom allowed by not needing a

secretary for each blessing. Letters and memos may also be dictated for later transcription with the same equipment mentioned above.

5. *Recording of Addresses* by outstanding church leaders or other speakers. One person can take a sermon given at a general or district conference back to his home branch for those who would like to hear it. Lectures can be recorded for future use in making notes or in forum discussions. It is also possible to record important events so that others can share in hearing all that was said. In the case of tape recording, the material may easily be edited and condensed by cutting and splicing with ordinary Scotch tape.

6. *Recording of Blessings, Confirmations, and Ordinations.* This gives the parents or participant an exact record of the event that will be cherished for years. It may be transcribed later if desired. The microphone need not be placed in a conspicuous location, but it is best if it can be kept within four or five feet of the speaker.

7. *Recording of Funerals.* Many times some members of the immediate family are unable to be present at the funeral, and they appreciate having the service recorded for them to hear.

8. *Recording of the Wedding Ceremony.* Some ministers make these recordings and present them to the bride and groom as a permanent record of the event. Other people do this on a commercial basis, charging for their time and the wire. A minister may also use such a recording in teaching the marriage service to the prospective bride and groom.

9. *Expressional Activities for Youth.* There is an almost limitless field for creative activities in the dramatization and recording of "radio plays" and other expressional

the Church

By MARVIN McDOLE

Director of Audio-Visual Aids

activities. It makes dramatic training much more rapid because the person can hear his own faults and improvements.

10. *"Radio Rustling."* Recording direct from the radio is sometimes known as "radio rustling," and may be used to get background music and sound effects for use with other programs. Radio talks and forums may be used as an introduction for a forum discussion on subjects of current interest. The "Town Meeting of the Air" may be so used. Material thus obtained may not be published or rebroadcast without written permission, but is otherwise usable as the recorder sees fit.

11. *Telephone Recording.* It is possible to record both sides of a telephone conversation by using an induction unit under the phone or by having the telephone company install a connecting device. In this way a telephone interview with a person you could not otherwise reach may be recorded for use with a certain group. The other person should always be told that the recording is being made.

12. *Recording Minutes of a Business Meeting.* These may be used for later transcription. The person making the recording may repeat only the necessary parts into the microphone, or the whole meeting can be recorded and the minutes made out later. This is particularly valuable if there is not a secretary available who can take shorthand.

13. *Christmas Music.* Many churches have tower broadcast sound systems for playing chimes and organ music. During the Christmas season, it is nice to have carols sung by the choir and played over the

sound system. Needless to say, the recording should be of excellent quality for such use.

14. *Preservation of Historical Events.* As with several of the other uses suggested, it is possible to transcribe the wire or tape onto conventional discs if you do not desire to keep it permanently in its original form.

NO ATTEMPT has been made to differentiate between the wire recorder and the tape recorder, as such, in what they can do. A brief discussion of the relative merits of each may be helpful. For speech reproduction, they have about the same quality. However, no tape recorder has yet been developed that can be used for transcribing with a foot-control unit, so it cannot be used in that way. For the reproduction of music, however, the tape is superior. The choice depends largely on what the recorder will be used for. Wire recorders cost from \$99.50 to \$149.50 and weigh from fourteen to thirty pounds. Tape recorders cost from \$229.50 to \$395.00 and weigh from thirty-seven and one half to fifty pounds. It is my personal opinion that the wire recorder will be satisfactory for all except the very critical listener who wishes the highest quality possible in his recording. That type of person is generally willing to pay the extra cost.

The recording material, either wire or tape, has a comparatively high initial cost, but it can be used over and over again hundreds of times without losing anything in the way of quality on subsequent recordings. One recording can be played back many hundreds or even thou-



sands of times without a perceptible loss of quality. For this reason, the cost of recording material over a period of time is very low.

IN USING THIS TYPE of equipment, one of the great dangers is that we are prone to lose sight of the objective when we become fascinated by the equipment. In other words we get "Gadgetitis." This danger is inherent in all pieces of audio-visual equipment. By their very nature, they are complicated and especially interesting to those of a mechanical turn of mind. The "gadgeteer" never tires of playing with such equipment and consequently seldom ever gets around to making effective use of it.

If we are aware of this problem, we are far less likely to lose sight of the reason for having the recorder, projector, or whatever it may be. With these objectives clearly in mind, it is possible to make a real contribution to Christian education with a magnetic recorder.

NOTE: For further information on any of the equipment mentioned, address your inquiry to Marvin McDole, Audio-Visual Aids Department, Herald House, Independence, Missouri.

The Word of Wisdom—Again

The undersigned recently received an inquiry from an elder of the Mormon Church. He stated "conflicting reports" had reached him respecting our church "attitude" toward the "Word of Wisdom" revelation (Doctrine and Covenants 86).

He added, "We make observance of the principles" laid down a "requirement for office-holding, ordination, and temple recommends," but not a cause for judicial action; "but for the above-mentioned purposes . . . we handle it as a *law* just as much as baptism."

Quite evidently, the Mormons have what may be called "judge-made law," for section 86 does not create any such "sanctions" for non-observance.

Since this party desired to know our position, and it had obviously been somewhat misrepresented, I wrote him, giving my analysis of the revelation. I have taken occasion to read what has been published on the subject in an earlier day by some of our predecessors. Finding I was not only not in disagreement but in fact quite in harmony with views expressed through the years, given added assurance of being right, I here pass on for *Herald* readers what I wrote to the inquiring Mormon elder:

No action by our General Conference has ever been taken to modify or change in any respect the plain and understandable reading of the Doctrine and Covenants (our section 86) which we must necessarily consider in connection with the historical and prefatory explanation, shown in the edition of 1835, the same being the first *official* publication of the revelations.

Our interpretation has uniformly been that it is not a law in the sense of its being obligatory on the part of members to observe it or condemnation resulting from failure to observe it.

It is a question for each one to resolve: he is not under divine disapproval if he violates its provisions. It is not a test of membership. It is not a criterion whether or not he is a good member or

a member in good standing. Non-observance is not a ground for complaint. But the observance of its provisions entitles one to the blessings indicated.

As to "hot drinks," there has been much controversy; but as the sentence in which the words are used is entirely divorced from what precedes it, especially that portion obviously referring to alcoholic or other "strong drinks"—made "strong" because of its constituent elements, we have generally believed (without church action) that they refer to drinks *thermally* hot—by heat.

Tea, coffee, chocolate, and some other "drinks" are generally served and drunk before the heat applied has been dissipated or lost. Plain water can, of course, be consumed while hot, and all such heated (thermally) drinks, in our opinion, must be considered "hot drink"—at least while the heat persists.

If we had any means of *knowing* definitely what the term "hot drinks" meant to the Prophet, so we could hold that certain drinks were *certainly* included and others, therefore, were not included, we would be helped. The revelation does not, of and in itself, assist us in this respect. I suppose there were many drinks that were served and consumed while more or less heated, and if it was the heat alone that was injurious, the classification is not difficult. If "hot drinks" meant the two drinks, such as tea and coffee, and the injurious elements were not the tea or the coffee as such, but simply the element of heat, the term is quite inclusive indeed, since milk, for instance, generally accepted as a mild drink, can be heated and conceivably consumed while hot—even very hot. Or the "mild drinks," referred to in paragraph 3, made out of barley, may likewise be heated and drunk while still hot.

If it is the heat alone against which the Lord is warning us, then any sort of liquid, whether tea or coffee or any other, even if concocted or brewed by the application of heat, after losing "heat" and becoming simply warm or tepid or cool or cold could not, of course, be considered as under any ban. Not heated coffee or tea or "mild drinks" from barley at the time of taking them into one's stomach can hardly be termed "hot drinks."

Conceivably, one could drink something so filled with condiments such as tabasco or Worcestershire sauce, that it could be "hot"—very hot, but not from heat.

We, as a church, leave this question to

be resolved by each member for himself. You of the Mormon Church make almost a "fetish" of the matter—pardon the expression. But my feeling is that it is undoubtedly a "lesser thing of the law." (Parenthetically, how a people could swallow the camel of polygamy, or blood atonement, and strain at the gnat of "hot drinks" is beyond my comprehension.)

By hearsay testimony years ago, we were told in a statement of a contemporary of the Prophet, published in the 1890's I believe, that Joseph said "hot drinks" included—I believe the word was "meant"—tea and coffee; but I personally cannot apply the term to any drink after it has cooled to a point (debatable, I suppose) where it can no longer be said to be "hot." And, true, what would be hot to one person might not be other than warm to another. So it goes.

In the last analysis, and I think your question had it in mind, we accept the Word of Wisdom—just as stated—"not by commandment or constraint," but as wholesome advice and counsel.

ISRAEL A. SMITH

Across the Desk

We have received the following unsigned inquiry with a request that it be answered through the *Herald*:

Do you think it wise or proper after the emblems have been served to give what remains to small children? And will you explain why we face the altar during the blessing on the bread and wine for Communion? Some of our members dislike this idea. Do we have revelation to this effect, or is it a resolution? Will you please answer through the *Herald*?

The prayers of consecration (Doctrine and Covenants 17: 22, 23) indicate that the bread and wine are blessed and sanctified "to the souls of all those who partake." We do not believe that by virtue of these prayers or any other part of the communion service the emblems undergo any physical change. Nor are they made sacred, except as they are used in the service by those authorized to partake of them for sacramental purposes. We therefore see no rea-

son in law why the bread and wine left over after the communion service should not be given to little children who may be present at the service but who are not members of the church. On the other hand we would be averse to making this an invariable custom, since customs tend to take on the force of law, and there is no law in the matter.

The commandment concerning kneeling occurs in Doctrine and Covenants 17: 22 where we are told that the elder or priest who is to administer the Communion "shall kneel with the church."

F. H. E.

A letter from Sister Wm. I. Fligg says:

The doctor feels Brother Fligg is progressing satisfactorily, but it seems such a long time! He has been in the hospital since December 20 with weights pulling on his head, lying very quietly on his back, which is hard for him. We are hopeful of a complete recovery.

Their address is 622 Armory St., Niagara Falls, Ontario.

ISRAEL A. SMITH

An Interesting Historical Fact

On pages one and three of May 31, 1934, issue of *The Richmond Missourian* was published a reprint from the *Ray Chronicle* of June 3, 1878, giving an account of the great cyclone which struck Richmond, Missouri, two days before. The following extracts are taken from the account of the storm as originally published:

Language is too poor to adequately describe the desolation and ruin of Richmond. Within a few moments, a third of the town was made desolate, five hundred persons made homeless with many of them left penniless. Richmond is in grief and mourning. We have buried twelve bodies of our good citizens. Others are dying!

The buildings on the public square were estimated on Monday following the cyclone as having been damaged to the amount of two thirds of their value.

OFFICIAL

A Report on European Relief

We present herewith a current report on the extent of our relief activities to the needy families of the church in Europe.

Direct from the Auditorium, gift parcels of food and clothing are being shipped to 360 German families, and, in addition, various groups and congregations throughout the church in the United States and Canada have adopted 100 additional European families to whom packages are mailed each month.

As of November 30, 1948, we have shipped 10,626 packages, in which there were packed over eighty tons of food and clothing at an expenditure approximating \$58,000, and through the adoption program, we estimate that an additional 2,200 boxes have been sent containing twenty-two tons of food and clothing at an expenditure approximating \$17,600, making a total of \$75,600 of aid given to our needy members abroad.

Acknowledgment cards and letters from families receiving gift parcels express sincere thanks and appreciation to all for what is being done for them in an hour of great need.

THE PRESIDING BISHOPRIC

Although the buildings all around it were torn to atoms, it is an interesting historical fact that the room in which the original manuscript of the Book of Mormon was kept was uninjured, although the building itself was damaged, it being the residence of David Whitmer, Senior, one of the Three Witnesses to the Book of Mormon.

A copy of this issue of *The Richmond Missourian* is on file at the office of The Missouriian at Richmond, Missouri.

J. CHARLES MAY

Notice of Appointment of Bishop's Agent, Kansas District

With the amalgamation of the Northwest Kansas District and Southwest Kansas District, it becomes necessary to appoint a bishop's agent to serve this territory. Brother Earl Sheppard, 1863 South Chautauqua Street, Wichita, Kansas, has been appointed to serve as agent in this district. Solicitors are hereby notified to send their reports for the month of January and each succeeding month thereafter to Brother Earl Sheppard at the above address.

Sister E. L. Kueker has served as bishop's agent in the former Northwest Kansas District, and we take this opportunity of expressing our appreciation to her for the excellent service rendered in this office. We have also appreciated the support given by the Saints of the former Northwest Kansas District to Sister Kueker during the period of her service and take this opportunity of commending Brother Earl Sheppard to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
The First Presidency,
By F. Henry Edwards

Appointment of District President

Notice is hereby given of the appointment of Elder Victor Witte of Tulsa, Oklahoma, as president of the Central Oklahoma District, succeeding Elder B. A. Howard, resigned, to whom we express appreciation for his services in that district. The appointment of Elder Witte is made subject to ratification of the next district conference.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Never less alone than when alone.
—W. E. Orchard.

A Letter From the Yukon

By JEAN BARNETT

The author is with her husband, Allen Barnett, who is serving in the far North. We are glad to share a major part of her letter with our readers.

R. C. A. F. Station
Whitehorse, Yukon Territory,
Canada



MY HEART IS so full this morning that I just had to talk to someone who is close to the center of the church I love so very much and long to serve, because it has done so much toward keeping me close to the footstool of my God.

I am living in a town that truly seems to represent the "Law of the North," with the same passion for gold that lured men to its endless hills in days past. The gold-rush days are over; the trail itself winds down over the hills a few yards from our door—now a thin brown trace marked occasionally by a crude cross where some wanderer laid down his load never to pick it up again in this life.

Though this path is used no more to the hills for their nuggets, it winds down into the little town about five hundred feet below us where gold still calls men into the gambling dens that are wide open. Everyone who comes here to work or serve in the Armed Forces is given a generous northern allowance, which feeds the alarming degree of degradation that abounds in such small towns.

There are approximately three thousand people here, and the conditions weigh so heavily upon my heart that I feel I cannot sit idly by and not offer some rod of iron which will at least save some of the youth.

Yesterday I took a long step into this underbrush of humanity; today I tremble a little. I asked God to go with me, and he certainly did. Such a large vision opened before my wondering eyes, that I am caused this morning to sit and ponder my great unworthiness for such a task, but I know I must not falter now, nor even look back, even though the way becomes so difficult that the natural eye cannot see ahead. I must go forward—I promised God—but I do need much wisdom and love for so great a task.

I have seriously considered writing for *New Horizons*, because I get much help from those articles, and I truly feel that a new horizon has opened for me at this time. If any part of this effort of an anxious heart may be useful as a challenge to our church people to make the most of whatever lot in life they may find themselves, then by all means feel at liberty to use it as you see fit.

FOR YEARS I've sung, "I'll go where you want me to go, dear Lord," just so far. Not until three or four years ago did I ever sing the "over mountain, or plain, or sea" part of it. I wasn't prepared to say I'd go that far.

Then two years ago, when my husband went back into the Air Force Service, the call came to leave my old home, Toronto, and the people I loved so dearly. "All right, Lord," I said, "I'll go with my good husband, but please don't send me where there is no Latter Day Saint Church." We have two fine sons, eight and twelve, and I wanted to keep them close to the church.

The call came close on the heels of this "but" submission. In a church service at a conference in London, the Lord made known to me in a sermon that, like Joshua of old in his sage advice to his people—even though I must dwell in heathen land—my slogan must be, "As for me and my house, we will serve the Lord."

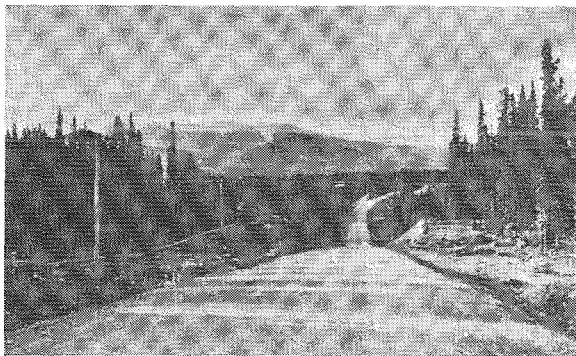
I knew that day I would have to serve my Lord even though separated from my own people, the Saints. Very soon we were posted to a small town forty miles from a church, without any connections for services. I felt I must offer some service outside the four walls of my home, which at that time was two tents in the town park for lack of better accommodations. After three months of this happy outdoor life, through the grace of God, we obtained one of the loveliest little homes in that town, so I offered my services in a United Church there, upon the advice of my pastor. I was promptly given a large class of young people, with whom I worked. Amazing blessings in fellowship came as a result, along with the glorious feeling that with the divine guidance I had been enabled to enlarge a truly well-balanced curriculum into a larger vision than hitherto these fine young people had ever glimpsed.

I knew I couldn't actually contradict their teachings when I accepted this responsibility, nor could I relinquish my own convictions, so before accepting the work, I made it very plain to the minister and to all those

with whom I was to work that I was a Latter Day Saint. The amazing outcome of this first experience "across the rivers from my fathers" was the fact that I encountered no contradictory doctrines, with the exception of infant baptism, which was calmly and sanely discussed without any friction. While the basic teachings were founded on Scriptures, the omissions alarmed me and made me feel very strongly that truly I could not bask in the beautiful light of our gospel without sharing some of the greater vision with these good people. Hence, many were the opportunities to bring these earnest young people to know the God whom they had thought of as being far up in the heavens, but who is actually as near today as when Christ himself walked upon the earth. There were expressions of love that nearly made my heart burst with compassion for these young people as I bade them farewell. I knew I could not stop, and that surely some day the sound of the gospel would again echo in their souls.

THEN CAME THE SECOND CALL from the Armed Forces—to the North. "Oh, Lord," I cried, "I do want to do thy will so much, but not that far, if it can be avoided; nevertheless not my will, but thine be done."

I knew He could intervene and cause those in charge to change this posting. Even though I tried to beg off such a change, the posting went through, and my hus-



A view of the Alcan Highway near Whitehorse.

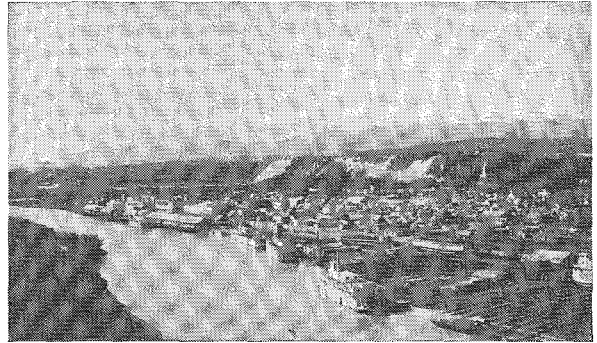
band left for a very important assignment. I'm not a very willing subject of my Lord sometimes, and often he has to take me in hand. He spoke to me right in my living room as I was writing to my husband and expressing my rebellion. The Lord told me that I should not "kick against the pricks," but should feel privileged that my husband was worthy of this responsibility which could mean so much to the future of our country and our fine sons.

I submitted. "But, Lord," I cried, "I want to do something for you up there, too."

For the nine weeks we have been up here, I have been attending a little mission in town and have repeatedly offered my services. I know those in charge are direly needing help in many fields, but while they have been very nice to me, they have so far ignored my offers. I

think it is because of my religion—there has been a witness here before me. On the Sunday I arrived, I looked up the two Latter Day Saints I had heard were here. Even though it was our first meeting, it was a happy one. Truly, there are no stronger ties than those "that bind our hearts in Christian love."

I have been asked repeatedly to teach in the Anglican church, and last Sunday I went down there with grave misgivings, but found they were using United Church and Baptist Church curriculum material. On further



Whitehorse, Yukon Territory, Canada

investigation, I found that the Anglican membership seemed to be in the minority.

We have approximately one hundred air force families living in our little community, and many more Army families in this district, which is called Upper Whitehorse, because it is two miles from town and about five hundred feet above the level of Whitehorse proper. This is the most beautiful country I have ever seen, and we have the choice suite—right on the edge of the ravine. On every hand the majestic hills rear their brown and white peaks.

Very few of the children of the families here were attending the church school in town. Feeling keenly the rebuff at the mission and the indecision about serving in the Anglican church, I wept bitter tears, because I knew I must keep my covenant to serve. I was lifted up and, like Joseph Smith, received the message: "Join none of them."

"But how little is Jean Barnett, Lord," I said. "What can she do?"

Then came a Halloween party for the children of service personnel. What a gala affair—what a lot of money and effort had been put into the party! There were dozens of children. Where did they all come from? Upper Whitehorse. There in the midst of these lovely buds of promise knelt the commanding officer, clipping balloons, passing candy, and behaving in a very fatherly way.

I RESOLVED that I would speak to him some day about a church school for these children right here where
(Continued on page 23.)

Improving the Prayer Service

By D. O. CHESWORTH

Note: This article was written some time ago, but through an accident in filing did not reach publication. At that time, there was a trend of sentiment against prayer meetings—a trend which, fortunately, has been reversed. As the article has permanent merit and contains many fine suggestions, we present it now.—Editors.

I WISH TO GO ON RECORD as one who prefers the prayer and testimony service to most of the other public services of worship. I am particularly fond of this for the midweek activity. In my early memories of church activity in our small branch at Fall River, Massachusetts, and at our reunion, the value of this service seemed to be paramount. Despite a great interest manifested in sports, particularly baseball, football, and soccer in the athletic field adjoining my home, I preferred to attend our small assembly, where we experienced the Spirit of God like a fire burning a lasting impression in our lives.

Certainly it is distressing to hear reports of the discontinuance of the midweek prayer service or of the apparent lack of interest in other localities which may eventually lead to complete abandonment. This should be alarming and yet in many instances we accept it as inevitable. We are in an "age of change," but perhaps there is some degree of truth in that age-old proverb, "the more the change, the more the same thing." We hear of streamlining the midweek service, and probably there is not any part of the curriculum which has not been placed under scrutiny. Even "preaching" in some churches seems to have been cast aside for a substitute.

Now to the prayer and testimony service. The following presentation is offered at the risk of criticism, yet it appears of sufficient value to justify attention:

1. In one congregation numbering 226 members, (fourteen were inactive, and the balance attended a service at least once every two

months) our average attendance for a year and a half in hot weather and cold, rain or snow, was forty-nine.

2. The following two and a half years in a congregation of 310 (thirty were out of the city, plus a number of others who were inactive and non-attendant) our midweek average was fifty-five as compared to a previous eleven-year average of nineteen. We had between ninety and one hundred different persons attending to maintain this average.

3. The third illustration is taken from the records of the Detroit Branch. There was a slow but steady increase in prayer meeting attendance from 1939 which was the first year of midweek records. These figures are as follows: 1939, 130; 1940, 153; 1941, 166; 1942, 200; 1943, 239; and 1944, 260. Attendance at this service had been *doubled*, although the branch increased only twenty-six per cent in total enrollment during the same period.

FROM THE PRECEDING, you will observe that at least this service is not being outmoded in *all* localities. With the foregoing observations, please consider the following suggestions:

1. *Our programming should be studied.* If Monday is Boy Scout night, Tuesday, choir night, Friday, Zion's League night, and Sunday, preaching service, is it any wonder that we cancel or sacrifice the Wednesday night prayer meeting? So often we say our children cannot attend a Wednesday night service, nevertheless they do go to the scout meeting or to Zion's League, or to the theater. Even adults have said that, because of children in the home, they could not attend prayer

meeting, but these same people have been observed by others in the theater on Friday evening. Having choir practice on Wednesday night following the testimony meeting has been satisfactory in some instances. If it were held before, it could easily violate instruction in Doctrine and Covenants, "Let the saints assemble in quietness for season of prayer."

What a wonderful blessing must have come to that ten-year-old boy one night when, being used as a servant for his Lord, he arose and spoke under the spirit of prophecy to Dr. Luff, who had not at that time been baptized. I shall long remember the testimony of another ten-year-old boy one night. He arose and, in words described by Emerson, said, "The Lord Is My Shepherd." Then he sat down. Such a vibrant testimony thrilled me as I listened. May I suggest that our program therefore include opportunities for young people to, at least occasionally, be present in this type of service.

2. *Our advertising program may be deficient.*

So often we hear the trite announcement that the "regular midweek service will be held on Wednesday," or we hear a plea to help, by our attendance, to keep it from being discontinued. One time, after observing that this type of plea was fruitless, we stopped Sunday announcements altogether concerning the Wednesday meeting, and the attendance remained the same. Then we mailed an invitation to each member, about fifteen or twenty a week for four weeks, and the attendance increased from the usual fourteen to twenty-two, twenty-eight, thirty-two and forty within a four-week period. There are thousands of ways to ad-

vertise the prayer service if we will use our initiative.

I shall always remember the prayers and testimonies of Brother Halliday who, for many winters, sat in his car during the prayer meeting but finally became an active midweek adherent. He had falsely believed it was some obsolete sort of a women's gathering, but what an awakening and pleasant experience finally came to him.

Maybe our failure to achieve success in attendance is due to our failure to properly present our appeal.

3. *Our place of meeting may present handicaps.*

Is it conducive to worship? Are we sure it will be well-ventilated? Will our meeting place be cold? Will the service start on time? Can we invite a friend to worship with us and be proud of our church or home where the service will be held? Will the walls, the ceiling, the floor, the seats, the draperies, the worship center, the entire appearance all be representative of our church or of our Latter Day Saint homes? Maybe these are not too important, but they are included in this study, nevertheless.

4. *Our personnel may be inadequate or uninformed or not properly suited for this assignment.* We may all concur in the statement that every ordained man is not a preacher. The same is true about ministers who preside over this important service. The procedure of "taking turns" has been, in my opinion, a curse to our development. The responsibility of delegation of assignments rests with the pastor, but upon observation, he may learn that he has three priesthood members who can carry on the midweek service while the other three may magnify their callings in other capacities.

5. *The service is for everyone.* How I dislike to have the presiding minister call on one, two, or three to offer prayers without giving the rest an opportunity to pray. With ten to twelve prayers preceding our testimonies, we might be very near

to our Lord. A few remarks about the efficacy of prayer will often bring good results. So frequently the five or seven minutes of opening remarks expand into twenty minutes or more, and others are consequently deprived of participation. Sometimes a scripture reading will produce results instead of the usual remarks. This is for everyone—children, youth, and adults. Every testimony, no matter how humble, is important and should receive our attention, not excluding the attention of the ministers in charge. If only forty minutes or less is needed, then why not have the benediction. For fifty to fifty-five people, perhaps an hour and a half service will be required.

6. *The Spirit of God is essential.* Of all the factors presented for a successful and sustained prayer service, the most essential is the abiding presence of the Holy Spirit. When we are blessed in this manner, some other accepted requisites sink into oblivion.

Who can rush into the presence of God without due preparation? "Who shall ascend into the hill of the Lord? Who shall stand in his holy place? He that hath . . . a pure heart! He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

WHEN WE EXPRESS our heart of hearts, our innermost and treasured experiences or blessings, what more desirable place could be suggested than the house of prayer? I have long believed that there are two places where we may express ourselves—the testimony service and the business meeting. More emphasis on the former might release the often observed pressure on the latter.

I joyfully recall the evening when Sister Brose arose in the midweek service and related her vision to a waiting congregation of sixty people. We had been praying for our future missionary services, but at that time did not have any prospects. She told

us that in her vision she had seen six sockets and saw six people place six light bulbs in them and greater light came into the room. She was given to know that six adults would join the church *and they did* at the conclusion of the series of meetings. We could go on relating such experiences. The testimonies of R. E. Hubricht shall not be forgotten. Thank God for such wonderful people—thousands of them—who are always at the post of duty on Wednesday night. Since their lives have been enriched by this activity, we feel assured that our Heavenly Father will bless many more through this same channel of ministry.

May his divine blessing ever attend and minister to the faithful few who persevere in carrying on such an effective and spiritually uplifting service.

Sunday Bells

The bells ring out upon the quiet Sunday scene.

They call with golden voices all to prayer,
Inviting us to share
God's love.

They ask us in—
Into the warmth and peace of little churches
Set on hills,
Or in the valleys,
Or upon a busy street.

The bells ring out to draw us in—
Into the shelter of his fold
Where we may hear again his message
Rich and deep.
With joyous notes from eager throats
They sing it out
For every heart to hear

"Come now, all ye who hear us,
come.
Be with us in this hour
And know
The Heavenly Father waits within."
LOUISE.

History of the Lawrence, Kansas, Branch

COMPILED BY BESSIE TAYLOR, *Branch Historian*

THE CITY OF LAWRENCE had its beginning in 1856. As it is only about fifty miles from Zion, we may aptly assume that this territory has been, in times past, the home of various scattered members. Dr. Charles Grabske of Independence, Missouri, writes that he, with several others, attended the University of Kansas in 1913-14. This is our earliest knowledge of any church membership. Dr. Grabske says:

I do not recall that there were any services held for K. U. students by the church during 1913-14. It is interesting to note, however, that through the initiative of those Latter Day Saints then enrolled, Apostle John W. Rushton was invited by the convocation committee to speak to the university convocation. He gave an excellent address and was complimented by the chairman of the committee.

I returned to the University in 1922, leaving there in 1925 to attend the medical school at Kansas City. A number of church people were in Lawrence during this period. We had sporadic meetings at the Y. M. C. A. room, Myers Hall. Apostle F. Henry Edwards was present on one occasion and spoke to the group on church objectives and church problems. He made a rather direct appeal to those interested in using the scientific approach to and logical solution of church difficulties.

We have a written record of the organization of this group into a mission in October, 1924. The groundwork for this mission had been laid by devoted students such as Dr. Grabske and, had he remained for another term, he would have seen the emergence of the mission. Under the direction of Apostle Edwards, arrangements were made for meetings to be held each Sunday at 10:30 a. m. in the MacLaren home, with Ray Whiting acting as president of the group. According to Lillian Farr, then a music instructor at Haskell Institute, a piano was purchased for seventy-five dollars

and moved to Holloway Hall at Nineteenth and Massachusetts Streets, which served as the church home more or less regularly for the next twenty years.

From 1925 to 1929, new strength came from the addition of several families who established residence in Lawrence. Most of these people found it necessary to move away later, and church services were temporarily dispersed. Only occasional meetings were held in the homes and in the Halberg store until about 1936. In the fall of 1936, the group resumed services in Holloway Hall each Sunday morning with Elder G. R. Norris in charge.

In 1942, one of the largest defense plants, the Sunflower Ordnance works, was established a few miles east of Lawrence. Many church members found employment in this plant and located here. An important addition to the mission was the Browne family—Joy and Edwin. The following letter by Joy tells of the purchasing of the present church home.

When Ed and I first moved to Lawrence, happy in his fine new position as Director of Public Relations for the University of Kansas, we felt immediately at home in the group of Saints there. For all the years that he had been going to school at the university and working at radio station WREN, he had been actively teaching and ministering among his church friends. So it was with a deep sense of responsibility that he accepted the call to be pastor of that same group he had learned to love so well.

We were deeply concerned about the lack of a suitable meeting place, since a hall above a grocery store is hardly the best church home. Often when we drove through the streets of the town we'd look around and say, "Wonder if the church could meet here," or, "Wish we had a nice church like that to service our group and the college students meeting with us." But there

was one church across the street from the park, and not far from the center of town and the "hill" that seemed to say, "This is *your* church." It was empty, rented to the university for a nursery, but not in use as a church. From the time we discovered that building (the Unitarian Church) until the day of dedication, we felt the hand and mind of God. Every idea we had, every hunch we followed, every helpful person placed in our path, came directly from the guiding influence of God—that we know and will always testify to.

The story is simple—God didn't work with us in a spectacular way. It is amazing to look back now and see the miraculous happenings that at the time seemed so natural and commonplace.

One night we drove past the church, as was our custom before going home, and saw a light—so on an impulse we stopped, knocked, and were admitted by a young woman. She told us that the nursery was going to be discontinued, that she had been living there while she helped with the children, but that this was her last night there, and she'd be glad to show us the church. So we walked through, and what we saw in that dim light made us know for *sure* that it was our church. A large auditorium, pastor's study close to the rostrum, a parlor with a large fireplace, classrooms, fully equipped kitchen, good basement, and above all, an organ that worked. I know, because that first night I sat down on the bench and I played until the music filled the church. We vowed together that night, my husband and I, that we'd do everything in our power to obtain that church for our people.

The next day Ed called the leader of the board of trustees in charge of the Unitarian church building to ask if there would be the possibility of renting the church for our group. He said yes, that they had considered it and were planning to meet soon to decide about it, and he would let us know. We waited impatiently—and one Wednesday as Bishop Updike was visiting us, we drove past the church after prayer meeting to show him what we had in mind. We were astounded to find the lights on and men walking out the door. Immediately Ed stopped the car, walked over to one of the men to find out what

had happened. The board member asked, "Where were you, Mr. Browne? When you didn't show up at our meeting, we rented the church to another group." Ed said that he hadn't been notified of the meeting and just happened to be driving by. The conversation went on—Ed not understanding why he wasn't called—and the Unitarians insisting he had been notified. (Later we discovered that the woman who did the calling had been ill and had taken a lot of sulphur drug just before she made the calls. The pastor of the other group was named Brown—and she must have called him twice.)

I have never cried in public before—but that night I wept before those men saying, "Can't something be done? It isn't fair!" But of course it was too late; the arrangements had been completed.

I believe it was a few days later when Ed called again about the possibility of buying the church, but he was told it was not for sale. The Unitarians were hoping to build up their group enough to support it. Ed exacted a promise, however, that we would have first chance if ever they decided to sell it—and that we would be told if any change in the situation occurred.

We often drove past the church with heavy hearts, seeing the other church sign waving in the breeze, and praying that some day we might do the right thing to help our people have the building. Those were dark days, but the prayers of our people kept going to God, and the group continued to support their pastor. I'm convinced that if the Saints had not been informed on every little development—and told of every move we were making—that the wonderful things which happened next would never have occurred. For it was through group effort and prayer, mutual love and trust, with absolutely no secrets withheld from our people, that God was able to show his will and might.

One Wednesday night, immediately after dinner, Ed started pacing the floor in our little apartment. I asked him what was wrong, and he said he didn't know. So I went on with my work while he roamed from one window to the other, and from door to door. All of a sudden he said, "I'm going for a walk, honey." And I said I thought it would be good for him. Later he told me he just *had* to walk, and for some reason he went past the church. He looked at it blankly for a minute—then he noticed the sign was gone! He hurried home, called the board of trustees and was told that they had asked the other group to leave because they were so noisy. Yes, they had decided to sell the church, and were

planning to advertise it, but since Mr. Browne was so eager and since the misunderstanding about the rental had occurred they felt we should have first chance, and if the central committee agreed and terms could be worked out, we might be able to buy it.

One other thing influenced him in our favor. Ed had a very fine position at the university—he was close to the chancellor in his work and needed to know all of the university business in order to publicize it properly. He one day heard that the school needed another men's dorm and was thinking of buying the church to make into a dormitory. He talked with the chancellor about it—and finally worked out this arrangement: If we could buy the church, we would *rent* it to the university as a dormitory to help the school during the period of emergency to help us pay for it. In return, we would meet in Danforth Chapel on the campus (a beautiful memorial chapel) and have access to classrooms as we needed them.

It was this fact, coupled with the embarrassment the Unitarians felt over our not being able to rent the church, that predisposed them toward us as a group.

From now on, the story goes so fast I can just tell you snatches. We had become acquainted with Mr. Asher at a university function. He was an able lawyer and a fine person, so we called on him to tell him we wanted to buy the church—and asked for advice. We had a friendly visit, and soon afterwards the Unitarians retained him to handle the sale of the church!

If it hadn't been for his honesty and integrity and deep sense of right, we could easily have lost our opportunity when telegrams began going back and forth to the national body responsible for disposing of the church property. A worker in the telegraph office was a member of another church and soon the Unitarians had a bid higher than ours from that other church. As the negotiations began to be rumored around town, other churches began bidding. One church even sold its old building, and it was understood that they did so in hope that they could have this one.

But through the steadfastness of our lawyer, the helpful advice and backing of Bishop DeLapp, the fact that the university was behind Ed, the desire of the Unitarians to be fair, and above all, the prayers and faith of our group and their pastor, God's will was done—and the church became ours.

That was a joyful day for all of us, but most of all, a testimony to the will and guiding influence of God.

Mrs. R. Edwin Browne
Lamoni, Iowa

THE PERIOD from 1946 to 1948 stands out as a very important one in the history of the group. The war being over, many veterans and their wives came to Lawrence to attend the university, and membership now totals close to 100. Since purchasing the church, members of the congregation have redecorated the inside of the building and hired workers to paint the exterior.

In closing, we of the Lawrence congregation wish to express thanks to all who have helped to make the organization of this branch a reality.

Notes for Brotherhood Week

PROBLEMS arising from the relationships between majority and minority groups in any nation call for tolerance, understanding, sympathy, justice, and adjustment.

BOTH MAJORITY AND MINORITY groups have their responsibilities, and must meet them.

NOTHING IS GAINED when the minority group tries to put all responsibility for the solution of the problem, and all blame for difficulties, upon the shoulders of the majority.

MINORITIES that have accommodated themselves to the customs and ways of the majority have had little trouble, and that usually on an individual basis, while the groups have got along well. This has been true of the Swedish, Dutch, German, French, Russian, Italian, Polish, Czech, Hungarian immigrants, and many others. By the next generation, they mix with native population in most cases. Minorities that have proved obdurate and unwilling to accommodate, insisting on rights and special privileges, on preservation of language and special customs, making themselves an inconvenience, have had difficulty and probably always will have difficulty.

ALL PEOPLE, even the natives, have problems. Minorities cannot expect to get along without a few special ones.

Concerning Zion

By EDITH BARWISE

V. The Cost of Delay

He never doth vary from that which he hath said; therefore if ye do keep his commandments, he doth bless you and prosper you.—Mosiah 1: 56.

I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above.—Doctrine and Covenants 58: 6.

IN THE DAYS of candlelight and fireplace-cooking, no one could know the advantages of electrical equipment, nor have any concept of their value. People blind from infancy have no knowledge of color, nor can it be explained to them. Likewise, it is nearly impossible for us to understand the benefit of Zion conditions, or realize the extent of the loss we suffer by living under the present economic setup. We can say that electric power has made life more carefree and in that sense, more abundant. We can say this because we have had and profited by this power. But since we never have had Zion, how can we know the value of the more abundant life Jesus intends for us when we keep his commandments?

From birth we have lived under the rule of the Babylonian system. We fear the unknown and think we may lose if we change economic systems; but Babylon is crumbling. The time is near when she must fall (see Revelation 18: 2-4). The spread of Communism, with its false promises of better conditions, threatens the whole social structure.

Men the world over are apprehensive and perplexed. Care, worry, and fear seem everywhere, and nations can find no sure road to peace. It seems that only the wounds of the last conflict restrain the dogs of war from renewing the battle.

As a church, we should know these conditions have been foretold, that the time would come when peace will be taken from the earth, and that calamity should come on the inhabitants of the earth. I say we should know this, because we have the commandment: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Doctrine and Covenants 1: 7. Among the things of which those words were written, we find this statement: "If ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 77: 1. This not only stresses the keeping of Jesus' commandments, which we have already found essential to citizenship in Zion, but also introduces the thought that we may forfeit a place in the celestial world should we fail to keep them. That would be a loss too great to contemplate; but not all our losses, through failure to do as the Lord requires, lie so far in the future. Whether we know it or not, I believe some of these losses are sapping our spiritual energy right now.

MY FAMILY needed the protection of storm windows, but the cost seemed too great. After eighteen years, I bought some. Now the lower fuel bills prove that the extra coal I had burned would have paid for the windows several times. My pinch-penny policy had proved ex-

travagant, for this extra saving will soon pay for the storm windows. This is like a parable. While we delay in our unbelief (Book of Mormon, page 725: 110), while the work of preparation and "the perfection of my saints go forward slowly" (Doctrine and Covenants 140: 5), we are losing by the delay. For proof, let us examine some scripture. "For I am God, and my arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk."—Doctrine and Covenants 34: 3. Section 83: 11 repeats this list and adds: "If any man shall administer poison unto them, it shall not hurt them: and the poison of a serpent shall not have power to harm them." There is no maybe about this. We should realize these benefits; but remember, the Lord has the right to revoke when "a man"—or a church—"obeys not." Moreover, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81: 3. Also, "Let every man deal honestly and be alike among this people, and receive alike, that ye may be one, even as I have commanded you."—Doctrine and Covenants 51: 2. Even more emphatic is this, "Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3.

Do we have this abundance today? Is it needed? Ask the elder whose wife, after hours of agony, is delivered of a dead child. Ask those mothers whose children have looked them in the face and said, "I cannot see where your church is bet-
(Continued on page 18.)

Nurses Made to Measure!

By VIDA E. BUTTERWORTH
as told to Grace Pennell Tousley

ALTHOUGH PROFESSIONS properly reserve the right to set their own standards and define the scope of their activities, society has the last word; it can accept or reject a profession's services and lay down laws for its operations.

Nursing is aware of this situation. It leads the professions in providing its students, educators, and practitioners with such complete coverage of diagnostic aids and guidance tools as will enable them to co-operate happily with society in carrying on their professional activities. Nursing aims to furnish a pattern to go by.

The National League of Nursing Education helps today to carry on the work of improving nursing and nursing education begun in the middle of the nineteenth century by Florence Nightingale. The end is not in sight; the work of improvement based on research is continuous.

The league's activities are all of great import to the consumer of nursing care—the patient. They assure him that nursing keeps up with medicine, and that the doctor-nurse team functions with the greatest precision and understanding.

To the young woman seeking a vocation, these activities of the league are also important. The policy back of what the league is doing to improve nursing promises her that if she chooses nursing as a life-work, she has entered an occupational field which is serving society acceptably and, therefore, in it, she will always find work to do.

How the league is furthering nursing improvement is well shown by its testing program, which is the responsibility of its Department of Measurement and Guidance. This department, with the aid of league

members all over the country, constructs tests, arranges for their administration and scoring, and conducts necessary research. This testing program was begun in 1941.

The Pre-Nursing and Guidance Tests are designed to aid faculties in selecting students for admission to schools of nursing, for forecasting the prospective student's potentiality for success in the school, and for guiding the faculty in helping the student overcome indicated weaknesses in educational background and personality. The nurse educator does not use these tests in isolation, but supplements them with her observations and student records.

Achievement Tests are for use by the nursing school faculty in evaluating the outcomes of instruction. These tests cover various subjects, such as anatomy and physiology, chemistry, microbiology, fundamentals of nursing care, medical and surgical nursing, and so on throughout the entire curriculum.

Graduate Nurse Tests are used by colleges and universities in selecting students for advanced nursing education. These tests are also used by merit systems in public health agencies employing nurses.

State Board Tests are for use by state boards of nurse examiners in the licensing or registering of graduate professional nurses.

Practical Nurse Competency Tests, used by state boards of nurse examiners also, are for the licensure of practical nurses. This test is a good example of the way in which the nursing profession sees what is coming over the horizon and gets ready for it.



VIDA E. BUTTERWORTH, R. N.,
B.S., M.A.

Miss Butterworth, Educational Director of the Independence Sanitarium and Hospital School of Nursing, was recently selected by the National League of Nursing Education to act as one of the reviewers of its chemistry achievement test. She has done much work in tests and measurements at Teachers College, Columbia University, and with the National League of Nursing Education.

She teaches the physical and biological sciences in the Sanitarium nursing school and also administers the prenursing and guidance tests to its students. She taught for two years in Iowa rural schools before entering the Sanitarium School of Nursing as a nursing student. After graduation, she worked as private duty nurse for two years, then as staff nurse and night supervisor at the Sanitarium for another two years.

From there she went to Graceland College, acting as college nurse. Teachers College, Columbia University, was her next stop, where she received her Bachelor of Science degree in nursing education, serving at the same time as infirmary nurse. She returned to the Sanitarium school to teach, and in 1941, received her Master's Degree in nursing education from Teachers College, Columbia University.

A Gift for Aunt Della

JIMMIE BOYD stretched his feet toward the floor, trying to touch the kitchen inoleum with his toes. He was eating his cereal with the sucking sound that Mamma didn't like, but this morning she paid no attention to him. She and Daddy were not talking at all. Jimmie felt uncomfortable in the silence. They were shutting him out, the way neighborhood children sometimes shut him out of their games. Yesterday had been a good birthday with Aunt Della, Uncle Phil, and young Sam all helping Mamma and Daddy with the refreshments. Everybody had liked Jimmie yesterday. Everybody had helped him play electric train and cars going over bridges—and Uncle Phil had pushed him twice around the block in his new red wagon.

What was the matter with Mamma and Daddy today? If they had liked him yesterday, why didn't they like him today? He fidgeted, dropped his napkin, got down and picked it up, then he climbed back on the chair again. Nobody noticed. Daddy was turning his water glass round and round in his hand.

Jimmie picked up his Raggedy Ann mug, purposely sloshing some of the milk on his bathrobe, but still neither of them looked at him. Daddy was taking his handkerchief out of his pants pocket. Then he blew his nose hard—as if he were crying. Only of course grown-ups didn't cry. Then Jimmie saw the tears. Daddy *was* crying.

Jimmie put his mug back on the table. What was the matter with everybody? Maybe if he turned his glass over and let the water run down into Mamma's lap, maybe if he turned over Mamma's coffee—but no, Mamma had already finished the last sip of her coffee and was standing up. Daddy got up too, without eating any of the food on his plate.

"I'll go back to Della's," he was saying to Mamma. "You'll be right over, too, won't you?"

Mamma nodded and glanced at Jimmie. "As soon as I tell him," she said.

WHEN DADDY HAD GONE, Mamma knelt down and took Jimmie in her arms. "Do you remember Nancy's little dog that got run over, Jimmie?"

"Sure." Jimmie wondered why Daddy and Mamma would cry about Nancy's dog. He had been dead a long time.

Mamma's arms hugged Jimmie tighter. "You know little Benny Jenkins, Jimmie?"

"Of course." Benny's mamma did

By Winifred Milner

Mamma's and Aunt Della's washing every week.

"Well, Uncle Phil didn't get to take the washing over to Benny's mamma's until last night, because we were so busy having a good time all afternoon. Cousin Sam went with him, and on the way home—we don't know what happened—but the car turned over. Uncle Phil and Sam have—gone away." Mamma was crying with her face against his shirt. Jimmie waited for her to quit holding him so tight. She ought not to be crying about *that*. She didn't cry last week when Daddy went off to Sacramento. She didn't even cry last summer when *he* went to summer camp, and he had been gone a whole week. "Did Aunt Della go with Uncle Phil and Sam—is that why you're crying?"

"No."

"Why didn't she go? She should have gone—"

Mamma put a finger against his lips, then she stood up and began taking off her apron. "You are going to stay with Mrs. Blake like a good boy. You may play with Nancy all morning."

"I want to go with you to Aunt Della's."

"You can't go today, Jimmie," Mamma said. "Come, I'll give you clean clothes so you can dress."

He followed her into the bedroom. "Why can't I go?"

"Aunt Della is sick."

"Is she crying?"

"She can't cry, that's the trouble. She is in a sort of trance." She handed him his clothes. "Here, put them on."

THROUGH THE WINDOW, Jimmie could see Aunt Della's house with the sun shining on the green roof. If she were sick, he had to see her. She was nicer than a grandmother. His eyes moved to his kite standing in the corner by the bed where he had put it when Mamma had told him to come and eat his breakfast. Yesterday Aunt Della and Uncle Phil had helped him put his new kite together, and then they had shown him how to fly it—letting the string out, so it would go high. He thought Aunt Della was nicer than Mamma and Daddy. He thought she was nicer than God.

Mamma was looking at the clean clothes in his hand. "Put your clothes on, Jimmie. Here, let me help you."

He pulled away from her because Aunt Della always let him put his clothes on by himself. "I could help Aunt Della. She likes me ever so much."

"Of course she does, dear, but she can't laugh today. She doesn't want little boys around her today—she needs something quite different."

"What does she need?"

Mamma helped him tie his shoes, then she stood away from him, her eyes moving over him to see if he looked all right. "Go and wash your face."

"I already washed my fa—"

She gave him a look and he went to the bathroom, sloshing water angrily. He had already washed good before breakfast and combed his hair. Why didn't Aunt Della want him today? She had wanted him yesterday and every day before that. He put the plug in the wash bowl and let the water run until the bowl was full, then he picked up the bar of soap, floating it for a boat.

Mamma came into the bathroom. He thought she was going to spank him, but she picked up a comb and began combing his hair with swift motions that made him dance. Then she took him by the hand. "For goodness' sakes, get your coat and come on," she said. "I have to get over to Aunt Della's."

SHE WAS HOLDING his hand and frowning when they went up on the Blake porch. And when Mrs. Blake opened the door, she didn't kiss him or tell him when she was coming back. She only said, "Good-bye, Jimmie, I'm expecting you to be a good boy. Make him mind, Mrs. Blake, and thanks for keeping him." Then she was gone, and Jimmie stood watching her cross the street. She went up on Aunt Della's porch and disappeared into the house. Suddenly he was so lonely for Aunt Della that he didn't hear what Mrs. Blake was saying until she tugged at his hand. "Do you want to come in, Jim, and see Nancy's dolls and toys, or shall I send Nancy outside to play with you?"

"I've already seen 'em," Jimmie said. "I'll stay out here."

Mrs. Blake closed the door and he went back to his own yard, hoping Nancy wouldn't be out for a long time. Boys were more fun. . . . Ned down the street, or Pepper, who was always being sent home because he put Jimmie up to getting food for him out of the refrigerator. Nancy tried to boss him, because she was a year older than he was. When he played with her, he liked doing it in his own yard, because *there* she didn't dare start anything. He was boss of his own grass.

a home column feature

He stamped his feet on the brown grass. The California sun was warm for December, and he unbuttoned his coat at the neck.

One red rose was in bloom on a bush that grew in a sheltered spot by the porch. A butterfly with cold-looking wings lit on it, and Jimmie crept toward it soundlessly. When he was near enough, he reached out with a swift hand to catch it by the wings, but it flew away. Jimmie knelt on his knees close to the rose bush and began digging in the winter earth. He did all these things with his mind on Aunt Della. What did Mamma mean about Aunt Della's trance? He had had measles once, and chicken pox, but nobody he knew had ever had trance. He wished he knew what it was Aunt Della needed. She always knew everything little boys needed.

NANCY came down the porch steps. Her blonde pigtailed were tied with red ribbon bows, and she ran toward him, swinging the full short skirt of her navy blue coat. She thinks she's smart, Jimmie thought. That's her new school coat. She thinks she's smart because she goes to school.

"Hello," Nancy said, and squatted beside him.

"I'll bet my Aunt Della makes up better stories than your mother does," Jimmie said.

"Sure, I know that. But you can't go over there. You have to stay here."

Ants were crawling on the ground. Jimmie pinched one in half and watched part of it quiver in his hand before he buried it under a clod of dirt. He wanted to see Aunt Della so much that there was a sickness inside him. Aunt Della needed something. What if she didn't get it and died? What would he do then? He picked a handful of dried grass and sifted it through his fingers, letting it fall back to the ground. Whatever it was Aunt Della needed, he had to get it for her. "What do women want more than anything, Nancy? If you were a woman, what would you want?"

Nancy wrinkled her freckled pug nose and puckered her brow thoughtfully. "A husband, I guess. I'd like to be a wife."

"Aunt Della has a husband. She has Uncle Phil."

"She has not. Your Uncle Phil is dead."

"He is not. He's only gone away somewhere."

"That's why he's dead. Dead people go to heaven."

"I've seen airplanes go to heaven," Jimmie said.

Nancy looked doubtful. "Airplanes don't go *that* high."

"Sure they do. Heaven is above the clouds, and clouds move out of the way

for airplanes all the time. Look, they're moving now."

The children stood up to look, and Jimmie said, "If you were a wife, what would you want most after a husband?"

Nancy's eyes were on the clouds. "A baby."

"Are you sure?"

"Sure I'm sure."

JIMMIE'S EYES moved to the pepper tree in the yard on the other side of Nancy's house where Mrs. Lucas's baby was taking its regular morning nap in the carriage with a blue blanket tucked up to its ears. He had seen nicer babies. This one must not have cost much because it didn't have hair or teeth, and it was so little that all it could do was to move its arms and kick. But maybe it would do for Aunt Della. "Come on, Nancy," he said.

"What are you going to do?"

He didn't answer. They went across the Blake lawn to the hedge that separated Nancy's house from the Lucas house. Jimmie eyed the carriage.

"You'd better not touch that baby, Jimmie Boyd!"

Jimmie stood quietly. The buggy wasn't good. It was old. He thought of his beautiful red wagon that had been a present yesterday. It would make a good bed. But could he give his new wagon away? Maybe it would be better to let Aunt Della keep the trance. Then he remembered the sick feeling of measles. His chin trembled, and he wiped tears from his eyes quickly with the back of his hand.

"You're crying," Nancy said.

"You're crazy. Wait here. I'll be right back."

She looked suspicious. "What are you going to do?"

He didn't answer. He was running toward the garage. Once, as he ran, he kicked something and stooped to pick it up. It was his onyx marble that Aunt Della had given him for a taw. She had been teaching him how to make straight shots when he lost it. It was the marble she had said all the kids in the neighborhood would be trying to trade him out of. And they *had* wanted it until he lost it. He put it in his pocket and opened the garage door.

THE WAGON stood in the corner of the garage beside Daddy's worktable. Jimmie went toward it, admiring its shining newness. He had polished it last night the way Daddy polished his car, and it looked even better than the car. He sat down in it, putting his forehead against the bright red handle. His hands caressed the front wheels, and the lump in his throat almost choked him. Whenever he played cars after this, or airplane,

he would have to use skates or hobby horse, or an old box that wouldn't move, or just his legs running along. The neighbor kids wouldn't be saying, "Jimmie, is that your wagon? Gee, you're lucky to have such a swell wagon." It would have been fun getting apples and stuff from older boys for a chance to coast to the corner and back. But he loved Aunt Della more than he loved his red wagon.

He began to sob silently. If the baby were nicer—if it could walk—or if it had hair or teeth—"I don't want to give you away—wagon—wagon."

He heard Nancy coming and tried to wipe the signs of tears from his face, but they came too fast, and they wouldn't stop.

"You're crying," Nancy said. "I knew you were." She came and sat down in the wagon beside him.

"Mind your own business."

"You're crying because your Uncle Phil is dead."

"I am not."

"You are too. What else have you got to cry about?"

"Something."

"What?"

"I'm going to give my wagon to the Lucas baby."

Nancy almost fell out of her seat. "You don't even like the Lucas baby. I think you're crazy. He can't play with it."

"He's going to sleep in it. I'm going to give him to Aunt Della."

Nancy stood up and faced him. "Did Mrs. Lucas say you could give her baby away?"

"No, but he's going to cure Aunt Della. She's got trance. Mrs. Lucas can get her another baby."

He got out of the wagon. "We'd better take the baby to Aunt Della now before he wakes up."

They pulled the wagon out of the garage. Then they got in and coasted down the drive along the sidewalk to the Lucas yard.

They came to the baby and peeked in at him. He was sleeping on his back with the blanket wrapped snugly around him. Jimmie had never lifted a baby, and he wasn't sure how it was done. Should he lift it by its feet, its hands, or its head, or should he grab it up in the middle the way he picked up a doll?

Nancy looked toward Mrs. Lucas's house cautiously. "We'd better push him in his buggy over to Aunt Della's. If Mrs. Lucas sees us take him, she'll make us put him back."

"But we've got the wagon."

"I'll push him. You bring the wagon," Nancy said.

"Oh, all right, only I'd rather push him."

Nobody tried to stop them as they went out of the yard and across the street to Aunt Della's.

THEY HEARD VOICES in the front part of the house, so Jimmie crept up to where he could see through the front door. Mamma was there with company, Mr. and Mrs. Johnson, and three women he didn't know, but Aunt Della wasn't there. He came back to Nancy and told her. "We have to be quiet or Mamma will send us home," he said. "We'd better go around to the back of the house. Aunt Della is in the bedroom."

"How do you know?"

"Mamma makes everybody stay in bed when they're sick," Jimmie said impatiently.

They crept across the middle of the lawn to avoid being seen from the front door. Then they went around to the back of the house and stopped by the porch.

Nancy said, "We'd better take the baby to your aunt, and then bring the wagon in."

"I'm going to carry him," Jimmie said.

"You can't. You're a boy, and boys don't even own dolls." She came around to the side of the carriage. "I held a baby once. You're liable to fold his head and feet together. Babies haven't got any bones."

"All the same, I'm going to carry him," Jimmie said.

"I'll tell your mother."

"Go ahead; tell her. She'll send you home. This is my house. You can't even come in unless I say you can. I'm going to carry him."

Nancy stuck her tongue out at him. "Carry him then, Smarty. But I'm going to dig him out of the buggy, because boys don't know how to lift babies. Bring your wagon over here."

"What for?"

"I'm going to stand in it to reach him."

Jimmie brought the wagon up close to the side of the buggy and Nancy climbed up, bending over the sleeping baby. Jimmie watched her enviously. Girls were better at this sort of thing than boys, because they owned dolls. His heart was beating very fast. He had never held a baby before, and he wasn't at all sure he knew how to do it. He watched Nancy's movements carefully. She pulled the blankets away and thrust her hands, one under its back and the other under its head. Then she raised it up. The baby jumped and opened its eyes, but it didn't cry.

Jimmie reached out his arms to take him.

Nancy frowned. "Hold your arms straight out. I'll put him in 'em. I told you *before* babies don't have bones."

Jimmie held out his arms. Then he felt the warm little body kicking in his arms. The baby began to root his mouth against Jimmie's shirt, making little grunting noises. It felt good against him.

Nancy held the screen door open, and they went into the house, creeping along the hall.

JIMMIE COULD FEEL the baby's wet diaper through its clothes against his arm, but he didn't mind. He was glad Aunt Della was going to have him. He was better than a puppy. He smelled clean, and his skin was softer than a rubber beach ball. "I guess I was crazy not to like him," he told Nancy. "But then he never knew me before."

Aunt Della's bedroom door was open. She was sitting in a chair staring straight ahead with her hands folded in her lap.

The baby began clawing with his small fists and kicking harder with his feet. His head bobbed back and forth so that Jimmie could hardly hold him, and his mouth rooted hard against him, biting his shirt with hungry lips. Jimmie's heart came up in his throat. What if he dropped him?

Nancy said, "Stop squeezing him so tight."

Jimmie ran toward Aunt Della, and when he reached her lap, he dumped the baby into it, and the room was suddenly filled with crying sounds.

Aunt Della stopped staring at the wall. She lifted the baby across her shoulder and began patting it, but she didn't smile at Jimmie or look pleased. "Isn't this the Lucas baby?"

"Yes."

"What are you and Nancy doing with it?"

Before Jimmie could answer, Mamma came running. She saw Aunt Della and stopped. Her face looked as it did the morning Daddy brought the new car home. "Della! You're all right!" Then she saw Jimmie and Nancy and the baby, and the gladness left her face. She looked scared. Jimmie wanted to tell her there was nothing much about a baby to be afraid of, but she had the kind of look that meant a whipping. "What are you children doing with Mrs. Lucas's baby?"

"We brought him for Aunt Della because you said she isn't going with Uncle Phil and Sam." Jimmie was struggling with his tears. "I'm giving her my wagon for a bed."

"That's because the buggy is old and isn't any good," Nancy said.

AUNT DELLA got up and handed Mamma the baby. She came to Jim-

mie and hugged him hard. The tears were running down her cheeks. "Darling—darling Jimmie—"

Jimmie caught her around the neck. He was crying, too. "Don't cry, Aunt Della—please don't cry."

Aunt Della looked at Mamma. "Did you hear him, Susan—he's giving me his wagon—his beautiful birthday wagon."

"Please don't cry," Jimmie said again.

"I'm crying because I've got you. I thought I didn't have anybody, but I've got you." She pressed her face against his cheek.

"You've got the baby, too," Nancy said.

"Oh, yes, the baby." She sat down with Jimmie on her lap. "We'll have to take him home right away. He wants his own mamma. I don't need him, Jimmie. I've got you!"

Concerning Zion

(Continued from page 14.)

ter than the others."

We have claimed that the absence of spiritual manifestations indicates a church is dead. Would not the withholding of their abundance indicate spiritual ill health? Paul says, "The manifestations of the spirit are given to every man to profit withal."—I Corinthians 12:7. Then he goes on to say they are wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues. If we profit when they are given, what happens when they are withheld?

Do we have wisdom, knowledge, and all the other gifts in abundance? Remember, God's arm is not shortened—the abundance is still there, but we have no promise, because in our temporal things we are not equal nor are we one as God requires. Truly the children of Zion are like a certain woman who needed storm windows.

He who tells a lie is not sensible how great a task he undertakes; for he must invent twenty more to maintain that one.—Pope.

LETTERS

From an Isolated Member in New Mexico

I haven't had the privilege of attending many services since I joined the church, but I have studied the church books, and God has blessed me. I live in one of the most wicked towns in the Southwest; there are many Mexicans and Indians here. I am the only one in my family who belongs to the church, and although I have tried to teach our children the right way of life, there are evil influences outside the home that tempt them to stray. Recently a dozen or so Mexican children jumped on our children as they came from school. The Mexicans had been beating up the "Anglo's" nearly every day, and nothing seemed to stop them. However, on this particular evening, I went out and talked to them about Christ and how he preached that we should love one another. Then I asked the teacher to see if she could help, and she promised to talk to Father Leo. Things have been better since, but the men still fight each other. The street was spotted with blood on the Sunday morning following Christmas. Sometimes it is difficult to believe this is really America. I have wanted to move away, but my husband's work is here, and he does not see how he can give it up. God willing, we may be able to find a way out someday.

My only daughter was recently married by a justice of the peace to a man who does not belong to any church. Now he is out of a job, and she is staying in our home. I shall appreciate having the Saints remember them and the rest of my family in prayer that they may all experience a desire to find Christ.

MRS. DONALD McNEW.
Cuba, New Mexico

A Letter From Conference Visitors

We are taking this opportunity of offering our sincere thanks for the kindness and generosity shown to us during our visit to General Conference. Naturally, we should like to write each person individually. Since that is impossible, we trust all will accept this as a personal letter of appreciation.

We were thrilled to be partakers in the spiritual feast of the whole week and have returned home with greater determination than ever to continue in preparation for the building of Zion—the reality of which, we sense, can be achieved only so far as we make it a matter of personal

concern. As we traveled about, we were happy to feel the fellowship extended toward us. Nowhere did we feel that we were strangers.

Whether or not we shall be able to visit you again, we cannot say, but we do thank God for this opportunity of seeing Joseph's land—the land chosen for the gathering—and sincerely hope we shall all work for the establishment of his kingdom.

EDMUND AND AMY NORTON.
252 Lozells Road
Villa Cross
Birmingham 19, England

Asks for Prayers

I like the new publication, *Daily Bread*, with its many short readings based on the Bible. I am going to pass it on to a friend when I have finished reading it.

I do not live where I can attend services regularly, and each day I pray that I may sometime be where I can do more for the church. In the meantime, I shall keep studying. My daughter belongs to the church, but my husband and two sons do not. I ask the prayers of the Saints everywhere for them and for myself.

Mrs. J. S. Daw
Route 1
Castleberry, Alabama

Helped By Prayers

I wish to express my gratitude to all who remembered me in prayer during my illness. God, in his mercy, saw fit to heal me so that I did not have to go to surgery. One week after my doctor made arrangements for my operation, I was well enough to do my housework. I received administration several times before the blessing came.

I pray that my life may be spent in service to God.

ANNIE MAE PHILLIPS.
Route 1
Robertsdale, Alabama

Visit the Sick

I want to encourage everyone to visit somebody in a ward in the nearest hospital each week. There are many lonely persons in every hospital; some are away from their loved ones and would be very grateful to have even a stranger visit them. It is a good way to spread the gospel message, for most patients are able to read. Find out when visiting hours are, then make some sick person happy by being a friendly visitor.

MRS. THELMA MEYERS.
St. James Hotel
Kansas City, Missouri

Helped by Administration

On January 11, I entered the hospital to undergo a major operation. The day following the operation, I was almost too weak to recognize anyone. I did, however, ask for administration when Elder Roy Tourville came into my room. He and Pastor J. J. Sumption administered, and I began to recover immediately. As I continue to improve physically, I want to gain spiritual strength also so that I may be of greater service to the church. I want to be able to do a better work as church school director and teacher of a junior class.

I thank all who remembered me in prayer and sent cards to me during my illness and convalescence. My prayers are for all who are in need.

WILLIAM A. COFFMAN.
2409 West Fifth
Duluth 6, Minnesota

Note of Appreciation

It is with deepest sincerity that we extend to our relatives and friends our appreciation for the kind expressions of remembrance they sent us during the illness and death of our mother on January 14.

JOHN W. HARPER AND FAMILY.
Rural Route No. 3
Mission, British Columbia

A Letter of Gratitude

I wish to thank all who prayed for me, and I also want to express my appreciation for the cards and letters I received. My health is much better now. I am grateful to God for his blessings, and my aim is to live faithfully, doing what he would have me do.

MRS. JOHN R. FENDER.
Route 1
Box 75-C
Kaw, Oklahoma

Wants to Correspond With Other Isolated Members

I am an isolated Saint. I have attended other churches, but I do not feel that I have received any great benefit from doing so. Now I have decided to remain at home on Sunday and read our church literature. I would like to hear from other isolated members regarding their attendance at churches of other faiths. I send special regards to the Saints of Breckenridge, Texas.

Mary Lee Hayes
Star Route A
Hobbs, New Mexico

Building Christian Personalities

By DELBERT D. SMITH

VOLUMES HAVE BEEN WRITTEN on the subject of building personality. It has been approached from many different viewpoints and dissected into very minute parts in attempts to understand the processes involved in building it. One volume which is familiar to all Christians still surpasses all others in the presentation of an ideal personality. This book is the Bible.

The Bible is outstanding because it is concerned with the ultimate in personalities. It deals with the personality of Christ and the effect of his personality upon the people who came into his sphere of influence.

When any building is begun, the first step is always to look at the blueprints to get an idea of how it should be put together. This is also necessary in attempting to build Christian personalities. Therefore, we look to Christ as our guiding plan or blueprint.

Let us then look at Christ to see what made his personality so lasting and meaningful. One important factor was the eternal nature of those guiding principles in his life. They have been attacked in every conceivable manner, yet they have survived for almost 2,000 years.

The qualities of personality which Christ possessed are found in his teachings. Some of these are "faith, virtue, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence." The primary thing to remember about this list is that no one of the listed traits is personality itself, it takes the total balance or integration of all to form a Christian personality.

Students in particular should remember that the knowledge gained at school or college isn't enough in itself to form an adequate personality. I do not mean to belittle the acquisition of knowledge. It is an important part of the personality, but it isn't all-important in itself.

Here Is the Writer

Delbert Smith, a native of Butler, Missouri, attended Graceland College in 1942-43, spent three years in the Navy, and returned to Graceland in 1946. During his career in the Navy, he attended the Montana School of Mines. At present, he is a senior at Iowa State College at Ames, where he is majoring in sociology. He is a priest and is serving as pastor of the Ames group. The accompanying article was originally presented as a radio address over station WOI.



IF WE SHOULD PICK OUT any one trait as the greatest of all, it would most likely be love—love both for God and for our fellow men. Christ has demonstrated through the ages what real love can do in people's lives. It can make friends out of enemies as well as eliminate from one's life such disruptive forces as hate, fear, and greed.

Another outstanding feature of Christ's personality is that he had an all-important purpose outside himself. This purpose was the revelation of God in living terms under-

standable to such beings as you and I. Psychologists agree that a truly stable personality must have a purpose in life outside itself. Christ's whole life was devoted to the purpose of glorifying God, his father. We can't build real personalities without a purpose around which we can integrate other traits. We must work "with an eye single to the glory of God."

In order to build anything, we must have a starting point. We have to accept ourselves as we are with an understanding of what we can and cannot do. We have our physical bodies and our present personalities with which to begin. These do not ultimately determine what the end result will be, although they influence it very strongly at times. We have some examples of people—Helen Keller, Teddy Roosevelt, Glenn Cunningham—who have risen above their handicaps.

Grace Stuart, in her book, *The Achievement of Personality*, states: "All personality is the result of relationship." This applies to Christ as well as to us. He had the personality that was his because of his close relationship with God. The very being of Christ reveals this relationship. If we want to build a Christian personality, we must associate ourselves with Christ and enter into a personal, living relationship with him. Such a relationship involves knowing him and having a personal contact that is meaningful to us.

The Reverend Harry Emerson Fosdick in his book, *On Being a Real Person*, says that the expression "Building Personality," is a misnomer. Unlike a building which eventually is completed, personality is never static but forever changing. For illustration Dr. Fosdick uses the analogy of a river. We can use an



expansion of this concept to illustrate some of the points mentioned previously.

If a body of water has its destination within itself, it becomes a dead sea—that which comes into it evaporates instead of running purposefully on its course. But as a river moves forward to a larger body of water, it identifies itself with certain valleys which, in turn, guide it to its destination.

TO BUILD CHRISTIAN PERSONALITY, one must get his dynamic qualities moving in the desired direction. The best of race-drivers can't win a race without first getting the car started. God can't guide us in our development if we do not begin moving with faith.

Let us remember, then, these qualities we should integrate into our lives in the achieving of Christian personalities: faith, hope, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence, and love, with an eye single to the glory of God. These will be the results of our relationship with Christ.

The steps we can use in furthering our development of Christian personalities are these:

1. Accept ourselves as we are. This involves the understanding of both our limitations and our capabilities.

2. Set an objective outside ourselves. This, in our case, is a personality which can reveal Christ.

3. Affiliate ourselves with something which will guide us in that direction. This is a personal relationship with Christ.

4. Start moving in the desired direction with confidence and trust.

Few men have the natural strength to honor a friend's success without envy . . . I well know that mirror of friendship, shadow of a shade.—Aeschylus.

The Trouble-Shooter

Controversial Questions

Answers by Leonard Lea

1. *What is the difference between "sickness" and "afflictions"?*

Sickness, primarily, is physical illness, although one can be "sick at heart," too. "Hope deferred maketh the heart sick."—Proverbs 13: 12. Affliction is a broader term, meaning trouble, distress, or injury. Certain kinds of sickness can also be called afflictions.

2. *Do we practice administration for both sickness and afflictions?*

"Administration to the sick" is prayer for the sick (see James 5: 14) with anointing of the sick person with oil "in the name of the Lord." During a prayer of administration, the elder may also pray concerning the spiritual condition or the troubles of the sick person.

3. *Is fasting abstinence from anything more than food and drink?*

Abstinence from food and drink is the principal form of fasting, but it is not the only form of fasting. Webster gives one definition of *fast*: "To practice abstinence as a religious exercise or duty," which indicates that the principle is abstinence. Read Doctrine and Covenants 59: 3: "Let thy food be prepared with singleness of heart, that thy fasting may be perfect." Thus, a fast cannot be perfect without a spiritual condition, which is essential. This passage also indicates that some kind of food may be taken during the fast. The Doctrine and Covenants continues, "or in other words, that thy joy may be full. Verily, this is fasting and prayer; or, in other words, rejoicing and prayer." So, under proper cir-

cumstances, rejoicing may be a part of fasting.

Isaiah 58: 6, 7, indicates the social and spiritual obligations of the fast, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

4. *What is the "church of the devil"?*

Various opinions have been expressed on this question. We may infer the identification by reading the Book of Mormon, I Nephi 3: 220-222: "There are save two churches only . . . the church of the Lamb of God, and the other is the church of the devil; wherefore, who-so belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations." We may infer, then, that no one denomination or organization can answer this description. We may be sure, at least, that it includes all those who love sinful pleasure more than they love God and righteousness, and whose lives are evil.

5. *What are "the churches of man"?*

Those that are organized by men without authority from God.

BOOKS

Lincoln and the Bible

By Clarence E. Macartney. Abingdon-Cokesbury, 1949. 96 pages. \$1.25.

There is scarcely a living man, of any capacity for thought, whose mind has not explored the possibilities of religious faith. And there is hardly one that has not, at some time in his life, been troubled by doubts. All of us have been skeptics at some time in our careers; and all of us have thought more or less about God. A Christian is generally a person who has tried both faith and doubt, and has decided that faith is much the better of the two.

So the character and career of President Lincoln is not to be judged by any isolated statement of his, and certainly not by what others, even contemporaries and associates, have said about him. His whole life and thought must be weighed in the scale. When it is, it will be seen that Lincoln stood on the side of faith.

Tremendous interest has centered about Lincoln, and much is being written constantly about the state of his religious faith. Dr. Macartney has done a good work in bringing us the evidence from Lincoln's speeches, writings, and other sources. This little book will be a required item in all Lincoln collections.

For speakers and ministers, the book makes available some fine quotations from Lincoln that would otherwise be difficult to obtain.

How to Speak

By John Dixon. Abingdon-Cokesbury, 1949. 249 pages. \$2.75. Illustrated by Julian Brazelton.

A practical and readable book of help for all who face the necessity of preparing themselves to speak in public made lively by the pointed and often humorous illustrations. It makes the art of public address seem so attractive that the reviewer feels, for a few moments at least, that he would like to try being tempted with some of it.

Written by a widely experienced public speaker, this book contains nothing impractical, nothing fanciful. All the solid, substantial qualities one would expect are here. It takes the would-be speaker and his assignment at the very beginning of his task, and carries him through, step by step, to the final round of applause. The book is distinctly up

to date in including a special chapter on radio technique, by a specialist in that field.

The chapter on brevity should be helpful to ministers and appreciated by congregations. There is especially good advice on the making and use of notes.

The Big Fisherman

A novel on the life of Peter, by Lloyd C. Douglas. Houghton Mifflin, 1948. 581 pages. \$3.75.

A good and interesting story is presented to the public here by the author of *The Robe*. It should appeal to a wide variety of readers, and particularly to those Christians who like as clean a diet for their minds as they do for their bodies.

The reader is impressed, in spite of the ancient setting, by the modern tone and quality of the book. Minor characters carry on a modern, but respectable, love story. The conversation sounds modern, and the humor and repartee are such as might have come from a good quality radio program. Even the ways of thinking are more recent than Victorian times. Perhaps that is because people have always been people.

In fact, the story is running along so nicely without Peter's presence at all, that he practically has to force his way into it on page 115, to avoid being an early forerunner of "the Forgotten Man." And what would the story have been without him? A nice book about the Romans and the Arabs and the Jews, of course. So Peter manages to squeeze in when the minor characters do not happen to need the stage. And it would have been too bad not to include Jesus, without whom none of these little folk would have had any importance whatever, and even Peter would have been as forgotten as the dust of his ancestors. So Jesus is included too. But principally the story is filled out with the conversations of the Other People.

And that, Friends, is about all there is to report about this nice story which tells you all about "The Big Fisherman."

Golden Wedding Anniversary

Elder and Mrs. William Beckett celebrated their golden wedding anniversary at the Reorganized Church in Post Oak, Missouri, on Sunday, December 12. They were married December 11, 1898, at DeLand, Illinois. Mrs. Beckett is the former Luvinne Roane of North Vernon, Indiana. The Becketts have six sons and three daughters; all are members of the Reorganized Church.

BRIEFS

OREGON DISTRICT.—Oregon District observed its forty-fifth anniversary on December 5. Since its organization in 1903 by Apostle G. T. Griffiths, it has grown to thirteen branches and twelve missions.

A conference was held from December 1 through 5 with Apostle C. George Mesley, Seventy Arthur Gibbs, Bishop M. E. Lasater, and District President J. L. Verhei in charge. All district officers were re-elected. Elder Verhei is serving his seventeenth year as president of Oregon District.

In the past year, four branches and three missions were organized, and three new church buildings purchased.

Elder Mark Yeoman was ordained an evangelist at the communion service, and twenty-seven recommendations for ordination were approved. They are as follows: to the office of elder, George Dyer, Ted Schuld, Earl Wilcox, Lowell Shultz, Roy Rasmussen, and George Speed; to the office of priest, Charles Gollihon, Oral Snivley, Stanley Holm, Raymond Linderoth, Zelca P. Coop, Thomas Coffman, Charles Bishop, Curtis Haviland, Raymond Huggit, and George Lovett; to the office of teacher, Benard Taylor, Edward Rye, Albert Gardner, and Lyle Anderson; to the office of deacon, James Dixon, Donald Comer, Vergil Snivley, Donald Shultz, Edward Webberly, Wilfred Walberg, and Fred Richard Hawes.

BLOOMSBURG, PENNSYLVANIA.—On November 14, forty young people and their leader, Elwyn Vaughan, took a chartered bus to Scranton to attend the young people's institute. The Bloomsburg choir sang two musical selections while there. The church school, under the supervision of John Shaffer, is growing both in size and interest.

On Sunday evening, December 19, a play, "The Little Boy Nobody Wanted," was presented under the direction of Mrs. Harold Fritz. The choir gave a "song and story" program the following Sunday. Six young men—Eugene Kramer, Shirlee Hess, Joseph Weiss, Jr., Robert, Carl, and Gerry Hartmen—were baptized on December 12.

Thirteen young people were presented books at the end of the year for having had perfect attendance in 1948. Gloria Fritz, seventeen-year-old secretary-treasurer of the church school, received a five-dollar book for not having missed a Sunday in fifteen years.

The women, under the leadership of Mrs. Harold Fritz, meet once a week to study the Doctrine and Covenants. Lydia Pealer is the teacher.

BULLETIN BOARD

Oregon District Activities

A school of evangelism, with Apostle C. George Mesley and Seventy Arthur F. Gibbs as instructors, will be held from February 27 to March 6 at Portland. The first meeting is to be conducted in the Odd Fellows' Hall, Northeast Eightieth and Glison, at 8:30 a.m. on February 27. Each night, Monday through Friday, there will be classes from 7:30 to 9:30; these are to be held in the First Portland Church, Northeast Seventy-sixth and Irving Streets. These meetings are for the entire ministry and membership of Oregon.

On Saturday, March 5, a district youth rally will be held at the Odd Fellows' Hall. Teachers for the Zion's League and New Horizons groups are to be Miles Whiting, Harold Carpenter, Robert Buckingham, and Mr. and Mrs. Loren McDole. A district play under the direction of Rosemond Smith will be presented in the evening.

On Sunday, March 6, services will be conducted in the Odd Fellows' Hall beginning with Communion at 8:15 a.m. There will be a district business meeting at 2:30 in the afternoon, and an evening service at 7:30. Seventy

A Letter From the Yukon

(Continued from page 9.)

we could gather them in. "Surely," I thought, "these same mothers who have spent so much time on a party would also give some time to dressing them for church school if there was one available."

The following day, I timidly picked up the receiver, called the commanding officer, introduced myself, and told him of my concern for these children. Then I waited breathlessly for his answer. I received an enthusiastic response far beyond my expectations. He immediately drove to my apartment, picked me up, and took me out to the chapel being built at the air base, which is also in Upper Whitehorse. He showed me every detail, offered me any amount of material I could possibly use, offered to route a bus at whatever hour we needed it, and, since we haven't any permanent padre, gave me authority to organize a church school, with all the financial means necessary. . . .

It is wonderful what the Lord can do with lowly instruments, and today I feel very small. Yesterday God gave me grace to speak words of faith and comfort to this important man, who must have been needing it, because his wife had just been taken to Edmonton for a very serious operation. Without any fear of misunderstanding, I could assure him, out of my own experiences and blessings, that there is a power beyond the finest physicians to save life. I also told him that I would pray for her. I wish to extend a request to the Saints to remember her also, because he is truly a good man.

Arthur Gibbs will be the principal speaker.

Those attending either or both Sundays are asked to bring basket lunches.

J. L. VERHEL,
District President.

Silver Lake Reunion

Silver Lake Reunion will be held from July 29 to August 7 for those in the Spokane, Seattle, British Columbia, and Oregon Districts, and visitors from other areas. Apostle and Mrs. C. George Mesley, Seventy and Mrs. Arthur F. Gibbs, and other general church appointees are to be present. All who expect to attend should contact Elder Elliott Gilberts, 6206 Fleming Road, Everett, Washington.

Notice is being given at this time for those who have to make early arrangements for vacations.

J. L. VERHEL,
Chairman, Reunion Committee.

Wants to Contact California Members

Vernon W. Winegar of Chester, California, would like to contact any members who may be living near him. The closest branch (in Chico, California) is seventy miles from Chester. He is eager to hear from other Saints in northern California.

Year's Activities for Oregon District

The following is a list of conferences, conventions, and institutes to be held in Oregon District during 1949. All members in the district are invited to attend.

THEME: "GO TELL THE STORY"

February 27-March 4—District Priesthood and Membership Institute, Portland, Oregon. First Portland Church and I. O. O. F. Hall, Eightieth and Glison.

March 5—District Youth Rally, I. O. O. F. Hall, Portland.

March 6—Oregon District Conference and Gathering, I. O. O. F. Hall, Portland, Oregon. April 9 and 10—District Church School Leaders' and Teachers' Institute, Sherwood, Oregon.

May 14 and 15—District Pastors' and Elders' Institute, Salem, Oregon.

June 18 and 19—District Aaronic Priesthood and Women's Institute, Vancouver, Washington.

July 29-August 7—Reunion, Silver Lake, Washington.

August 22-28—District Youth Camp, Hood River, Oregon.

October 6, 7, 8, and 9—District Conference, Portland, Oregon.

J. L. VERHEL,
Oregon District President.

Nonresident Pastors in Northwest

For the scattered Saints in Oregon District, the state of Oregon, and southwestern Washington, and for members who know of isolated Saints in the Northwest that are not now receiving the ministry of a nonresident pastor, we list the following names and addresses of elders appointed to serve in this capacity. These men will be glad to learn of any isolated Saints in the territories assigned them.

Locate counties on Oregon and Washington maps, then notify the elder in charge of that area.

Elder Robert L. Bailey, Sherwood, Oregon—Washington, Tillamook, Clatsop, Columbia, Yamhill, Lincoln, and Lane Counties.

Elder Cleo Thompson, Sweet Home, Oregon—Benton and Linn Counties.

Elder Clark Livingston, Rural Route, Boring, Oregon—Clackamas County.

Elder Ted Schuld, Route 1, Box 1106, Klamath Falls, Oregon—Klamath, Jackson, Lake, Harney, Deschutes, Crook, Jefferson, Wheeler Counties.

Elder Harry Howell, Rural Route, Hood River, Oregon—Hood River, Wasco, Sherman, Gilliam, Morrow, Klickitat Counties.

Elder F. E. Chapman, 2915 S Street, Vancouver, Washington—Skamania, Clark, Cowlitz, and Wakiakum Counties.

Elder Earl Wilcox, Wallowa, Oregon—Wallowa, Union, and Umatilla Counties.

Elder W. T. Ferguson, 2304 Ninth Street, Baker, Oregon—Baker, Malheur, Grant Counties.

Elder Jasper Giberson, Myrtle Point, Oregon—Curry, Josephine, Douglas, and Coos Counties.

Elder George Speed, 1148 North Commercial Street, Salem, Oregon—Polk and Marion Counties.

Klickitat, Skamania, Clark, Cowlitz, and Wakiakum Counties are in the state of Washington.

J. L. VERHEL,
Oregon District President.

REQUESTS FOR PRAYERS

Mrs. Mary Honeywell, 524 West Main Street, Independence, Kansas, requests prayers for her husband, who is suffering from ulcers.

Mrs. John Perry, Queen City, Missouri, asks to be remembered in prayer. She is in very poor health.

ENGAGEMENT

Condit-Martin

Mr. and Mrs. Earl Martin of Strathmore, California, announce the engagement of their daughter, Maxine La June, to Robert Condit of Fresno, California, son of Mr. and Mrs. Fred Condit of Lamoni, Iowa. The wedding will take place March 13 at the Reorganized Church in Tulare, California.

DEATHS

MANLOVE.—Lila Veritas, died January 19, 1949, at her home in San Pedro, California, at the age of forty-four. A native of Cardwell, Montana, she moved from Whitehall, Montana, to San Pedro in 1923. She was a member of the Reorganized Church.

She is survived by her husband, Floyd P. Manlove; a son, Robert Manlove; and a daughter, Mrs. Lona Lee Biller of San Pedro; her parents, Mr. and Mrs. Harry O. Sacry of Long Beach, California; a sister, Mrs. Ethel Marinovich of San Pedro; and two brothers: Lloyd Sacry of Quincy, Massachusetts, and Gerald Sacry of Long Beach. Funeral services were held at the Mottell Mortuary, Elder William A. Teagarden officiating. Interment was in Sunnyside Memorial Park.

LOEDING.—Anna, was born September 24, 1871, in St. Clair County, Michigan. (Date of death not given.) She was married on September 18, 1890, to John Loeding at Applegate, Michigan, where she lived the remainder of her life. She had been a member of the Reorganized Church since 1912.

Surviving are five sons: John F. of Wyandotte; Maynard E. of Lincoln Park; Orville G. of Cleveland, Ohio; Ray E. of Applegate; and Howard D. of Romulus, Michigan; a brother, Richard Schoff of Independence, Missouri; and fourteen grandchildren. Mr. Loeding died thirty-seven years ago. Funeral services were conducted in the Reorganized Church at Cash, Michigan, Pastor Eldon Winters and Elder David E. Dowker officiating. Burial was in the Zion Cemetery in Watertown.

HILLIS.—John, was born November 19, 1876, at East Garafraxia, Ontario, and died January 20, 1949, at Grand Valley. He was baptized into the Reorganized Church on May 24, 1889, and was a faithful member throughout his life. On December 31, 1902, he was married to Jane Taylor who survives him. He also leaves a brother, William Hillis of East Luther; and two sisters: Mrs. J. H. Taylor of Grand Valley, and Mrs. J. R. Carroll of Garafraxia. Funeral services were held at the church in Grand Valley, Elder H. A. Dayton officiating. Interment was in the Union Cemetery in Grand Valley.

SMITH.—Francis Coomer, was born October 18, 1864, at St. Charles, Michigan, and died January 28, 1949, at the Independence Sanitarium. He was baptized a member of the Reorganized Church on March 3, 1887, was ordained a priest on November 20 of the same year, and sent under church appointment into the mission field. He was ordained an elder on October 10, 1893, and a seventy on October 7, 1900. His early assignments as a missionary took him to Michigan, Virginia, Ohio, Pennsylvania, and Kirtland. He was married to Henrietta Dunlop on March 20, 1895; six children were born to them. He remained under church appointment until 1903, when a throat ailment caused him to lose his voice. Moving to California, he recovered and became a self-

sustaining minister. In 1906, he established a home in Independence, where he continued his volunteer church service. Many congregations, missions, and groups in the vicinity of Independence and Kansas City have benefited from his ministry.

He is survived by his wife, Henrietta, of the home; five sons: Glaude Alvin, Floyd C., Kenneth B., and David A., all of Independence; and Glen Dale of San Bruno, California; a brother, L. A. Smith of Santa Monica, California; nineteen grandchildren; and fourteen great-grandchildren. A daughter, Pearl Marie, died in 1943. Funeral services were held at the Roland Speaks Chapel, Elders Leonard Lea, J. A. Robinson, and Paul B. Elliott officiating. Interment was in Mound Grove Cemetery in Independence.

FISH.—Maude Mae, daughter of Washington and Sydney Anne Buttermore, was born May 11, 1873, in Wiwaka, Indiana, and died January 22, 1949, in Independence, Missouri. On December 28, 1892, she was married to Charles Henry Fish. Both were baptized into the Reorganized Church in September, 1896. It was in their home that the Lansing, Michigan, and Indianapolis, Indiana, groups originated. In 1925, they moved to Independence, where Sister Fish was an active worker in the women's department; she eventually became a divisional supervisor in the Stone Church area. She also served as a church school teacher in the intermediate grades.

She is survived by a daughter, Mrs. Juanita McPeeke of the home; two sons: Frederick S. of the home and Duane A. of Independence; two sisters: Mrs. Ida Scott of Grand Rapids, Michigan and Mrs. Lillian Doty of Ionia, Michigan; two brothers: Uriah and Alvin Buttermore of Harrison, Michigan; and two grandchildren. Mr. Fish died in November, 1940. Funeral services were conducted at the Roland Speaks Chapel, Elders C. Ed. Miller and Frank Mintun officiating.

KIDD.—Aditha Bell, daughter of Henry C. and Almira Howell, was born December 25, 1874, at Merritt, Michigan, and died January 27, 1949, at her home in Independence, Missouri. She was married to James Billings in 1893; four children were born to this union. On November 1, 1925, she married Hugh Kidd who survives her. She had been a member of the Reorganized Church since March 14, 1886.

Besides her husband, she leaves a son, Charles Billings of Independence; three daughters: Mrs. Myra Clow and Mrs. Gladys Wells of Independence, and Mrs. Fern Boyd of Long Beach, California; six grandchildren; and five great-grandchildren. Services were held at the Roland Speaks Funeral Home, Elders A. K. Dillie and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

HAYTER.—Ida Alida, daughter of Mr. and Mrs. Swan Benson, was born June 17, 1886, in Cherry Grove Township, Wexford County, Michigan, and died January 20, 1949, at her home in Cadillac, Michigan, as the result of a heart attack. She was married on January 19, 1910, to Ray Hayter; one child was born to this union. Mrs. Hayter was baptized on June 25, 1935, at Cadillac. She will be remembered by a host of friends for her many kind deeds.

She is survived by her husband; a son, Leonard; two sisters: Mrs. Julia Dolan and Mrs. Lavina Dill of Pontiac, Michigan; and a brother, John Benson, of Cherry Grove. Funeral services were held at the Reorganized Church in Cadillac, Elders Byron H. Doty and Milford Frey officiating. Interment was in the Maple Hill Cemetery.

CLUM.—Florence Estella, was born March 26, 1875, near Maquoketa, Iowa, and died at the family home in Independence, Missouri, on January 25, 1949. She was baptized a member of the Reorganized Church on November 17, 1892, and was married to Mendall Clum on July 1, 1893. Two of the four children born to them preceded her in death. Moving to Independence on August 16, 1909, she became active in the women's department of Walnut Park congregation and served the church of her choice in this way until ill health overtook her. She was an invalid for seven years.

She is survived by her husband; a son, M. K. Clum of Independence; a daughter, Mrs. Julia Dickhout of Los Angeles, California; two sisters: Mrs. Vida Larkey of St. Cloud, Florida, and Mrs. Gertrude Peterson of Miami, Florida; two grandchildren; and one great-grandchild. Funeral services were conducted by Elders Glaude A. Smith and Fred O. Davies at the George Carson Chapel. Interment was in Mound Grove Cemetery.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Price Changes of Herald House Books

Effective February 19, 1949

TITLE	FROM	TO
Bible in Everyday Living	\$2.25 ea. 5/\$2 ea. to 1 address	\$2.50 ea. 5/\$2.25 ea. to 1 address
Book of Mormon—cloth binding	\$1.75	\$2
Book of Mormon—flexible leather	\$5.50	\$5.75
Book of Mormon Studies	\$1.75	\$2
Commentary on the Doctrine and Covenants	\$2.25 5/\$2 ea. to 1 address	\$2.50 5/\$2.25 ea. to 1 address
Compendium	\$2	\$2.25
Doctrine and Covenants—cloth, new printing		\$1.75
Fundamentals	\$2.25 ea. 5/\$2 ea. to 1 address	\$2.50 ea. 5/\$2.25 ea. to 1 address
God Our Help	\$2.00 ea. 5/\$1.85 ea. to 1 address	\$2.25 ea. 5/\$2 ea. to 1 address
Jesus Christ Among Ancient Americans	\$2.75	\$2
Let Us Worship	\$2	\$1.50
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Restoration: A Study in Prophecy	\$2 ea. 5/\$1.85 ea. to 1 address	\$2.25 ea. 5/\$2 ea. to 1 address
Story of the Church	\$4	\$4.50
Through the West Door	\$2.50	\$1.25
Voice of Warning	\$.75	\$.1
Women's Handbook	\$.35	\$.50

Herald Publishing House

Independence, Missouri



Memphis, Tennessee
Beauty and Comfort in a Small Church

THE
Saints Herald

VOLUME 96

FEBRUARY 19, 1949

NUMBER 8

www.LatterDayTruth.org

THE MEMPHIS, TENNESSEE, CHURCH

NEWS AND NOTES

Recently Memphis Saints had the thrilling experience of worshipping for the first time in their own church building.

For years, they met in the home of Brother and Sister J. A. Withee and in the office of the H. F. Vann Construction Company. Brother Withee, faithfully serving as pastor during the greater part of the history of the branch, has worked with the members in order to provide a suitable home.

At Douglas and Semmes Streets, in the eastern part of the city, the new church is located in a good residential area. It is of colonial type architecture, and a feature of the interior is the chancel plan, which permits the administration of all ordinances with furniture changes.

Donated labor, the efforts of the H. F. Vann Construction Company, and consideration by the hired workmen helped reduce costs, and the branch of forty members (fourteen families) has a very beautiful "permastone" finish building at a cost much below the average for present construction.

Under the leadership of Pastor Earl W. Grigg, the branch looks forward to continued growth and progress.

APOSTLE M. L. DRAPER

REPORT ON ZION

The following items are selected from reports submitted to the Conference in Zion, at Stone Church, Independence, on January 31.

Bishop Harold W. Cackler reported receipts for 1948 totaling \$73,232.12, which was \$13,446.05 more than for 1947. To balance this, operating costs have risen 24 per cent, or \$10,765. This caused a deficiency in the budget of \$4,992.08, which reduced the previous surplus to \$7,009.87. Independence members contributed \$124,116.38 in tithes and offerings during 1948. Bequests received in 1948 totaled \$13,051.15.

Charles V. Graham, supervisor, reported the membership for 1947 at 8,971, for 1948 at 9,458; baptisms for 1947, 273; for 1948, 276. There are fourteen congregations now.

In missionary work, Brother Graham reports that in 1947 a full-time missionary was laboring here, and 220 persons were baptized. In 1947, there was no full-time missionary help, except for a missionary series. W. E. Wakeman was in charge of this work, and 273 persons were baptized. In 1948, a corps of forty volunteers was organized, and 276 were baptized.

For the women's work, a fine report was submitted by Mrs. Clair E. Green, who has since passed away. As supervisor of women, she directed a program of study, friendly visiting, home decoration, and improvement of the Women's Center building.

Director of Religious Education Cecil Talcott reported good progress in development of church schools, curriculum, and church school institute.

For the home arts and industries (the Campus Shop), Mrs. Henry R. Rowland made a most interesting report: garments and articles sold, 33,513; donated, 927; charged to aid, 207; given in exchange for house checks, 467. Total money received amounted to \$11,454.64. Total expenditures were \$6,589.63. The Campus Shop has a balance of \$16,506.63.

HUBERT CASE PREACHING AGAIN

This surprising news came to us very recently. Hubert Case, veteran missionary, is once more preaching to the Saints. His voice, so well known and loved, is heard once more among them. But he is doing it without leaving his home in Independence.

It came about in this way. Sister Arleen Blakeman heard a testimony by Brother Case some months ago at Stone Church. She offered him the use of a Wilcox-Gay recording machine that uses a wax record that may be played on any phonograph. Brother Case sits in his home and records a short sermon which may be sent by mail. He has sent a group of records to his brother in Nebraska, and a number of them to isolated members in Oklahoma. While his health is not the best, he is still able to carry on this work. "I feel as if my ministry to the Indians was beginning all over again," he says.

CENTRAL TEXAS DISTRICT

Apostle W. Wallace Smith was in charge and Z. Z. Renfro assisted at this district conference, January 28 to 30, at Dallas, Texas. District President Earl Moore took a good share in the work. Credit for much of the arrangement of the program goes to Linden Wheeler, pastor at Dallas. A goodly number of the Houston members, with Pastor Roy Vandel, were present. Hearn members, with their pastor, Merle Mitchel of Bryan, were represented, as also Arthur Rock, pastor at Marlin, and Harvey Spiller, pastor at Fort Worth. Apostle Smith reports a good spirit present in the meetings, with fine reports. The theme was "Launching the Year's Work."

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THE SAINTS' HERALD

February 19, 1949

Number 8

Volume 96

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Editorial Review

Sheep and People

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.—I Peter 2: 25.

I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10: 11.

In Palestine the life of the people was largely pastoral, and their Scriptures have many references to it with comparisons to human life.

Those who know sheep today are not much flattered by the comparison, but recognize that in a number of respects it is just. The only brightness in a sheep is in his yellow eyes; his mind is a cloud that conceals everything. His value consists in the products of his body. Whatever he thinks is generally wrong. He is generally harmless, and creates danger only under extraordinary circumstances. His defenses are weak, and he is not well-equipped for fighting.

But the sheep has one virtue. He is a creature of peace. He survives in his peaceful way, because of large numbers. The wolves that attack members of the flock are hunted and exterminated by men. The sheep does not go to war. Men try to protect him.

Jesus was called, "The Prince of Peace," and John, upon beholding him, exclaimed, "Behold the Lamb of God, which taketh away the sin of the world."

There is a lovely phrase in the Doctrine and Covenants (35: 1) in which Edward Partridge is told that the Holy Ghost, even the Comforter, "shall teach you the peaceable things of the kingdom." One of the great beauties of the kingdom of God will be its peace: peace of mind and heart, peace among members, peace with God.

We should learn a lesson from the fact that the great fighting animals, the feral and predatory creatures, the fierce carnivores, the birds of prey

are hunted until they near extinction. Peaceful creatures—domestic animals, deer, and others—flourish under protection. Warlike Sparta is gone, nothing but a memory of its sterile military might remaining. Athens, more largely devoted to the arts of peace than to those of war, survives in its culture and art, temples and statues, drama and literature, philosophy and science.

Peaceful peoples have a better chance to survive. Peaceful church members have a better chance to remain church members. Peaceful congregations have a better chance to work, to serve, and to grow.

A Problem Story

A church man who has given many years of volunteer service presented this problem. He is working with a new congregation that is surrounded by good homes and that presents many missionary possibilities. He said:

I wish I knew what to do about something that happens over and over again at our church. Good people come for a few Sundays and seem interested. They attend classes and church services. Then they drop out, and we never see them again.

I think I know some of the causes. A quarrel developed in one class, and we lost a number of members as well as nonmembers. Then we have some zealous persons who criticize other churches, and this causes unhappiness.

I sometimes wish we could keep on the constructive features of the gospel. I think I know what is wrong with us. I don't quite know what to do. I need help.

New members are won to the church at great cost in time and effort. Sometimes they are lost by contention, criticism, indifference, neglect, and lack of Christian love.

There is so much that is good, constructive, and noble in our faith that we can never exhaust it. How little time, really, we should have for the things that drive people away.

Listening

A friend tells this story on his parents.

Mother and Father went to church. When they returned home and were discussing their experience, Father told Mother a number of statements made by other people.

Mother was incredulous. "When did you hear all that?" she asked. "I didn't hear it."

"Darling," said Father kindly and patiently, "that's because you talk all the time. You don't listen. I learn a great deal by listening."

Mother had a share of wisdom. She did not become hurt or angry. She decided to reform and really changed her ways.

How often people among the congregation in church whisper or let something distract their attention while the preacher is making some of his most important statements. They miss the best part of the sermon.

Anybody can talk. And there are times when talk is needed. The silent mummy who contributes nothing to the conversation is soon given a poor rating as a guest. At the same time, it takes a good mind to listen and understand, and the mind will be improved by doing it.

A suggestion: Make it a little problem in arithmetic. The time your group has together is your dividend. The number of persons present is your divisor. The quotient is your share of the time to talk; the remainder of the total is your time to listen. You may have a great idea that makes it worth-while to take somebody else's time; but be sure it is an important idea. Some others may not care to claim their share of the time; just be sure they are defaulting and that you do not take it away from them.

L. J. L.

Editorial

A FRIEND OF MINE just finished building a new house. The other day he told me, "My house is mine in a sense that I have never realized before. I know all about it. I know what type of material is in it, the amount of work required to build it, and what holds it together. I can tell you the size of every room. This is *my* house to a greater degree than could have been possible had I not made it myself."

God made the earth. Everything about it is known to him—the material of which it is made, the laws that control its movements, and even the distant sun which lights and warms it. This is the first affirmation found in the Bible: "In the beginning God created the heaven and the earth." It makes no difference at the moment as to the method he used, how long it took him, how long ago the creation took place, or if it is yet complete. Suffice it to say, the earth does exist and nothing about it is unknown to him who made it.

Now, if anything I make is mine, then, by the same reasoning, anything God makes is God's. To create gives ownership. Ownership gives power to hold or to give away or to lend. But whether held or given away, or loaned, an item created is one which is subject to the will of its creator. The Psalmist states: "The earth is the Lord's, and the fulness thereof."

We are all quick to recognize the truth that the creator has the right of decision over those things he has brought into being, but often we act as if we had forgotten it. Can you remember reading anywhere that God ever gave the earth away? Has he sold it? As far as I know, it still belongs to him. Bits of it have been loaned at various times to various individuals and peoples. A few years ago, it was being used by our parents. Today it is under our direction. Tomorrow it shall be placed at the disposal of our children to do with for a time as they

Implications of

choose. Eventually, they too shall release it to others whom God shall raise up to manage it for him. But through all these changes of management, the ownership remains with the one who created it. Our position today is one of temporary management of that which we rather glibly call our own. This position is made clearer as we read, "It is he that hath made us and not we ourselves. We are his people, and the sheep of his pasture."

THROUGH INCREASING experience with God, we have come to see him as a loving father. We have come to see ourselves as stewards—as those who tend the garden called earth. He has instructed us to possess it for him, to subdue it, and even to have dominion over it during our stay here.

In this relationship with our Heavenly Father, there are at least two important implications to which I should like to call your attention. The first of these we call *agency*. You see, even though the earth is the Lord's, he as much as says to us, "While you're here, you may do as you please with it. But whatever you do will bring results in harmony with the laws I have set in operation. If you step off a cliff, you will fall. But you may step off the cliff if you wish. If you injure a neighbor, he will probably resent it. But you may do him injury at your own choosing. If you fight over the resources I have placed in the earth, men will be killed, and thousands will suffer. But it's your privilege to have a war whenever you choose. If, however, you remember that all these things are mine, and you are placed here to put these things to use to achieve spiritual ends, there will be plenty for all."

God leaves the decision in our hands. If he didn't, we would not be stewards but hired servants of his.

In order to achieve the best, a man must have the right to fail. God gives us that right, in order that we may have the opportunity to reach the heights. I am a mediocre swimmer. If someone were drowning, perhaps I could save him after he became very tired. Perhaps, with the use of my fist, I could destroy his power to seize me and take me to the bottom with him. I could save him by destroying his right to make my task difficult. But Jesus is a powerful swimmer. He doesn't need to make us unconscious in order to save us. He refuses to destroy our own right to choose. He and his Father are one in their attitude that we shall always be allowed to make our own choices. Our right to act as stewards over the temporalities, making our own choices as to their use, is a symbol which makes clear our right to make our own choices in all other phases of life. With God, the individual and his freedom are important.

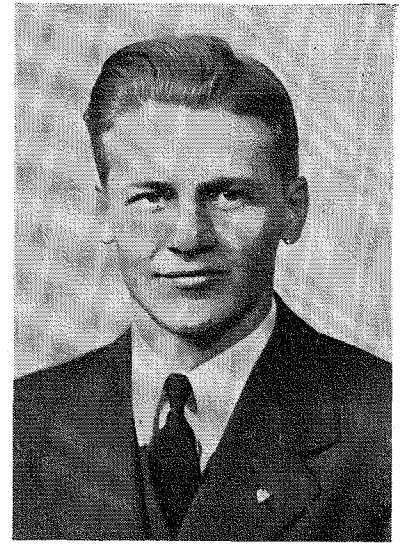
Hitler was doomed to fail because he violated the sanctity of the individual. The Communists' theories of government may thrive for a time, but they must eventually fall for this same reason. It is inconsistent to believe that God would give man his right to choose and then allow some other power permanently to revoke that gift. Only in our choosing *not* to exercise our rights as individuals do we make it possible for our freedom to be destroyed. Yes, stewardship implies agency—the right to choose one's own way. Therefore, look well to the management of the department of the total plan which falls to your charge. Look forward often to the day when you shall be commended or condemned on the basis of your own decisions.

Stewardship is God's plan of management to produce the best from our labors, for us, and the kingdom.

Stewardship

By L. Wayne Updike

Bishop of Kansas City Stake



A SECOND IMPLICATION of stewardship is accountability. Our relationship to God is, in some ways, similar to the relationship of a department head to the store manager. Every department head is given certain freedom to manage his department after the dictates of his own judgment. The general policy of the store ought to be kept in mind, but each department head has the right to choose how he shall display his wares and what items in his department shall receive emphasis and attention, and he is accountable for the results. So it is with our life under God. We have been provided with a portion of the temporal things of earth, small though that portion may be, as well as a portion of spiritual qualifications and abilities which make up character. Each of these possessions is to be managed according to our own best judgment. We have the right to choose which qualities shall be displayed and which activities shall receive emphasis. It is largely a matter of our own choice whether we succeed in developing great character or material wealth or both. The capable manager, or the good steward, is one who makes development in every phase of his responsibility.

No department head in a store expects to go year after year without making some report as to how his department is progressing. His reports on costs of operation, on sales, on net profits or losses, are given to the manager of the store at frequent intervals. A similar accountability is found in our relationship to our Heavenly Father. No wise steward expects to continue year after year making no accounting for his life. As a matter of fact, a man makes

an accounting of a sort each day, for he is today the sum total of all his yesterdays. You are this moment the result of your past experience, and tomorrow you will be the total of past experience as adjusted by the experiences of today. So, in one sense, since all the pages of your past are recorded in you, your life is a continual accounting.

THERE IS ANOTHER and a more specific sense, however, in which we are accountable. Man is a creature who wants to know where he stands. God in his infinite wisdom has provided that we shall be held accountable not only for our spiritual development, but also for all those temporal things which have been placed in our charge. And these temporal things are measurable. Sometimes they are measured in terms of dollars, sometimes in pesos, sometimes in pounds sterling, but regardless of the standard of measurement, material things can be measured. Accounting for material things can be specific and definite.

The law is clear as to what God expects of people in the management of their material stewardship. The pattern for financing his church and the opportunity for man to know where he stands in the management of his stewardship are wrapped up together in the law of the tithe. It is commonly known that Abraham received his living from the gifts of God in the form of rain and sunshine which made the grass grow and his herds thrive. At the end of the year, after having received his living from the hand of God, he paid to the Lord one tenth of his increase over the previous year's flock. In allowing Abraham and

others to receive first their needs and just wants—in other words, their living—before causing the flocks to pass under the rod to be counted, God was recognizing that the giving of rain and sunshine was his responsibility, and he accepted it. From those who had no increase because their crops were poor, no tithe was expected. But the lack of increase did not remove the requirement that man make an accounting. The department head is expected to report to the store manager his losses as well as his profits.

ANYTHING GOD CREATES belongs to him. The fact that he has given us the opportunity to be stewards over certain portions of his creation has made us accountable to him. In our churches in Kansas City, and in many churches of many faiths, a day is set aside annually which is called an "accounting day," or some other suitable name. On this occasion, those who have recognized their position of stewardship under God and their responsibilities of managership of some part of God's creation are given opportunity to make a specific report of the way in which this stewardship has been conducted.

Let every man justify his right of free choice by giving an account of himself.

Fight for First Amendment

The public mind has been considerably exercised by what many believe is an assault on the First Amendment to the Constitution of the United States. Among Protestant leaders comes an organization called Protestants and Other Americans United for Separation of Church and State, briefly called P.O.A.U. by those who are alphabetically minded.

Executive Director Dr. Glen L. Archer recently addressed a church school at Mount Vernon on—as reported in the current press—“the encroachments of the Roman Catholic Church State on the principles” of that Amendment (on religious freedom). The immediate fight is against federal aid for parochial schools, which was included in the Taft Bill, Senate No. 472, and house bill No. 2953, which failed to pass the Eightieth Congress, but which will be considered by the new congress.

Said Doctor Archer:

We shall fight without faltering to uphold the First Amendment of the Constitution as construed by the Supreme Court of the United States, and we shall peacefully abide by the decisions of our Supreme Court.

Our liberties, chief among which is religious liberty because it is the basis of all liberties, are our heritage from the Protestant and liberal-thinking founding fathers of our country. These liberties can never be secure so long as the Roman Catholic Church State seeks public support for its private schools; so long as it seeks special privileges in all or any departments of government, whether municipal, state, or federal; so long as un-American and unlawful ambassadorial representation exists with this foreign Church State; so long as local school boards are manipulated to teach any religion at public expense; so long as public treasuries are raided in countless ways for a special church or any church; so long as the war against secularism is a mere smoke screen behind which to destroy our public school system; so long as the scare of Communism is a propaganda device to unite Catholics and divide and conquer non-Catholics, and so long as it seeks to use the public press for these purposes to destroy our liberties.

We must never forget it, that the citizens of the United States are not required to choose between Communism on the one hand and ecclesiastical Facism on the other. Under our republican form of government, we still can make democracy work—a democracy with all our accustomed freedoms, political and economic; a democracy, too, where books and magazines, short of treasonable utterances against the government, are not banned; a democracy where the state is never used or sought to be used as an instrumentality to force upon the people the religious belief of a foreign church state; a democracy in which people count and are not merely counted; a democracy in which the press, radio, and movies are in truth free; a democracy free from boycotts and reprisals of a foreign church state; a democracy in which little people in little churches may make their peace with God, free

from interference from either a state or a dominant church.

It is regrettable to note that all the major wars of recent times have stemmed from unhappy conditions in Roman Catholic dominated countries. While instigating and, under cover, waging cruel wars led by heads of that faith, countries have been plunged into a welter of Christian blood. This dominant church must and ultimately will bear that responsibility. In those countries Protestants, Freemasons, Jews, and others were persecuted and still are. Persecution is not a Christian virtue.

The policy of publicly praying for peace and privately planning for war is as specious as it is hypocritical and has nothing to commend itself to any people. The only possible way for Americans to live, work and play happily together is to guarantee religious liberty to all with privileges to no sect, or religious order. The organization which I represent intends to work quietly, peaceably, resolutely, perseveringly to that end.

We have given space at times to this and other matters which appear to threaten, or are felt to be an assault on fundamental American principles.

ISRAEL A. SMITH.

Across the Desk

From Australia comes a letter from Elder J. R. Taylor, 175 Beaumont Street, Hamilton, New South Wales, from which we quote:

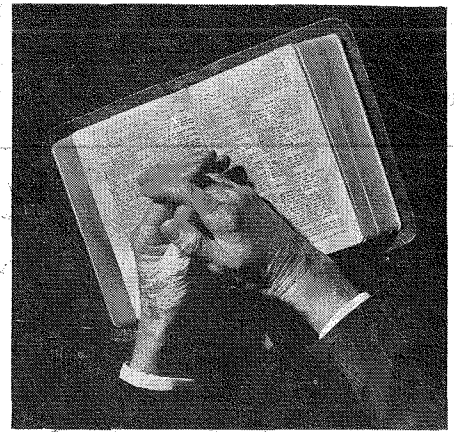
We have already had some very fine ministry of Apostle Roscoe E. Davey. I believe he has a background of thirty years or more of work as a live-wire seventy. I forecast for him a fine term of ministry in this vast mission. My only regret is that there were not several good seventies along with him. This mission is starving for the ministry of good seventies, in this district especially. The Mormons are here and have made over twenty converts. They are getting plenty of press publicity. They are building their structure on *our* foundations and getting away with it.

My prayers and solicitous greetings are with you all during the Christmas season. May the new year be all that God would wish it to be in the growth and development of his kingdom throughout the world.

Brother Davey and family will have a fine time and a full schedule at Tiona over the Christmas season.

ISRAEL A. SMITH

We are keepers of lights beyond the prison of the five senses.—Carl Sandburg.



Marion Pease's 'Hands'

Some weeks ago, a copy of the *Herald* for November 27, 1948, was sent, by request of Dr. Herbert S. Salisbury, San Rafael, California, to Mrs. Hazel Schreiber, a member of The Ina Coolbrith Circle, of Oakland, California. In writing to Doctor Salisbury about his story of Ina Coolbrith in the same *Herald*, Mrs. Schreiber commented on the cover picture, a photograph by Elder Marion Pease of Des Moines, writing, “What a lovely picture! I read a poem not long ago which would just fit it.”

A little later Mrs. Schreiber sent to Brother Salisbury a copy of a poem written by Rosa Coates Richards of New York, which we reproduce with the same picture (reduced), and suggest a careful reading of the lines.

“HANDS”

“Knotted by time and toil, they seem to hold
All resignation, all of loss and gains—
These are the hands that are content to fold
On what the years have chosen to ordain.
Slender and fine, some hands may seem too weak
For any task, and yet their deftness stirs
Marble to life or makes a harp-string speak—
Always the shapers and interpreters.
“Small hands that gather pebbles or a flower;
The able fingers of an artisan;
Hands ever reaching for the reins of power
Have held the vital destiny of man.
Yet even more lasting witness can they bear
When lifted in an attitude of prayer.”

ISRAEL A. SMITH

www.LatterDayTruth.org

Great Souls and Their Faith

A tribute to Martin Harris, one of the Three Special Witnesses of the Book of Mormon

MARTIN HARRIS was born in May, 1783. In the autumn of 1827, he became acquainted with the Prophet Joseph Smith at Palmyra, New York. He soon became one of the young prophet's supporters. By request of Joseph Smith, he presented a transcript of several lines of the hieroglyphics of the Book of Mormon plates to Professor Anthon and Doctor Mitchell in New York City and asked them to translate it. Martin Harris was one of four who did some recording on the Book of Mormon manuscript when translating was being done by use of the Urim and Thummim by Joseph Smith the Prophet. Oliver Cowdery did most of the writing. Mr. Harris, Oliver Cowdery, and David Whitmer, after the translating was finished in 1829, were privileged to handle the golden plates and talk with the Angel Moroni. (Eight other chosen men also handled the plates but did not see Moroni.)

Martin Harris, in 1830, furnished \$3,000 in payment for printing the first five thousand copies of the Book of Mormon. Many of that first edition are still extant. Elder Harris was one of the six members who began the organization of the church on April 6, 1830, at Fayette, New York. He and his family went with the small group of Saints from Fayette to Kirtland, Ohio, where he bought farms and became a strong supporter in building the Kirtland Temple.

My first trip to Kirtland was in April, 1887, when I spent eight days in that vicinity, often visiting the historic temple. It was my good fortune to be cared for in the home of Mr. and Mrs. Nelson Makepeace, four blocks west of the temple. They were threescore and ten years old, and had lived in Kirtland most of their lives; they had never joined any church, yet were very kind people. Mr. Makepeace was a popular politi-

cian and public speaker. The home of the late President Garfield was at Mentor, about three miles from Kirtland, and was well-known to Mr. Makepeace, also to Martin Harris. President Garfield, though not a Latter Day Saint, is on record as relating a great miracle wrought on a man by prayer and administration at Kirtland by the Prophet Joseph Smith. Nelson Makepeace was acquainted with many of the Saints before they moved to Missouri from Ohio. He spoke highly of the prophet and his family, of Hyrum and William Smith, and of Oliver Cowdery, "the eloquent man."

SOME MONTHS after the death of his wife, Martin Harris sold his real estate, making his temporary home with friends in Kirtland until his son in Utah came for him in 1870. "Uncle Martin Harris," as he was affectionately called, often made his home with the Nelson Makepeace family. When I was in the home seventeen years later, I sat in an arm chair Elder Harris often used, "said grace" at the same table, and occupied the bedroom where the aged servant of God slept, all of which gave me an opportunity to think of his noble confidence in God, the Book of Mormon, the Angel Moroni, the Prophet Joseph Smith, and the church of the Restored Gospel—an experience to be cherished.

On some evenings, Mr. and Mrs. Makepeace became personally reminiscent in speaking of their favorite Saints. Of Martin Harris, it was related that the morning just before leaving the home, he said, "Now before saying good-by for the last time in this earth life, I want to bless you by the laying on of hands and prayer, for your loving-kindness to me." Martin Harris arose, took two chairs, set them side by side, saying, "Nelson, you occupy this chair to my right, and Mary, the one to my left."

BY C. J. HUNT

This done, he put his right hand on Nelson's head, his left hand on Mary's head, fervently praying a special parting blessing upon them. As this touching incident was related, Mrs. Makepeace wiped tears from her cheeks. Mr. Makepeace also said the prayer was one of the most appealing petitions to the Lord he had ever heard, stating that for days afterwards they recognized that wonderful spirit of blessing with them. Surely Elder Harris was one of the noble Saints of his time.

After this service of prayer, Mr. Makepeace accompanied Elder Harris to the temple where the son had a carriage waiting to take them to the Willoughby, Ohio, railroad station a few miles distant. However, just before going to the train, Elder Harris told the keeper of the temple to guard the door until he came out. The aged man walked slowly to the sacred pulpit and to the place where that wonderful heavenly vision was witnessed by the Prophet Joseph Smith and Oliver Cowdery on Sunday afternoon, April 3, 1836. In that vision there appeared four heavenly personages; each in turn personally delivered divine instruction. The messengers were Christ, Moses, Elias, and Elijah. (The temple was dedicated one week prior to this incident.) Behind this sacred pulpit, Elder Harris bowed in solemn prayer several minutes, then arose and walked down the aisle, bidding farewell to the building where he, with others, had experienced endowments of the Holy Spirit in great measure. His son assisted him to a seat in the carriage and he began his trip to Clarkston, Utah, where his son, Martin Harris, Jr.,

(Continued on page 22.)

Make Me Believe

By RUBY TINKHAM

PART TWO

MIKE INHALED big draughts of the wintry air and kicked the soft, shining snow with all the exuberance of a small boy. It was good to be out alone like this with the brilliant stars overhead and the sparkling whiteness underneath. He grinned at himself for feeling so eager and enthusiastic, when only two months ago he had made this same journey with dread and foreboding in his heart.

He rang Reverend Brown's doorbell softly and stood back to feast his eyes on the wonderland of small, sturdy shrubs hugging the big, old house protectingly, enhancing it lovingly with their festoons of silvery icicles and glittering snow.

The massive door swung open, and warmth and light cascaded around the small figure of the elderly man with the inevitable book clasped in his sensitive fingers.

"Mike Ferrel!" and there was surprise in his gentle voice, "Mike, I'm so glad to see you." And he drew Mike into the house with the clasp of his hand and the warmth of his smile.

Mike sank into the proffered chair gratefully and stretched his long legs toward the blazing fire. The firelight danced contentedly over his rugged features, and the minister smiled in retrospect at the picture of Mike restlessly pacing the floor like a caged animal on his visit two months ago.

"I must say, you hardly seem like the same fellow that was here once before—or am I wrong?"

"I was in pretty bad shape, wasn't I? But don't get the idea that I've solved all my problems, because I haven't. In fact, I have more questions than ever. The only thing is, I feel as if I am getting some place," Mike grinned and answered sheepishly.

He paused and continued determinedly, "I'm even learning how to pray—I think."

The older man spoke quietly, "And you discovered it was not groveling after all, didn't you?"

Mike watched the fire and answered seriously, "Yes, I did. I found out that prayer for me is talking things over with God whenever, wherever, and however I want—and I've stopped asking for things for myself."

The minister looked surprised. "Why,

Mike, you've come a long way—some people never get past the request stage—and you are right, prayer is definitely an attitude of the mind and not the body. I remember a long time ago I used to debate with myself how I would present my petition to God. I found out when I had finally decided how I wanted to say it, I was through praying. It was then I discovered that prayer was simply exchanging thoughts with God until we both came to his decision. The acceptance is our part."

MIKE STIRRED UNEASILY. "The only thing is that acceptance sometimes involves a moral interpretation on our part. For instance, suppose I know definitely that the way I spend my spare time is important to me and my family and society as a whole. Does that mean that I am to cut out all recreation just because some recreation is unwholesome or detrimental? In other words, am I to give up bowling and golf because they sell liquor at the club house and my friends drink it?"

"I don't have to tell you how important selection is. Everything good we enjoy today is the result of someone's selecting the best and discarding all the rest. You selected college instead of driving a truck. You selected marriage instead of illicit love. Recreation is merely another case of making the right selection," his friend reflected.

"Does that mean you are against recreation?"

"Indeed not. Recreation is vital. It can re-create in us a wholesome new spirit. It relaxes, releases tension, teaches co-operation and fair play. I am inclined to believe that the Master himself loved boats and fishing from the way he constantly refreshed himself by contact with water and fishermen. Let's put it this way—let's narrow it down to saying that recreation is good only when it actually accomplishes some good thing."

Mike grinned and pinched the lobe of his ear. "That certainly puts drinking and smoking and late parties in their place. Mary's going to like that."

The minister grinned in unison. "It's as I said before, Mike. You choose not to drink because you want a clear-thinking, alert brain that can make quick decisions. You choose not to smoke because, aside from the harmful effects on your body, you like the idea of attaining poise without leaning on a cigarette. You choose not to stay out late not only because it creates disunity in the home but

because you want a vigorous, co-ordinated feeling of physical well-being. Am I right?"

Mike assented slowly. "That puts you on the spot, though, when some of your friends insist that just once won't hurt anybody. In fact, they ridicule and make fun of you if you don't go along with the crowd."

"Mike, what would you say about a man who willingly chose second place when he might have had first place?"

"I'd say he was a fool."

"Well, look at your best then. Take Joe Louis, Lou Boudreau, or Ben Hogan. What would you think of them if they went out on a big party the night before an important game? Do you ridicule and make fun of them because they keep in training? No, the more rigid the training, the more you are inclined to respect."

"What you say is true, but those men are intent on training for physical perfection only, and we are trying to establish a systematic, constructive training ground for moral and spiritual growth."

"Well, Mike, then I would have to point out men like Lincoln, Brooks, Luther, Milton, Gandhi, and Christ. Can you deny that each of these men attained greatness by selection and then rigid training in their own fields?"

"Would you say that fasting is an absolute necessity in spiritual growth? I mean, do you believe that mere abstinence from food will bring about a desired moral condition? Or accomplish a desired physical victory?" Mike spoke up hesitantly.

"Would you say that any man, besides Christ, has accomplished as much by any means as Gandhi achieved by fasting alone?"

Mike studied the toe of his shoe and moved his head slowly in contemplation. "I just can't see it. Somehow it all seems outmoded and obsolete. Is going without my breakfast and trying to do a full morning's work on an empty, angry stomach going to make for tranquillity and peacefulness, or is it going to create irritation and confusion?"

Reverend Brown sighed patiently. "I'm afraid you're trying to go too fast. Why don't you slow down? We grow spiritually . . . but not overnight. Human beings are a lot like trees—the bigger the tree, the slower the growth. Fasting is a stage in that growth. We come by it, not by force, but by a spontaneous urge for perfection. It's like wanting to drink out of a cup instead of sucking a bottle. It's like wanting to cross the street without holding to your mother's hand. It's like wanting to leave home and make your own living. In a way, it's a sort of independence. It isn't working a hardship by giving up something you want so much

as it is exchanging something small for something greater."

Mike shook his head as if perplexed, and his friend watched him compassionately. Finally he got to his feet and stood in front of Mike, his hands spread expressively. "Look, Mike, it's as if your spiritual body stood off from your physical and said, 'Listen, you've had your way long enough. From now on I'm going to have something to say about this life of ours. My work is just as important as yours, but how can I do it when you load me down with too much rich food, stultify me with too much drink, and then toss me down exhausted after an evening spent in what you call fun? Give me a chance! Every once in a while you take me out and look at me in disgust and say to yourself, 'What a weak little fellow you are,' and then before I get a chance to answer, you push me back into the recesses of your mind and shut the door on me so I can't answer. You have grown to manhood, but you have kept me immature and illiterate. I know you deserve good food, proper rest and creative work and play, but I must have some peace and tranquillity for my growth. I must have time for study and meditation and inspiration. Please, give me a chance! How often have you stood on the fourth green and teed off with that long drive of yours and felt the thrill of perfect co-ordination culminated in physical victory? I have wings, too, but you have bound me with the chains of nervous tension, restlessness, anxiety, and fear, each link welded with sated physical desires. I beg you, give me my chance!"

He finished dramatically. "When a man can see these things for himself, he takes fasting in his stride, joyously and spontaneously, for it brings about a co-ordination of the spirit that results in moral victory."

MIKE SLID DOWN in the huge chair and studied the dancing flames, his forehead drawn into serious concentration. "I suppose that fasting would be similar to prayer, then—whenever, wherever, and however you should choose to make use of it?"

"Yes. The marvelous wisdom of God places no hard and fast rules on observance. He knew with his infinite patience and understanding that we will seek and find and adapt only where we are free. Take any great man and, in the study of his life, you will find that he became so immersed in his work he voluntarily fasted from food and pleasure without even feeling he was making any sacrifice."

The little man stopped, and humility was written plainly on his face—humility and reverence. "Mike, I am going to tell you something I have never told any

man. To me, fasting is a secret I share with God alone. You know how you anticipate an invitation to dinner at a friend's house, the warmth, the good cheer, the friendliness. Well, to me, fasting is an acceptance of an invitation to sit at the Lord's table—and you will find the same warmth and good cheer and friendliness there, too. The Lord does not set a meager table. It is more than likely that, should you choose to accept his invitation, you will find yourself in the company of illustrious guests who will fill your soul with radiance and inspiration."

Mike sighed and faced his friend humbly. "You make it all sound so easy, and yet when I get back home, I find myself confused and threshing back and forth in indecision."

The minister turned his stooped shoulders to the fireplace. Against the light he looked like a gnome out of a fairy tale except for the magnificent head and the fine eyes full of kindness and sympathy. "Mike, you know enough about law to know what happens when an accused man is brought to trial—the days and weeks spent in collecting witnesses and an unprejudiced jury, the evidence that must be assembled with care and then sifted down to every last minute detail. In a way, you might say that we are on trial here in this world, and the forces of good and evil hope to possess us. We, too, must weigh every bit of evidence carefully, and we may be sure there will be many times when we will feel lost and confused and undecided. The important thing is, that without doubt we have the finest defense lawyer in the world representing us, and the Judge is famous for His unbiased decisions."

MIKE SHIFTED HIS WEIGHT and grinned up at the man standing before him. "You know, I really should pay you for all this valuable advice you have been giving me. When I think what some of these psychiatrists charge, I already owe you a small fortune."

"Mike, this is the best part of my work. This is the farthest reaching and the most satisfying—if only others could be encouraged to bring their doubts and fears out into the open. Give your money somewhere else; you have already enriched my life by your companionship."

"That's just it, where would I give it? Mary says everyone should pay tithing and keep an inventory just like a businessman. I can't see it that way. Why should I send out a check for several hundred dollars every year and not know where it's going or who's spending it? How do I know whether that man is honest or if really needy people are getting help? Besides, I don't go to church anyway," Mike blurted out.

The minister replied almost sharply, "Would you say we should burn down all the schoolhouses because you're through school, or tear up the library because you haven't read a book lately?"

"No, sir, I know churches are necessary, that they fill a need, and I am willing to do my share. But I still insist there are good people outside of churches, better in fact, than some I could name you who make a show of going every Sunday."

The older man rubbed his forehead and replied tolerantly, "Mike, I don't deny that, but isn't the same thing true in every organization? Won't you find the same unpleasant element in your bowling league, your business firm, and your club?"

Mike faced him resolutely, "Sure, I grant you that, but at least these people are not pretending to represent God. Doesn't that make a difference?"

The minister got to his feet again and paced the floor. "We are all representing God, whether we choose to or not. The fact that we refuse to look into a mirror does not change our visage one bit—I am still Montgomery Brown, and you are Mike Ferrel, and so we must stay. After all, the church is here to help each of us. If we discriminate, we are defeating our own purpose."

"I know that, sir, but aren't we missing the point? Why should I pay tithing to support a bunch of hypocrites or send some guy who has a religious complex clear across the globe to a horde of savages who would rather be left alone?"

REVEREND BROWN swung on his heel and bent over Mike impatiently. "Do you have Mr. Tuttle come every week and clean up your basement and yard because you feel superior to him, or because he has some kind of a phobia for menial tasks?"

"Good heavens, no! That old guy can outwork me any day, and do it twice as easily. He's a genius at fixing things up, and he enjoys it. He's always doing things I never have time for."

The older man resumed his pacing and continued deliberately, "There are many men just like Mr. Tuttle—men who are not too interested in how much pay they get but who work because they love what they are doing. They give of their time and talents generously for one purpose alone—to serve God by serving their fellow men. They are the small minority of people who are always doing the things other men never have time for. The services they render can never be bought and sold like merchandise across a counter, for they are always freely given away. Think of the most illuminating experi-

ences of your life—the radiance of your wedding, the miracle of your son's birth, Donny's miraculous recovery from that serious illness two years ago, the exaltation at seeing the faces of your own boys singing in the choir at Easter, the sharing of a deep sorrow when death strikes unexpectedly. No man repays God or his servants for these things. He simply says to himself, "The cause is good, and I must give."

Mike hung his head and answered soberly, "I see what you mean." And then he shook his head despairingly. "I keep making so many mistakes, I just can't seem to get the right spirit. I guess I'm a failure."

The little man laid his hand affectionately across Mike's broad shoulders. "We dare not give up. There are so many others who are depending on us." Then he dropped his voice sadly, "How many times have I stood in the pulpit on Sunday and looked out over a sea of faces with fear and despair in my heart. I know there are many out there waiting patiently, eagerly for some word of comfort and encouragement and help, and I know deep down in my heart that I am going to fail some of those people. Will they come back? Will I have another chance? For every person I fail, am I not failing God himself?"

For the first time Mike was shocked. It had never occurred to him that this man had problems, too. He watched him pace the floor—his shoulders sagging, his hands clasped behind his frail back—and thought, "He's still trying, too. Of course, he's much further along than I am, that's why he can help me, but just the same he's still working and studying and trying. He knows the meaning of disappointment and failure, too—just as I do!"

MIKE RAISED HIS HEAD and there was new strength in his voice. "Listen, sir, we may fail, but I don't think our cause will, do you?"

The minister smiled, for it was the first time Mike had ever used the plural pronoun. Suddenly he felt good. It was a fine thing to know that somebody young and strong and eager was taking over. He added his strength to his guest's. "No, Mike, our cause will never fail!" And then the man sighed deeply and added quietly, "But my time is short, friend, and there is so much to be done."

Mike rose to his full six feet and said cheerfully, "There must be something I can do to help."

"Yes, there is much you can do, but tell me first—is it so bad? I mean, since you have tasted of the cup, is it all bitter?"

Mike grinned good-naturedly. "Some-

I Choose to Believe

By James F. Keir

THE CHOICES we make contribute to our success or failures, to our happiness or misery, to our wealth of friends or to our lack of them, to our spiritual enrichment or spiritual bankruptcy. If I choose to believe, it is not because I do not value truth and facts, but rather that my observations, my findings, my experience, and the testimony of reliable witnesses in various fields of research and endeavor justify my belief. My choosing to believe reflects an attitude in which I purposefully direct both the emotional and intellectual forces of my life toward the definite end of a happier life.

My failure to prove, after diligent effort, is not evidence that proof does not exist and cannot, eventually, be found. It is this choosing to believe that drives the scientist forward in the face of seemingly insurmountable difficulties in his search for proof. When I choose to believe, it does not signify an inferior intellect that is satisfied by wishful thinking any more than the doubters' intellect reflects a strong and powerful mind, whose every denial is abundantly and overwhelmingly based upon facts.

One reason I choose to believe is because my choosing guides and stimulates my quest for truth, and with it comes an increased joy of which doubt would rob me. Let me cite an example that recently came to my attention. A young couple who had been married for eight

times, when I make so many mistakes, I look at myself and think, 'Mike Ferrel, you are absolutely the meanest, stubbornest, ornriest creature alive.' And then there are other times like last Sunday when I had the kids out for a drive, and I was pointing out things to the boys, Donny leaned over from the back seat and laid his hand on my shoulder and said, 'Gee, Dad, you're swell. You know just about everything.' Then Mary squeezed my arm and said softly, 'He's right, Mike, I think you're pretty swell, too.' No, sir, I'd have to say it isn't bitter at all!"

years, but had no children, unburdened their hearts to me and evidenced such anxiety that I suggested they make the matter a subject of earnest prayer. They did, and their faith was rewarded. The lady related her experience to her sister, not a member of the church. Her sister laughingly said, "You surely don't think that happened because you prayed, do you?"

"I certainly do," said this noble little expectant mother.

Who will deny that the greater joy comes to the one who says, "I choose to believe." An interesting Bible story tells us how the children of Israel were fed in the wilderness by manna that fell like frost. The doubter would rob you of the faith that such an experience generates by telling you that there was nothing miraculous about it—that at certain seasons of the year the blossoms from certain trees are carried by the wind and deposited on the ground, and that it was this which the children of Israel gathered.

This reminds me of the story of an old colored man who was desperately in need of some bread. He prayed long and loud in his little shack, and some boys, overhearing the old man's prayer, thought they would have some fun at his expense. They bought a loaf of bread and tossed it through the window of the shack; then they called to the old Negro and asked him, "Uncle Mose, did the Lord send you some bread?"

"He sure did," was his reply.

"Uncle Mose, the Lord did not send you the bread, we did it."

"No," said Uncle Mose, "the devil may have delivered the bread, but the Lord sent it."

Many times we fail to see the hand of God in what happens because it seems to come about in a perfectly natural way.

To increase my joy and faith, "I choose to believe."

Our Handicapped Children

By EVANGELIST RAY WHITING

IT HAS BEEN almost thirty years since I first began traveling for this church. During this time, I have seen many people, stayed in many homes, and had many experiences. Most of these people and homes and experiences have been lovely, and remain as joyous spots in my memory. Some of the most delightful and happy moments were those I spent in homes with little children. To see a father and mother and children all living, loving, growing, and worshiping together is like a taste of our longed-for-Zion or a glimpse of heaven. In such homes, there is intelligent love between husband and wife, between parents and children and between the children themselves. There is order, discipline, and peace.

Children who have the opportunity to grow up in such homes have many advantages over other children. The battles of self-mastery and discipline are won in childhood. These children learn early the science of losing themselves in something bigger than they are. They also learn the art of unselfishness and respect for others and their possessions. They win some of the greatest victories of life in their early youth.

In Doctrine and Covenants 28:13, we read, "power is not given unto Satan to tempt little children, until they begin to become accountable before me . . . that great things may be required at the hand of their fathers." And in certain homes, this is true. Great things have come from the fathers, and Satan hardly has a chance with the children because the avenues of indifference, selfishness, disobedience, and disregard for others have been sealed off by a deep concern for others, and selflessness and obedience and regard for that which is not their own. There are no handles sticking out for Satan to grasp. But in some homes, this is not the case. There

are many handicapped children in the church, and, as a result, they and the church suffer an untold loss.

For a parent to deliberately handicap a child by causing the loss of sight, or damaging a portion of the brain, or cutting off an arm would be unthinkable. Yet, from my experience, I would say some parents—ignorantly or otherwise—actually blind their children to some of the most beautiful things in life, by permitting their minds to be so filled with rubbish or to remain so empty of vital information and so warped by wrong attitudes that their thinking is forever crippled. Thus they are led into activities and pursuits which handicap them for the service of the kingdom more than losing an arm or a leg. My heart aches for our handicapped children. Their loss, and our loss, is great.

OUR REFORMATORIES ARE filled with youngsters who have strong bodies, good eyesight, and minds that are alert, but they became terribly handicapped in their homes through parental neglect and the lack of proper disciplines. Law enforcement officers tell us that juvenile delinquency is largely due to parental handicaps. An outstanding child specialist asserts that most child neurosis is due to an unstable home and the lack of proper parental discipline.

I have been in homes where the parents were constantly saying, "No, no" and "Don't, don't" hour after hour, day after day, week after week. These parents were always weary of saying "no" and "don't," and the children were tired of hearing it, because it didn't mean a thing. The children kept right on doing what they were doing, because "no" didn't mean "no." It was only another noise added to the general distraction. The old-fashioned

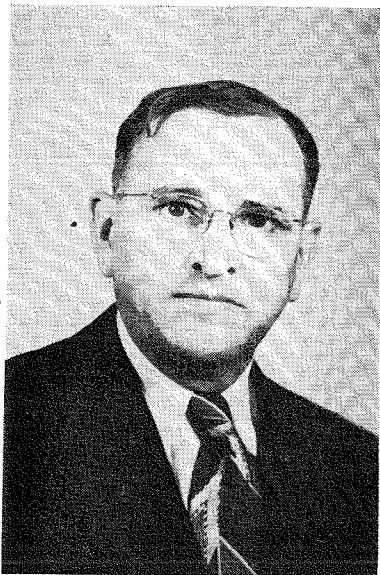
"no" that meant "no" forever has almost ceased to exist. If the present-day "no" means "no" at all, then it is only for a moment.

So many parents, it seems, make child-training a difficult task when it should be a simple and joyous experience. Experts tell us if a child in its infancy is taught that when Mother and Dad say "no" or "don't" they mean exactly what they say, the battle is largely won, and peace and order are the result. But many a child is taught by his weak-willed parents that if he cries harder or screams louder or kicks the floor longer, he can overcome their better judgment and change their "no" to a "have-your-own-way." So the child of a few years has his own way, and how handicapped he is!

CHILDREN WHO ARE TAUGHT by their parent's example to lie and to treat the truth with indifference are severely handicapped. Many times I have heard a parent say to the child, "If you do that, I'll spank you," and then watch the child proceed without hesitation to do the very thing he was told not to do and get no spanking at all. He had learned long before that the parent was lying, that he had no intention of making his word good when he said it. When a child learns that Mother and Dad lie, he is terribly handicapped.

A child at three who glares at his mother and says, "Shut your mouth," is handicapped. A child who, in a fit of anger, can yell at his father and strike him in the face and get by with it is handicapped. A child who, with his shoes on, can walk up and down the keyboard of a grand piano entirely heedless of his mother's protests is handicapped.

(Continued on page 22.)



Does It Make Any Difference

Summary of a sermon preached at Council Bluffs, Iowa, on January 16.

I will build my church. Jesus in Matthew 16: 18.

Except the Lord build the house, they labour in vain that build it.—Ps. 127: 1.

WORSHIP OF GOD is very important to each one of us. Humanity seems to have been created with an instinct of worship. Even among uncivilized tribes, we find people manifesting a form of worship, reaching for something outside themselves—something greater than they are, something that can bless them, something they can worship. Inasmuch as God has created us with a worship instinct, I believe he is concerned about how we shall worship him. In organizing his church to be our spiritual home, he placed within it certain laws, principles, ordinances, and sacraments which he called the gospel of Jesus Christ. It is his will that we accept, obey, and live that gospel.

The growing attitude of Christian people is that we are all headed in the same direction, working toward the same goal, worshipping the same God, that it doesn't make any difference what our beliefs and practices are or what church we belong to, and that as long as we are honest and sincere, we will all be saved anyway. Do you believe that?

I was riding in a car with two young married couples recently on our way to an out-of-town funeral. In our conversation, one of the ladies said, "I happen to be a member of the Methodist Church, but it doesn't make any difference to me what church I attend or what church I am a member of. One church doesn't mean any more to me than another." That is the attitude of many people today.

Most Latter Day Saints do not feel that way about their church. Some of our members who don't understand our

teachings very well may treat their membership lightly; but those who are truly converted and have caught the vision of this church, those who know about the origin of the church, its beliefs, doctrines, and practices would not think of leaving it under any circumstances. I have known many isolated Saints who have remained faithful for years even though they were deprived of the privilege of attending their own church. Because of living in a community where our church is not represented, some of them have attended and have become very active in the work of other churches but would never consider for a moment severing their membership with this church.

JESUS THOUGHT it did make a difference which church one belonged to. There were plenty of churches in his day. There were the Pharisees, the Sadducees, the Essenes, and others. But Jesus said, "I will build my church." He didn't do that to add to the confusion already existing in the religious world. He did it because he knew that if he were to save mankind, he would have to have a definite plan of salvation incorporated in a definite church which had the organization and plan and power to bring about the regeneration of human beings.

The psalmist, David, thought it made a difference what church one belonged to. He said, "Except the Lord build the house, they labour in vain that build it." Yes, there have been plenty of churches established by man that God didn't have anything to do with. A person or several persons may become dissatisfied in a certain church, withdraw their membership, and organize a church of their own. God didn't command them to do that. He had nothing to do with the organization or origin of such a church. Do you think he will recognize that church as his? Do you believe salvation may be found in such a church?

I am an ordained minister. If I were to become dissatisfied in this church and desired to organize one of my own, would I have a right to do so? I would have just as much right as any other man who has organized churches on that basis, but I don't believe God would recognize it as his true church.

Martin Luther was an ordained priest

in the Catholic Church. He became dissatisfied with some of the misuses and false doctrines, and organized a church of his own. He never made the claim that he was commanded of God to do so. He was merely making a desperate effort to get back to that "strait and narrow way" outlined by Jesus. I admire him for his courage in taking the stand he did against the powerful Catholic Church of his day. He did the best he could with the light he had in that dark day in which he lived. It is only natural he would retain and carry over into his church some of the false teachings of the Catholic faith.

Each of the reformers saw something was lacking or was wrong in the church of which he was a member and made an effort in a new organization to set things right. Roger Williams, an ordained priest in the Church of England, came to this country and affiliated himself with the Presbyterian Church for a while. The more he read his Bible, the more he came to believe that infant baptism and sprinkling as a mode of baptism were wrong; so in 1639 he organized the first Baptist Church in America based on baptism by immersion. In later years, Alexander Campbell, a minister in the Baptist Church, received the light that baptism was to be performed not only by immersion but also for the remission of sins. He tried to introduce that doctrine into the Baptist Church, but when it was not acceptable, he withdrew and organized a church which later was known as the Christian Church and taught baptism by immersion for the remission of sins. I cite these examples in order that you may understand why and how we happen to have so many different churches today all claiming to be *the* church of Jesus Christ. No two of the churches teach exactly alike or have the same creed. In fact many of them teach quite opposite to each other and present conflicting ideas and beliefs. Does it make any difference?

THERE HAS BEEN a declining interest in church doctrine in recent years. When I first entered the ministry about twenty-eight years ago, there was a lively interest in it. It wasn't difficult at all to get into a discussion about doctrine. Not so anymore. Most people

Which Church You Belong To?

By
V. D. RUCH

don't want to talk about doctrine, neither do they wish to hear doctrinal sermons. They say, "One church believes one thing, another church believes another thing. What difference does it make?" We think it makes a lot of difference.

In Ephesians 4: 4-6 we read, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Here we note that Paul says there is but one body, one faith, and one baptism—not many bodies or many faiths or many kinds of baptisms.

In order that you may understand the importance of doctrine in our Christian life, I wish to cite a few passages of scripture:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—II John 1: 9-11.

From this we learn that unless one abides in the doctrine of Christ, he does not have God; and certainly we can't be saved without God. Does it make any difference what we believe or what church we are members of? We are not even to receive a person into our house or bid him God speed if he is teaching contrary to the doctrine of Christ.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.—II Timothy 2: 15-18.

Paul was concerned about the truth being rightly divided, which I understand to mean rightly interpreted, rightly understood. He referred to two men who were going about preaching that the resurrection had already taken place. They had erred concerning the truth. They were not rightly dividing the word of truth. In spite of the fact that these men preaching this false doctrine would not do away with the resurrection (because that is in the hands of God) still Paul warned Timothy against these men. Paul thought that doctrine was important.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Timothy 4: 16.

Timothy is admonished here that if he would watch his own daily conduct and the doctrine of Christ and continue in them, he would be able to save himself and others who were converted to his preaching. The opposite to that would be that if he didn't live a good life and if he didn't continue in the doctrine of Christ, he would not be saved, neither could he be helpful in leading others on the road to salvation.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—II Timothy 4: 2-4.

This prophecy by Paul has had its fulfillment in our day. The time has already come when many will not endure sound doctrine. They don't want to hear it. They say it isn't necessary to our salvation. They have turned their ears from the truth to fables.

This people draweth nigh unto me with their mouth, and honouret me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.—Matthew 15: 8, 9.

These are the words of Jesus. He uses very strong language here speaking of a people who were worshiping him in vain. Did you ever think it was possible to worship God in vain? Well, Jesus says it is. Does it make any difference which church you belong to? Jesus said that those who taught for doctrines the commandments of men worshiped him in vain. What would be a commandment of men? Many of them have crept into present-day Christianity. Some of them are infant baptism, sprinkling as a mode of baptism, polygamy, doing away with the laying on of hands for the gift of the Holy Ghost and for the healing of the sick, and changing the form of organization of the church. These are commandments of men because they have been introduced, taught, and commanded by men without God's having anything to say or do about them. It is a serious matter for one to worship God in vain or to stake his soul's salvation on man-made doctrines. Does it make

any difference which church you belong to?

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matthew 7: 21-23.

Many today believe that all they have to do to be saved is to call upon the name of the Lord. Jesus says that isn't enough. We must do the will of God. He was talking here about a religious people—a people who had called upon the name of the Lord and thought they were his servants. They had a power that accompanied them as they went about performing many wonderful works in the name of the Lord, but there was something wrong somewhere. Evidently they were not preaching the gospel of Jesus Christ in its fullness. At least Jesus said he didn't know them, and apparently they didn't know him. What a disappointment awaits such people! How true is the statement of Jesus, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Does it make any difference which church you belong to?

A FEW THINGS about the church need to be understood. We need to know what we are talking about. If the gospel is the power of God unto salvation, we need to have the gospel in its fullness. When I speak of the gospel, I have in mind not just the atonement of Christ (as many people interpret the gospel to be) but his complete message which contains the terms with which we are to comply if we would be a partaker in his atonement and receive the salvation of our souls. The Reorganized Church of Jesus Christ of Latter Day Saints teaches all of that.

If the church of Christ has a purpose and mission in the world, it is reasonable to believe he has set up the organization necessary and capable of carrying out that mission. Men, in establishing churches, have changed the form of organization to suit their own whims. I knew a man in Oslo, Norway, who was a Methodist minister. Several years ago he came to

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America's Most Expensive Disease

Alcoholism costs \$9,000,000,000 a year.

By GRACE L. KRAHL

IF NON-CHRISTIANS who are defenders of alcohol point to Biblical characters—Noah, Lot, Ahasuerus, Nebuchadnezzar, Belshazzar—and their indulgence in strong drink, they should allude also to the value of abstinence in the examples of the forty years in the wilderness, David, John the Baptist, the Nazarites, and others.

Forty years of wilderness life without the use of alcohol would seem to be proof sufficient of its unimportance in daily sustenance and the social relationships of two million people (estimated probable number of the Israelites) enduring without the convivial beverage. The claim is made by some that the reason men lived to such great age in the days of the patriarchs was because no fermentation was used or known. It is now well known that the constant use of alcoholic beverages shortens life.

People want health, happiness, opportunity, homes, and successful families. Why, then, do men indulge in that which deprives them of these possessions? When beverage alcohol was not available nor known, no one suffered physically or socially for the want of it; but when this man-made product was introduced for human consumption, and its (deceptive) exhilarating effects were discovered, the pursuit of the higher and better things of life suffered a serious modification.

What are some of the reasons men drink? Those who imbibe of the flowing cup could better tell, but the obvious reasons seem to be because it is so easily accessible; it appears necessary in business salesmanship; it brings revenue to the government; it is an escape for some from worry, trouble, or anxiety; it is made appealing through high-pressure advertising; it seems smart; it appears necessary for social advantage (to go along with the crowd). What is

the most serious of all is that one drink calls for another, according to those who know, and finally drink takes the man.

THE PRICE is costly for this indulgence. Consider the colossal sum of \$9,640,000,000 according to figures released by the United States Department of Commerce as America's drink bill in 1947.

What this sum would have bought or built has been estimated as follows:

1,606,000 family cottages at \$6,000 each; 1,928 small town schoolhouses costing \$5,000; 96,400 churches at \$100,000 each; 48,200 small hospitals at \$200,000 each; 6,400 automobiles at \$1,500 each; 385,600,000 suits of clothes or dresses at \$25 each; 4,800,000 missionaries in fields all over the world at a salary of \$2,000 each, and a copy of the Bible in the hands of every man, woman, and child on earth.

But the loss of these material benefits cannot compare with the injustices done to homes, wives, and children, in privations, disappointments, and blighted hopes by indulgence in alcoholic beverages.

Still I wonder if there has been one less drunkard or one more total abstainer since the above figures were given to the public. Figures and statistics are informative but spiritless. Unless the heart and will are enlisted in bettering one's life, information on the deleterious results of a given habit counts for little. But for those who seek remedial measures for the deliverance of our country from the curse of beverage alcohol, facts and figures show the enormity of the task, although they do not necessarily presage the impossibility of accomplishing it.

What, then, is our recourse to combat (in the words of Dr. D. Leigh Colvin) "this heavily capital-

ized, highly organized, aggressively promoted, mendaciously advertised and entrenched government traffic"? Prevention or prohibition is the answer. Moderation will not do. The drunkards of today were the moderate drinkers of yesterday.

IT IS PASSING STRANGE that we raise large sums of money for the prevention and spread of disease such as typhoid and funds for research in the cause of cancer, polio, etc., but when it comes to the prevention of the disease of alcoholism (now known to be a disease), we are told it is an invasion of human rights.

Dr. Andrew C. Ivy, vice-president of the University of Illinois, director of its professional school, and one of America's leading scientists, declares, "Alcohol is a drug, and alcoholics are sick people beyond self-help, just as other sick people are beyond self-help. There are 750,000 helpless, if not hopeless, victims of alcoholism, and there are 10,000,000 heavy drinkers in this nation. The United States spends nine billion dollars a year for that which produces the disease of alcoholism and only thirty million to prevent and treat cancer and tuberculosis."

But since the return of prohibition is problematical and is a long-view goal for the deliverance of our country from the liquor traffic, we must look to other sources of help in the interim, which are helpful and available. The home and the church are our chief adjutants. These together with education and legislation, can accomplish much. Increasingly successful local option elections are encouraging.

THE HOME can take a positive stand on the liquor question by

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observing total abstinence—not like the father, advising his son to give up the wine after dinner, said, “You see those two candles in the center of the table? While you see only two you are all right, but when you begin to see four candles, it is time to stop. Do you understand?” The boy looked seriously at him and replied, “Yes, father, I understand what you say, but there is only one candle on the table now.”

The father had passed the place to stop. Embarrassing? Or were the senses too dulled for perception of the perplexed situation? Children’s confidence and acceptance of the teachings and attitudes of parents toward matters beyond their own powers of discrimination are the most impressive and lasting of any moral agency. But this does not mean the home should remain silent on the baneful effects of alcohol; example should be supplemented by suitable teaching in the light of fortifying children to resist temptations that are sure to come and to combat claims that are contrary to their training and home teaching such as “Beer is a food,” “Beer is a tonic,” “It never did anyone any harm,” “It is good in faint,” “It is a medicine,” “It aids digestion.” All of these arguments can be refuted by facts which are on record as the findings of scientific research and are available to any home, in pamphlet, leaflet, and book form. Alcohol education has breadth and depths that we cannot explore in this article, but we would recommend, *Syllabus in Alcohol Education* by Bertha Rachel Palmer as excellent material for the use of teachers and pupils.

We may comment later on the part of the “church” and “legislation” in the liquor problem.

For the *Syllabus in Alcohol Education*, send to the National Women’s Christian Temperance Union, Publishing House, Evanston, Illinois. Price, 25 cents.

A catalogue consisting of listed graded instruction material may be obtained from the same place.

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“THE KINGDOM TARRIES LONG”

Sometimes our men believe that the church school has something of value only to the women and children. Far too many attend merely to “play at school,” without advanced preparation and with little sincere desire to learn. This, while branches languish, while the sheep of the fold stray away and are lost for want of good shepherds.

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Unto All People

And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

MARK GIVES US the divine commission in these words: "Go ye into all the world and preach the gospel to every creature." Matthew expresses it: "Go ye therefore and teach all nations."

In 1829 this commission was given again: "They are called to go into all the world to preach my gospel unto every creature." Ours has always been a missionary church. It was founded upon the call to witness to the world.

From the recent General Conference came the call once more but with greater emphasis than ever before. In the conference report of the First Presidency, we read, "These surveys have also indicated once more that we are a missionary church. We have no alternative. We proselyte, or we die." We who were permitted to attend came away from this conference feeling deeply the spirit of the challenge of this call that comes to evangelize the world. The revelation to the conference tells us that the "hastening time" is here. Our time is short.

Local witnessing to neighbors and friends is now going forward with greater zeal than it has for years. Along with warning our neighbor, we must not forget our responsibility to the nations of the world. Four months of the eighteen-month period until the next General Conference convenes have already gone by. Our time becomes shorter in which to meet this challenge.

IT IS EASY to witness to our friends and neighbors with whom we daily come in contact. We feel that we know and understand them. It is not going to be as easy to take the gospel to other nations and races.

George C. Marshall observed that we must take the nations of the world as they are, with their human passions and prejudices and differences, and find some way to secure a peaceful world. We already have that way through the gospel message of brotherhood. Our success depends on how wisely we take this gospel of the kingdom to these people. The wisdom necessary will come only through understanding.

In Doctrine and Covenants 85: 21, we have a commandment that tells us how to acquire this understanding. We are admonished to study the doctrine of the kingdom that we may be instructed in all

By MRS. S. C. BETHEL

things pertaining to the kingdom of God that are expedient for us to understand—in other words, a perfect knowledge of the Bible, Book of Mormon, and Doctrine and Covenants. In connection with what God has given, among other things, we are to acquire a knowledge of countries and of kingdoms "that ye may be prepared in all things when I shall send you again, to magnify the calling where unto I have called you, and the mission with which I have commissioned you."

Neither color nor race changes the basic needs of humanity. The whole world hungers for brotherhood. Richard Wright's *Black Boy* is a story of a young Negro who went about eager to find someone, black or white, brown or yellow, who would walk up to him and call him "brother." We can meet this hunger for brotherhood among other races with the spirit of brotherhood to be found only in the gospel message. To meet this need, we must learn to love all men regardless of race or color.

This could be our greatest problem and a stumbling block in this phase of our missionary effort. A few years ago in one of our services, a woman sat in front of me. She was very dark, and I thought for a time that she was of the colored race. Shortly a young Hawaiian girl who was attending Graceland College approached the woman, and I realized she was the girl's mother. One of our "good" sisters who was sitting next to the woman changed her seat at the earliest opportunity and made it plain to the woman by her actions why she was moving. The woman was so deeply hurt that my heart ached.

I have met others among our church people who would express themselves very freely against other races. Until we break this barrier down, we cannot hope to meet the challenge to evangelize the world.

MANY TIMES such prejudices have their beginning in some childhood experience we cannot even recall. I know from some impression I may have acquired as a child, I had a great and very real fear of Orientals. I would go out of my way to avoid passing them on the street. That fear continued with me through the years. From the letters I received from my son while he was stationed in Japan, I began to have a better understanding of these people. Then in one letter he told me of two young

Japanese sisters who worked in military government and wanted to come to the States. They had been born here and would have no difficulty in being readmitted. He asked, "Would you receive them into our home for a visit and help them in the adjustment they would have to make?" I thought, what will I be called upon to do next? Will I have to have Japanese in my home when I have always been afraid of them? I could not refuse when he ended his letter by saying that he knew I would meet this situation the way I had every other that came my way.

My husband and I met them at the train with some very real misgivings. After they were in our home a few days, I learned to know and understand and love them. They came in December, and it seemed that I could pile all the blankets I had on their bed at night and still they were cold. They were already in bed one night when they told me that they were cold. I put another cover on the bed, and, as I did so, I gave the girl closest to me a hug as I would my own children when tucking them in for the night. I found that her yellow skin wasn't the least bit repulsive. She was as lovable as my own daughter. I had always felt that I loved all mankind, but that went only as far as my own little world—the white race. Here I was having an experience that made me realize the deepest meaning of love.

We can love other races, but to do so, we must understand them—their culture, their background, their hopes, their desires. There is much we must know about them before we can truly love them and want to take the gospel to them.

In Christ there is no East nor West,
In him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

We have a challenge to meet. This gospel of the kingdom must be preached in all the world for a witness unto all people.

Scorched Earth

Flames
Hot and searing;
Whole forests blazing in the night,
Withering with their breath.

Lick up tall timbers,
Crumble grass
Black and brown mixed,
Dry.

The earth is scorched,
But from the ashes
Springs next year's growth.

JOSEPHINE SKELTON

The 1949 Student Nurse Recruitment Campaign

The 1949 Student Nurse Recruitment Campaign got off to a good start on Friday, January 21, when the campaign committee met in the staff dining room of Nurses' Home at the Independence Sanitarium and Hospital for luncheon and mapped a program aimed at recruiting forty nursing students for the fall class in the Sanitarium School of Nursing.

Miss Nelle Morgan, R. N., Director of Nurses at the Sanitarium and chairman of the committee, told the group that if the nation's need for nursing care is to be met, 60,000 students must be enrolled in the nation's nursing schools this year. She said that the Sanitarium can do its part by enrolling to its full capacity of forty new students annually.

The committee will work locally and through the church membership. Other members are Miss Gertrude E. Copeland, R. N., Sanitarium superintendent, and A. Neal Deaver, assistant superintendent; Miss Vida E. Butterworth, R. N., educational director of the nursing school; Mrs. G. H. Tousley, hospital librarian; Miss Lottie Coleman, R. N., Sanitarium Alumni representative; Mrs. Shankland Arnson, Women's Council, Reorganized Church of Jesus Christ of Latter Day Saints; Mrs. Charles E. Nickson; Mrs. N. Ray Carmichael; Elder Donald V. Lents, Sanitarium chaplain; Dr. Charles F. Grabske, medical staff member; Homer Clements, superintendent of Jackson County schools; Stanley Fike, and J. Orrin Moon.

MRS. G. H. TOUSLEY

Love

God is love, and the glory of God is intelligence. Anger, jealousy, and hate are destructive forces in man's physical body, as in the world. Love is vivifying and life-building.

It is intelligent to love.

Callie B. Stebbins.



Palmer-Lappine Studio

"Your Sunday Morning Visitor"

The New Chaplain's Publication at the Independence Sanitarium and Hospital

GOOD MORNING. How are you today? How can I help you this morning?" These are familiar morning greetings of Chaplain Lents as he calls on each of the one hundred thirty patients every morning at the Independence Sanitarium and Hospital. Chaplain Donald V. Lents is one of the very few full-time hospital chaplains in all of the hospitals in the middle west, and his greetings lend a cheering note to the early morning salutations each patient has come to expect.

On Sunday morning, January 2, 1949, the first issue of *Your Sunday Morning Visitor* was placed on the breakfast tray of every patient in the Sanitarium. This paper originates in the chaplain's office and brings to each patient a pastoral message from the chaplain, poems of cheer, meditation, and bits of humor . . . all intended to help each patient begin his Sunday with a worshipful thought and a happy outlook. The patient shown above reading her first copy of *Your Sunday Morning Visitor* is Sister Edith Lewis, wife of the late Apostle George Lewis. Sister Lewis is in the Sanitarium recovering from the injuries received at the time of their automobile accident.

The Fifth Gospel

By FLORENCE W. SIMMONS

WHAT IS BEAUTY? Does it live with us? There are some things about beauty that are easily understood. However, to arrive at the inference of beauty—what it means beyond “eye-appeal”—has been a rather erstwhile quest pursued by too few during the ages. I am not sure that it is not the sacred cup from which we drink the spiritual wine. An ancient prophet, Zechariah, draws this parallel when he states that the Shepherd would take two staves, “The one I called *beauty*” and that this staff was his covenant with Israel. Beauty issues on the wings of eternal principles—harmony, balance, rhythm, proportion, design, hue; wherever those principles are joyously applied, beauty results.

Our visible universe, and much of the audible, has given form to these rules for beauty. A glance, and silver gems set in the velvet of night meet our upward query as we step out of doors. From our window, we thrill to the sweep of the horizon and the grace of a white birch. In their observance of these principles for grace, the hosts about us, from grass to stars, pulsate with a testimonial of praise to the Creator of beauty from whence these laws proceed. This is more than a passing incident in the work of the great Artist. Our first historian of the Bible, Moses, attests to this faith-evoking fact in Genesis where he records that all things bear testimony of their Creator. Except where man has failed to co-operate with the use of these laws, beauty pervades the earth.

Why do we seek out the silent majesty of mountains and their mirror lakes? “Because,” we explain, “they give us a lift—we are rested

by such an experience. They are beautiful!” An awareness of beauty takes us out of our old selves, our special ruts of attitude, and dresses the soul in a new suit of vision, aspiration, and joy. We are refreshed, we say, and sometimes let it go at that. We seek beauty because it satisfies a desire to be identified with that which is choice and superlative—that which we feel is the essence of our true natures.

February

February started out with the normal number of days, but Julius and Augustus Caesar confiscated a day each for July and August. In spite of its brevity, it sparkles with interest. It starts right off with Ground Hog Day. Did anyone ever see that hog?

Then it enters into Valentine Day activity, which reminds us all that it's nice to pause and remember our dear ones in a special way. Parties and get-togethers are friendlier because of the spirit of love traditional with the good Saint. There should be more Valentine Days; better yet, we should carry the spirit of St. Valentine in our hearts through the year.

February, above all, boasts the birthdays of the two great men of our nation—Lincoln and Washington. May we each pause in reflection and appreciation for the debts of gratitude we owe these fathers of our country.

By Lula Carmichael

WE TAKE the perfections in flower and shrub throughout nature so much for granted as ground covers for the earth that it would be worth-while to ask ourselves why man is and always has been surrounded by beauty. The answer is the ostensible secret of the ages; and when it is lived with, it enables the ultimate in splendor of character. We see autumn in the leaf and heaven's touch on the star. We hear the silver whisk of the wind riding

low through the corn, the detached, crystal note of a bird severing the hush of night, and the brook at our feet whispering water-poetry over smoothed stones and past Trilliums at its bank. A trout gashes the stream in a liquid peal. We revel, quite unconsciously, as the willow whips, and its leaves spin in loveliness to a determined breeze. Beyond its power in childhood, do we sense all of this enough to keep pace with its high destiny in the fulfillment of our own lives? People are making virtual hegriras—taking flight to the country from urban homes to have restored to them from the peace of its beauty that which is lost where such beauty has been eliminated.

I assume you may have searched for the needle which, if it had been any closer, would have scratched your eye. When we are very close to our sewing, we sometimes fail to see our tools. Likewise, we have become so absorbed in our activities that we brush past the graces of our environment in a vast and quite intensive search for beauty. We are specializing in decorating, or in flower arrangement, perhaps drama, and when we are praised for the splendid script, we avoid mentioning the real author. We are standing too close to one phase to have a perspective of the beauty range—for personality.

Some of the oak leaves and asters we see, and even a bare limb whose grace of line lifts it out of the fleeting poverty of leaflessness, enunciate distinctly in universal language, “My beauty is from observance of the rules.” Every child hears the over-voice of beauty. Dr. Frank Crane, in one of his essays, wrote of this over-all aspect. The overtones heard from the piano are the vibrations from all of the notes in key to the one sounded. Without such a

a home column feature

vibrato, there would be no unity and a great loss to beauty. Art teachers tell their students to make the colors vibrate—key them to each other so that the picture will have unity-plus and draw an aesthetic response from the onlooker.

We are keyed to beauty in some portion or to all of its vast range. Children, especially, are sensitized to it. They have not as yet become callous to beauty. Their surroundings are a daily discovery to them. Vivid still is my first memory of a flower. And since much of childhood was spent gathering flowers from the hills and fields about home, this first remembered venture must have been on an early morning. I came upon the flowering almonds quite unexpectedly as I turned the corner of the house, in what must have been a dazzling discovery, for there before me silvered with morning dew were those amazing, tiny balls of pink. What were these things quite out of my previous world experience? I was lifted to a nameless child-ecstasy. It was more than the fact of pink flowers that cast them in my memory forever. I was definitely hearing their over-voice; the echo of their grace was ringing in my own being as my own implanted heritage responded to the inference sounded. Like anyone respecting true beauty, I was exalted.

THE BEAUTIFUL has a cleansing effect upon us as we drink it in with its suggestions of grace. We see this adequacy in flower, the panoramic landscaping of the country. Its aesthetic standard helps to draw us up to it if we work with it for long. Flowers alone furnish examples of grace which would unite all of the earth in one whole of beauty. As we develop skills with flowers, shrubs, and trees, we find that this art takes us to a high ground free from human distempers. The common social ills, the petty and mean, are inclined to vanish under the rays of its inspiration; in such good company, we express to an increasing extent the results of their influence—the glory we find in them.

The classic in nature, that which stimulates us to complete awareness of our own golden endowment as our heritage from the Creator of beauty, is the open secret of living—secret, since it is implied, and many have not awakened to it, yet open, because it is the apparent message to us for a guide to gracious living. An analysis of the principles of art; harmony, balance, proportion, et cetera, and of the love that brought their expression so joyously to us on this tenant planet, provides the code to the art of living fully and well. Apostle Arthur Oakman tells of the man who, in a special experience, saw that design, color, music, and a child were all keyed to the same harmony in a certain ideal situation.

I have a picture bearing the title, "The Temple of Art." One sees the genius of an artist who was impelled to illustrate the highest form of beauty. He may have read: "And now are ye living temples . . ." We see a human figure with all that is

worthy written into her countenance looking compassionately down from her mountain. There is indeed a fifth gospel whose sermons consist of demonstrations and whose language is not sealed to any race. It is the gospel of beauty.

When we take this inference of beauty from our gardens and transmute it into the coin of justice and fellow-compassion in our relations at home and abroad, we will find ourselves approaching the suburbs of that city toward which the ages have moved in the sacred vow made in man's morning, that, "when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the first-born shall come down out of heaven, and possess the earth."

We stand upon the threshold of a new era when man and the things he makes will be beautiful. Let us open our minds and hearts to beauty now.

"Today Is Cash" By Marie Gosline

SOMEONE ONCE SAID, "Yesterday is a canceled check; tomorrow is a promissory note; but today is cash. Spend it, and spend it wisely."

Too many of us put off until tomorrow those good deeds which should be done today. Too many of us wait, like the old colored woman, to the last minute before we "get right" with God. I cannot forget what she said to her mistress, who inquired about Mandy's sister who had been ill. "She died, Ma'am," said Mandy. "Yes'm. She sho' did. She died befo' she could get right. Ah sho' hopes ah doesn't go that quick. Ah's got a little house cleanin' a' mine own to do." Mandy wanted to do her sinnin' right up until the last minute.

So, with the beginning of the new year, it is wise for us to take inventories of ourselves to see where we stand. We can do nothing about the yesterdays. They are "canceled checks." It is too late to change them, so let's forget them. Let's forget the year's sorrows, its trials, its temptations. Let's forget our idle gossip, our faultfinding, our grudges.

Let us not worry too much about tomorrow, for it is just a "promissory note." Tomorrow isn't here yet, and most of our worries never happen.

But do let us concern ourselves with today, for "today is cash." Let us, just for today, not allow hate, jealousy, and selfishness to be masters of our souls. Let us, just for today, find at least some one person whose burden we may make a little lighter. If we do not have the ready money with which to lend a helping hand, let's bring a few of those smiles and cheery greetings out of the cellar—just for today.

"Today is cash!" Let's "spend it, and spend it wisely."

Fads and Fashions of 1999

I WONDER what life will be like fifty years from today. Will we walk to work—or will that be considered old-fashioned? Perhaps we'll have only a twenty-hour week. Maybe the boss will give orders on his television set. And then, too, we might not have to cook. It could be that home dispensers would give out tastier meals than even Grandma could boast.

It sounds a little foolish, doesn't it? But I was thinking of the changes

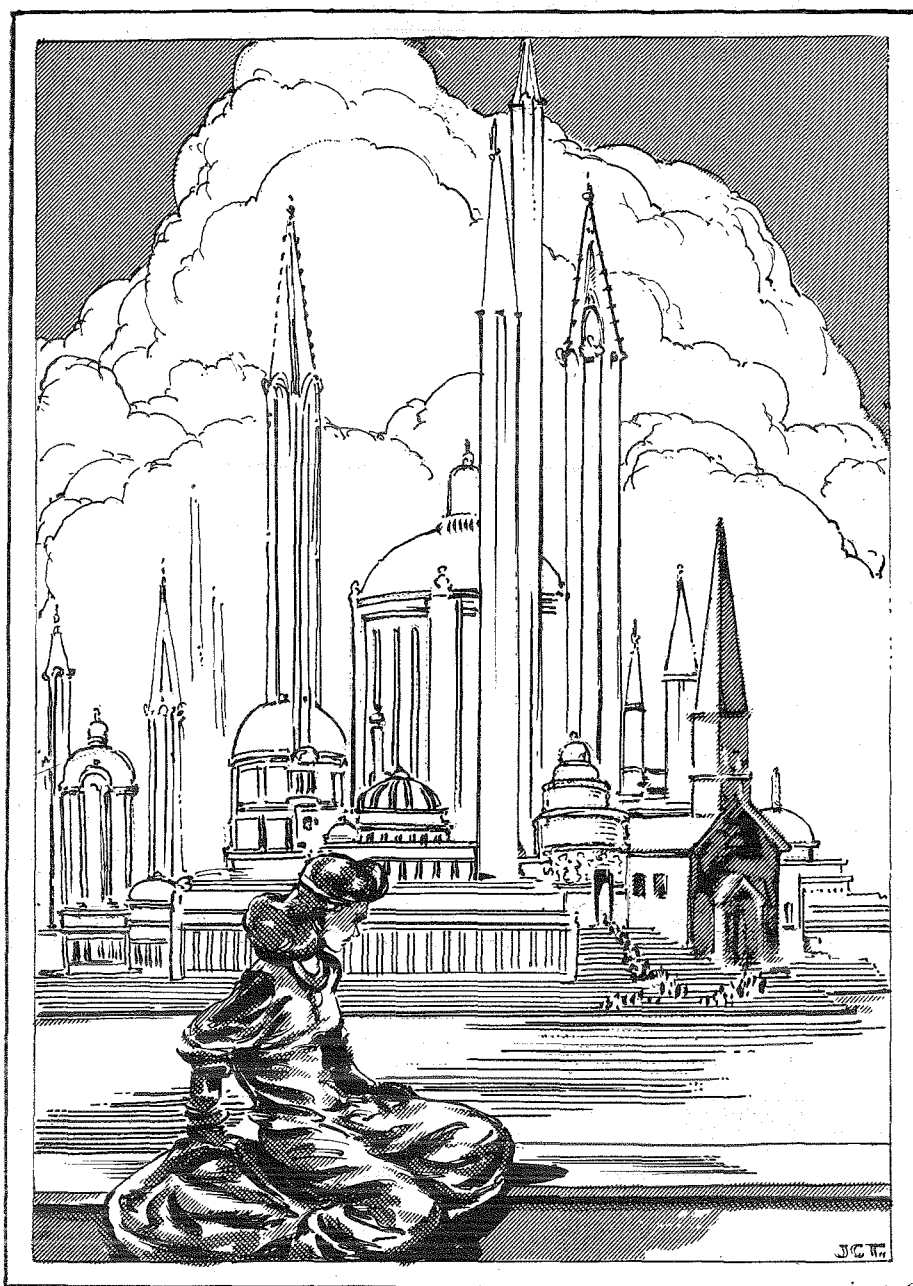
that have occurred in the last half century, and even more noticeably in the last twenty-five years or so. I can still remember how thrilled I was as a child when I fastened on some heavy earphones and heard my first radio program. Only two of us could listen at the same time, because there were just two sets of earphones. Sounds strange, doesn't it? What did it matter at our first "talk-

By **ALETA RUNKLE**

ie" that the sound and action didn't quite coincide? And who could forget the pride of the family—the Model T? It was just forty-five years ago that the lumbering Kitty Hawk climbed into the air. Now jet-propelled planes zoom along at amazing speed, and they'll up that shortly. A recent news item stated that it is reported a rocket ship is being constructed under government contract with the intent of launching an expedition to the moon within the next three years. I suppose regular interplanetary communication will be established in no time. Nor is the idea so fantastic as it sounds. In Columbus' day, the American continent was as far removed from the then known world as is the moon from us today. This is the day of scientific miracles, and discoveries are rapid and startling.

IT IS ALWAYS INTERESTING to observe how the ideas and opinions of a people are influenced by the changes in their physical life. The more their labors are eased, giving them greater freedom, the more relaxed become their social habits and customs. Some of these changes that occur in such transitional periods better society, and some eat away the strong foundations. The amazing thing is that although fifty years is such a short fragment of a span of national life, the transitions in social thought are so subtle that we don't even recognize how much we have departed from our original opinions until we look back into the archives and read the records.

Of course, some changes are obviously apparent. In 1949 the home is no longer the core of social entertainment. In fact, we are so seldom there any more that one gentleman aptly expressed it this way the other day: "My wife and I both work. Our three sons are in school.



We are so busy with civic responsibilities that we never see each other any more. Now if we could just get rid of our home, we could save a lot of unnecessary expense”—and his jest crystallized much of the current thought about homes. Men and women both share in the deterioration of modern marriages. Fifty years ago, divorce was not so frequent nor so glamorized as now.

Other earmarks of such changes are commonplace. It used to be that a woman would have been disgraced to have been seen smoking in public, and only a bar fly would have been caught in a saloon. But now, of course, the saloon has given way to the elegance of the cocktail lounge—and, unfortunately, to many the two seem totally unrelated.

It may seem inaccurate to point to a few social customs and say our way of living is different now, but all of these seemingly superficial changes are signposts of intrinsic mutations that have occurred in building our complex structure of society. Parallel with these undesirable changes, however, has come an educational and cultural enlightenment that has enriched the life of the nation. Change was an inherent principle established in the creation, and in the evolution of society, it is natural that both progress and regression shall occur.

NOR HAVE WE in the church been immune to the processes of change. Did you know that in the days of Nauvoo there were those who were much concerned because so many of the young people were engaging in “that frivolous pastime of playing the piano and other follies likely to lead youth astray”? And you know what many thought about using the “fiddle” in church! Reunion schedules of a generation ago boasted no recreation program. There was preaching all morning, a sermon in the afternoon—and then, perhaps for variety, the camp band would give a concert. This is not said in the voice of ridicule. These examples are cited only to show that in the church, we too have changed

The Earth and the Fullness Thereof

By FRANCES M. MILLS

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And I, God, said unto man, Behold, I have given you every herb, bearing seed, which is upon the face of all the earth; and every tree in the which shall be the fruit of a tree, yielding seed; to you it shall be for meat.

And to every beast of the earth,

and shall surely continue to do so. It is well that we constantly reinterpret our message to more effectively minister to each generation.

One thought keeps recurring to me—that the points of issue that seem so vital to us now may be amusing to others in 1999. We are so close to our problems of decision now that they loom large. Fifty years from now they may seem trivial. But that does not lessen our immediate responsibilities. We need to think through our problems not only in the light of modern needs, but with an eye to the security of future generations. In 1949, we can smile at the gravity of our church fathers because we have come to no harm resulting from their decisions. We have expanded upon their foundations and have found joy in our church life. In 1999, what will they say of us?

and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

And I, God, saw everything that I had made, and behold, all things which I had made were very good.

—Genesis 1: 29-33.

A MAN gave his son a new toy. It was bright and shining. The next day the boy brought the toy, now bent and broken, to his father and said,

“Give me a new toy, Daddy. This one won’t run any more.”

God gave his children the earth to live upon. In the beginning, it was new and beautiful. A few thousand years passed—and now what? You can read the sad story of destruction in any soil and forest conservation report.

And when man goes again to his Maker, will he say, “Father, give me a new earth. This one isn’t any good any more”?

Read *Road to Survival* by William Vogt, and then read *Malabar Farm* by Louis Bromfield. The first-named book will tell you the plain truth about what is happening today, here and elsewhere. The second book shows a renaissance of conscience among landowners and tells graphically the steps that can be taken to bring again to our vanishing soil the fertility God meant it to have.

If you eat food, wear clothing, live in houses, use water, gas, lights, heat or transportation, THIS CONCERNS YOU.

New Horizons

Does It Make Any Difference Which Church You Belong To?

(Continued from page 13.)

this country to try to raise funds to build a theological school in Norway. During his travels in this country, he came in contact with the Pentecostal movement in California. While attending the meetings of that church, he claimed to have received the Holy Ghost and the gift to speak in unknown tongues. He returned to Norway and organized the first Pentecostal Church in that country at Oslo. I heard him say in one of his sermons that when he organized the church in Norway he intended to eventually have apostles in it, but when he gave the matter further study, he could not decide whether he should have twelve apostles in each local congregation or just twelve apostles at a time in the whole Pentecostal movement. He didn't know, either, just how the apostles should be chosen. Because of the many problems involved, he said he decided to leave apostles out of the structural organization of his church. *He* decided to leave them out! God didn't have anything to do with it. I challenge the right of any man who claims to be organizing the church of Jesus Christ to disregard the form of organization Christ used in his New Testament church and to throw out any of the offices he may choose to discard. But this is the procedure which has been followed by most church-builders. When God commanded Joseph Smith to establish this church, he instructed him to use the same form of organization used by Christ. I believe I can say without fear of successful contradiction that the Reorganized Church of Jesus-Christ of Latter Day Saints is the only church on earth today that has the same form of organization as the New Testament church. Does it make any difference which church you belong to? "Except the Lord build the house, they labour in vain that build it."

THE CHURCH is an organism, not merely an organization. It has structural form, but it is more than officers, rites, and laws. It is a living form, pulsating with life-giving, spiritual forces. The church is blessed with light and truth—the gift of the Holy Spirit. God, through the Holy Spirit, moves in his church, directing it, speaking to it, blessing its members, and giving them spiritual experiences. Does that make any difference?

There are plenty of people in the Christian world who ridicule the idea

of God's speaking today. They believe he did speak in Bible times but that he doesn't today. In other words, they believe in a God who has changed. Latter Day Saints don't worship such a God as that. The gifts and blessings enjoyed by the ancient children of God are still to be found among us today. The spiritual gifts of revelation, prophecy, tongues, healing, etc., are experienced by members of the church today. To have a divinely-called ministry, God *must* speak today. Otherwise, "man taketh this honor unto himself."

I could go on pointing out the beauties and truths of Latter Day Saintism such as a divinely-called priesthood, a unique law of tithing (the only church that teaches its members to pay a tenth of their annual increase rather than a tenth of their gross income), a program of stewardships, a Zionitic program which includes and leads to the building of the kingdom of God in order that the will of God might be done on earth as it is done in heaven, but what I have presented should be sufficient to capture your imagination and interest.

This divinely called priesthood consists of several sets of officers in the local as well as the general church, such as elders, priests, teachers, deacons, high priests, bishops, seventies, apostles, and prophets. Each of these sets of officers has its special duties to perform either in administrative, missionary, pastoral work, or ministry in the homes of the Saints. It is indeed a beautiful and practical organization set up by God himself, and if the time ever comes when every member of the priesthood will function in his office as God intended he should, the members will be ministered to in such a manner that their spiritual development will be great and rapid. It is then we may become worthy to be instruments in the hands of God in building his kingdom.

Yes, we have a religion that is worthwhile—one that challenges us, one that will bring the best out of us if we will let it. Ours is a religion that will help us to live more abundantly here as well as hereafter and to serve our fellow men in a bigger and better way, ours is a religion that will bring to us eternal life in the presence of God.

DOES IT MAKE ANY difference which church you belong to? I believe with all my heart that we have more light and truth than any other religious organization on earth. We desire to share that light and truth with just as many people as possible. Therefore we invite our neighbors, friends, and loved ones to attend our services, investigate our claims, and eventually unite with

the church, not only to work out their own salvation but to assist us in the unfinished task of preaching the gospel in all the world and in building the kingdom of God.

Does it make any difference? What do you think?

Great Sails and Their Faith

(Continued from page 7.)

provided him a welcome home four years. Martin Harris died on July 10, 1875, at the age of ninety-two. At Clarkston, hundreds of his admirers visited and shared the counsel and testimony he enjoyed relating, even to his closing days. It is reported that the "great soul" earnestly requested that when his body was prepared for burial that a Book of Mormon be clasped in his right hand and placed over his heart. This request was granted.

Our Handicapped Children

(Continued from page 11.)

When little children are so poorly taught and disciplined that the neighbors dread to have the family come, even for a social call, they are terribly handicapped. All this and more I have seen in my ministry.

Children have the right to expect from parents such intelligent training and discipline as will prepare them to be honest, truthful, unselfish, considerate of others, lovers of God, seekers for righteousness, and laborers for the kingdom.

Perhaps the counsel given to the church long ago is still good advice for some today. "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them."

BULLETIN BOARD

Attention, Pittsburg, Kansas, Members

Mrs. W. C. Moore, Rural Route 3, Iola, Kansas, will appreciate having the Saints in Pittsburg contact her son, William S. Moore. He is a student at the state teachers college, and is staying in the boy's dormitory.

Talent Institute

The young people of Owen Sound and Toronto Districts are sponsoring a talent institute at Toronto on March 5 and 6, beginning at 2:30 p. m. Saturday. Sunday's activities begin at 8:30 a. m. Guest speakers are to be Franklin Weddle and Bishop Joseph E. Baldwin.

E. M. Kennedy,
Young People's Supervisor

Southern Indiana District Conference

The Southern Indiana District conference will be held February 19 and 20 at Indianapolis. Apostle W. W. Smith, Seventy Joseph Yager, and District President Jerry Fitch are to be in charge.

Arkansas-Louisiana District Conference

The Arkansas-Louisiana District conference will be held February 26 and 27 at Winthrop, Arkansas. Apostle W. W. Smith, Seventy Joseph Yager and District President T. B. Sharp will conduct the conference.

Change of Address

Loyd Adams
1518 Hawthorne Avenue
Columbus, Ohio

Hymn, "My Redeemer," Wanted

Mrs. Dan C. Babbitt, Star Route, Grayling, Michigan, needs a copy of the music to "My Redeemer" (the same as "Admonition"). She would like to receive it soon so that it can be used in the April Restoration Festival services.

Book Wanted

Mrs. Ruth Mather, 28 Fifteenth Street, Fond du Lac, Wisconsin, wants to purchase a copy of Salyard's *Men Nearest the Master*. She prefers a book that is in reasonably good condition.

REQUESTS FOR PRAYERS

J. L. Brien, Route 6, Benton, Kentucky, requests the prayers of the Saints. He has an enlarged heart.

Prayers are requested for Harriet Ward, 396 Bridge Street, Windsor, Ontario, who is suffering from a nervous affliction.

BIRTHS

A daughter, Susan Marie, was born on January 18 to Wanda and Wilfred McKee of London, Ontario.

A son, Larry K., was born on January 3 to Mr. and Mrs. Reginald Maki of Sault Ste. Marie, Michigan. He was blessed on January 23. Mrs. Maki is the former Elizabeth King, daughter of Mr. and Mrs. Orval King.

A daughter, Gayle Allison, was born to Mr. and Mrs. Alden Clark on November 14 at Sacramento, California.

Mr. and Mrs. Kenneth Honeychurch announce the birth of a son, Steven Mark, born December 18, at Sacramento, California.

A son, Robert William, was born September 24 to Mr. and Mrs. Virgil Andrews of Eldorado, Kansas. He was blessed by Elder Myron LaPointe and Apostle Reed Holmes on November 16. Mrs. Andrews attended Graceland College in 1946.

A son, Daniel Dallas, was born on December 24 to Mr. and Mrs. Dallas Glauner of Sacramento, California.

Mr. and Mrs. Wesley Briggs of Eldorado, Kansas, announce the birth of a daughter, Dianna Kay, born November 6.

Mr. and Mrs. Gilbert Gordon of Independence, Missouri, announce the birth of a daughter, Deanna Lorene, born January 31 at the Independence Sanitarium. Mrs. Gordon is the former Maxine Elliott.

Mr. and Mrs. Roland C. Lambkin of Holden, Missouri, announce the birth of a daughter, Betty Sue, born January 24.

Mr. and Mrs. Harold B. Parks announce the birth of a daughter, Jacquelin Lue, born November 7. She was blessed on January 30 by Elder Alma Andrews and her grandfather, Elder Emery S. Parks, at the Danvers Branch in San Francisco. Mr. Parks is a former Graceland.

A daughter, Judith Marie, was born on November 27 to Mr. and Mrs. Robert Anderson of Independence, Missouri, at the Lakeside Hospital in Kansas City. Mrs. Anderson is the former Hazel Haynes of Lamoni, Iowa. Both parents attended Graceland College.

A daughter, Alice Clara, was born on September 23 to Mr. and Mrs. Fred Lancaster of Pyote, Texas. She was blessed by Elder Harry Sheffer of Tucson, Arizona, on December 27 at the home of her parents. Mrs. Lancaster is the former Roxie Gardner of Kansas City, Missouri.

A son, Walter Louis, Jr., was born on July 28 to Mr. and Mrs. Walter Sumruld at Lovington, New Mexico. He was blessed by Elder Harry Sheffer on December 30 at Lovington.

A son, Gordon English, was born on November 30 to Mr. and Mrs. Harry F. Tretter, of Tampa, Florida.

A son, James Frederick, was born on January 3 to Mr. and Mrs. Donald Crowell of West Haven, Connecticut.

A daughter, Joyce Anne, was born on September 7 to Mr. and Mrs. Lyle Sherman of Newton, Iowa. Mrs. Sherman is the former Elda Law of Lawton, Iowa.

DEATHS

SHERRILL.—Filmore Squires, was born December 4, 1877, in Pensacola, Florida, and died January 17, 1949, in Ingram, Texas, at the home of her daughter, Mrs. Floy Michalka. She was baptized into the Reorganized Church in early youth. Her husband, Dr. Carl A. Sherrill, to whom she was married on October 12, 1892, preceded her in death.

She is survived by two other daughters besides Mrs. Michalka; they are Mrs. Mabel Lightsey of Eola, Texas, and Mrs. Thelma Elam of Medina, Texas. She also leaves a son, Fred, of Springfield, Missouri; eight grandchildren; and four great-grandchildren. Funeral services were held at the Methodist Church in Medina, Texas, Elder Carl Wheeler and the Reverend J. C. Campbell officiating. Interment was in Baker Cemetery.

SARGENT.—Bunn Taylor, was born November 30, 1904, in Cherokee County, Georgia, and died January 23, 1949, at Eldorado, Kansas. He was a Unitarian, but one of his wishes was that his daughter, Barbara, attend Graceland College.

He is survived by his wife; two daughters: Joyce and Barbara; one son, Bruce, of the home; his mother, Mrs. L. H. Sargent, and a brother, Ardell F. Sargent, both of Kenesaw, Georgia. Funeral services were held at the Arnold-Kirby Chapel, Elders J. C. May and J. Shannon officiating. Grave-site services were conducted by the Masonic Lodge. Interment was in the Sunset Lawns Cemetery.

CRABTREE.—Thomas, was born September 22, 1891, at Mt. Hope, Ohio, and died November 19, 1948, at Portsmouth General Hospital, Portsmouth, Ohio. He was a member of the Reorganized Church for thirty-four years and had held the office of priest since December 15, 1923. He served as pastor of the McDermott, Ohio, Branch for five years.

He is survived by his wife, Mary; three daughters:

Mrs. Icie Martin of Lucasville, Ohio; Mrs. Susan Martin of McDermott; and Clarisa of the home; three sons: Howard and Horten of McDermott; and Bernard of the home; one brother, Kendall of Pleasant Valley; and fourteen grandchildren. Funeral services were conducted by Elder S. E. Dickson of Eaton, Ohio. Interment was in the Scioto Burial Grounds, Rushtown, Ohio.

CALSING.—Norvan Dee, Jr., son of Norvan and Elamay Calsing, was born July 7, 1948, and died January 28, 1949, at the Children's Hospital in Los Angeles, California. He is survived by his parents, grandparents, and other relatives. Funeral services were held at the Gulick Mortuary, Elder V. L. Lum officiating. Interment was in Rose Hill Memorial Park, Whittier, California.

FERRETT.—Linda Rae, daughter of Colin and Rae Lysinger Ferrett, was born July 12, 1945, at Los Angeles, California, and died January 30, 1949, in Los Angeles following a brief illness. She was loved by all who knew her and will be greatly missed.

She is survived by her parents and a brother, Cedric. Funeral services were conducted by John W. Rushton at the McKinley Chapel. Interment was in Inglewood Cemetery, View Park.

COPAS.—Cora Lou, was born June 18, 1888, at Rarden, Ohio, and died January 7, 1949, at her home in McDermott, Ohio. She was married to Duke James Copas on October 15, 1913. She had been a member of the Reorganized Church for eighteen years.

She is survived by her husband; a son, Frederick of McDermott; five daughters: Mrs. Mabelle Byars of McDermott; Mrs. Marie Crabtree of Lucasville; Ora Lee, Martina, and Geneva of the home; two brothers: Alfred Adams of Rarden, Ohio, and Curtis Adams of Maysville, Kentucky; a half-brother, Eddie Dodge of Mayslick, Kentucky; and two grandchildren. Elder Floyd Rockwell conducted the funeral service. Burial was in the Mt. Joy Cemetery.

METTLEN.—Edward E., was born February 12, 1869, at Clinton, Illinois, and died December 18, 1948, at Hutchinson, Kansas. He was baptized into the Reorganized Church in 1907, and ordained an elder on August 27, 1922. On September 24, 1917, he was married to Jessie Richardson, who survives him.

Besides his wife, he leaves three sons: Ward, Merlin, and Lee, all of Hutchinson; a daughter, Mrs. L. W. Dickenson of Rolla, Kansas; three stepsons: Vernon Richardson of Petaluma, California; Glen Richardson of Tuolumna, California; and Harry Richardson of Hutchinson; a stepdaughter, Mrs. Velma Lawson of Hutchinson; sixteen grandchildren; and seven great-grandchildren. Funeral services were held at the Elliot-Gard Chapel, Elders J. C. Shannon and E. C. Eckright officiating. Burial was in Memorial Park in Hutchinson.

BOREN.—Anke Aline, daughter of Herman and Mable Walbaum, was born near Calumet, Oklahoma, on August 6, 1915, and died at a hospital in El Reno, Oklahoma, on December 18, 1948. Following her graduation from Hinton High School, she attended the Oklahoma City Business College. She was baptized a member of the Reorganized Church on July 24, 1927, and was married to Richard L. Boren on May 11, 1941; two daughters were born to this union.

She is survived by her husband; two daughters: Linda Lou Ann and Lola Aline; her parents; two brothers: Herman Walbaum, Jr., and Ray Merit Walbaum; two sisters: Mrs. Ruby Crownover of Kennewick, Washington, and Ruth of Geary, Oklahoma. Funeral services were held at the Reorganized Church in Calumet, Elders Glen Limb and Lawrence Webb officiating.

MILLER.—Sylvester, was born January 15, 1872, at Fairbanks, Iowa, and died at his home in Pueblo, Colorado, on October 28, 1948. He was baptized a member of the Reorganized Church on May 24, 1892, and was united in marriage to Lottie Suthrie on July 11, 1897. Nine children were born to them.

He is survived by his wife; four daughters: Lorea Billings of Pueblo; Letha Hoskins of Carlton, Colorado; Lela Palmer and Loretta Dodge of Granada, Colorado; two sons: Charles of the home and Ray of Lamar, Colorado; four brothers; one sister; nine grandchildren; and one great-granddaughter.

BRIEFS

Mary A. Burlington
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SACRAMENTO, CALIFORNIA.—Seventy George Njeim held a series of meetings the week of October 17, concluding on October 24, which was the annual branch rally day. Mrs. Mildred Tannehill and her son, Jerry Tannehill, were baptized and confirmed on November 7. Lola Mae, infant daughter of Mr. and Mrs. Keith Jacks, was blessed on November 14.

The branch has purchased a mimeograph machine, which was made possible largely through the efforts of the Zion's League and the women's department. The League gave a play in December, donating the receipts to this fund.

Pastor and Mrs. Myron R. Schall observed their twenty-fifth wedding anniversary on the evening of December 23 with a ceremony and reception at the church. They were attended by their son and daughter, Lawrence R. and Celia May Schall, and Miss LaVon Elam of San Jose, California. Elder Laurence MacDonald was the officiating minister.

ST. LOUIS, MISSOURI.—The St. Louis district conference was held January 15 and 16. Apostle E. J. Gleazer, Sr., spoke at 11 o'clock Sunday on the theme of the conference: "I Will Arise." An attendance of 416 were at this service. On Sunday afternoon, Pastor Frank McDonald of St. Louis addressed the conference on the same theme.

At a business meeting the night before, the district voted to support the annual Brush Creek, Illinois, reunion. A year-round camping area for the district is being sought. After the meeting, the Zion's Leagues of the district entertained with skits and refreshments.

Classes in physical hygiene were held Sunday morning between the prayer services and the preaching service. These classes were for young people twelve to eighteen years old. The girls were instructed by Florence Nowak and Lily Ng, student nurses on extension from the Independence Sanitarium. The boys' instructor was the Reverend Mr. Van Nostrand, professor of child psychology at Shurtleff College, Alton, Illinois. Adult classes on other subjects were held at the same time.

RICHLAND, WASHINGTON.—The Richland, Washington, Mission became a branch November 29 under the direction of Apostle C. G. Mesley, Seventy Arthur F. Gibbs, Seventy Phillip Moore, Bishop Monte Lasater, and Elder L. A. Whiting, pastor of the congregation. There are

nineteen members of the priesthood and sixty-nine families who will become the charter members of the Richland Branch. Plans are being drawn for a church building to be built on a choice location granted by the Atomic Energy Commission.

WALTHILL, NEBRASKA.—Three babies were blessed in the Walthill Branch during December and January: Jenny Lynn, daughter of Mr. and Mrs. George Wright of Iowa City, Iowa; Kenneth Eugene, son of Mr. and Mrs. Clarence Schlotman of Walthill; Constance Jerene, daughter of Mr. and Mrs. Raymond E. Smith of Walthill.

VAN NUYS, CALIFORNIA.—G. E. Tickemyer, president of the newly organized Los Angeles Metropolitan District, announces the organization of a new mission at Van Nuys, California. Meetings will be held temporarily in the Moose Lodge near Sepulveda and Burbank Boulevards beginning February 6. Elder Glen E. Davis will be the pastor. Thirty members living in the area have participated in preliminary meetings. Members having friends or relatives in the San Fernando Valley are requested to send their names to Pastor Glen E. Davis, 6911 Garden Grove, Reseda, California.

This is the third mission to be organized in the Los Angeles area the past year. A lot was acquired in January at Vienna Way and Walgrove in Venice, California, for the erection of a church building for the Venice Mission. Construction is planned for this year.

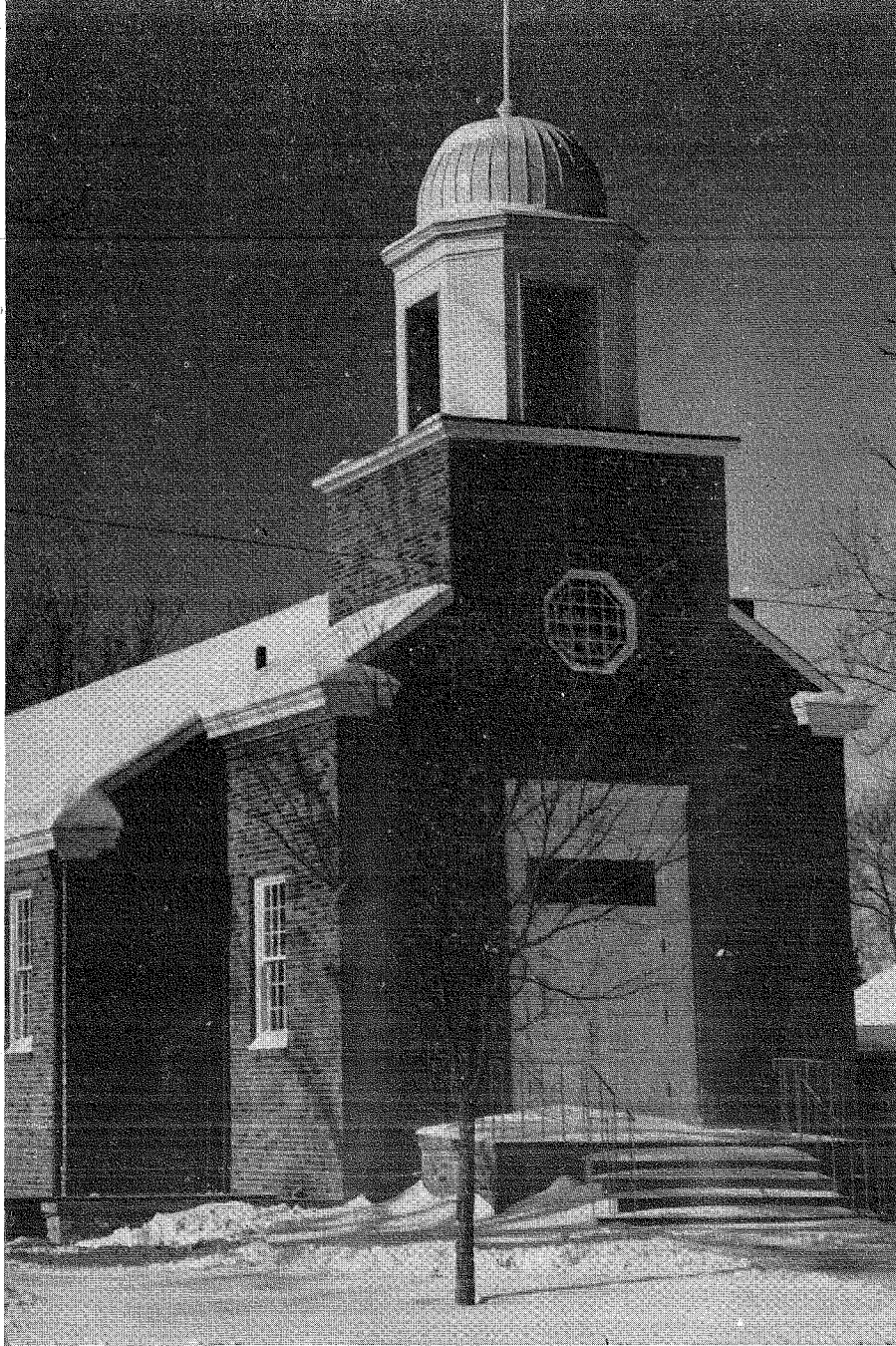
GUELPH, ONTARIO.—Attendance at church school during the past year averaged forty. The church has been redecorated and a modern heating system has been installed. New rugs for the aisles were purchased by the women's department. An electric organ and a communion table have been fully paid for. The women meet regularly on the first and third Thursdays of each month. They are raising money to provide a new kitchen for the church by holdings bazaars, bake and rummage sales. Recent ordinations include George Morden, priest, and Ernest Hall, deacon. A watch night service was held on New Year's Eve from 11:30 to 12 o'clock. Following this fellowship, the young people enjoyed a social at the Kennedy home, and the adults were invited to a

"Scotch repast" at the John Walker home. On January 9, Brother and Sister Walker told of their trip to Palmyra, describing the homestead and surrounding scenes. Out-of-town speakers during the year have been Editor Leonard Lea, Apostles Wallace Smith and Percy Farrow.

TUCSON, ARIZONA.—A new class, the older young people's class, was organized on September 12; this makes a total of eight classes in the church school division. On December 12, a junior church was organized with Elder Harry Sheffer as pastor. An average of thirty children attend these services. Mr. and Mrs. Sheffer and Heber Calvin took a missionary tour through New Mexico and Texas in December contacting the isolated families and administering to their needs. Mr. and Mrs. O. A. Curry returned from Council Bluffs, Iowa, and held cottage meetings from December 9 to 16. Open house was held in their honor on Sunday, January 16, at the Arthur Donn home.

POPLAR BLUFF, MISSOURI.—The service of December 26 centered around the blessing of two children. Edward Burl Dortch, Jr., infant son of Edward and Mary Dortch, and Clayton Wayne Hastings, son of Clayton and Peggy Hastings, were blessed by Elders C. W. Germon and W. P. Creveston. Both are the grandchildren of Priest Robert Dortch.

MCKENZIE, ALABAMA.—The semi-annual district conference was held on January 15 and 16 with many from Mississippi, Florida, and Alabama attending. The theme, "We Launch the Year's Work," was introduced at the opening fellowship service at 9 a.m., Saturday. Classes were conducted by the following: Maurine Crownover and Fairy Wise, children; Franklin Steiner and A. V. Peavy, young people; W. J. Breshears and Lula Jernigan, women; A. O. Crownover, men and youth camp workshop; W. Wallace Smith, general; Helen McCall, music; and W. J. Breshears, church school. Elder Crownover gave the Saturday evening sermon. Sunday's activities included an 8 a.m. fellowship service with Elder Breshears in charge; church school from 9:45 to 10:45, with Franklin Steiner, A. D. McCall, and Maurine Crownover as teachers; a sermon by Apostle Smith at 11; and the district business meeting at 1:30 in the afternoon.



Photograph by Marvin M. McDole

Englewood
Church

*A fine new
Independence
house of worship
serves our
people.*

THE
Saints Herald

VOLUME 96

FEBRUARY 26, 1949

NUMBER 9

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Beautiful Englewood Church



NEWS AND NOTES

"The Englewood R. L. D. S. church on Northern Boulevard," you say to the cab driver when you want to go there, and he knows where it is.

The favorite Independence church for weddings and social affairs of the younger set, our beautiful Englewood church has brought many expressions of admiration. We are particularly proud of it and of the people who worship there.

Here is an instance where the congregation worked closely with general church officers in planning, financing, and building, and the result is something that will still be strong and beautiful a hundred years from now, under normal conditions.

For many years the congregation worshiped in the basement, enduring crowded conditions and many other difficulties, while waiting for adverse building conditions to improve, and accumulating reserves in the building fund. Then, under the guidance of general church officers and with assistance on the financial problem the Englewood Saints began building. For more than a year, they have been waiting for pews, using metal folding chairs.

A volunteer pastor, Ted Paxton Scott, is now serving the congregation with the help of a number of able men in the local priesthood. It is his first pastorate, and he is succeeding very well.

Visitors to Independence, particularly those interested in houses of worship for their own congregations, will be welcome to visit and inspect this church at any regular service.

L. J. L.

POSTING MACHINE BUSY

Bishop Walter N. Johnson reports that the tithepayers' service department in The Auditorium is busy preparing statements of General Church contributions, so they can be mailed to individuals early in March. After the reports for December come in from Bishop's Agents throughout the church, they go through an accounting procedure, and the receipts go to the tithepayers' service department where the amounts are posted on individual ledger sheets. Every effort is made to keep the posting machine busy nine hours a day, so the statements will be on time.

ELDERS' QUORUMS

Two elders' quorums have been reorganized in Independence, Missouri. Ralph Freeman was elected, ordained, and set apart as the president of the First Quorum. His counselors, also elected, ordained, and set apart, are Ronald Sherman and Cecil Walker. Clyde Baker, president of the Second Quorum, was set in office in the same way. His counselors are Monte Parker and Paul Kelsey. An elders' priesthood institute will be held March 24 and 25 for two hours each evening.

IN COLUMBUS, OHIO

John Darling of the Department of Religious Education attended the annual meeting of the International Council of Religious Education at Columbus, Ohio, where he was privileged to attend a demonstration school of the Character Education Program projected by Ernest Ligon. Brother Darling remained in Ohio after the conference to minister in Columbus and Springfield, Ohio.

DEAN OF SCHOOL

Charles V. Graham, supervisor in Zion, is the dean of an interdenominational teachers and training school being held in Independence. It has been meeting each Monday night in the Presbyterian church, beginning January 17 and ending February 28. Director of Youth Activities Carl Mesle has been instructing a class in the school on youth work. The fellowship and good will resulting from meeting with people of other faiths has proved gratifying.

GLEAZER IN CENTER PLACE

Apostle E. J. Gleazer, Sr., has been working in the center place, becoming acquainted with the situation in the stakes. He attended the Lamoni Stake Conference, February 13, and has been in the Southeastern Illinois District, visiting branches and introducing Sylvester Coleman, new appointee to that field.

WALLACE SMITH IN INDEPENDENCE

Apostle Wallace Smith of the Southern Mission was in Independence, February 4 and 5. He was in St. Joseph, Missouri, on February 6 and left for his mission in the south on February 9.

D. T. WILLIAMS IN IOWA CITY, IOWA

Apostle D. T. Williams was in Iowa City, Iowa, over the week end of February 20 to attend to the ordination of Elder Walter Daykin to the office of evangelist, as provided for at the General Conference in October. Apostle Williams also met with the students of the University of Iowa in that city.

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THE SAINTS' HERALD

Volume 96

February 26, 1949

Number 9

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 102 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Editorial Review

Our Educational Program

It would not have been hard for a visitor in Independence, on a recent Tuesday evening, to imagine that he was on the campus of a thriving small college rather than in the neighborhood of Stone Church and its associated buildings. Lights were blazing cheerfully, and crowds of people were assembling in three different parts of Stone Church, in the Women's Center, and in Bartholomew Hall. One wandering editor, looking for the meeting of the group he was to instruct, had to make a number of inquiries to find the right place.

"What's going on here?" he wanted to know, and the next day called Charles V. Graham, Supervisor in Zion. Brother Graham had the answers, which should be of considerable interest to our readers, and especially to those who like to know what is happening at headquarters.

The main event for the evening—and it is only typical of the extent to which our church buildings are used constantly—was the second six-week series of classes for the Aaronic Priesthood Training School, which was initiated under the Presiding Bishopric, and is now being carried on with the co-operation of all local church officers. The theme for the first six-week series was "Building Latter Day Saint Family Life." The theme for the present series is, "Church and Home Working Together." There are 298 men of the Aaronic priesthood in attendance at present.

A second educational effort is the Melchisedec Priesthood Institute being conducted by the two quorums of that order here. Dr. Charles F. Grabske, Church Physician, is instructing them on "Maintaining Family Health." Chaplain Don V. Lents, of the Independence Sanitar-

ium and Hospital, is lecturing on "Administration to the Sick."

A third educational feature is the Pastoral Training School, conducted by the officers of Zion, Kansas City Stake, and Central Missouri Stake. Once a month, a group of seventy-five men meet at Englewood church for studies in pastoral administration.

A fourth feature is the city-wide Book of Mormon class that meets each week for instruction by Thelona Stevens. About 150 is the average attendance.

The fifth feature is classwork once a month under the Department of Women with studies in "The Family Altar," and "Building Zion Homes." Practical work is given in the preparation of materials and programs.

Such activities are encouraging to those who have realized that we must have a trained and consecrated people if we are to build our ideal of Zion, Christian community life. And the only means at our disposal for training people is an adult education program.

In Defense of Human Right

The treatment of Cardinal Mindszenty of Hungary during his recent trial, if reported correctly, is a revolting example of the violation of human rights. The secrecy of the "Iron Curtain" prevents verification, but the pattern of what the reports indicate is already familiar in earlier accounts coming out of Communist dominated countries in spite of the censorship. In numbers of these other cases, torture and drugs have been used to obtain confessions of guilt that even the most gullible would find it hard to believe genuine. Some observers think that Mindszenty was subjected to the standard Communist routine.

We should keep the main point in mind and not be diverted by ex-

traneous factors. The treatment of Mindszenty is an outrage, not because he is a Roman Catholic, not because he is a cardinal, but because he is a human being. No person should be treated this way, regardless of his faith, position, or degree of importance. In matters of human right, the humblest are as important as the greatest.

It is just as evil that untold numbers of Russians, many of them members of the Communist Party, have been forced to go through this kind of experience. And if the Communists will do that in Russia and Hungary, they will do it in the United States if they get a chance.

The practice of torture is not confined to any one age or any one kind of people. It is likely to appear at any time and in any place where leaders, motivated by hatred, fear, and doctrinaire intolerance, acquire despotic power. Torture in its worst forms was used in Germany under Hitler. Other examples in great numbers could be cited.

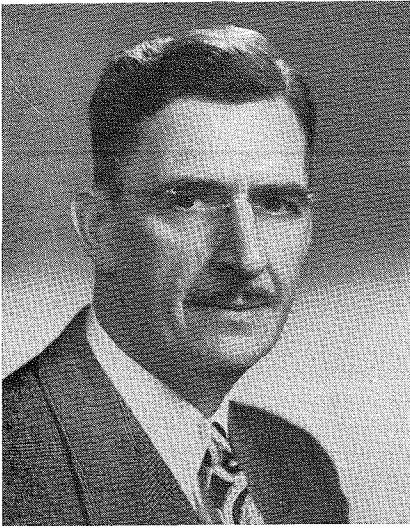
In the case of Cardinal Mindszenty, the Roman Catholic Church, complaining so pitifully, is not guiltless. That church, through its subsidiary organizations and its "secular arm" tortured and burned countless "heretics" in past centuries; and, since its principles do not change, no one knows what it might do in the future if given an opportunity.

Civilized people must contend for all human rights if they are to preserve their own. As long as there is any case of torture and injustice in the world, our own freedom and security, and that of every minority, are imperiled.

As a people whose forebears suffered terribly from persecution and violence, we must do all we can to keep alive the spirit of the Bill of Rights in our American Constitution.

L. J. L.

Editorial



"Remember"

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.—I Peter 1: 13-21.

For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He who believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the Only Begotten Son of God And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. For everyone who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he who loveth truth cometh to the light, that his deeds may be made manifest.—John 3: 16-21.

I WANT TO RECALL to your remembrance some of the things which I hope will help each of us to be better men and women and better members of this church. One hundred eighteen years ago, this church was organized. As our national flag was brought down the aisle today, I was thrilled to see it and the flag of the church beside it, and then to see the flags of the nations as they were unfurled from the balcony, and to realize that in our thinking today, more than ever before, there is a realization that we as a people have a responsibility to these flags—or at least to the people that these flags represent. "Of every nation of the world" . . . it does my heart good to think about this and to realize that I am to have some part in spreading this gospel to those nations of the world, and that all of you have an opportunity to do the same thing. We think about our flag, and we know it is a symbol of the nation and of the principles we represent: freedom of speech, freedom of religion, freedom from want, and freedom from fear. These things were brought to the attention of many millions of people in the last several months as the Freedom Train wended its way across the continent and back and up and down, carrying for public examination the great original documents that assure the people of the United States some

of these freedoms. We were glad when we had an opportunity to have some of those things called to our attention and to realize that in them there are opportunities that we have as a people. We realize that freedom of religion gives to us, as members of this church, the opportunity to worship as we see fit under God. If it were not for that today, we perhaps could not have this marvelous gathering of the Saints we have here in this center place, where we can all come together and have fellowship with each other and with God as he reveals to us his divine will and the purpose in us he would like to see fulfilled.

The document which has just come to us is an indication of God's mind and will today, and it reminds us that he speaks to his people now as well as he did in times past. It has been some two thousand years ago—and that's a long time, perhaps too long for any one person to remember—since the Bible was handed down to us to help us to recall, to help us to bring back into our memory, the things that happened so long ago.

Additional information is coming to light in Mexico and Central America today which brings again to our memory something else that we were conscious of as we read our Bible. Wouldn't it be marvelous if today there could be uncovered in these countries where the original

church was founded additional writings of the Apostle Paul which would give us additional assurance that Jesus was there and walked and communed with these people at that time. I am sure we would accept it if it could be authenticated as an additional witness to us of the divinity of Christ.

Yet today, as we go down into Mexico and Central America and uncover some of the archaeological wonders of the world and make a study of them and have them brought to us by learned men of our church and of others, there comes a realization that here indeed is another witness for Christ in America. I wonder why it is that we as a people are not as diligent in witnessing for this particular record as we are in assuring people that the Christ was here and that he did walk and talk with us after he had been with those people in the early days? These things I would like to have you remember. Additional information is coming to us everyday to corroborate the story of the Book of Mormon. Today, in the courts of law, it is only necessary to produce one witness in some cases to indict a man and perhaps send him to his death for certain types of crime. One witness is sufficient to do that. And yet as we look into our Book of Mormon and the record we have in it, we find there were three witnesses to the fact that these plates were as they were

By Apostle W. Wallace Smith

A sermon delivered during General Conference on Oct. 4, 1948

and that an angel came down and talked to these people. There were eight witnesses in addition to these, making eleven in all testifying to the truthfulness of this document that we have left to us. Yet there are those who will refuse to be diligent telling the world of this record we have. I'm saying to you at this time that this indicts us as a people if we refuse to be a witness in this latter day. Regardless of our place or station in the church, this is part of our responsibility.

WE MUST REMEMBER CHRIST and his teachings. He has been called many names in the past. Some of these are Lord, Savior, King, Priest, High Priest, Mediator, the Mighty God, the Prince of Peace, the Everlasting Father. But there is another name given to him that I would like to call to your attention—that is Redeemer. He was the redeemer of all mankind; he came that we might have life and that we might have it more abundantly. He came to redeem mankind from sin.

In the time when half the world was free and the other half, slave, it was the custom, if anyone was to be redeemed from his slavery, that a friend or a relative or someone who was near or dear to him had the opportunity to ransom him from slavery by a payment of money—perhaps gold, precious stones, or something else of value. Someone was concerned about the life of that person who was under slavery. Therefore, we must think about the Christ who paid the price of our redemption with his life. Even as the Son of Man came not to be ministered unto, but to minister, the Son of God was expendable. He spent his life bringing to the people of his day an interpretation of God's word, and he left an impress upon the world of that day which has come down these many years to us. The Christ laid

down his life as a ransom for many.

Christ had his temptations. He was tempted of man, and he faced those temptations even as you and I do today. He was faced with the temptation of establishing the kingdom of God ways other than that of his Heavenly Father. God had given him his agency, even as he gives us our agency. What we do with our lives is largely up to us, depending somewhat upon our environment, somewhat upon the type of home in which we spend our early childhood and youth; still we have our agency and are ready to choose.

The first temptation that came to the Christ was the temptation in the wilderness to use God's power (or the power given to him by God) for selfish purposes—to supply secondary needs. He was tempted to turn the rocks into bread that he might eat. Jesus felt this temptation to use for selfish purposes his God-given power, but he refused to yield to it.

The next temptation that came to him was the temptation to use this power presumptuously, demonstrating that he was the Son of God by a great public display or an exhibition unrelated to any human need. Here the appeal was to the sensationalism, and today we find people who are looking for just this thing. For us in the modern age, it is much the same. There are temptations to seek this kingdom of the world and to add glory by serving the devil in the hope that we can use our power to serve God.

WE WERE TOLD in the Doctrine and Covenants, section 119, that all are called according to the gifts of God unto them, and that they shall work together—the men of the ministry and the men of the affairs of the world. How many of you know someone in the affairs of the world who has put off serving

his God until he could make a fortune, or some who have been engaged in an illicit sale of liquors, making money that perhaps later on he might use to serve God?

These temptations come to us. They came to the people in the early days, and we have in the Bible a record of just such a thing. A man was tempted to tear down his barns and build larger ones so he would have more room for his grain and for the harvest that should come in; and there came to him this statement: "This night is thy life required of thee." Then to what purpose was his larger granaries, his larger barns, his larger storehouses?

Each of us faces this thing today. Each of us faces the temptation to build the kingdom by some other means—to slip up the back way into the kingdom of heaven. Temptations come to good people—temptations to climb up this other way—as well as to bad people. Temptations come to build the kingdom of God by ungodly ways. Temptations come to let the moment obscure the vision of eternity. The Saints' temptation to stop righteousness, I think, is, perhaps, just as great as the temptation of self-indulgence to the drunkard, and it is one thing we must guard against in our lives today. We must seek assiduously to follow the teachings of our Christ. For all of us today, the enemy of the best is not the worst; it is the second best. If we accept anything but the best, we are sinning.

GEORGE ELIOT, an English novelist, elaborated on this principle of redemption. She told about the time when the world was half slave and half free, and there were those who, by their precious stones and their gold and silver, had the opportunity of redeeming their loved ones from bondage. She wrote a novel about a rich father and his son who were captured. As the son saw a chance to escape, the father, collaborating with him, gave to him

(Continued on page 18.)

Changes in Editorial Staff

We are pleased to announce that beginning February 1, Elder Leonard J. Lea became associate editor of the *Herald*, and Elder Chris B. Hartshorn became managing editor of church publications.

Brother Lea has served since 1930 as managing editor, and we extend to him our thanks and appreciation for a very splendid service to the church during the intervening years, some of them marked by many difficulties. In addition to his services as associate editor of the *Herald*, Brother Lea will have editorial responsibility in connection with church books and tracts.

Brother Hartshorn came to the *Herald* office in 1945 and has served efficiently as editor of the church school publications. In addition to this responsibility, he will now serve as managing editor of the *Herald* and other publications.

The action taken is a recognition of meritorious service and an enlargement of opportunity for each of these brethren.

THE FIRST PRESIDENCY,
By Israel A. Smith

District President, Spokane District

Elder Ralph Briggs having resigned as president of the Spokane District on account of a transfer of his business affairs to Salt Lake City, we hereby appoint to succeed him Elder Carl Hammil of North Richland, Washington. This action is subject to the approval of the district conference.

We ask for Brother Hammil the earnest co-operation of the Saints in that district.

THE FIRST PRESIDENCY,
By Israel A. Smith

Across the Desk

By the First Presidency

Brother Eugene A. Theys has sent us a comprehensive report of the work of the German mission. This report indicates vigorous missionary growth in practically all the branches and missions of the field. The official computation shows 128 baptisms in 1947, 365 baptisms in 1948. Statistical records are being brought up to date after so many of them were lost or destroyed during the war, and these will probably indicate a total membership of about 1,500 in Germany.

The report is too long to quote in full, but *Herald* readers will be especially interested in a paragraph which tells of the conversion and baptism of Brother and Sister Georg Baier of Nürnberg, and then goes on:

Since the Baiers came into the picture, they felt that the group should have instrumental music, so they went out and bought an organ. Not having anyone to play the organ in the group, they went out and hired a man to come in and develop a choir and play the organ. In the meantime, Brother Baier and others were looking around for a good musician to convert; they felt that the man they hired wasn't interested in religion, so they started looking elsewhere. Finally they learned of a family by the name of Loose. Both husband and wife are school-teachers, and Mrs. Loose was teacher of music in a high school. They invited her to church, visited the family in the home a number of times, and now she has been baptized and has taken over the music department of the group. She is not only teaching them how to sing our hymns, but giving them a fine appreciation of music.

The following is an excerpt from a letter from George Njeim post-marked Santa Barbara, California:

We are happy to report the result of a cottage meeting, which we have been attending to during our presence with our family. This effort has been going on for about a year and three months. While home for the Christmas season, we acquainted this couple with their nearest branch, Pasadena, and they immediately made friends. On the afternoon of January 16, they were baptized.

Their names were given to us in October.

How many could be brought to the light of the Restored Gospel if every family of our priesthood could interest one other family!

President Garver

President John F. Garver sends to all his friends his appreciation for the many expressions of sympathy and support that he is receiving in every mail and from many sections of the country. He regrets his inability to make personal acknowledgment to each and confesses lack of appropriate words to express his feelings. The Saints will therefore understand if they do not receive an answer. He desires that all be rewarded for their diligence in well doing.

The latest advice from Doctor Charles F. Grabske, Church Physician, as to his condition is as follows:

February 16, 1949

TO THE FIRST PRESIDENCY,
Brethren:

I regret to advise you that our brother, President John Garver, is still very uncomfortable and unimproved. At the present, he is fundamentally less well than at the time of my last communication to you.

Sincerely,
Charles F. Grabske, M. D.

We ask the Saints to continue to remember him in their prayers.

Work in Germany

Missionary Eugene Theys writes that excellent missionary work is done from the contacts made by the local priesthood of Germany who visit the relatives of Saints in the United States. He himself has not been able to get into Berlin for six months. At present it is impossible to go in and out of the city in an automobile, and plane transportation is rigidly limited by the government.

Chatham District

Chatham District reports fifty baptisms during 1948, which makes the second consecutive year that the district has done so. This is a particularly encouraging record.

According to Their Gifts

By
CARL MESLE

LIKE THE DISCIPLES OF OLD, seventeen young men have just finished taking an intensive training course at the Auditorium in Independence, preparing them for full-time ministerial work with the church. They have been called to their assignments from many walks of life.

Thirteen different occupations and professions are represented in the background of the seventeen who began their training last week under the guidance of Dr. Floyd M. McDowell, Director of Ministerial Training for the church. All of the men held church responsibilities including volunteer pastorates while supporting themselves and their families in their chosen vocations before asked by the church to accept full-time appointments.

Four of the men were residents of Independence at the time of their appointment. The remainder came to Independence for the three-week specialized course in church administration and procedures from as far away as the state of Washington and the province of Ontario.

Their academic training includes studies at nine different colleges and universities with four having attended Graceland College. Twelve saw military service in the last war. All are married, and most have small children.

One of the best known in Independence is Stephen A. Black, who lives in President Truman's old home at 909 West Waldo with his wife, the former Lea Vail, and their three children. Until his appointment at the last General Conference, Elder Black, with the assistance of Mrs. Black, conducted a dramatic arts studio and served as pastor of the Englewood congregation. He also was active in the Independence Optimist Club and other church and civic activities.

Stephen Black brings to the radio department, where he is now as-

signed, a broad experience in both radio and theater. For three years, he served as an announcer with radio station WHB and directed plays for the Resident Theater of Kansas City. Both he and Mrs. Black were active before the war in professional theatricals, including acting and directing with the Pasadena Play House in California and Hal Well's Experimental Theater in New York City.

LYLE W. WOODSTOCK of 1520 West Short is perhaps best known in church circles as the son of the late C. B. Woodstock of Independence, who was associated for many years with Dr. McDowell in the Department of Religious Education. Before taking a church appointment, Lyle served as a personnel counselor on employment for the United States Department of Labor in Kansas City and a six-county area. He was pastor of Second Church for several months last year. During the war, he spent two years as an armed guard officer commanding a naval crew on a transport in the Pacific. Following the Institute, he and his wife, Doris, and their two children moved to Peoria, Illinois, where he is now serving as president of the Rock Island District.

Sylvester R. Coleman, another native of Independence, was an employee of Southwestern Bell Telephone Company until last December. Sylvester's war record includes service as a radio technician with the Fourteenth Air Force in the C. B. I. Theater, where he flew the "hump" from India to China. He was, for a short time, pastor of Second Church, relieving Lyle Woodstock. He and his wife, the former LaVona Crabb of Independence, and their two children will live in Flora, Illinois, where he is to serve as pastor and as president of the Southeastern Illinois District.

John T. Puckett, until recently

manager of the shoe department at J. C. Penney's in Independence, came to Independence from a similar position in Paris, Tennessee. Here he served in the church school of the Englewood congregation and also as a volunteer missionary. Last year his team of volunteers was instrumental in converting more than thirty persons to the church. A machine gunner and squad leader with an infantry division during the war, John spent eighteen months in North Africa, Italy, and Germany, and was twice wounded in action. He has been assigned to serve Independence and the surrounding stakes of the church. He will retain his residence at 1416 Hardy, where he lives with his wife and one child.

THE THIRTEEN OTHER MEN in the school show similarly interesting and varied backgrounds. Raymond Ashenhurst of Des Moines, Iowa, was a bankteller and, during the war, a naval radio technician on a destroyer tender serving in the South Pacific and Japan. He is now assigned as a missionary to Northern Ohio.

Williard C. Becker was a soil conservationist with the United States Department of Agriculture in Iowa. He previously found time to serve as a volunteer pastor in his home state of Washington. His background includes staff work as an officer in the Eighth Air Force, with which he served in Europe at the time of the invasion. He has been assigned as pastor at Stewartville, Missouri.

Clifford A. Cole, who was reared in Wyoming, is a graduate of Central Missouri State Teachers College at Warrensburg. He taught social sciences in Iowa high schools before being assigned as president of the Northwestern Iowa District for the church. As a volunteer, he was

counselor to a branch pastor in Lamoni, Iowa.

Another banker is Wallace A. Jackson, who served as a bank clerk at Port Huron, Michigan, and volunteer young people's leader before accepting an assignment as missionary in Detroit, Michigan. Wallace taught military subjects at Michigan State College for the Army Air Forces during the war.

Donald L. Kyser, who will serve as president of the Rich Hill District, was formerly manager of a grocery store and a volunteer pastor in Oklahoma.

The roster also includes Myron F. LaPointe, who gave up his own real estate and insurance business in Ottumwa, Iowa, where he served as pastor, for an assignment as full-time pastor in Wichita, Kansas.

From St. Louis comes Charles D. Neff, a journalist who was engaged in sales promotion work for a large feed company and served as a volunteer young people's director there before accepting an appointment as pastor in Omaha, Nebraska. Charles served during the war as naval engineering officer on an L. S. M. with the amphibious forces in the Pacific.

THE ONE and only appointee in the group from outside of the United States is James C. Phillips, who was a retail shoe store manager in Ontario, Canada, before being assigned as president of the Eastern Michigan District. He served with the Royal Canadian Engineers in the European Theater, taking part in the invasion of France in 1944.

From Detroit, Michigan, comes E. Elwood Smith, formerly an accounts payable supervisor for a large Detroit firm. He will return to Michigan as pastor at Port Huron.

G. Wayne Smith, who has been assigned to the Northeastern Illinois and Chicago Districts as a missionary, was formerly a branch cashier for a well-known St. Louis corporation. Wayne saw service with the United States Marine Corp and spent

eight months in Northern China with a marine aviation group. His volunteer church work has included leadership of young people, director of a church school, and choir work.

Another unusual background is provided by Luther Troyer, now assigned as president of the Northern Indiana District, whose preparation includes studies in social welfare at the University of Iowa and in pastoral counseling at the University of Chicago. He had established himself in the field of life insurance in Omaha, Nebraska, where he was also young people's leader in his spare time, when called to serve as an armed guard commander and communications liaison officer for the Navy.

The second schoolteacher in the group is Paul Wellington of Mapleton, Kansas, whose experience includes serving as a grade school principal, a sergeant in the air forces, and a fellowship in teaching at Kansas State Teachers College in Pittsburg. In his church work, he has served as director, treasurer, and pianist for the church school and as young people's director in two different branches. He is now assigned as pastor at Seattle, Washington.

Last, alphabetically, is William E. Williams, of Rock Island, Illinois, who spent two years in the service, including a period with the army of occupation in Germany. He was formerly a toolmaker in the Rock Island Arsenal, during which time he also served as local director of religious education. His new assignment is that of pastor in the famous Kirtland Temple near Wiloughby, Ohio.

Opportunities for Priesthood Education

Opportunity No. 4—Special Literature

My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget my children.

—Hosea 4: 6.

HELPS FOR PRIESTHOOD STUDY AND REFERENCE

These materials have for the most part been selected from the standard publications of the church and from special articles and publications for the priesthood. These have been restated to secure uniformity of style and organization and have been made available to members of the priesthood throughout the church.

ATTRACTIVE, READABLE, PRACTICAL

These carry the official approval of the First Presidency and are highly recommended for the study and consideration for the ministry of the church in all the world:

PROCEDURES IN PRESENTING CALLS TO MINISTRY, by Lorne White. How calls are to be recognized, safeguarded, and acted upon is carefully discussed and considered in this volume which summarizes the best that has been written upon this subject by our people.

PREACHING MINISTRY, by Lorne White. Selected from the writings and publications of the church, supplemented by current thought and experience, these chapters will be useful to experienced preachers as well as to young men beginning their service.

THE PRAYER MEETING, by The First Presidency. A storehouse of helps and ideas for the planning and direction of prayer meetings, gathered from church publications and from the experiences of members of the priesthood, is presented here in a convenient and condensed form.

MINISTRY TO THE ERRING AND CHURCH COURT PROCEDURE, by L. Wayne Updike. A discussion of the principles involved in "ministry to the erring," together with a statement on court procedure adopted by the conference of 1932.

REPORTS AND OBJECTIVES OF THE CHURCH 1948-1950. A reprint of the

www.LatterDayTruth.org

Children's Stories to Read or Tell

For Pleasure and Understanding
by Alice Isabel Hazeltine

These 37 stories are drawn from the best of children's literature, both classics and modern writings, and are designed to give both pleasure and understanding. For use by teachers, parents, and leaders of children.

\$2.50

A Studious People

By RAYMOND TROYER

If twenty thousand people in our church would spend fifteen minutes every day in studying the word of God at a time of day when they were at their best, untold power would flow to the church.²

FROM CHILDHOOD ON, each of us is building a life, but the process is so slow we seldom recognize the growth that is taking place. Our building materials are our potential aptitudes, abilities, and personal characteristics; our building site is a continuously changing world of people and things. These are sufficiently plastic that we can profoundly alter our lives by skillful planning and building. While the science of human life-building is only in its infancy, if all that is known were applied, it is probable that more momentous changes would be wrought in human lives than have already been effected in our physical environment.

While most everything that is associated with this life is possessed by different individuals in varying amounts, there is one thing of which we all have the same—*time*. This can never be taken away from us, nor can it be added to by generosity. All mankind has claim to it in equal daily proportions. Getting maximum values from our time is extremely important for each of us.

In an article, "Should We Teach

reports and statements of problems presented to the Conference of 1948—available to the administrative officers of the church and others concerned, in harmony with the action of the Conference that "we move forward in constantly greater unity of understanding and endeavor."

A CHURCH MEMBERS MANUAL. A manual covering the duties and privileges of the Reorganized Latter Day Saints. Recommended by the First Presidency as worthy of "an important place in our church literature, and the careful and prayerful study of those into whose hands it may come."

Note: The materials may be ordered from the Herald House, 103 South Osage, Independence, Missouri. See latest Herald catalog for prices.

Time Conservation?" Evelyn Seedorf says:

A day well spent is comprised of one or more events each of which is so suitable to the time that no other event would have been more appropriate. Had the first event run over into one minute more, when another event was scheduled to begin, in terms of appropriateness the first one would have lost its value as surely as an expensive dress must be hung on a "reduced" rack in a department store once it has gone out-of-date. On the other hand, had the second event been initiated before the "demand" for the first had ceased, a waste just as expensive would have ensued. . . . Each event had a proper proportion of hours, minutes, and seconds applied to it to make the event satisfying.²

One of the areas of human life-building which is being studied by many educators is that of methods and techniques of study. Most of our church leaders and many others of our members are faced daily with the problem of not having time for all the things they want to do. If one will use good study methods, he will have more time, because he will learn how to avoid wasting it and how to use it to the best advantage.

IN OUR CHURCH RELATIONSHIPS, we may have spent too much of our effort in the past in trying to teach our members *what* they should learn and too little time in teaching them *how* they can learn. Some of the differences between the individual who seems bright and the one who is dull may stem from the fact that the slow learner has never gained the knack of applying his mind to study. The Scriptures are full of guides to a more abundant life if we knew the best methods of study and would apply them for only a little time each day.

The redemption of Zion depends upon insight and knowledge which shall be gained through close com-

munion with Deity and through study. Not just a few of our members must study. There must be many if we are to make progress, and that study must be of such a nature that the individuals shall profit to a maximum. There is a large amount of evidence today indicating that study habits and skills can be improved upon through special efforts. Because of this, most schools and colleges are helping students to improve their study methods. There is a feeling that the comparatively small amount of time, expense, and effort spent in learning to study will be more than amply repaid in more productive lives.

Individuals differ widely in the kinds of study habits which are most suitable for them, hence good procedures cannot be highly standardized. There are, however, many basic elements of study which all individuals should learn. By gaining an understanding of these, our people should become more godly because through reading and studying they will achieve significant results in their lives. Through experience in a variety of study skills, one may choose those which best fit him and which are appropriate to his temperament and purpose in study.

STUDY ACTIVITIES MAY be classified in two broad categories: study habits and study skills. Study habits include having a regular time and place for study, determining in advance just what is to be done, avoiding distractions, being persistent, working independently, being punctual, using systematic review, having an attitude of weighing evidence and suspending judgment, and maintaining an attitude of constructive self-criticism. Study skills include one's reading ability, note-taking, outlining, using books in the library, problem-solving and memorizing. While it will not be possible in this article

to do justice to any one of these habits or skills, an attempt will be made to indicate the possibilities from studying some of the significant ones.

Many factors condition an individual's ability to study, including past experiences, intelligence, home conditions, knowledge of library facilities, understanding of how to plan a schedule, incentive for study, influence of associates, degree of security felt, freedom from worry, and emotional adjustment of the individual. Because these factors differ in every individual, there will inevitably be differences among people in the effectiveness with which they study. A balanced life with time for play, worship, and sleep, and normally attractive meals should serve as a foundation for efficient study. When a person doesn't live right, it's hard for him to think straight.

Unless there is an intense interest in that which is to be studied, it is probably normal to have a certain amount of initial distaste for it. Enjoyment of an activity comes after having developed an interest in it. Even hard mental work can be very pleasant, once one gets into the swing of it, but there needs to be a warming up period. This for many people is comparable to physical pain. It is of little value to try to learn desirable techniques of study unless there first is this interest in study. Good results are achieved only with strong effort.

AT ONE TIME, it was thought that the way to form a habit or to acquire knowledge was to engage in so many repetitions of the desired learning. Most schoolteachers and students know now that it is useless to repeat meaningless material. The first task in learning is to find the central idea. A little time spent in wondering why something is worth learning may save wasted or half-hearted effort later.

Having discovered a purpose in

our study, real learning should take place. What we want very much to know, we remember when we have studied. We may study that which seems trivial many times and forget it each time. The good student is the person who cares genuinely, deeply, and intensely about what he is studying. If something does not mean much to you, no tricks of study can keep your mind on it very effectively.

Controlled experiments suggest the desirability of study before a night's sleep. One explanation of this phenomenon is that activities engaged in after one studies have a retroactive effect and tend to block recall of what has been studied. If important or difficult materials are being studied, it would seem desirable to follow the study period with sleep. As an alternative, some experiments have produced good results by following study with light or easy reading. Other desirable periods suggested for study when one is at his best are the first hour after arising from sleep and a period at about 10 o'clock in the morning—if a normal daily routine is followed.

A common problem in studying is mind-wandering. Sometimes this is caused by lack of interest. Your mind doesn't wander if you are hungry and are headed for the restaurant. Sometimes a long period of study will cause this difficulty. Research has shown that short periods with intense concentration are more profitable than long hours in which one eventually just reads words. Spaced study fixes materials more permanently. A good schedule for study of difficult materials would seem to be as follows:

1. Read the material to get the general pattern.
2. Let it go and do something else.
3. Go back and study it carefully.
4. The next morning, read it quickly for review purposes.

Some experiments have shown that minor noises during study have caused a loss of learning up to twen-

ty per cent or more even though the subjects had thought they weren't bothered at all. Best productive work in industry is often obtained when relaxing music is played. While a general atmosphere of absence of tension is necessary for good study, it has been found that turning on the radio may do no harm provided the program is of soft, undistracting music. An explanation for this is that the individual may be tired and overstimulated, and the music has a relaxing effect, or the minor distraction of "soft" music covers the major distraction of house or street noises.

WORK OF ANY NATURE is usually much more effective if it is systematized. The greatest single study difficulty of some people is that they have never learned to look at their whole program of activities in relation to the total time available and so have never made a schedule which includes study. Best results are almost always obtained by having a set time each day for study and studying in the same place each time. After a schedule has been determined, the individual who learns most is a good worker. He gets down to work quickly, he enjoys his work, and he persists until he has achieved his goals.

Probably the most important study skill is reading. This can be helped by the improvement of vocabulary, the increasing of reading speed, the building up of skill in getting facts from printed materials, reading to find the main idea and the supporting details, reading to see the organization of the writer, skimming to find facts and ideas, and reading to see imagery and to appreciate the emotional content of the material.

Pressed for time, successful leaders have learned to read faster and still maintain the necessary comprehension. They have learned to select the most important books, the most important parts of books, and the key words in paragraphs. They have also learned to unify ideas gained in reading and anchor them

to their previous experience so that they will not slip away so easily from their memory.

Good reading is an active process which one engages in with all of his mental powers. Finding a quiet spot and an easy chair and placidly turning the pages, waiting for ideas to pop out and affect you is of no avail. Good learning, whether in reading or in listening to a sermon, involves more of a wrestle with that which is being presented.

Of the nineteen most important study ideas considered in one survey of study, note-taking headed the list. The best method recommended to improve study habits was to learn how to make good brief notes. One who takes good notes listens better to speakers and his concentration is better when he reads or listens. An average estimate made from research studies in the psychology of remembering and forgetting shows that fifty per cent of new material presented is forgotten by an individual after the first half hour; seventy per cent is forgotten in ten hours; and over eighty per cent after a month.³ Professor Paul Radosavljevich of New York University has voluminous records on this subject which bear out these figures. It is always wise to take notes on things that later may prove beneficial.

A sincere prayer for guidance in one's study will bring forces to bear on this important activity that would otherwise remain latent. God will help us when we ask him, and we can expect to gain insight from what we study that would otherwise be impossible. Many people who have made outstanding contributions to our society have found that a period of meditation, worship, or reading of the Scriptures before beginning their study has helped them immeasurably.

OF ALL EDUCATIONAL OBJECTIVES for Latter Day Saints, few are more important and none are more difficult to achieve than the development of efficient, independent, and permanent study habits and skills.

All of us have the responsibility to tell our friends and associates of the gospel. If our study habits and skills are good, we will be in a position to study the gospel in a way that it will be more meaningful to us, and we can then tell it to others with deeper conviction. The contribution we make to the church, either as a leader or as a follower, is determined largely by those study habits which have become a part of our life.

It is generally recognized that the way most people study can be improved upon by various techniques, some of which are comparatively simple and obvious and others which require persistent application. Best results can be obtained if we regard the improvement of methods of study as a continuous objective in all of our church work. Church school teachers, parents, and pastors all need to be alert for opportunities to stress good study habits.

Improvement of study habits can be made either individually or with a group. A group could well spend several sessions studying the book by Kelley and Greene, *Better Reading and Study Habits* (World Book Company, fifty-two cents).⁴ Either to supplement this booklet or for a shorter study, *Practical Study Aids*, by C. Gilbert Wrenn (Stanford University Press, Stanford, California, fifteen cents) will be found valuable. A book that will be found in most school and public libraries is *College and Life*, by M. E. Bennett. This has several excellent chapters devoted to the improvement of one's method of study. Most any library should have several other books on study methods which will be found useful in giving one a better understanding of this field of knowledge.

1. From *The Central Witness of the Book of Mormon*, by Arthur Oakman (page 58).

2. *Junior College Journal*, October, 1945 (page 83).

3. See *How to Learn and Advance*, by Samuel Kahn (page 4); also "Note-Taking from Lectures," by Sir John Adams in *Journal of Education*, London, January, 1934 (pages 8-10), or most books on educational psychology.

4. A new study course offered by The Department of Religious Education uses this booklet as a text.

Lamoni People

By Katheryn C. Metz

LAMONI has always meant something special to members of the church and to former Graceland students. A stranger seeing our town for the first time would miss the significance it holds for many and would classify it as just another village in the middlewest—a typical small town.

But that would be wrong! Lamoni is so much more to so many people. A thousand invisible threads of interest bind Lamoni to the hearts of former residents, Graceland alumni, and church men and women everywhere.

All of this, the spirit of the town, the things that make Lamoni a "different" place in which to live, have been caught by Joseph Anthony in his latest book, *Lamoni's Passing Parade*, a story of the people who helped to build a community.

The book includes a chapter on Joseph Smith, as it properly should, and then page by page the author introduces many other characters. It is as though Mr. Anthony walked slowly down Main Street, visiting with various persons he met, and then used his acquaintances as characters in his book.

There is the village blacksmith, Dr. Bertha Greer, Roxana Anderson—the author's favorite schoolteacher, Fannie Jones, G. W. Blair, J. A. Gunsolley, Frederick M. Smith, Daniel F. Lambert, A. Otis White, Elmer Weddie, and many, many others.

Lamoni's Passing Parade will bring back a rush of memories to any former resident, whether he recalls the days when dust and mud reached from curb to curb on Linden Street or whether he knows it only as a paved highway.

MR. ANTHONY came to Lamoni fifty years ago as a small lad, and his book includes many amusing incidents that have occurred down through the years. Some of them took place when the author was a student at Old West Side, others happened in later years when he was a young man around the town. Still others include the fruitful years he was instructor of band and orchestra at Graceland College and in the public schools.

The book is in no way an attempt to record the history of the town; it is, however, valuable in that respect as it rescues many significant incidents from oblivion, where want of a record would have consigned them. It is the story of Lamoni . . . as Mr. Anthony remembers it. And his memory is remarkably good.

(Continued on page 19.)

America's Prophetic Outline

IT IS STATED that the late Colonel Robert G. Ingersoll, a noted infidel, said: "God didn't know about America until Columbus discovered it." If Mr. Ingersoll is rightly quoted, he was never from the truth more removed. He, however, is not the only person disposed to think that God was ignorant of pre-Columbia America and its people. There are many Christians who think either that God did not know about it, or was not particularly interested in it until after Columbus. Our object is to affirm that God *was, is, and always will be* interested in this land and its people for redemptive purposes. Paul informs us, "God hath made of one blood all nations to dwell on all the face of the earth." (Acts 17: 26, 27.)

Is America to be excluded?

ISAIAH IS AMERICA'S PROPHET-HISTORIAN

During his personal ministry to the inhabitants of America after his resurrection, Jesus reassured the people of the trustworthiness of the prophets, particularly Isaiah. Said he: "Yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people who are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. And all things that he spake, hath been, and shall be, even according to the words which he spake. Therefore give heed to my words."—Nephi 10: 27-30. Here the Son of God is commanding his people to *search diligently*, as a means of preparedness, the writings of Isaiah as the chief source of enlightenment regarding world, racial and national movements.

ANCIENT AMERICA—IT IS "WOE," NOT "HO"

The eighteenth chapter of Isaiah seems to be an outline of American history from its ancient beginnings to the end. Verse one speaks of a great "woe" upon the land "which is [present tense, or at the time of Isaiah] beyond the Rivers of Ethiopia." The Douay Version translates this verse, "Woe to the land the winged symbol," etc. This translation makes plain that it is the land and not the symbols of the people to which reference is made. Most, if not all, Bible commentators agree that the eighteenth chapter of Isaiah refers to the land of America. To what other land could it refer?

Some affirm that the "woe" mentioned in the first verse should be translated "ho." We think a close analysis of verses one and two will reveal that Isaiah was writing about the destruction of the first inhabitants called the Jaredites, which had already begun while the prophet lived; therefore, the word *woe* is *very* significant. Isaiah said these people "sendeth ambassadors by the sea." You will notice this statement is also written in the present tense and refers to political, commercial, and maritime advancement of the people in the "land the winged symbol" at the time the prophet lived. The Book of Mormon reveals that the first inhabitants of America became a multitudinous people scattered over the vast land (Ether 4: 67-78). In addition to their history, these people have left us a rich archæological legacy. The prophet also informs us of a second people called "messengers" who were to "go swiftly" to a "people scattered and peeled"—to a "people terrible from their beginning hitherto [before Isaiah's time], a nation meted out and trodden down, whose land the rivers have spoiled." The Book of Ether records that the Jaredites were a great and numerous people who destroyed themselves, and when the Nephites (the "messengers" of God) reached this continent, they found a sole survivor in one Coriantumr. Never did an ancient people attain a greater civilization nor come to such a dreadful, tragic, and complete end as the Jaredites of Ancient America. It was "woe to the land the winged symbol," all right. We think the first and second verses refer to Ancient or Jaredite America, and to the expedition under divine guidance of the second people to settle America from Palestine.

MODERN AMERICA (UNITED STATES)

Verse three, no doubt, refers to modern or present-day America, and particularly to the United States. Ancient America was not known to contemporary peoples (they were "meted out" or "confined" to America), but the America of verse three was to be universally known: "All ye inhabitants of the world and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." Never in the history of nations has a government attained the world position of the United States. (We refer to a prophecy delivered by Jesus to the Nephites regarding this nation, which all Americans should read *and heed*. Nephi 7: 32-36.) Isaiah writes that "all the world" will look to this land for the raising of an ensign

which will affect all people. One often hears "the" ensign spoken of as if there was only one ensign mentioned in the Scriptures.

There is no scriptural instance where the word *ensign* is qualified by the definite article "the." There are at least six different ensigns mentioned in the Bible and Doctrine and Covenants; they are as follows: CHRIST (Isaiah 11: 10); Christ's GOSPEL—"to *it* shall the Gentiles seek . . ." (*Ibid.*, 11: 10); (Christ is inseparably connected with his gospel, and one cannot be raised without the other); Christ's PEOPLE (Zech. 9: 16); ZION (Section 64: 8); Peace (*Ibid.*, 102: 11), and the ENSIGN TO THE NATIONS (Isaiah 11: 12; 18: 3; 5: 26).

Isaiah predicts the establishment on this continent of a great nation which would influence world affairs and peoples, and the eyes of the whole world were to turn toward her. One is justified in stating that the United States has attained the enviable and responsible position as leader among nations. Perhaps the "four freedoms" and the "United Nations Organization" fostered by this nation warrant belief that the "ensign" has been "raised" on the "top of the mountains." Not only is the United States at the governmental apex in world affairs, but it has and will continue to play the part of aiding in the establishment of the kingdom of God. It may also be identified in the "ensign for the nations" involving the restoration of Israel and Judah (Isaiah 11: 12).

It was Harry S. Truman who became the world leader in abetting the return of the Jews to Palestine, and this nation under his leadership was the first to recognize Jewish sovereignty. The latest gesture of this government toward the Israeli government is the issuing of a \$100,000,000 loan, most of which is earmarked for the development of an irrigation system to make fertile and reclaim the disputed Negev Desert. Thus the flowery prophecy of Isaiah, ". . . and her desert like the garden of the Lord" will have literal expression. As God raised up John to be the forerunner of Jesus Christ, and the Reformation to be the forerunner of the Restoration, so he "raised up men" to establish this government as the "nations ensign" and the forerunner of the supreme government on earth. Both Isaiah and Micah in prophetic symbolism describe the earth's governments as they now exist: "And it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted

above the hills; and all nations shall flow into it." Unquestionably this language is figurative. It is the consensus of opinion of Bible commentators that a "mountain" in Scripture symbolism means a "government or kingdom." Since the prophet uses the symbols "mountains" and "hills" to identify world governments "in the last days," he is referring to the larger (big five) and the lesser nations comprising the United Nations Organization. Never before have the nations been organized into two groups—the major governments (mountains) and the small nations (hills).

This prophecy is amazing; its fulfillment is awe inspiring. Notice, "the mountain [government] of the Lord's House" is to be "established in the top of the mountains [governments]." As the highest peak is the top of the mountain range, so the leading nation would be the "top of the mountains," and in it the great kingdom of God would be established. While he was Prime Minister of England, Winston S. Churchill said: "The United States is at the zenith of the nations." It is remarkable that Isaiah, looking through prophetic eyes, was able to see and foretell the international political development involving this nation as the center of world movement.

Incidentally, but importantly, the "blowing of the trumpet" in verse three is the tocsin of war and indicates that the "raising of an ensign" comes from the processes of war.

In verses five and six, the prophet writes: "Before the harvest [the harvest is the end of the world, says Jesus in Matthew 13: 39] when the bud is perfect and the sour grape is ripening in the flower, he shall both cut off the springs with pruning hooks, and take away and cut down the branches." This reference seems to be a prediction of a war of great magnitude and destruction occurring prior to the end of the world or harvest. Was this a prediction of the last World War involving this nation? We think so. Never before were "the springs cut off" (that is, the leaders of the people responsible for the war) as they were following the last conflict. The leaders are even at this late date being tried and executed in the European and Asiatic theaters by the jurists and executioners of this government. We are informed by the prophet that the "branches" were to be both "taken away" and "cut down." How completely was this fulfilled. Large groups were taken away from their national and racial trees, and millions were "cut down" in cold-blooded murder under

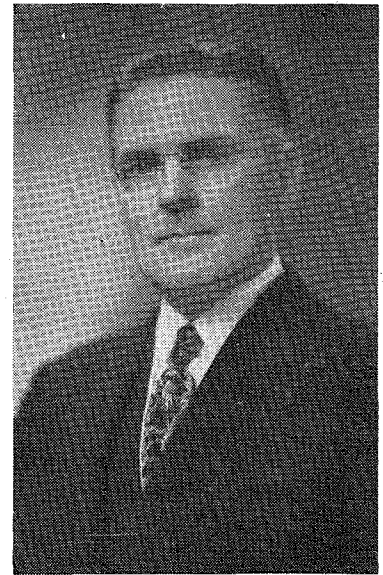
the guise of warfare. This is no exaggeration; this is no fiction. At this writing, there are still people severed from their national and racial trunks—an estimated 2,000,000 in Russia—and many are seeking refuge in other countries and among other peoples. This is not fiction; it is the truth of our generation, long ago foretold by the Prophet Isaiah. In the light of these revealments, it is little wonder that the Lord told his people to "search diligently the words of Isaiah."

THE JAREDITE RECORD AND FUTURE AMERICA

Verse seven predicts the coming forth of the Jaredite record as a part of the Book of Mormon and of the closing event of human life. "In that time ["before the harvest" or the "end of the world"] shall the present [the time of Isaiah] be brought unto the Lord of Hosts [that of which the prophet is writing is sacred and will involve divine intervention] of a people scattered and peeled and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled." This is a reference to the Jaredites and to the time and means of the revealment of their history before the end of the world. The second verse is a statement of the affairs of the people in America at the time of Isaiah and subsequently; the seventh verse speaks of the history of this people which shall be preserved to be given through or by "the Lord of Hosts" in the last days. This history was to be "brought unto the Lord of Hosts" from a people, etc. For corroborative references read Mosiah 5: 61-64; 9: 167-169; 12: 16-23, and the Book of Ether.

The chapter is concluded, revealing the closing chapter in the history of human government: "To the place of the name of the Lord of Hosts, the Mount Zion"—the place and government of Zion. Thus is brought to a close the prophetic over-all outline of the history of America and particularly that of United States. It is not strange that this land is frequently referred to as a "promised land." We shall see that this land is the land of *greatest* promise.

Governor Phillip F. LaFollette of Wisconsin made the following public statement on April 28, 1939: "We believe that this hemisphere—all of it—was set aside by the Creator for the ultimate destiny of man. Here, a vast continent was kept virgin for centuries. Here it was ordained that man should work out the final act in the drama of life." More prophetic words were never uttered. Theo-



dore Roosevelt, a former president of the United States, said, "O my fellow citizens, each of you carries on your shoulders not only the burden of doing well for the sake of your country, but the burden of doing well and seeing that this nation does well for the sake of mankind."—*The New Nationalism*. In the minds of many great men in all walks of life in the United States has existed the thought that this government and its people have a world obligation. Wendell Wilkie came home from a world tour convinced that "each and everyone turn to the United States with a friendliness that is often akin to genuine affection. I came home certain of one clear and significant fact: that there exists in the world today a gigantic reservoir of good will toward us, the American people."—*One World*.

Harry S. Truman, on the eve of his inauguration as President of the United States, is quoted as saying: "This country is going to work for the benefit of all the world and not for the selfish benefit of the United States or any other country."—*Kansas City Times*, January 20, 1949.

In the patriarchal blessing to Joseph, Moses said: "Blessed of the Lord be his land, for the precious things of heaven" (Deuteronomy 33: 13-17). A similar blessing was given through Jacob: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills."—Genesis 49: 22-26. The Old Testament reveals a people migrating from Palestine to an overseas destination (Isaiah 16: 8; Jeremiah 48: 32; 49: 28-32).

America is not the promised land because of its fertility and resourcefulness
(Continued on page 23.)

It's "on the Record" By Floy Lorene Bennett

What shall it profit a man, if he shall gain the whole world, and lose his own soul?

I WOULD NOT ATTEMPT to explain this statement in all its fullness of meaning; nor is the interpretation usually put upon it by the minister the one with which I am concerned at this time. It occurs to me that if we wish to avoid losing the soul, we must feed it—feed it on a diet which will enlarge, stabilize, and enrich. Man, in his effort to understand more of the beauty of God's creation, has discovered aptitudes within himself and has developed these aptitudes as his God-given stewardship to such a degree that he has interpreted for us in literature, art, and music (as well as through other mediums) some of the infinite love of God so that all of us may share in beautiful experiences which we might otherwise miss.

There is rhythm in the seasons, in the ceaseless round of day and night, in the coming-in and going-out of the tide, and in the phases of the moon. There is melody in the bird song, in the babbling brook, and in the wind in the chimney. There is harmony of both color and design in flowers, sunset and sunrise, storm clouds, mountain ranges, and desert places. All of creation is a vast symphony in which the basic elements of music—rhythm, melody, and harmony—find everlasting expression. The humanizing of these elements in forms which we call *good* music is one of our noblest arts. The masters of musical composition have retained something of the divine in their art which sets it apart from the cheap and commonplace. Music explains and underlines or writes in italics the beauties of creation so that we may enjoy them the more.

a home column feature

IN PREVIOUS ARTICLES on this subject, I have said that children should have an early introduction to some of the more simple forms of music written by the master composers. I wish to reiterate the importance of this phase of music appreciation. Many modern musicians have recognized the value of early training for children and so have prepared simplified arrangements of some of the classics in music literature for this very purpose. At this time, especially, I wish to call your attention to some simple forms—just the theme in most cases—to which nursery songs, stories, and fables are sung. Children will love both the words and music and will quickly learn to sing them. As they grow older and hear these same musical

themes in their original settings, it will be like meeting childhood friends, and their understanding and appreciation will be immeasurably increased because of that early acquaintance. This is one of the simple, effective, and satisfying methods of feeding the soul. It is quite possible to be "soul-hungry," for much of the abundant beauty of life which we have not been taught to recognize. "Feed my lambs" was not an empty request and may often consist of merely helping the lambs to select and choose wisely from the abundance by which they are surrounded.

SUGGESTED RECORDINGS

M-19, 1142—"I Have a Pup and
(Continued on page 22.)

A Nauvoo, Illinois Resident's Account of

Emma Hale Smith

By MRS. J. H. PAXTON

NOW THAT WE are well launched on the work of the new year, we are reminded how quickly the weeks and months go by and that it is not too soon to be planning our reunion programs.

In 1947 it was my happy privilege to attend the Nauvoo, Illinois, Reunion. It was my first visit to Nauvoo. The old, historic landmarks, the spacious, well-kept lawns and hedges, the white painted houses, and the view across the broad Mississippi River at sunset make a picture of solemnity and beauty one can never forget.

In planning the work of our women's department for the week, we thought it fitting that on Friday afternoon we have a reception and program, the central thought of which would be a memorial service to Emma Hale Smith.

Our very charming and efficient women's department leader of Nauvoo, Mrs. August Lee, and her corps of workers arranged the setting with a lovely tea table and a background of flowers. Josephine Mader, the talented Messiah soloist who was in attendance at the reunion, sang "The Lord's Prayer," and a song composed by David Smith, a son of Emma, and one composed by Frederick M. Smith, her grandson.

Mrs. Lee, who has lived in Nauvoo for many years, compiled and read the historical sketch and the first annual report of The Relief Society, the original of which she was permitted to see and handle. She also was privileged to meet and talk with some who had known Emma when she lived in Nauvoo; this makes her sketch of Emma's life unusually interesting.

As many requests have come from our women for program material, Sister Lee has generously consented to let us use this article.

FIRST ANNUAL REPORT OF THE
WOMEN'S RELIEF SOCIETY

Dated June 30, 1843, Nauvoo, Illinois	
Received in donations of money, clothing, provisions, etc.	\$507.00
Expended in appropriations for the relief of poor	306.48
Leaving at the time aforesaid a balance of	200.52
As follows, to wit.	
Cash	\$ 29.00
Share in Nauvoo House	50.00
Note of hand by Emmitt	12.00
Orders	19.00
Cow, the use of which is appropriated to Widow H.	14.00
Shingles	7.50
Various articles of clothing, provisions, etc., etc.	77.02
Balance on hand	\$200.52
Signed: Eliza R. Snow, Secretary	

EMMA HALE SMITH

Emma Hale Smith may fitly be called the Mother of the Reorganization. To encourage her devotion as the wife of Joseph Smith, she was early given this charge through inspiration:

Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. And the office of thy calling shall be for a comfort unto thy husband, in his afflictions, with consoling words, in the spirit of meekness.

When no other scribe was available, she wrote for her husband as he translated the plates of the Book of Mormon which were taken from Cumorah the very year of their marriage. And she took no idle interest in the work of bringing forth the book. The memorable, long ride on horseback to warn her husband when the sacred treasure was threatened is but one example of the loyalty and fortitude with which she magnified her calling.

REVELATION GIVEN JULY 1830

Among other things given to her in this revelation was to make a selection of sacred hymns "as it shall be given thee, which is pleasing unto me, to be had in my church; for my

soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing on their heads."

It is said that she was not permitted the joy of homemaking, so dear to a woman's heart, because of the persistent persecutions which followed them from the beginning of the work. She saw her twin babies die and strove to dull the pain of mother sorrow in her soul by taking the motherless twins of another family to rear as her own.

After the move to Kirtland, and after the temple had been completed, there came one of the brief seasons of peace and prosperity in Emma

**THOUGHT FOR THE
WEEK**

Have you begun to think about planning to attend next General Conference? This suggestion comes from Sister J. C. Mottashed of Belding, Michigan: "I am now saving a dollar a week toward my trip to Conference in April, 1950. We have that sort of project here among four of us women."

Smith's life. Here they enjoyed children of their own and the fellowship of the Saints.

Then again came the storm. The little family made the long journey to Missouri, through new country in the dead of winter, locating at Far West. Scenes of terror followed. Emma was driven from her home with the four children, and Joseph was taken prisoner and carried away. Again the family was forced to journey into an unfamiliar world—this time only the mother and children.

Courageous, strong in faith, the "elect lady" faced the perils undaunted. Coming to the Mississippi, she crossed the frozen river with two younger children in her arms, the two older ones clinging to her skirts. Safety was found in Illinois, and the

kindness of new-found friends assuaged the bitterness of exile.

Probably one of the most important trusts imposed in Emma Smith was the custody of the manuscript of the Inspired Version of the Bible for safe keeping soon after completion of the translation. This she carried to Illinois with her on that memorable flight from the west. True to her trust, she preserved this precious document and later relinquished it to the Reorganization, by whom it was published. Joseph joined his family, and they made their home at Nauvoo, where their hospitality at the Mansion House was noted.

The Women's Relief Society was organized at Nauvoo, Illinois, on March 17, 1842, with Emma as president. The organization is recognized as having been the first women's club organized with charitable objects in view.

On June 27, 1844, the tragic death of her husband occurred, but after the darkness came the dawn. For nineteen years Emma was permitted to see the Saints rallying again to the standard, to see her three living sons going out to carry to the world the gospel their father had loved so well.

Joseph, Alexander, and David,
Three remaining pillars still
Like the three remaining pillars
Of the temple on the hill.

Many times God has depended on the women of the church. Emma Smith was approached and invited to follow various leaders, but she said to herself, "I have no friend greater than God. I have no place to go but home. I will stay there and maintain the dignity and sanctity of our home." This she did and reared her children, so when God came knocking at the door of the humble house and said, "Where is Joseph, who is to be president of the church?" she answered, "Here is Joseph." And when God said, "Where is Alexander, who is to be the presiding patriarch of the church

(Continued on page 22.)

Music Speaks a Universal Language

THERE IS NO MEDIUM of approach in our missionary effort in foreign lands quite so effectual as music. We can come to a common ground of understanding more quickly with music than through any other means. Music truly speaks a universal language.

A story in William L. Stidger's *Sermon Stories of Faith and Hope* bears telling here. A young army officer and a group of his men had just entered a small German village in the Ruhr. The German army had fled, leaving destruction in its wake, along with many dangerous mines and booby traps. They came to a small church and cautiously entered. The young army officer walked up to the organ. He had been church organist at home in a small Texas town. A hymnbook on the music rack was open at "A Mighty Fortress Is Our God." He couldn't resist sitting down and playing that old hymn, although he hadn't touched the keys of an organ for three years. As he played, he heard footsteps. First he saw two elderly persons enter. They walked down the aisle to the front pew—evidently a man and his wife. He smiled at them and continued to play. Then came a young couple. More people came. He counted twenty persons sitting reverently listening. They had not heard a religious service for a long time. Their hearts were hungry for something beautiful—for music. The Germans and the American soldiers joined together in singing that hymn. Then the army officer thought of those strict orders against fraternization, and he was puzzled. Should he speak to them or arrest them? When he left the organ, an old German hobbled up to him, tears streaming down his cheeks. He threw his arms around the officer, saying over and over, "Mein Bruder! Mein Bruder!" "My Brother! My Brother!"

There is no nation or race of people that cannot be moved by music.

In a previous article I told about the two Japanese girls who visited in our home. They were talented. They could play the piano and guitar, and they had lovely voices. They sang duets for us in their own language. Since they were Japanese Christians, they sang a number of hymns. As they sang the hymn, "Blest be the tie that binds, our hearts in Christian love," my daughter and I joined with them. We sang in the English language while they sang in Japanese. There was such a perfect blending of our voices, that there seemed to be no difference in language. Never in any assembly of the Saints did the Spirit of God attend with greater beauty and power than it did while we sang that hymn. Truly,

In Christ there is no East nor West,
In him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.

MUSIC CAN MEET a need in our first approach to the nations of the world. That need is brotherhood and fellowship.

Heretofore, our missionary efforts have been directed mostly toward the white race. I speak especially of the Japanese, because they are of a different race, and because I am particularly interested in them.

Japan is a beautiful country. The Japanese naturally love beauty, and nature worship is a part of their earliest religion.

In the letters we receive from our Japanese friends, they tell us of the beauty of the land, of the flowers about their homes, and of cherry blossom time—to them the most beautiful time of the year.

Being natural lovers of beauty, music finds a ready reception in their hearts.

The father of my two Japanese girls told in a letter of our son's teach-

By **MRS. S. C. BETHEL**

ing the family to sing our hymns. He said that they find themselves singing those hymns as they go about their home and their work. We sent one young woman a copy of our hymnal. On receiving it, she wrote to tell us how much she appreciated it. She told that she had spent the whole afternoon playing the hymns and she could hardly tear herself away from the piano. Imagine the "Old, Old Path," "Tenderly, Tenderly Lead Thou Me On," and other original Latter Day Saint hymns being sung by the Japanese before our missionaries set foot on their soil.

Each nation and race of people has its own culture, its own background, and differences of opinions, but music will ever be a meeting place of common understanding. Music seems to bridge the chasm between God and man. Though there be differences of language, opinions, and thought, the common brotherhood of man and Fatherhood of God can best be understood through the medium of music.

Certainly music speaks a universal language.

Benevolence

The man who gives encouragement
When hearts are chilled and cold,
Is truly more benevolent
Than one who gives his gold.

For words that cheer, a friendly
smile,
Can help a man to find,
The things that wealth can never
buy—
New faith and peace of mind.

—Trudy Turner.

LETTERS

The Importance of Letters of Testimony

As a child, I used to watch my father, Elder John Carlile, read the *Saints' Herald*. I wondered, in my childish way, what could be in this magazine that he read so carefully. When I was older and could read a little myself, I would pick up the *Herald* when he laid it down and leaf through it until I could find something I could read. At first, I read only the poems and short articles; then I began reading the letters of testimony. After that, I could understand why father read them with such interest. The examples of healing and the rich spiritual experiences contained in these letters have long been a source of inspiration to me. Today I still read every letter that appears in the *Herald*; I only wish there were more of them.

MRS. JOHN DAMITZ.

Lamoni, Iowa

A Letter of Appreciation

I wish to thank all who gave aid and comfort to my wife, Mrs. Carrie Brown, during her recent illness. Early last July she was stricken with an acute attack of angina pectoris. After seven weeks of suffering, she came home, but was still unable to move about. Soon afterwards, we were visited by Elder and Sister Martin L. Schmid; before leaving, Brother Schmid asked permission to pray for my wife. Within an hour, she began to show a marked improvement. A few days later, Elder and Sister Jesse Hubbard called; they, too, prayed for my wife's recovery. After that, she continued to regain her health and, since returning to normalcy, has not suffered a recurrence of the illness.

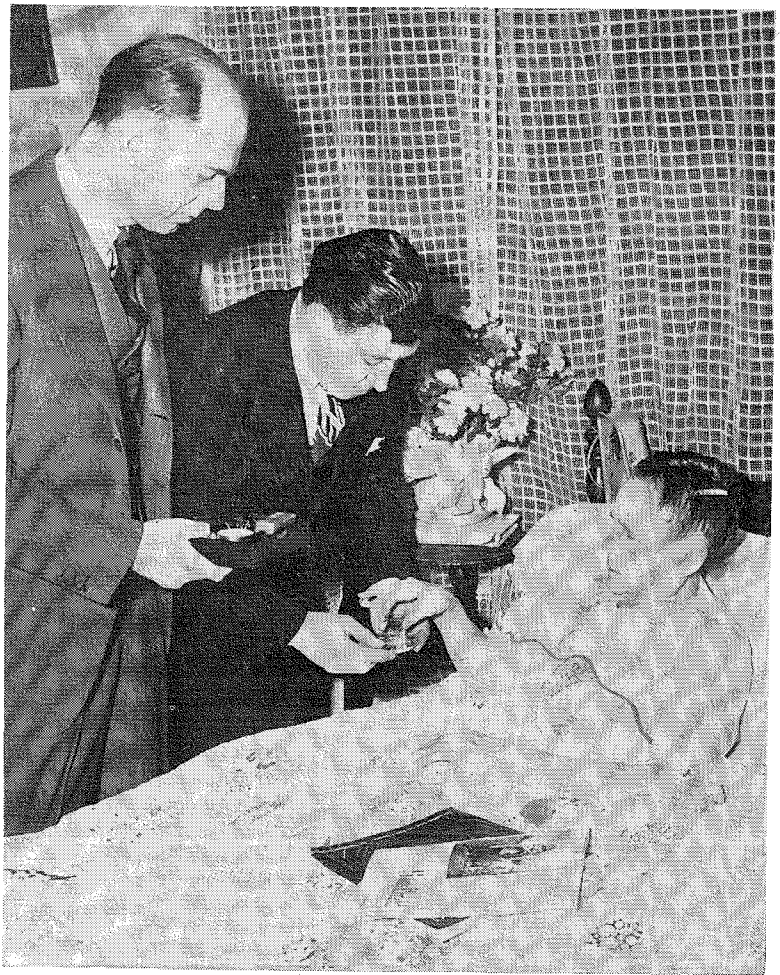
May God bless all who sincerely try to do good in the church.

D. H. BROWN

910 Belford Avenue
Grand Junction, Colorado

Suggests Bulletin Boards for Children

I have noticed that many of our churches do not have outdoor bulletin boards which give the name of the church, the minister's name and address, and the services. I have had people ask me, "Where is your church? I've never heard of it." Some denominations even advertize on highway billboards so that all who drive by will know they have churches located in certain towns and



Serving the Lord's Supper to a Sick Member

This is one of a series of pictures taken for Apostle Arthur A. Oakman, illustrating the ordinances and sacraments of the church.

Mrs. Hattie Clark, a member of the Des Moines, Iowa, congregation, after breaking her hip, greatly missed church services and fellowship during her stay in bed. She had been very active in church work. William Harrington (left) and Ray Stiles (center) are shown administering the sacrament of the Lord's Supper to her. Both are members of the Des Moines congregation.

Photo by Marion Pease

cities. Can't we encourage our congregations to do the same?

I have been a member of this church since 1941 and have received many blessings since my baptism. Pray for my son and family that they may also want to share the blessings of membership in the true church.

MRS. MILDRED LA LONE

Hawkeye, Iowa

From a Young Member

I am the only young person in Emporia, Kansas, of my age. We have no church here, so I would enjoy corresponding with other young people who are members of our church, either here in the United States or abroad. I have been a member of this church for four years.

My father and mother are members too. I am fourteen years old and in the eighth grade in junior high school.

RUTH RHODES

526 South Union
Emporia, Kansas

Anonymous Request

Somewhere alone in the world today,

Someone is asking for prayer
For a broken home or a loved one lost,
But can't say Who nor Where.

Someone carrying a load of grief,
Hurt by another's sin,
Suffering silently, asks relief.
God—send Thy Spirit in!

"Remember"

(Continued from page 5.)

all of the belongings so that as he escaped he could go to the ruler of the land and turn over to him all of these precious stones and the silver and gold that he might redeem his father from bondage. The son took all of the worldly belongings of his father and went his way, as many of the sons of today do. He dissipated this wealth in riotous living and forgot about his father being in bondage. As a consequence, he wasted his life; he wasted his substance; and his father continued in bondage. How different was our elder brother, Christ, who unselfishly gave his life to redeem mankind.

Today in our cities, great as they are, people might be likened to a child playing on the beach, erecting from the sands of the ocean, a tower here, a barn there, and other buildings near by, putting a fence around them and saying, "This is my world." He plays there, oblivious to the ocean and to the waves which come sweeping up as the tide comes in. But his elder brother, standing back at the cliff is watching, and as this youngster is just about to be washed into the sea by the waves which mount higher and higher, completely destroying his city of sand, the elder brother comes and grasps him by the hand, and they retreat to safety.

Our elder brother, Christ, does much that same thing for us. As we build up kingdoms and power, the wave of life sweeps over us and washes out all of these material things that we think we have built solidly. The only part we can take with us is the good we can do and send on before us to build up the kingdom of God. In Germany, there is a small chapel that has over its door the image of a little lamb carved in stone. The story of this lamb goes back to the time when the chapel was being erected. One of the builders, working high up on

the steeple of the church, lost his balance and fell. A herd of sheep was grazing in the courtyard, and he fell on one of the lambs. It broke his fall sufficiently that his life was saved. When he was able to take his place again, he vowed he would inscribe in stone a permanent record of what saved his life, and so the lamb was carved and placed above the door.

Man is saved from the sin of death by Christ, the Lamb of God. We sometimes sing from our hymnals, "He to rescue me from danger, interposed his precious blood." I wonder if we are conscious of what it means in our lives today.

I have not had the opportunity to see this personally, but I have read about it, and have been told that it is true. In a cathedral in England there is in effigy the figures of a crusader and his lady, and the lady's right hand is gone. Tradition has it that this young knight, while fighting under Richard the Lion-Hearted in the struggle for the liberation of the Holy Land and in quest of the Holy Grail, was taken prisoner by Saladin, the Moslem conqueror. He went before him and appealed for his life, on the basis that he would like to return to his homeland, where he could again be with his bride. The ruler replied that he shouldn't worry too much about that, that she would soon find another. However, if the young warrior was that much concerned, Saladin would write to her and require of her a ransom for her husband, which would be her right hand. There came back to this ruler making this demand, the right hand of the lady. She was willing to give as a ransom for her husband, even her right hand. Her brave sacrifice was recorded in stone.

So the blood of Christ is proof of God's love for us, and we must remember what he has done for us. Christ has performed many services. He has reconciled man to God.

Our court records over the country show that the percentage of divorces being granted is mounting, and it gives us a great deal of concern. We

are still hopeful that the church shall lag considerably behind the world in this respect, as it has done in the past. But this only reminds us that evil-doing separated man from God. If the evil-doer is able to separate man from his earthly companion, how much worse it is that he can separate man from his Heavenly Father, if he continues his evil deeds.

GOD GAVE US the way in Christ; he gave us peace on earth. Sometimes as we look around we wonder where that is, and for how long this peace was upon the earth. We have tried many of the ways of life today. I am wondering, as I consider the things which are going on in the councils of the world, in the United Nations, whether these people ever think about trying the ways of God or Christ. Europe, we are told, is sitting on a powder keg; anything could make that keg blow up and throw us into the chaos of another war. I was very much interested recently as I listened to a correspondent who had been stationed in Moscow as a representative of the United Press. He gave some of his observations of what was going on in Russia; and while he gave us a little hope that Russia is not prepared at the present to enter into full-scale war—to invade the United States or any other nation—we do not feel much assurance as we see the other things that are being done among the people of the world. Perhaps Russia is not ready at the present, but we know she is preparing, and we can find hope in the fact that our nation is making preparation to prevent war by being prepared for it. Many times "an ounce of prevention is worth a pound of cure." In relation to these events, we must consider Christ's reconciling man to God a very great mission. We wonder if the results are worth what he had to pay.

There is a story told about a man and a woman who had been married for quite some time before they were divorced. Each moved to a different town. But before they were sepa-

rated, their son died and was buried in the cemetery of the town they had both left. Upon one occasion when the husband had gone to the grave to pay homage to the memory of the son, the wife came. As he heard the footsteps on the path, he looked around and discovered who was coming. His first impulse was to leave immediately and have nothing to do with her. But the second impulse, born of the tie that had bound them together, was to remain. He did, and as a consequence they were reconciled. It took nothing less than the death of their son to bring them together.

It is a terrible thing, the life we see today. It takes nothing less than the crucifixion of Christ to bring God and man together—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on him should not perish, but have eternal life." We find that recorded in John 3: 14. As we read it, we realize that Christ's place in the scheme of things was to redeem mankind from the consequences of sin and death which he himself was not able to escape.

As Christ went to the cross to fulfill his destiny, he knew what lay ahead of him. He knew what lay ahead for mankind, and he looked out over Jerusalem and wept over the mistakes and sufferings that men would experience.

ABOUT A MONTH AGO, it was my privilege to be here at the Stone Church and participate in the communion service with many of you. Brother Don Alberts of Australia, in making the communion address that day, mentioned the fact that when he came to this country, he had the opportunity to go to Clifton's restaurant in Los Angeles. In the basement of this restaurant is a shrine, which was built by the family, where visitors might worship in silence and meditation. There is an image of the Christ as he knelt with his hands folded, looking out over the city of Jerusalem. As the lights rise, controlled by an unseen hand, the pic-

ture of the city and the Christ becomes clear. One sees in Christ's face and in the posture of his hands, how he felt, knowing the fate of the people, what they would do with their lives—their general hopelessness.

We often cry out at the low quality literature in the world today, forgetting that our literature is only a reflection of the times, only a symptom of the life we lead. We sometimes condemn the authors, but I think we do it hastily, because the author is only reflecting what is going on about him. If our literature is of a low tone, a degrading nature, it is because of the life we are living. Yet the Christ went to his death knowing these things. We have Biblical records and the account of Joseph of Arimathea telling how he claimed the body of the Savior and took it to the sepulcher and there laid it in rest that it should again be resurrected. We also have the secular legend of how Joseph of Arimathea carried the vessel—the Holy Grail—from which Christ drank the wine at the Last Supper and in which Joseph later caught the precious blood of Christ—to Gastonbury. The knights gathered around it once a year, and the king unveiled it. Then they looked upon it to receive the light reflected from it which would give them strength to go out and pursue diligently the purpose of protecting it against dull onslaughts from the unbeliever. According to legend, only the pure in heart could look upon this Holy Grail because of its brightness. Today we consider that all are entitled to look upon the light of the Christ and receive strength that they shall be able to go ahead with the task which is theirs. We think about this and realize that the Christ has not been partial; he gives to all mankind the opportunity to receive strength from him.

IT MAKES NO DIFFERENCE in what degree of sin we find ourselves, there is always a turning point. We can change from the life we have

been leading, determined we shall sin no more. It is my hope and prayer that as we participate in the prayer services, in classwork, in social activities this conference week we may experience together with God somewhat the life he would have us lead. We have gathered here in this center place as his children. We have gathered, hoping we can taste some of the Zionite life that shall come to us in the eventuality his kingdom is established—and the kingdom must be established on earth today as it is in heaven.

In closing, I would like to repeat the words recorded in Isaiah: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Let us contemplate this in our life today, whatever our station is. Let us be diligent. Let us be consecrated. Let us never cease to realize that our Christ has redeemed us with his precious blood.

Now, what are we going to do about redeeming the world?

Lamoni People

(Continued from page 11.)

He describes the old board sidewalks, the town pump, his first visit to Graceland College, and his first meeting with the beloved Joseph Smith, which took place on a baseball diamond. He has much to say of the development of various musical groups in the community and presents several of his fellow musicians as well as students.

In short, *Lamoni's Passing Parade* is the kind of a story many communities would like to have written . . . there is no one to write it.

Many, many things can be said about Mr. Anthony, depending upon which facet of his talent is turned to the light. He is first and foremost a musician and composer, having written many Graceland songs. He is remembered by others as a teacher, an expert in woodcraft, and a printer; currently he is on the staff of the Blair Publishing Company. He has written two other books, *Birds of a Feather* and *Matty*, both published by the Herald Publishing Company and read widely by Latter Day Saint youths in the early twenties.



CHRIST and the Engineer

By WILLIAM G. SEARLES

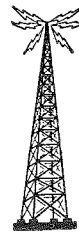
derive from it.

Lucifer, the son of the morning, had certain great powers, and with them was given a choice as to how he would use them. He misused them, but that did not alter the power he had. At the opposite pole was Christ, to whom the Father had also given great power. He used that power to redeem men from their sins and misdeeds. The *use* of power is the moral pillar, not the presence of power.

Engineers who design, manufacture, and maintain the machines of today are responsible for the lives of men whom those machines serve. Failure of a machine can take a life as surely as the slip of a skilled surgeon's knife. Men who make machines can evaluate them only in terms of their benefit to human life. People are responsible to the engineer in turn to use the machine in the manner intended. Cars weren't built to kill people, but they do.

THE MACHINE AGE has done but one thing. It has served as an amplifier to point up the strengths and weaknesses of the human creators. This pointing-up has made the necessity of spreading Christianity and its doctrine of right relations ever clearer. The work of engineers and scientists has allowed men to slowly achieve greater power. This power has been converted to righteous use and perverted to unrighteousness. In the spiritual realm, even the beautiful teachings of Christ have been perverted by unscrupulous men to do their evil deeds.

I trust by now we see the engineers must be Christians, too, or their efforts lose significance, as does all other human effort without this



I WAS SEATED by my radio a few nights ago, listening to one of the weekly broadcasts. It was a debate between a team of two clergymen and two engineers. This was the accusation being hurled at the engineers: "It is your machines, production methods, and the machine age that is responsible for the ills of the world."

I am a young man trained in the field of engineering. Because of my training, I think of things in engineering terms—even my religious beliefs. I think of things in engineering terms—even my religious beliefs. Therefore, I demand that my belief be fundamental and quantitative. Here was the accusation being directed at me: I was being told that my chosen profession and my handiwork was unclean and evil. All young persons must be convinced that their chosen professions will be a credit to the civilization they live in and an aid to the people about them before they embark upon them. I was faced with the problem of admitting my error or formulating rea-

sons why the accusation was falacious.

IN THE BEGINNING of history, there were all gradations of righteous and unrighteous men, just as there are today. This gradation was not so apparent unless the individual was given some specific power over the people about him.

Then dawned the age of tools. For example, the sharp-edged tool that may be fashioned to build homes and prepare food or to be used as a weapon of war. At this dawning, people realized there were relations which existed between them. Because of these relationships, there were accompanying new responsibilities.

Men went on to develop power-driven machinery. The responsibility of one man to another was intensified. In recent years, atomic energy has been released and utilized. Again men's responsibility, one to another, has been intensified. Material things have not suddenly taken on morality. Morality depends not on a machine form or power but on the type of utility men

The Magic of Faith

By NAOMI RUSSELL

I'M NOT SURE what faith is, but I do know that it works. I believe it is just as effective in fighting the doubts and uncertainties of this life as penicillin is in combating virus diseases. Even in physical illness, I would give it first choice over many of the wonder drugs, and certainly there is no substitute for it in treating the spiritually sick.

The miracles worked by faith are numerous and as varied as the personalities affected. There are many classic examples recorded in history, but each day sees the effect of faith in action in some life.

One of my twelve-year-old juniors discovered the potency of faith in her English class. For some reason, Barbara had forgotten to memorize the poem assigned to the sixth graders. Came Friday afternoon, and she realized what a tight spot she was in. Fortunately, the teacher began at the first of the alphabet and, since Barbara's name was near the end, she had time to do something about her predicament. She couldn't, of course, learn the poem by reading and re-reading it, so she explained to God how she

yardstick of measure. Engineers are not the ruthless, calculating builders of destruction their accusers would have them be. They must be men of God whose efforts will lead to more abundant life—spiritually as well as materially.

The admonition to be left with all young people is: Choose your profession in relation to its service to people, for your happiness as well as theirs; then, having chosen, realize you will write the instructions for the use of your handiwork, be it professional advice or how to properly use a machine. These instructions often determine in what way the products of your hands will be used. You can mold a Christian destiny.

had forgotten and asked for help. To put it in her own words, "Boy, did I ever pray!" Then she listened carefully to the others as they recited, and, when her time came, she gave the entire poem without missing a word.

My eighty-three-year-old grandmother has the kind of faith that works, too. She never asks for anything she doesn't need, but when she asks, she expects results. During a recent snowstorm, Grandma began to worry as inch after inch of the white stuff piled upon her porch and walk. It was too deep to sweep off, and she didn't have a snow shovel—so she put her faith to work and sent up a petition for help. Not long after that, a boy with a shovel rang her doorbell and asked if she'd like to have him clean off her walks. Grandma was delighted and, before he left, she signed him up to cut her grass next summer.

THEN THERE'S THE CASE of Aunt Mary. She didn't realize when she married Uncle Jo that he was going to be so contrary. She spent a whole year trying to interest him in the church, but he refused to listen. He wouldn't go with her on Sundays, he wouldn't go on Wednesday nights, and he didn't tolerate Aunt Mary's missionaries around the place. Most women would have given him up as a lost cause—but not Aunt Mary. When the fine art of persuasion failed to bring the desired results, she enlisted the help of the Almighty. "Lord," she said, "every day at noon for one year, I'm going to get down on my knees and ask you to help Jo see the light." And

she did just that. At the end of the year, Jo was the same bull-headed, cantankerous, unyielding agnostic he had been before Aunt Mary started praying for him. But she wasn't one to give up. "All right, Lord," she said, "I'll pray for him another year." And every day at twelve o'clock she knelt beside the bed and repeated her supplication. At the end of the second year Jo remained unchanged, so Aunt Mary reported to God, "He still won't listen, Lord; he's still ignoring your call to repent and be baptized, but let's give him one more year." Her patience, if not her faith, must have wavered as the third year drew to a close without Jo's showing the slightest sign of improvement. Then one high noon as Mary knelt in prayer, Jo stood outside the bedroom door and watched. Tossing his cap and leather-palmed gloves on the dining room table, he strode into the bedroom and in a firm voice announced, "Mary, I'm going to pray with you."

Uncle Jo was a different man after that—very different. He buried his pipe and can of Prince Albert behind the woodshed. He gave Aunt Mary the privilege of breaking the bottle of wine he had kept on the top pantry shelf. He gave up swearing, and he started going to church. Although Uncle Jo's formal education ended with the fourth grade, he resolved to learn to read. He wanted to know for himself what the church was all about—not just take the minister's or Mary's word for it. Few conversions in all of this church's history have ever been so wholehearted or complete as Jo's, and he spent many years in priesthood work before his life here came to an end. Yet, but for Aunt Mary's faith, he might well have gone to his grave a sinner.

GREAT THINGS are accomplished through faith . . . faith in

New Horizons

God, faith in mankind, faith in self. Barbara believed God would help her to remember; she believed in her classmates and listened to them, never doubting that the poem they recited was the right one; she believed in herself, saying, "I can do it"—and she did. Grandma*trusted God would hear her prayer, or she would never have taken time out of her busy day to pray; she trusted that somewhere in town was somebody who would want to clean the snow off her porch and walks; she was confident that the prayer she uttered was acceptable to God—and it was. Perhaps Aunt Mary had the greatest faith of all. She knew her Lord was interested in Jo's soul, because He is interested in the souls of all men; she saw in Jo some wonderful possibilities, and through the three years she prayed for him, she kept seeing him as the man he could be rather than the man he was; she believed that, even though it took a long time, she would be successful in her crusade for right—and she was.

As I've said before, I don't know what faith is, but I do know it works. And whatever problem comes my way, I'm going to use faith in solving it.

It's "on the Record"

(Continued from page 14.)

Kitty," "Away to Candyland," "The Frog Who Would A-Waltzing Go," "Riding Piggy-Back With Daddy," adapted from "Moments Musical," by Franz Schubert; "William Tell Overture," by Rossini; "Blue Danube Waltz," by Johann Strauss, and "Petite Tonkionaise Schottische" by Scotto-Christine.

M-19, 1143—"The Walrus and the Carpenter," "The Hare and the Tortoise," "Let's Go to the County Fair," "Summer Days," adapted from "Jolly Coppersmith Polka," by Carl Peter; "La Cinquantaine," by Gabriel-Marie; "Gavotte" from "Mignon" by A. Thomas, and "Surprise Symphony," by Haydn.

Emma Hale Smith

(Continued from page 15.)

and under whose hands the people of the church will be blessed?" she answered, "Here is Alexander." And when God said, "Where is David, the sweet singer of Israel, who never saw his father?" she answered, "Here is David." She kept the faith and saved her sons to the church.

Surely the story of Emma Smith alone should be sufficient to convince every woman in the church that her calling is sacred, her task sublime, and her work of major importance in achieving the great goals of the Restoration Movement.

She fell asleep in her room in the southeast corner of the Nauvoo house on April 30, 1879, and when she died, a city wept as for a friend departed. She was laid to rest near the unmarked grave of her husband, among the lilac bushes of the Old Homestead on the shores of the Father of Waters.

BULLETIN BOARD

Institute at Syracuse, New York

A one-day institute will be held in Syracuse, New York, on March 13, at the Y. W. C. A. building, 339 East Onondaga Street, room 7. The schedule is as follows: 9 a.m., devotional; 10 a.m., church school; 11 a.m., sermon by Bishop D. O. Chesworth; departmental meetings and vesper service in the afternoon. The institute will close at 4:30 p.m.

DR. P. L. WEEGAR,
District President.

Asks Members to Contact Son

I shall appreciate having members of the church contact my son who is in training at Fort Bliss, Texas. He does not belong to the church yet, but I would like for him to be in contact with Saints. His address is

R.C.T. William E. Turner
U.S. 51037054
Btry. A, 8th AAA.AW. Bn. (SP)
Fort Bliss, Texas

MRS. W. W. TURNER.

Minturn, Maine

Books Wanted

Lester L. Bryant, 2413 Thirteenth Street, Bremerton, Washington, needs the following pamphlets: *What Latter Day Saints Believe About Zion* and *What Latter Day Saints Believe About the Principles of Stewardship*.

Paul Kaiser, 723 East Colonial Drive, Orlando, Florida, wants to purchase a copy of the book, *The Enduring Word*, by Christiana Salyards.

Priesthood Institute at Missouri Valley, Iowa

Priesthood members from the four districts of the Missouri Valley Region—Northeastern Nebraska, Southern Nebraska, Southwestern Iowa, and Northwestern Iowa—are meeting March 11, 12, and 13 at Missouri Valley, Iowa, for an institute. Dr. F. M. McDowell and Apostle D. T. Williams will be guests. The theme is "The Minister as a Shepherd." Reservations for lodging and the fellowship supper may be made with Clifford Cole, Woodbine, Iowa. The first meeting will be a fellowship supper, March 11, in the lower auditorium of the Missouri Valley church.

Asks for Correspondence

I shall appreciate having any Saints who live near my daughters contact them. They are:

Mrs. Leeman Cates
General Delivery
Jacksonville, North Carolina

Mrs. Serge Tonetti
c/o Captain Serge Tonetti
O-1035059
63rd Com. Base Depot and Mint Co.
A.P.O. 757, c/o Postmaster
New York, New York.

MRS. MYRTLE BRANNON.

Route 1, Box 62
Wister, Oklahoma

REQUESTS FOR PRAYERS

Roy Lorentzen, 906 Twelfth Street, Bemidji, Minnesota, requests prayers for his wife, Sophie, who has been in a tuberculosis sanatorium for nearly four years. Although she has received administration, she still suffers constantly.

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Prayers are requested for Jonathan Collins of the Danville, Illinois, Mission, who has tuberculosis. He is the father of seven children; the oldest is thirteen, the youngest was born last New Year's Day. He is greatly needed by his family and the mission, in which he is an elder. He has been ordered to go to a sanatorium. If it is not God's will that he be spared this separation from his loved ones, it is requested that the Saints pray his family will be given strength to carry on without him.

Mrs. Donie Pugh, Route 4, Box 88, Brewton, Alabama, asks for the prayers of the Saints that she may receive both a spiritual and physical blessing. She also requests prayers for her daughter, Mrs. Grady Davis of Mobile, Alabama, that she may be healed without having another operation.

Mrs. Mary C. Smith, Route 1, Linn, Missouri, requests prayers for her husband and herself that they may be led to make the right decision in a problem facing them.

Mrs. M. T. Richmond, Rural Route 1, Mingo, Iowa, asks the prayers of the Saints that she may receive a spiritual blessing. She is an isolated member.

Mr. and Mrs. Henry Galland, 2810 Avenue L, Council Bluffs, Iowa, request prayers that they may be healed of arthritis.

Prayers are requested for Hazel Keenn who is a patient in St. Mary's Hospital, Pueblo, Colorado. She broke her hip three months ago and as yet it has not healed. She is not a member of the church, but is interested in the work. If there are Saints in Pueblo who want to visit her, she is in room 200.

Viola Fronkier, Rural Route 2, Box 13, Kaw, Oklahoma, requests continued prayers; she has high blood pressure. She also expresses her thanks to all who have remembered her in prayer in the past.

Bertha Phillips, Box 232, McArthur, Ohio, asks the prayers of the Saints in her behalf.

Prayers are requested for Claude Holt and Mrs. Ethel Skank of Henderson, Iowa. Letters will also be appreciated.

Prayers are requested for Mrs. Lewis (Edna Elswick) Hotze of Carson, Iowa, who is in poor health. In spite of the best medical care, her condition grows steadily worse.

WEDDINGS

Roll-Wheeler

Janice Wheeler, daughter of Mr. and Mrs. Joseph Alton Wheeler of North Stonington, Connecticut, and Martin Henry Roll were married February 5, in the Unitarian Church at Iowa City, Iowa, Elder James Mortimore officiating. The bride is a graduate of Graceland College, class of '47, and will be graduated from the University of Iowa in June. The groom, a graduate of the University of Iowa, is working for his master's degree.

Forbes-Kapp

Martha E. Kapp and Bradford M. Forbes were married in the Reorganized Church at Tampa, Florida, on December 31. Elder Arthur Chevalier performed the double-ring ceremony. Mr. and Mrs. Forbes were the first couple to be married in the new church.

Briggs-Haferkamp

Bonny Lou Haferkamp, daughter of Mr. and Mrs. Walter C. Haferkamp of Temple City, California, and Kenneth Clayton Briggs, son of Mrs. Alta Briggs of Pasadena, California, were married January 30 at the Chapel of Life in San Gabriel. Elder Paul W. Moore performed the double-ring ceremony. They are making their home in Temple City. Both bride and groom attended Graceland College last year.

Horton-Bridges

Neldo Bridges and Earl Horton, both of Sacramento, California, were married at the Reorganized Church in Sacramento on January 15, Elder John E. Gann officiating. A reception was held at the church following the ceremony.

Short-Sheridan

Marjorie June Sheridan, daughter of Mr. and Mrs. Hilbert Sheridan of Kansas City, Missouri, and Harold Lansden Short, son of Mr. and Mrs. Earl L. Short, also of Kansas City, were married January 15 in the Linwood Presbyterian Church, the Reverend Thomas P. Lindsay officiating. The groom is a graduate of Graceland College, class of '43. They are making their home in Lawrence, Kansas.

America's Prophetic Outline

(Continued from page 13.)

alone, but because of the political, social, scientific, and ethical development of its people from every race, nation, and clime; and because it is the land upon which the "Camp of the Saints" (Zion) and of the City of Enoch, the New Jerusalem from heaven, will be established.

Many of the prophets of the Old and New Testaments predicted the setting up of the kingdom of God on earth, but Isaiah mentions the particular place—America! Ether, the major prophet of the first American people, said: "... after the waters had receded off the face of this land, it became a choice land above all other lands, a chosen land of the Lord . . . and that it was the place of the New Jerusalem, which should come down from heaven, and the holy sanctuary of the Lord."—Ether 6: 1-12.

These prophecies and their fulfillment are brought to attention not for complacency or self-satisfaction, but as a stirring challenge reminding us that the pattern of God is unfolding in the fabric of history, and that God and man await the unfolding pattern of the "kingdom of Zion" in the ministerial and saintly fabric of the Reorganized Church of Jesus Christ of Latter Day Saints.



NEWS AND NOTES

STATISTICS.—President F. Henry Edwards reports the following information from the statistician: The total enrollment of the church as of January 1, 1949, is 138,532. The total baptisms for January, 1949, were 126. The branches showing greatest baptismal gains were Hearne, Texas (10), Bellaire, Ohio (8), Des Moines, Iowa (6), and Santa Ana, California (6).

CLEVELAND, OHIO.—Elder Casimir M. Nikel has been presenting a very popular lecture to civic groups in Cleveland, Ohio: "Whence Came the Red Man?" Men's clubs, churches, young people's societies, and business societies have been giving him numerous invitations to present this lecture, which he illustrates with colored slides. For an example of the type of publicity Brother Nikel is receiving, the house organ of the Cleveland Section of The American Welding Society gave an article with the following statements: "To those of the Christian World who believe that Asia is the cradle of civilization, this lecture poses a major question as to the possible origin of the American aborigines. Mr. Nikel's work as a clergyman has taken him far afield. He has traveled in thirty-seven of the forty-eight states, and in parts of Canada and Mexico. His experience among the Indians in the Southwest has stimulated a hobby of investigating archaeological findings which makes the lecture on 'Whence Came the Red Man' possible." M. S. Shane, the chairman of the society, in a letter of thanks to Brother Nikel said, "We shared your enthusiasm, and your colored slides had us spellbound."

IN OKLAHOMA AND KANSAS

Apostle Reed Holmes has recently visited Saints in these two states. Groups he visited include: Alva, Enid, El Reno, Oklahoma City, Seminole, Stillwater, Tulsa, and Ponca City, all of Oklahoma; and Wichita, Kansas. February 21, he returned to Independence to attend to duties in the Department of Religious Education.

IN MICHIGAN AND ILLINOIS

President F. Henry Edwards, Apostle Arthur Oakman, and Bishop Henry L. Livingston have spent several days recently ministering to Saints in Michigan. The itinerary covered: Traverse City, February 9; Gaylord, February 10; Midland, February 11 to 13; Sandusky, February 14 and 15; Port Huron, February 16; Battle Creek and Kalamazoo, February 17 and 18; and Chicago, Illinois, February 19 and 20.

MORNING DEVOTIONS RECORDED

Evans Fry, radio minister, reports that morning devotions broadcast daily at 6:30 a.m., are now being recorded. Three series of six fifteen-minute services are now completed. These will be offered as soon as business and production details are taken care of, to be used by local congregations who wish to use them at their local stations. They will be available in series or separately, each program being complete in itself. Groups who do not wish to write and produce their own will welcome these Latter Day Saint programs. Details for procuring these will be announced in the "Herald" as soon as they are ready for distribution.

Lamoni's Passing Parade

by

JOSEPH ANTHONY

This book is the story of Lamoni and her people. It opens with a sketch of Joseph Smith, and thereafter, one by one, other residents, young and old, are presented to the reader by an author who has known each one personally.

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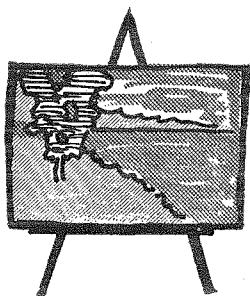
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*“Let Me
Live in
a House
by the
Side of
the Road”*

Eva Luoma Studio

THE
Saints Herald

VOLUME 96

MARCH 5, 1949

NUMBER 10

www.LatterDayTruth.org

The Approach of Easter



NEWS AND NOTES

THE PURPOSE underlying the observance of the Christian anniversaries such as Easter is our desire to make sure that we do not concentrate exclusively on a few aspects of Saintry experience, but achieve a well-rounded working faith.

Thus when we approach Christmas, we meditate on the amazing fact that the Word was made flesh and dwelt among men; as we approach Easter, we think seriously on the fact that commonplace sinning crucified our Lord, but that God raised him up "having loosed the pains of death, because it was not possible that he should be holden of it"; and as we approach Pentecost, we rejoice that when the disciples were united in faith and prayer, all the powers of heaven blessed and strengthened them.

During the next few weeks, as we approach Easter, we shall do well to think again of the fact of sin and on its awful consequences both in and around us. Let nothing cause us to think lightly of sin, for it is sin which impedes the coming of the kingdom of God. But let us think of sin in the light of Easter. The triumph of Easter can be our triumph if we will.

During these weeks prior to Easter, many good men and women are making special efforts to enter into the heart of the Christian experience. It will be easier to talk to such persons about religion during these next few weeks than at any other time during the year. Let us give deep thought to the meaning of Easter and—as our hope is cleansed and renewed—let us confess our faith and invite others to share it.

NEWS FROM ENGLAND

Apostle Blair Jensen and Bishop A. T. Trapp attended the Northern District Conference in England on the week end of January 30. Elders Frank Fry and Eric Rowe are spending the next six weeks in Wales, concentrating at Llanelly and Skewen. Elders Glen Johnson and Tom Worth are working at Birmingham, England. Apostle Jensen and Seventy Johnson will spend some time in Skandinavia during the next few weeks.

MINISTRY TO COLLEGE STUDENTS

A meeting of the Committee on Ministry to College Students was held Saturday, February 19, at Chicago, Illinois. Those present were President F. Henry Edwards, Bishop G. L. DeLapp, Dr. L. O. Brockway, Dr. Evan Shute, Elder Harley A. Morris, A. Neal Deaver, Mrs. Dean Edwards and Twila Fitch. Bishop DeLapp stayed in Chicago over Sunday and President Edwards went to Milwaukee, Wisconsin, for the day.

IDAHO AND OREGON

Apostle George Mesley preached in the following congregations in this territory: Hagerman, Idaho, January 22 and 23; Boise, Idaho, January 24; Nampa Mission (near Boise); and Baker, Oregon, January 26.

UTAH AND WESTERN COLORADO

Seventy Russell Ralston is now spending two full weeks with each branch under his jurisdiction for concentrated missionary work. His first two weeks were spent in Malad, Idaho. From there he goes to Provo and Ogden, Utah, and then will spend six weeks in Colorado branches. The Provo, Utah, Branch has begun a program of junior church for the junior age boys and girls. Betty Nies and Nita McBride are in charge. During the Sunday morning worship hour, the boys and girls have their own service, with flannelgraph presentations, pictorial sermons, stories of the life of Christ and of church history, and stories from the Book of Mormon.

PROGRAMS READY

Franklyn S. Weddle, radio director, announces that there are eighteen complete radio programs available now for local branch use. They are fifteen minutes in duration; recorded transcriptions of Morning Devotions which are daily presented over KMBC by Radio Minister Evan Fry. These may be obtained by addressing the Radio Department, The Auditorium, Independence, Missouri.

GRACELAND REPRESENTED IN CALIFORNIA

President E. J. Gleazer, Jr., of Graceland College, is visiting branches in California. On February 20, he lectured at Central Church in Los Angeles, showing Kodachrome slides, picturing life on the college campus. This lecture was a part of the Religious Education Institute series being held monthly at Central.

President Gleazer's plans included an address to the Berkeley congregation February 27. At this meeting he planned to feature the premiere showing of a publicity film, "Homecoming 1948."

In San Francisco, he attended the Annual Convention of the American Association of Junior Colleges, of which Graceland is a member.

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THE SAINTS' HERALD

Volume 96

March 5, 1949

Number 10

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Tell the Story

The Great Commission

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

Grandma couldn't go on a mission to the islands of the sea. She couldn't even preach a sermon to the folk at home. But her soul was illuminated with the glorious light of the gospel message, and she sang hymns of joy and gratitude for the plan of salvation that had been brought to her. She could gather the children in her home to tell the story to them in terms they could understand.

Grandma adjusted her glasses and peered into a red-backed copy of *Zion's Praises*, focusing her aged vision on Number 6. Auntie was seated on a bench at the upright piano, ready to play. The children were in a semi-circle of chairs, with books in their unskilled little hands, and waiting expectantly. Grandma nodded to Auntie, who began to play, and soon the older voice, cracking a little, was blending with a sweet, clear young one in the words,

Come, tell the story of His love
My soul delights to hear;
It falls like music from above,
Upon my listening ear.

As best they could, with a lot of encouragement from Grandma, the children joined in, and in a few practices learned to enjoy the songs. With such songs as this, hearts were touched by impressions that would never die.

Afterward there were lessons from the quarterly, with Grandma explaining everything on the page and some that was not. And if the children didn't understand quite everything, they all had the happy feeling that God was their Father as

they sang, out of the same little red book,

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold.
I'm a child of the King

In her own way, Grandma was obeying the Great Commission. And so can everyone to whom the light of the latter-day gospel has come.

The Kingdom at Hand

From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.—Matthew 4: 17.

One thing Jesus knew better than anyone else: the story must be told. It must be told in the synagogues and in the temple, it must be told in the market places and the streets; it must be told to multitudes on the mountainside, and by the shores of the sea; it must be told to little families and groups of friends in the homes. His three years were like a lifetime of incessant missionary activity. His time was short; he must reach as many as possible with the message before the end should come.

One Shepherd, and One Fold

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.—Acts 5: 42.

When the disciples received the commandment to carry the gospel message to all the people of the world, they did not know how far the work would eventually extend. They could not look forward two millenniums of time, nor could they imagine the whole New World that lay, unknown to them, beyond the seas, where the seed of Joseph was building a civilization that would

later be destroyed when faith was lost:

Jesus was the only one who knew, when he spoke the cryptic words, what they meant, "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd." —John 10: 16. But the disciples began their work in the ways they knew and laid a foundation upon which future generations would build, expanding the religion of a persecuted minority in a tiny land among a subjected people into a moral and spiritual force that would rank among the greatest powers of the world.

If we today could be touched by the love of souls, and by the zeal to bring them to the salvation that under the inspiration of Christ set the ancient disciples afire, we would enjoy a new Pentecost, and "bring them in" by thousands, as they did in the days of the early church.

Tell the Story

This is the theme for emphasis in the church for the month of March. Let us examine ourselves honestly and critically. Have we been telling the gospel story as we should?

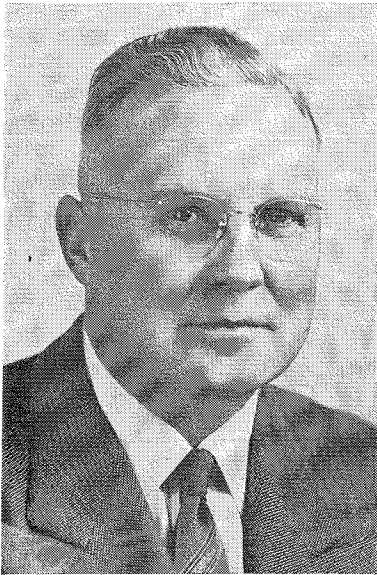
There are many people in the church who have been brought to a knowledge of the gospel by the efforts, the sacrifice, and the witnessing of others. But they themselves have never carried the message to anybody else.

Jesus indicated his attitude toward empty lives that produce no good harvest,

Every tree which bringeth not forth good fruit is hewn down, and cast into the fire.—Matthew 3: 10.

There is a need for every church member to examine his record, to see whether he will be accepted or rejected in the final hour of judgment.
L. J. L.

Editorial



Gladys Gilbert Studio

Personal Responsibility

By J. L. VERHEI

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33.

IN THIS PRESENTATION, I hope to stimulate in my readers a new interest in the church. I should like to awake, if I can, a sense of obligation to this church and its mission.

Let me begin by telling a story of something which happened in my study a few months ago.

A young lady came to me one evening with a young man and requested that I perform the marriage service for them on a certain date. She was a stranger to me, and, as always in such a case, I asked why she had come to me. "Well," she said, "you are the minister of the church my parents belong to, and it will make them very happy if I have you perform this service. I have been informed that you always have such a nice service."

"Thank you," I said, "but what is your religious belief?"

"I have none," she said, "I haven't been inside a church for twenty years."

Since she looked to be scarcely twenty-one, I assumed that it was shortly after her blessing that she last entered the door of the church.

"Do your parents still believe in the Church of Jesus Christ?" I asked. "I don't know," she said. "I'm sure they haven't been to a church service in twenty years; but

I believe they still have faith in it and were once good members."

I don't know what prompted my next remark—it was most cruel. I asked her, "Now, honestly, why don't you just go to the court house and get a justice of the peace to marry you?"

"Why?" she said in a tone of hurt surprise, "marriage means something to me; it's not like getting a dog license."

Needless to say, her answer was sufficient rebuke, and I said to her, "I will be very happy to perform this marriage ceremony for you, but let me say this to you. During the twenty years in which neither you nor your family supported the church in any way, some people *were* supporting this church, not only materially but spiritually, so that it would be the church you find today in which you might be married. The time will come when you will want to have your children blessed, and baptized, and your dead buried; and because those things will have significance for you, you will turn to the church. But don't go as a beggar seeking ministerial favors—go because it is your right to go. The church is not a social comfort station."

Social Pressure in Religion

It is astonishing how many people think of the church as existing solely for the blessing of babies, baptismal and marriage ceremonies, administration to the sick, and funerals. I know there are certain ministers who do not feel like performing these sacraments for families that are not in good standing

in the church. There is much to be said for that point of view. Perhaps my own conviction on the subject simply encourages the feeling that the church exists solely for the convenience of the population.

I have always maintained that the church has no right to refuse anyone who asks its services. Such refusal often drives individuals completely away, while the acceptance by the church of its responsibility might awaken a little of the consciences of those who have neglected it.

This too seldom happens, and I believe the reason is because the majority of members do not attach the full importance and gain the real significance of the sacraments of baptism, blessing, laying on of hands, healings, marriage, and the Lord's Supper, or the service of burial of the dead.

Parents who have their children blessed and then never set foot inside of the church again until their children's wedding do so out of a sense of courtesy to an older generation who "would be very unhappy if the grandchild were not blessed."

Marriages very often are arranged in the church or in the home as a concession to social custom of our time, or because of the personal pleasure and prestige to be found in the glamour of the marriage service.

I am not sure I fully understand why persons who never attend church and do not believe in immortality insist upon the burial service. There is, I think, a social pressure that drives people into having this done for their loved ones, be-

lieving that if they acted in accordance with their convictions and let the undertaker dispose of the body in the most convenient fashion possible, there would be criticism from the members of the family and the community.

Neither do I understand why persons who never attend church call upon the ministry to lay hands on the sick. If they fully realized the importance of the sacrament, they would know that they must resign themselves to the will of the Father and be willing to obligate themselves fully to his service. His instructions after healing the sick were always, "Go thy way and sin no more. Take up thy cross and follow me." Sometimes this sacrament is requested as the result of social pressure which drives people to have it done for their loved ones.

There must be something of the same social pressure which leads parents to take their children to church school but for themselves have no other relationship with the church—either this or a complete misunderstanding of the purpose of the church school.

Adult Behavior

The purpose of the church school is not primarily to teach children the names of Hebrew leaders and the books of the Old and New Testaments, or the names of the latter-day leaders and the history of the Book of Mormon. Neither is it to review latter-day revelations, or to recount some of the church history stories. The purpose of the church school is to instill in children a sense of the significance of the religious thinking of mankind and to give the child the desire to build his or her life on a spiritual foundation based upon the teaching of Jesus.

The church school cannot possibly do this if the parents undo the task by making it perfectly clear to the child that they have no interest in the things of the spirit and of Zion as embodied in the church. The child quickly "catches on" that his

parents consider everything about the church to be a waste of time, a bore, or simply childish. It is no wonder, then, that many children believe they have reached adulthood when they no longer have to go to church and can themselves stay at home, sleep in, and read the Sunday paper.

The institution of the church is for those who believe that men who have faith in God can contribute something to the healthful growth of our society. Just as the early founders of our nation can point with pride to the development of the American way of life and take some of the credit for that development, knowing that by the skillful use of their talents they have increased the more abundant living of its people and thus raised our standards of living to unprecedented heights, so church men can point with some measure of pride to their contributions, to the development of our social order and the strengthening of our communities.

Our Heritage

The whole color and strength of our civilization have been determined by men and women who have gained their inspiration from the church of Jesus Christ.

This is one form of social and moral progress which has taken place since the dawn of time in the early civilizations under the direction and guidance of men and women who believed in the existence of a supreme God and, believing, did something about it.

This country is what it is because there have been men and women in it who, through the church, contributed much to the development of that which you and I enjoy today.

May I say that if you have any ideals for the betterment of mankind, you have gained them by virtue of the heritage of the past, because our churches exist in these communities. Those ideas were given to you by men and women who believed in the existence of a living and supreme God and, be-

lieving, did something about it in and through their church.

Those ideals, however, have no life of their own. They are kept alive by the teaching and in the church. If the church ceased to exist, those ideals would cease to exist within a matter of a short time, just as they did during the Dark Ages.

We are living today in a time of great moral stress and strain, and if our communities are not what we wish them to be, if our world is not what we wish it to be, it is because our church has not measured up to its responsibility. It has not measured up because it has been weakened by the failures of men and women to give more of their lives and more of their substance to the perpetuation and strengthening of the church. Whatever moral and social progress these men and women who have failed the church now enjoy, they enjoy as parasites. They are reaping what others have sown, and they give nothing for future generations to reap.

Church Parasites

I am always moved to a sense of despair when I hear some men and women criticizing Communism for its godlessness, knowing, as I do, that by their actions they constantly demonstrate, Sunday after Sunday, that they agree with the leaders of Communism that the church is a useless part of their everyday lives. Of course, they do not agree with Communists that the church is useless to other people; but they do agree that the church is useless to them.

It's fine for the church to promise "pie in the sky by and by" to the other fellow, but as for them—they don't need what the church has to give. What the church really has to give is not "pie in the sky by and by" but strength to meet here and now the temptation and the everyday problems of life,

(Continued on page 22.)

Blue Pencil Notes

By ELBERT A. SMITH

STRONG SWIMMERS IN DISTRESS

SOME YEARS AGO at the Low Banks Reunion in Canada, I heard a brother relate an experience he had had at one of the reunions. He was a very strong swimmer. No one worried about him when he was in deep water—in fact, they looked to him for help. One day he found himself a bit too far out in Lake Erie, and when he turned about, he headed into a stiff off-shore wind that was rolling up high waves. They beat against his face and drove him back from shore. He called for help as he became exhausted. He could plainly see friends on shore, laughing and playing in the shallow water. They did not understand his cry for help. They gave him no heed. He was the strong swimmer, probably having a fine time. Not until he crawled up on the beach and lay utterly spent did they understand his need.

Something like that may happen to “strong swimmers” among our church officers and workers to whom we offer no help in the hour when they need it most. They are strong men. What can happen to them? It is theirs always to give off strength to others!

WHEN “BROTHER JOSEPH” FALTERED

Remembered is a time when I, as a young man, sat in a General Conference in the old Brick Church in Lamoni. A barrage of criticism was beating upon President Joseph Smith. It had continued through the conference year. Finally we were stunned and aghast when he arose, handed the gavel to another, vacated the chair, and said in effect that he would never go out and become a disturbing element in the church, but he could not continue under the

existing conditions. With tears running down his cheeks, he walked out of the assembly.

All had looked upon “Brother Joseph” as a man of overflowing strength and unfailing courage. It had never dawned upon them that while they watched, he was nearing exhaustion and in need of help. He was a strong swimmer. He had buoyed up many a brother in trouble. He could never hand in his resignation. But now they knew that even the strongest may have periods of depression difficult to combat. Perhaps he may have been to some degree at fault himself. Who shall say? The brother may have been at fault who ventured too far from shore in Lake Erie. Nevertheless he was in danger, and no hand helped him because no one gave heed.

Trusted friends went to the side of Brother Joseph with good and sober counsel, proffered help, and brotherly love. So he came back into the assembly, took up the gavel, left his case to the judgment of the conference, and went on. That was the only time in a half century of service that he ever faltered—so far as I know. That fact made the incident the more outstanding in memory.

WHEN PRESIDENT F. M. SMITH HANDED IN HIS RESIGNATION

At the Conference of 1919, the people were bewildered and grieved when President F. M. Smith handed in his resignation. Remembering the incident involving his father, as previously related, I was not so surprised as some. I could not understand all of his motivations at the time (or now). I know one of them. Shortly before the conference, I visited him at his home, and in the evening, we went for a long walk.

I endeavored to persuade him to reconsider and not resign. He was a man of such powerful mentality and physique that I had never suspected the depth of his despondency. But I found him depressed in spirit to the point of despair. At the time, I failed to rally his spirits. Eventually the matter worked out during the conference. I learned that no man is so strong and self-reliant that he may not reach the breaking point and need help, human as well as divine.

In passing, I may remark that Brother Fred M. worked under nervous tensions that few people ever suspected. One Sunday morning he was the preacher at the Stone Church. I was in charge of the service. It was no special occasion, but while the opening song was being sung, he thrust out his big hand and said, “Elbert, feel of that.” I did as he requested, and his hand was very cold. He added, “My hands are always like that when I am to preach.”

REMEMBER ELIJAH?

These were not the first prophets to seek escape from the assigned task. Remember Elijah? Remember how he withstood all the priests of Baal? He was strong and valiant and put all enemies to flight. Surely here was one to “stand at Armageddon and battle for the Lord.” Yet, as Elder Dan Sorden pointed out in a radio sermon, that grueling experience may have overtaxed Elijah. In any event, a little later when the Lord had another task for the prophet—just a continuation of his job as a prophet—Elijah ran away into the wilderness and sat under a juniper tree and handed in his resignation to Jehovah: “He requested for himself that he might die.”—I Kings 19: 4. Elijah was alone. No friend sought him out to help him. But the Lord came to his help presently, and he went on.

JESUS IN GETHSEMANE

Jesus in Gethsemane wept and prayed for the cup to pass from him.

His friends were all asleep. He was a "strong swimmer"—no need to watch with him! Yet he lamented, "Couldst thou not watch with me one hour?"

Over the long years, I have seen more than a few strong men in need of help—even men of the Presidency, the Apostles, the Bishopric. More than one has said in a time of despair: "Here is my portfolio, I am through." But with a little help, they recovered, as did Elijah, and went forward. Yes, and along with them you may think of missionaries, departmental workers, pastors, visiting officers, "lay members" in whose faces cares and duties and problems and fault-findings have at times beaten like waves of the sea to exhaust the strongest swimmer. Perhaps even their friends did not know how badly they needed help.

Looking back, it is a joy to remember times when I have helped someone under such conditions. It is a source of sorrow to recall times when I failed those in need.

Holland Mission Commemorates a Quarter Century

In a special service held in Rotterdam, Holland, on February 13, Elder A. J. Mosterdijk led the Saints in a service commemorating the organization of the first branch of the Reorganized church in Holland on February 10, 1924. At that time Apostles Paul M. Hanson and J. F. Curtis organized the branch in a simple service in the home of John J. Graven in Schiedam, a suburb of Rotterdam.

In the commemoration service, the choir sang, "The Spirit of God Like a Fire Is Burning," in the Dutch language. Elder Mosterdijk read letters of greeting and congratulation from Elders Hanson and Curtis. Several of the "charter" members were present. Of these Brother Arie Pijl told of the organizational meeting. His daughter, Sister Cornelia Boogaard told of her experience of being baptized in the icy waters of the Meuse River that

winter. Elder A. J. Mosterdijk talked of some of the work that has been done during the past twenty-five years, and Elder Marius van Oorschot told of the organization of the second branch some years later in Friesland by Apostle Rushton. Mission President Albert Scherer expressed appreciation for the sacrifices, work, and faithfulness of those who through the past quarter century were able to strengthen the church, helping increase its membership from twenty-five to 350, in spite of war, famine, and poverty. They offered a challenge for the future work of the Mission.

Today there are large branches at Rotterdam and Zwaagwesteinde in Friesland, and missions in Schiedam, Utrecht, Leeuwarden, Houtigehage and Groningen.

Books Needed by Music Department

Franklyn S. Weddle, Director of Music for the church, is eager to complete the collection of hymnbooks printed by our church, for the music department library in the Auditorium. Saints who may have copies they would be willing to sell are asked to write Brother Weddle concerning their books. These books are used for research and are wanted to be held for historical interest. The missing volumes are:

1. *Selection of Sacred Hymns*, by Emma Smith, second edition, Nauvoo, 1841. (The music library contains the first edition of this book, but the second edition has some additional hymns, making a total of 304. Emma Smith took most of the hymns of her book principally from the Methodist hymnal of that time.)

2. A hymnal by an unknown title, published in Cincinnati, Ohio, in 1861, with 249 hymns. A later edition of this same hymnal printed in 1864, which has thirty-seven additional hymns, is already in the library.

3. Another hymnal whose name is not known, published in 1839 by

Benjamin C. Elsworth, based on the Emma Smith collection, containing 114 hymns.

4. A hymnal, known familiarly as the European edition, published by the quorum of twelve in 1840.

Brother Weddle would also like to obtain a copy of the book *Stories of Our Hymns*, by Carlyle F. Kueffer for the music library.

Brother Weddle is doing considerable research to find the music sung at the dedication of the Kirtland Temple in 1836. All but one of the songs have been traced. The one still unaccounted for must have been a hymn of the Restoration, for its name was "Adam-ondi-Ahman." Anyone who might give help in locating or tracing this hymn is asked to write to Franklin Weddle, The Auditorium, Independence, Missouri.

Tribute to W. L. Wehrli

The St. Louis Branch sustained a severe loss on January 7, when Elder Walter L. Wehrli laid down the burdens of the flesh and passed to his well-earned reward.

He had been faithful in the discharge of his duties as a servant of the Lord Jesus Christ, and for many years had moved among the Saints of the branch and district in his ministry of love. He was as a father to the young, inexperienced men who were sent to the St. Louis Branch as pastors.

The love and esteem in which he was held was indicated by the large floral offering and the many who attended the services, as well as the testimonies of those to whom he labored. His influence will live long in the lives of the people of this branch and district, and yet unborn generations will benefit because of the godly ministry of this consecrated man who moved among the people in blessing.

I feel a distinct loss in the passing of Brother Wehrli and will miss him from his accustomed place in the house of the Lord when the Saints meet for worship.

FRANK McDONALD, *Pastor*.
3709 Edmundson Road
St. Louis 2, Missouri

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

A Sure Foundation

By G. L. DeLapp
Presiding Bishop of the Church

From a wire recording of a sermon delivered December 5, 1948,
at Stone Church, Independence, Missouri.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves;

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.—Isaiah 28: 12-16.

THE THEME I have chosen is the phrase, "A Sure Foundation," selected from the Scripture. Isaiah was speaking to Ephraim when this admonition was given. In the preceding passages of Scripture there is a severe criticism made of the people, of their way of life, of the fact that they were refusing to acknowledge and recognize the commands of God and to comply with them. As a consequence, the prophet felt it was his responsibility to inform them that they had received commandments, that they had been admonished in the past, and that they should so conduct themselves and change their course of life and come up to a higher plane, living more nearly in harmony with the will of God. Along with the admonition, there was also the promise given, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." And in another passage: "Judgment also will I lay to the line, and righteousness to the plummet; . . ."

BUILDING STONES

What is this foundation to which Isaiah alluded? It is made up of several important elements. First, the foundation is based upon the promises of God to mankind. Most of us are inclined to read the Scripture in the light of the promises it holds for us, the hope it affords us, the better life we are to experience sometime in the future. We give too little consideration to the basis upon which we are to build if we are to receive those promises and enjoy that abundant life. However, the foundation upon which we are to build is necessarily the promises of God to mankind. These promises consist of his

gospel, as the promise made to Abraham that he would be a God unto him and unto his people.

Such promises as these have substance. They are basic to the building of Zion. They are, in fact, the stones of the foundation to which Isaiah referred upon this occasion.

One of the other elements of this foundation stone is that of faith in God and in his Son, Jesus Christ. It is upon this faith that the saints down through the ages have carried forward the work of preaching the gospel and of building the kingdom.

The Scriptures point to Jesus Christ as the cornerstone of the work of God,

For the stone which the builders disallowed, is become the head of the corner.—I Peter 2: 8.

This is also the promise of the new heaven and the new earth, as related by John in the twenty-first chapter of Revelation, in which there is given the description of that great city, the New Jerusalem.

These constitute some of the foundation stones upon which we are to build, and surely, there should be no question in the mind of any Latter Day Saint as to whether we have been commanded to build; for if there is one commandment that is given to us above all else, it is the commandment to "seek ye first to build up the kingdom of God, and to establish his righteousness." In I Peter 2: 5, there is evidence that the members of the church also constitute some of the foundation stones which are to go in the building of Zion. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And in the sixth verse, "Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

RESPONSIBILITIES OF THE BUILDERS

If we are to build Zion upon these foundation stones, first, upon our belief in Jesus Christ as the Son of God, and second, through expression of our faith in him and in the promises made of God through him; then we accept the fact that we, in so believing, also constitute the stones in that foundation. We must also acknowledge the fact that there is imposed on us particular responsibilities. Further, there is evidence in latter-day revelations that we will be held accountable for the extent we participate in that building. It is in the mind of God that his kingdom shall be built here on the earth; and the promises given to men down through the ages are not made simply to afford us joy and happiness, but to spur us on, to challenge us, to enable us to see and understand the divine purpose; and in that understanding to acknowledge our individual responsibilities and to mold our lives accordingly that we may participate in the building of the kingdom.

The Scriptures say that faith in God is one of the elementary principles upon which we must build; but faith in God in and of itself is not adequate. There must be an outward expression of acts on the part of the individual if there is to be the realization of the kingdom, for we find in latter-day revelation that God judges "every man according to his works, and the deeds which he has done" (Doctrine and Covenants 18: 1). And also in the second paragrah, ". . . . Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant, Joseph Smith, Jr., in my name; and it is by my Almighty power that you have received them"

We should study the commandments which are given to us as they are the revelations of Divinity. Sometimes Latter Day Saints are inclined to feel that the Scripture we have received, although it applies particularly to us, is not to be taken too seriously—that there isn't a great deal we need to do about it. But when we read that Scripture carefully, when we examine it critically, we find that it imposes upon us as individuals specific responsibilities, greater than we find imposed upon us in Scriptures received previously. I do not mean to minimize the laws recorded in the

Bible, but the whole purpose of the Restoration Movement, the purpose of the revelation of the divine will with the restoration of the church, was to give men an understanding of the particular responsibility that they have in this age to build the kingdom of God here on the earth.

PREPARATION OF THE BUILDERS

We should examine these Scriptures seriously. We are commanded in section 85: 20:

Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves.

I find a willingness on the part of many individuals to acknowledge the wisdom of the first part of this commandment—a commandment that you “assemble yourselves together, and organize yourselves,” but when it comes to the last instruction, “prepare yourselves and sanctify yourselves,” I find a different attitude expressed and a different reaction to the commandment.

There can be no real organization of the people of the church unless there is sanctification, consecration, the willingness to dedicate life, talents, and resources to the cause of building the kingdom of God. In this same section, paragraph 21, we read:

I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

If Latter Day Saints will comply with this instruction, there will be no question as to the ability of our members to organize and sanctify themselves, for compliance with the instructions given in this specific paragraph means there must be an application of mind, resources, and all that the individual has to the building of his own life that he might make his contribution to the building of the kingdom of God. Read it. Study it, and in studying, there will come to you a better comprehension than you have ever experienced of the great and eternal purposes of God and of the

scope of this work of building the kingdom.

THE WORK OF THE AARONIC PRIESTHOOD

What does it mean to us, and how may we make the application? We have talked about organization for years, but in the last three years the Presiding Bishopric has been attempting to organize the Aaronic priesthood in the city of Zion. Why are we interested in the organization of the Aaronic priesthood? Because we believe it is absolutely essential to the building of the kingdom of God here upon the earth.

This much we have accomplished in part and something else has been accomplished in the way of organization. In the administration of the financial program of the church, we have set up reserves which we believe to be in harmony with the principle of the storehouse. We wish to point out that there can be no storehouse except the general church, as such, in the administration of its funds, complies with those principles which are fundamental and basic to the establishment of Zion. As we look toward the future, toward the organization of our people, we recognize there was an imperative command to which we must respond—that of instructing the Aaronic priesthood in the specific duties which are theirs in regard to the teaching of the Saints. So we have started with the teaching of the Aaronic priesthood, and we are making surveys and studies. We find there is a rather large percentage who fail to see any significance whatsoever in this work in which we are engaged relative to the instruction of the Aaronic priesthood. Some have said, “Well, I’m not interested in assuming the responsibilities which are mine as a member of the Aaronic priesthood.”

And what are these responsibilities which devolve upon the members of the Aaronic priesthood? Let me list a few of them for you. It is the responsibility of the ministry of this church to look after the welfare of the members; that’s basic, and the ministers of the church cannot look to the welfare of the members of the church if they are not willing to go into the homes of those members and render service. This is elemental and very fundamental. The business of organization can proceed only to the extent that individual members of the Aaronic priesthood will respond to the call we are making for them to train and qualify themselves as servants of God. Do you suppose it’s going to be possible to instruct the Saints “in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God” unless we first instruct the members of the

priesthood relative to those things? Can we expect that they are going to reach the members and give the kind of instruction which brings unity in the home or instruct them, in respect to doctrine, to the gospel, to the theory of building Zion without proper training? Our progress will be definitely related to the response we get from the members of the Aaronic priesthood in learning the responsibilities of their office.

RESPONSIBILITIES FOR OUR HOMES

Some people have said that we of the Bishopric are not concerned with organization, that because we do not go out and organize some little business where someone can get a few more dollars, or more monetary returns, we are not seeing the great purposes of the church. We are saying there are certain things which are fundamental and basic in this business of organization of the members of the church to the task of building the kingdom, and there can be no successful organization in business, industry, or co-operatives, or in any of these fields which have to do with our temporal life, except there is also some growth and development made in the homes and among the members. There must be the willingness to respond. We have looked forward to the time when we could say to the members of the Aaronic priesthood, “you are an extension of the arm of the Bishopric. You are to go into the homes to see that there are none who are in need. See that none lack the basic necessities of life—food, shelter, clothing.” We are placing this responsibility upon the members of the Aaronic priesthood of this church, and if there are those in the church who are in need, let there be sent to them a member of the Aaronic priesthood to find out the source of the difficulty, and see that there may be brought to that family those things of which it stands in need. It isn’t always food, it isn’t always money, it isn’t always just a gift they require. In many instances, what they need is ministry to go along with these things of a physical character. They need to know someone is concerned about them, that someone may lift them up and give them the assurance, that someone cares about them.

There can be no real organization, no real progress, unless we respond to the challenge which we are placing before members of the Aaronic priesthood today, to qualify themselves as standing ministers in the church. We say this is elementary, fundamental, and basic. Real growth will come as we learn how to rehabilitate the members of our church who are in need of such rehabili-

tation, for there are some who have not learned the art of making a living. There are some who have not learned how to apply themselves to the task of producing sufficient for the needs of themselves and their families. It becomes our responsibility, in brotherly consideration and good fellowship, to lift those who are in such need. Such organization and training is essential to the Gathering about which the church has received instruction.

THE WORK OF THE GATHERING

Behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

Do we believe in the Gathering? I've been asking myself the question in recent years, and some people have thought that because we did not invite people to come to the central areas by hundreds and thousands, we lacked a little faith in the Gathering. I believe in the Gathering: I believe it is absolutely fundamental and basic to the establishment of the kingdom of God that there shall be a continuous gathering and that the process shall go on and on and on until we have gathered together those who are qualified and capable of building the kingdom of God here upon the earth. I believe it was a divine instruction given to Joseph Smith that "there is none other place than that which I have appointed." I believe Zion, the Center Place, is the place of the Gathering, but there are some other things I must believe too. I must believe that the Gathering will take place in harmony with the law, and the law suggests that every man is accountable as a steward. Doctrine and Covenants 101:2, states that, ". . . every man may give an account unto me of the stewardship which is appointed unto him, for it is expedient that I, the Lord, should make every man accountable . . ."

Do we believe that? We are to organize; we are to teach; we are to instruct. What are we to instruct? What are we expecting of members of the Aaronic priesthood? We expect them to become qualified in the field of the financial law of the church and to instruct the members of the church relative to their responsibility—not just because of the need insofar as the church is concerned, but because it is fundamental to the welfare of the individual that he comply with the financial law of the church.

THE RESPONSIBILITY OF STEWARDS

There can be no real spiritual growth on the part of any individual who does not recognize his responsibility as a steward and comply with the stewardship responsibility. Let us face that as a fact. It is not just something I'm saying; it has been revealed as the will of God "that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable." When we have approximately 25,000 members only in a given year, who contribute tithing or offerings to the church, out of over 130,000 members recorded on the books, is it any wonder we are not making the progress we should make relative to the organization to which reference has been made? Is it any wonder that the establishment of the kingdom progresses slowly?

A LOOK TO THE FUTURE

Let us look to the future and that which will be required of us as we become more perfectly organized:

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing for my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law.

As we look to the church of the future, I think we should become conscious of the fact that we are to build on a sure and safe foundation, beyond the elementary principles of the gospel. It means more than faith in God, for there must be an expression of that faith in the discharge of stewardship responsibility. It must mean more than baptism, for baptism only gives to the individual the opportunity to associate himself in a common endeavor of community and Zion-building. This is the purpose of baptism; in addition to the personal benefits which come when our sins are forgiven, there is given to us the opportunity of entering into a new era of life experience. But this new era is one which brings to us the challenge of accountability, the responsibility of acknowledging we are stewards over all of our talents and resources. It means more than a belief in eternal judgment. These are the things which go to make up the great values we find inherent in the gospel, but if we believe them—if we believe in these principles of revelation, if we believe that back in 1828, 29, and 30, and in those other years when there is evidence that there was

revealed from on high to Joseph Smith the principles upon which Zion was to be built—it means we too must recognize that God in heaven knows day by day what is going on in our own thinking. We must realize we are responsible for what we do, and that we will be held accountable both here and in the hereafter. All of these principles are woven together until they become a whole; we can't say, "Well, I believe in baptism, but I don't believe in accountability. I believe in the hope of eternal life, but I don't believe in accountability. I believe in the kingdom which is to come with the millennium, but I don't believe that I have any responsibility for the building of the kingdom here and now."

THE FULLNESS OF THE GOSPEL

If there is one thing which Latter Day Saint Scripture reveals to us, it is that there can be only a minimum enjoyment of these great blessings which the gospel holds in store for us unless we comply with the gospel in its fullness, and respond to the challenge which comes to us as builders of that kingdom here upon the earth. We shall enjoy life hereafter only as we build life here and now. These are the things which go to make up the sure foundation.

I have been interested in the last few years, as I have come in contact with men both outside and within the church who have been able to accumulate substantial portions of worldly goods, that in practically every instance these people are concerned not only about what they have accumulated, but what will happen to it in the next few years. They see the problems of world war, and the possibility of socialization of industry. They even think in terms of confiscation of property, and they are concerned. For the individual who believes in the Gospel of Jesus Christ in its fullness, there is no reason to be concerned. We have been promised a life here and a life to come, a life which can be full and abundant. If we will but comply with the laws that are given. It is a challenge which comes to us, and we look forward—those of us who have responsibility in the work of the Bishopric—to the more complete, gradual organization of our people into these fields of endeavor toward which we have looked. We are saying that if we make progress, it will be in relation to our ability to train and develop members of the priesthood to serve as standing ministers; to teach, to train, to instruct, to inspire the members of our church relative to their duties and responsibilities, and to have faith in the establishing of Zion.

Service Expectancy

Blanche Green Passes On

By APOSTLE ARTHUR OAKMAN

Funeral sermon given at Stone Church on Monday, February 7, 1949

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

And Jesus said unto them, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all of these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

And for those among you who are sick, the elders of the church two or more shall be called and shall pray for and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live they shall live unto me, thou shalt live together in love inasmuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection, and it shall come to pass that those who died in me shall not taste of death, for it shall be sweet unto them. Wherefore, we labor that whether present or absent, we may be accepted of the Lord.

ONE COMES to an occasion of this kind with a deep sense of personal inadequacy. He searches his heart and his mind, goes back over his experience, and tries to enter with what meager faculties of sympathetic imagination he may have into the suffering of others. He tries to gain from his understanding of the Master's way of life some word of comfort, solace, and instruction, to meet the need of the hour. When he has done all this, he still feels inadequate. We sincerely trust that the Master for your sake, shall bless us in what we shall present that it may be food, and strength, and comfort. Twice now within a very short time, the hand of death has invaded the ranks of the church in most untimely fashion. Apostle Lewis was taken from us not so long ago. He lost his life in an accident, and now Sister Blanche Green has been taken.

No one could foresee, at least with human wisdom or skill, nor prevent these tragedies. Similar hazards go with all of us, even though we may be on the Lord's errand. In this day of mechanisms, we take our chances. At any time any one of us might face similar conditions, and our own families will come with grief to the altar as does this family today. Life as we know it is very uncertain. One may take every reasonable precaution, use every legitimate device for his safety, he may be overly cautious or careful, and still there would be no absolute guarantee of safety on any highway throughout our land. The kind of thing so heartbreakingly apparent here happens every day—no,

every hour, upon the broad face of our land. A split second divides life and happiness from death and sorrow. It is part of the price our generation seems to have to pay for its conquest of time and substance and of distance.

BEHIND THESE TRAGEDIES, however, there lies no intent to kill or to destroy. Grief over them is not mingled with the horror of war—war which, by the way, has not taken as many lives as our highways have taken since the invention of the internal combustion engine. There is no first personal foe to blame or to hate. This kind of thing seems so impersonal, almost inevitable. The fact is that the church may logically expect, under present conditions, that its members will continue to suffer loss and sustain bereavement which brings grief proportionately with the other people in the world. I see no reason to expect anything else. Even our blessed Lord was sent into the world which was permitted to have its way with him. His people, while objects of his mercy and compassion, and recipients at times of what appears to be miraculous preservation of their bodies, must nevertheless accept the facts. Why divine power was not in evidence in this case to preserve the flesh, and why it appeared to be available in another case, is beyond our understanding. It is one of those situations where we can only pray for the peace and assurance which goes beyond understanding and rest our case with Him who does all things well.

When Sister Green met with her accident, we honored the ordinances of

God. The physicians and others at the hospital did all that was humanly possible to be done—all that lay within the compass of their skill—but she did not live.

"And if they live, they live unto me; and if they die, they die unto me." We are sure that this is true—that our sister died unto her Lord; and furthermore we believe the other part of that promise was true in her case—death was sweet to her; in fact, we believe she did not taste of death. For days she dwelt in those deep regions of the unconscious about which many of us know so little, and few of us know so much less. In those deeps of human personality and consciousness, she was at peace; of that we are sure.

IT SEEMS that our church has lost half a century of devoted service in these two deaths. Certainly we had expected another twenty-five years of service from Brother Lewis, similar expectancy held good in the case of Sister Green. Had she been spared to us here, we should have received of her best. She was an ardent worker, blessed with a sweet and sunny disposition. She worked with us at reunion time, and we shared the joy that she had when she suffered the little ones to come to the Master and forbade them not. We saw how she worked with her husband when he was pastor at Slover Park. She gave him the support, love, advice, and counsel that a minister can receive only from a good wife. We observed her devotion to her children, Kenneth, Doris, and Marilyn. We know something of her work in them; they bear the results of it in their personalities. They will, we are confident, be of great service to the cause she loved so well. Her influence in them will reach down through the years and bless many, many people. Sister Green was able and—what is so very much to be desired—willing. There was never any task, but what she stood ready to help. She was humble and teachable.

When returning from the field last week and learning of the accident, I faced the possibility of her death. All of you have had, I am sure, situations of great consequence arise in your lives and have found that such situations called forth from within you some word of comfort, a passage of scripture, a verse of a hymn. It was the verse of a hymn which came to my consciousness as I thought of Sister Green. It seemed to be so characteristic of her that it stayed with me for days and is with me yet.

The inner life is a very mysterious and wonderful thing. All of us are therein connected with divine powers and in-

fluences which may evoke some such response to a given situation as this hymn did when it came to my mind in connection with Sister Green. Here it is:

Trying to walk in the steps of the Savior,
Trying to follow our Savior and King;
Shaping our lives by His blessed example,
Happy, how happy, the songs that we bring.

How beautiful to walk in the steps of the
Savior,
Stepping in the light,
Stepping in the light,
How beautiful to walk in the steps of the
Savior,
Led in paths of light.

Associate with that hymn the following scripture, found in the Doctrine and Covenants: "He that receiveth light and that continueth in God receiveth more light, and that light groweth brighter and brighter until the perfect day." Analyze that scripture, and you discover that it makes no provision for any sort of separation from the source of light. It's true. Paul says that "though our outward man perish, yet the inner man is renewed day by day," and the Apostle John promised to those who overcame that the Lord would give to them to eat of the fruit of the tree of life which was in the midst of the paradise of God.

Her days were not evil; her years were not marked with dreariness or the remorse of youthful indulgence. In her youth, she remembered her Creator. As another young woman wrote one hundred and fifty years ago—another young woman who died before her time—she knew

There is not room for death nor atom that his
might could render void.
Thou, O God, art being and breath, and what
thou art may never be destroyed.
Though earth and man were gone and suns
and universes cease to be,
Thou wert left alone; every existence would
exist in thee.

WE MORTALS find ourselves in a universe that at times is terrifying. Comes a drouth; trees die from the roots, day after day the sun beats down on the parched earth, and men cry for rain to avoid famine. Or comes a storm and half a continent is buried in deep snow, and cattle and human beings perish. Or comes a catastrophe like the late war. Or suddenly upon an instant, an unforeseen accident, and a mother, a wife, a friend, a diligent worker for the Master is not found any more in our midst. These forces are imponderable. At times they seem like demons. They have power over our bodies; they take life. But are they as powerful as at first they seem? Can they rob us of our hope in Christ? Can they take away

from us our peace in the gospel? Can they speak so loudly in our ears that tidings of invisible things are drowned? No, there are realms of existence beyond and within the veil of the flesh, where wind and fire and earthquake can have no power. Even the storms of grief cannot quell the still small voice of the spirit.

There are other values of life beyond sight and sense, and when we see them expressed, as so well expressed they were in the life of our dear sister, our hope in them is strengthened.

IS IT STRANGE that joy can be blent with suffering? No, for lovers every parting is a sweet sorrow. Some day, please God, this conviction and assurance of immortality, of personal survival into the eternities, will be more than faith, but now and here it cannot be more.

We must live first and think afterwards. Our convictions, and our invincible surmises, are the stuff of which character is formed. All the evidence about this incident is not at hand; if it were, and even if our knowledge of the fact reached into the beyond, we should still have to grow in understanding in order that meaning might be preserved in the midst of the eternities. There is meaning, I believe, even in accident; for as the poet says, "Nothing walks with aimless feet." One day, my friends, every limb and joint shall be restored to its perfect and proper frame. We have this hope in Christ.

BUT ONE THING STANDS OUT in bold relief, made vital by this accident. Perhaps it is the moral of the story, perhaps not. At least to me it seems to have some significance. Here is a gracious lady, one of a fine family who came to us with a rich heritage, who remembered her Creator in the days of her youth, who honored her father and her mother, who had every legitimate right to live long on the earth. We had a reason to expect another twenty-five years of service from Sister Green. Those years must now be spent elsewhere. And whatever the need may be elsewhere for her service, she was surely needed here. To us, these years seem lost. But my friends, how many years of service are denied to the church from other preventable causes—indifference, slothfulness, the lack of charity, indolence, the bearing of grudges, misunderstanding, willful lack of knowledge, or the unwillingness to pay the price of understanding? The years lost to our church in service from these preventable causes are incalculable, and there need not be one of them. Is it too much to infer that this tragedy can be of vital significance to us? Can we not do better at redeeming the

time because the days are evil, and perhaps fill the gaps caused by such unforeseeable and unpreventable circumstances? Every year of faithful, diligent service rendered here will hasten the day of redemption. It will bring closer the time of reunion when sorrow and sighing shall flee away.

NO ONE CAN TAKE HER PLACE, but we can all redouble our efforts to speed the time when our place and hers can again be side by side. We grieve with these good people. We love them, and were it in our power to restore to them their loved one, we would do it. Perhaps there are some here whose devotion runs to the point where, if they could, they would take her place so that she could be with her family again. That would be the quintessence of Christian charity. But no one can do that.

The issues of life and death are not in our hands; but some things are, thank God! We bear one another's burdens and fulfill the law of Christ. Down through the years, these people will find peace and comfort when the clouds have rolled away and all things are open to view. Then there will be understanding, power, glory, and peace.

May the good Spirit abide with Brother Green and his children, and with Brother and Sister Tucker, and the sisters of our beloved sister. May the grace of God be with his church, and may the lesson or the problem of this hour be so registered in our consciousness that it may spur us to greater efforts toward the redemption of Zion in our time, and that eventually the barriers which now separate us shall be removed, and our blessed Lord shall return to rule and reign in righteousness.

The Door of Grace

The door of Grace swings outward.
It has no bar nor key;
But it will never open
Unless its path is free.

Our own rebellious failure
The will of God to do,
Like stones, can partly block it;
And blessings then are few.

We call Christ, "Lord," and "Master";
Not thinking what we say.
For we are not good servants
Unless we will obey.

EDITH BARWISE.

The Japanese Mind

THERE ARE STILL seventy nations to whom we have not taken the gospel message, and Japan is one of those nations.

To us living in this country, it will be difficult to understand the Japanese. Those who have visited Japan are puzzled by the Japanese, their country and their way of life. Into the very fabric of their lives is woven something deep and mysterious that we may find difficult to comprehend.

While we are trying to understand them, they are trying also to understand us. As a result, there is a mixture of emotions in these people that is hard to penetrate. Mary, one of the Japanese girls who visited in our home, asked, "Why was Japan so backward in grasping these wonderful opportunities of civilization?"

The Japanese will have to grasp in a short time these things of our modern civilization that came to us through years of gradual growth. We take our advantages and our wonderful way of life very much for granted. Mary and Susie are thrilled with this new way of life that we as a nation have to offer them and their people.

One writer in the *Far East Stars and Stripes Weekly Review* says, "It seems impossible to connect those soldiers with whom we fought with these Japanese we now see daily." I recall seeing in the newsreels during the war, the faces of the Japanese as they fought viciously. They made a horrifying impression upon me, and I am sure they must have affected others similarly. It would seem impossible to love anyone so vicious-looking. Our son sent a picture home of a young Japanese boy. I could not help contrasting the picture of this boy with the faces in the newsreels—it was so different. His countenance was calm and serene. On the back of the snapshot, Dayle

By MRS. S. C. BETHEL

had made this notation: "a Japanese Christian."

If we would stop to consider what a change Christianity makes in these people, we must certainly be fired with missionary zeal to take this gospel message to them with its wonderful possibilities and promises.

MANY YEARS AGO Lafcadio Hearn chose to live in Japan and make a study of the Japanese. He became famous as a writer about the Japanese people, their country and their customs. I will quote a few of his observations:

But the underlying strangeness of this world—the psychological strangeness—is much more startling than the visible and superficial.

As the outward strangeness of Japan proves to be full of beauty, so the inward strangeness appears to have its charm—an ethical charm reflected in the common life of the people. And the simplicity which delights you is no simplicity of barbarism.

The Japanese is not complete in himself, that is, not as the American is complete, for behind the Japanese is his family for generations. He is not an entity in himself, but a part of the whole, contributing to it, but by no means an individual personification.

I have before me an issue of *Far East Stars and Stripes Weekly Review*. In it is an article, "Japanese War Letters." The article contains excerpts from the diaries and letters of two Japanese students who served in the Japanese Armed Forces, one in the Army and one in the Navy. From these excerpts we can better understand what passed through the minds of those young Japanese boys as they faced the battle front. Most of them were extremely honest but misled. We understand how Germany was overruled by Hitler and his henchmen. The same was true in Japan. The militarists took over, and young boys—mere children—

were schooled in their miserable teachings. This did not spring up overnight. This had been going on for years before the war actually started.

From these excerpts we can see that, despite the training received, down deep within them was something good which could not be warped by militaristic training. There was a youthful idealism and a sense of equality of mankind such as our boys experienced.

From one diary:

With each day, death seems more likely. Even now a moral sense is troubling me. I remember past deeds with shame—thinking of all I can never do. I want to be mild in the most severe fight, honest with the most evil, and quiet in the course of the battle.

The following was taken from the diary of a twenty-four-year-old law student. He accidentally left his diary behind on his last mission, from which he did not return.

I think I still have the best part of my student days, my innocent ambition. That, I believe, cannot be changed in essence despite the fact that this thin veil of military discipline—the indoctrinated soldier's spirit for over a year, may have covered it. Does this show that my mind has changed, that it is a development? Or should I be walking the soldier's exclusive road without my present knowledge? . . . I cannot possibly talk like most of my officers. They engage in patriotic conversation constantly. Every word is filled with it. I don't want to use my mind for this, rather for quiet reflection. . . . Again in port. I have been recently more nervous. The past acts of which I'm not too proud make me sleepless at night.

These boys did not want to do the horrifying things they were called upon to do; they had a better side. Christianity brings out these finer ideals.

WE RECEIVE LETTERS quite frequently from several Japanese young people. They learn to write English quite readily. Their letters are a mixture of our expressions and idioms and their hard-to-express

thoughts. In all of their letters, we can see the effect of their beauty-loving natures.

Here are a few lines from their letters: "The new green of the trees is wonderful, and sometimes it has superior beauty to the cherry blossoms in full bloom." "A firefly is flying like a small comet in my garden." "A real camellia is smiling on my desk. The sky is very fine after a long, long rain."

Perhaps if we learn to appreciate the beauty of their land and their surroundings, we can use such an experience as a common ground of understanding in our first approach with the gospel message.

The Japanese have a habit that could be irritating if we did not understand them—that is their constant giggling. I don't know why they do it. I have often wondered if they giggle among themselves, or if it is caused by self-consciousness when they are in company with strangers. It seemed to grow less as Mary and Susie came to know us better.

They smile almost continually. I know little Susie was very homesick, yet she smiled sweetly during the time she was with us.

I have a clipping that says, "Japs smile when they're happy—or blue." It is said that the Japanese smile as readily at a funeral as at a joke. It has also been said that they are a people of smiles and optimism.

From understanding, we can go on to love. And through loving and understanding these people, our missionary efforts can be fruitful.

They Like Daily Bread

AS SOON AS OUR DEVOTIONAL MAGAZINE was presented to the church, favorable comments began to pour in. They are still coming. There is more than a literary satisfaction in these commendations. It is regarded by church officials as indicating a spiritual trend. What one likes and does is a measure of the person.

Doubtless some will subscribe to the magazine simply to see what all the shouting is about. Some may even read it through in much the same fashion as they scan *Reader's Digest*. This will do them no harm, but it misses the spirit of devotion for which *Daily Bread* was designed. It can help the Latter Day Saint homes to set up worthy devotional habits. And one good habit is worth a hundred rules of conduct.

This editor has always maintained a family altar as did his father before him. Yes, he has had to hurry at times to make business schedules, but always an effort was made to take God with him in the day's work. Having anticipated the devotionals for months before their publications, there was much satisfaction when New Year's Day came, and the first devotional service was used. It has taken from six to nine minutes for the complete devotional each morning. This is twice the time used at our devotions heretofore, but surely no one would say that was too much time spent in seeking divine help for one day's work.

From the many letters received, we are taking the liberty of quoting a few paragraphs. We shall be glad to hear from others whose devotional needs are or are not being met. And to our increasing list of contributors who are making the magazine possible, we say, "Thanks, and keep on with the good work."—Editor.

We are enthused about *Daily Bread*. It is getting across a program of family worship, and we are already seeing some good results from it.

Will you please send us, as soon as possible, ten additional February copies and increase our March issue to 110 copies.

HOWARD F. MILLER.

166 Mott-Smith Drive
Honolulu 25, T. H.

I want to tell you how much we are enjoying the publication, *Daily Bread*. We use it every night, and the children use the "Prayer Seeds" as a thought for their prayers. I think it is excellent. The children always like the stories and incidents from life. The features that are beyond their comprehension, I try to explain in language they will understand. I have been urging the Saints here to order it and use it. It unifies the worship service, and I hope we can always have it.

Some emphasis on worship ideas for chil-

dren might make it more valuable for family devotionals.

4044 Hudson Drive
Youngstown, Ohio

MRS. O. A. AXELSON.

I wish to express my appreciation for the magazine, *Daily Bread*. I am living alone, and I am also isolated from the church. *Daily Bread* is good spiritual food, and I would not want to be without it. I keep it handy so that when I sit down to rest, I can read it. Its inspiring messages rest both body and soul.

LULU SHANE.

Harrisville, Ohio

Last October, we were happy to learn that the church planned to publish helps for daily devotionals in the home, and we looked forward to receiving our first copy of *Daily Bread*. We wish to thank the First Presidency and all who have assisted in preparation of this publication.

For the most part, we have used *Daily Bread* for home worship. We have a thirteen-year-old boy who takes his turn in preparing and bringing to the family the daily message. The articles have been a little too difficult for him to read, and quite often he runs into words he has never heard or seen before. I am writing to suggest that the articles be written in language that children, as well as adults, can understand and enjoy. We believe each member of the family should participate and have the responsibility of presenting the lesson. If it is possible to include articles that can be easily read by children (at least those in upper grade school), *Daily Bread*, I believe, would be of even greater value.

LESTER I. TACY.

171 Lake Avenue
Benton Harbor, Michigan

Daily Bread is helping me in my everlasting search for what I need more of. I think it is wonderful.

A READER.

The reason for this letter is to congratulate you on the very high quality of the subject material used in *Daily Bread*. Long may it continue.

JOHN AND NANCY WALKER.

70 Mill Street
Guelph, Ontario

The advertising about the new publication, *Daily Bread*, drew my attention, and I sent in my subscription. I certainly feel that it should be found on every Latter Day Saint's reading table—and not only found there, but read *daily*, for it keeps our minds on the church at all times.

I am a telephone operator, and I find that I am much happier when I read a page from *Daily Bread* each day. It gives food for thought and certainly draws my mind closer to the goal toward which we are all supposed to work. I wish it were possible to thank the many writers whose splendid articles fill the pages of *Daily Bread*. I do feel each has been inspired, and I have often felt the burning of the spirit in my bosom, when I have knelt in prayer, after reading the daily devotional.

Follow the reading of the *Daily Bread* for one month, and you, too, will be a booster for this splendid publication.

BETH L. DAVIS

Henderson, Iowa

How to Speak

Here, There, and on the Air!

BY JOHN DIXON

Here is a practical manual for ALL public speakers—the trained as well as the inexperienced—who may be called upon to address large or small audiences or to speak over the radio. \$2.75

HERALD HOUSE
Independence, Missouri

The Choice Seer

By RAY WHITING

THERE SEEMS TO BE a number of people who have become confused over statements found in the Book of Mormon relative to the Lamanites. Because of this confusion, some are looking for a prophet to be raised up from the Indians who is to lead this church to victory. As a further result of this misunderstanding, they do not recognize what has already been done and fail to appreciate the work of a great man who has already been raised up among us.

This confusion begins with the statement of Lehi to his son, Joseph, which is found to consume the entire second chapter of the second Book of Nephi. From verse five, through verse forty-three, Lehi is telling his son Joseph about the promises made to Joseph of Egypt. Keep this clearly in mind: the promises of a "choice seer" to be raised up was made to Joseph of Egypt and was to come from his loins, not from the loins of Joseph of Lehi. I quote the words of Lehi: "I am a descendent of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph . . . For Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins." From the seed of Joseph of Egypt was the "seer" to come.

Reading farther, we find that this "choice seer" would have "power to bring forth my word unto the seed of thy loins," also, "he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers." And to make it still more clear who this "seer" would be, verse twenty-nine says, "And his name shall be called after me [Joseph]: and it shall be

after the name of his father." How much plainer need it be made?

JOSEPH SMITH and the Book of Mormon most certainly fulfilled this prophecy. Joseph Smith's father was named Joseph, like the Joseph of Egypt, and he brought forth "my word [Book of Mormon] unto the seed of thy loins" which gave the Indians "the knowledge of their fathers in the latter days . . ." Joseph Smith was "esteemed highly" among the Indians, and he did "a work for the fruit of thy loins, his brethren, which shall be of great worth unto them."

Furthermore, Joseph Smith is more clearly indicated in verses thirty-six and thirty-seven, where it is prophesied, "and I will make for him a spokesman . . . I will give unto him, that he shall write the writings of the fruit of thy loins, unto the fruit of thy loins, and the spokesman of thy loins shall declare it." Now turn to Doctrine and Covenants 97: 3. Here the Lord says to Sidney Rigdon, "Yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph: and . . . I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him." Here we have it plainly who the "seer" is and who the "spokesman" is. Why be confused?

Verse forty-six sometimes trips people up because it says that one shall be raised up "among" them, referring to the Lamanites. But notice, it says *among* them not *of* them. Joseph Smith was among them, and he did "much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith."

Next let us turn to III Nephi 10: 1-3. Here the Lord says he will es-

tablish his church among the Gentiles, and the Gentiles "shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem, and then shall they assist my people that may be gathered in." The Lamanites are a downtrodden people. They need help. They must have assistance. Therefore, to fulfill his promises to them, God caused his church to be established by the Gentiles, through the seed of Ephraim, not of Manasseh, in order to "assist" the Lamanites.

THE PRINCIPLE AGENT in building the New Jerusalem is to be Ephraim who is to "assist" the helpless and handicapped Indians. Ephraim, of the seed of Joseph of Egypt, is to be in charge in the latter day, not Manasseh of the seed of Joseph of Lehi. In Doctrine and Covenants 108: 6 we find, "And they shall bring forth their rich treasures unto the children of Ephraim my servants . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim."

Ephraim is to be in charge, and Joseph Smith is of Ephraim. He was named after his father and also had the name of Joseph of Egypt. To him was given a "spokesman." Through him came the word written by the fathers of the Nephites, and by him came the church of God to "assist" the Indians. All this is of "great worth" to the Indians. May the time soon come when this church can "assist" these people more than it has in the past.

My Garden

My garden is a holy shrine,
Each flower seems to be
Illuminated with the light
Of all Eternity!

—TRUDY TURNER.

Worship Suggestions for April

These thoughts are suggestive only, and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need. All Biblical references are to the Inspired Version, except as noted.

By RUBY STRAND

Theme for the Month: CHRIST LIVES

SUNDAY, APRIL 3

JESUS, THE MAN

Prelude: "O Master Workman of the Race," Saints' Hymnal, No. 152.

Call to Worship:

For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life.—John 3: 16.

Prayer: This should be one of thankfulness for the great gift of his Son, Jesus, the man who came to teach us the way to live.

Scripture Reading:

And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.—Matthew 3: 25.

And after many years, the hour of his ministry drew nigh.—Matthew 3: 26.

Theme Appreciation:

It is stimulating to think of Jesus, the man, as he went about his work in the carpenter shop. It was the natural and traditional thing for boys of that day to assume the trade of their fathers. In this capacity, he learned many lessons which enriched his future ministry. Can you not look back into his experiences as a carpenter as you read of his pointing out the necessity of securing a good foundation before beginning to build? Where did he get his ideas for the story of the man who was so concerned about building bigger barns that he forgot to live? Picture his working with a group and noticing a man who could not see clearly trying to remove a splinter from the eye of a fellow workman. Later, he used this observation, as he did many others, to drive home a fundamental truth. F. Henry Edwards, in *Life and Ministry of Jesus*, says:

As the village carpenter, Jesus was familiar with every home in Nazareth. In the shed or sitting by the roadside under the palms, he and his brothers fashioned plows or yokes for the oxen or mended the pack-saddles or chests of the journeymen passing through. At other times, they were called in to repair or rebuild the barns and sheds of the neighborhood, or to build the outside stairs which made an extra room of the flat roof of a house. As Jesus worked, he talked with those who stood by, sharing their friendly comment and at the same

time probing to see what manner of men they were and what motives moved them. He must have made many friends during these years He was a stimulating person to know, with his direct but picturesque speech, his keen imagination, his quick humor, his earnestness and ready sympathy, his careful workmanship, and the many other elements of that friendly charm which later drew so many to him. . . . There was other happiness in his work for Jesus. He was more than a mere workman. He was a craftsman. Such a man as he was must have found real satisfaction in making the simple implements of the day as well as they could be made. Pride of workmanship is an important part of the lives of real men. Nothing ministers quite so completely to the self-respect of those who love their work as the joy of definite and beautiful accomplishment; the yoke smoothly shaped to the shoulder, the chest squarely and strongly built, the door well hung in its frame, the foundation securely set for the house of a friend; all these belonged to Jesus in a sense in which they could never belong to anyone else but their maker. It is not difficult to imagine his running his hand with lingering affection along the well-rounded plow handle before passing it on to the waiting farmer.

There was no idle time in the carpenter's shop. People had little time or spare equipment, and when anything broke, it had to be mended well and quickly. So the years brought their steady discipline, their mounting skill, the habit of careful planning, and that well-rounded wholeness of life which comes from meeting the task of each day intelligently and without undue haste and worry. For the Master-Carpenter, peace was not just stagnation, it was the pleasant hum of activity which comes when men work together in skillful good will and toward a common end.

Jesus, the man, grew as we may grow. He matured in wisdom and understanding through thirty years of normal life and work. Daily he measured his strength against the disintegration and collapse which come from the wear and tear of life. He led the way, making the plans and determining the course of action for those less able than he, but he also shared his work with his friends according to their strength and skill so that they might grow through sharing. Knowing life, he knew also that the finest product of any task well done is a man well built.

JESUS, THE MAN

They say that he was kind, and mild, and good,
And oh, I wish I only understood
How some can paint him as a pale, weak man
Who looks as if he doesn't know "he can."

For if he healed the blind, the deaf, and lame,
And good and sinful at his bidding came,
He must have been so straight, and tall, and
tanned,
With great, hard muscles in his arms and hands.

His face could not have been a thin, white one;
But bronzed by hours of toil in the sun,
And in him, oh, what strength; What mighty
power!
That men left all to follow hour by hour.

Perhaps someday there'll be someone who'll
paint
Him as he is; not as a haloed saint,
The Christ of light, and love, and joyful song,
The Christ who lives and struggles with the
through.

—Phillip Moore.

Closing Hymn: "O Son of Man, Thou Madest Known," Saints' Hymnal, No. 352.

Benediction.

SUNDAY, APRIL 10

HE DIED FOR US

Prelude: "'Tis Midnight, and on Olive's Brow," Saints' Hymnal, No. 163.

Call to Worship:

JESUS PRAYS

The wind has ceased; the stars are dimmed;
The sounds of night are still,
'Tis midnight in the garden on the brow of
Olive's hill,
'Father, take away this cup, but thine and not
my will."

Jesus prays.

E'en on the cross of Calvary, his love no ending
knew,
He writhed in anguish, scorned by friends
whom
He had thought were true;
'Father, forgive thy children here,
They know not what they do,"
Jesus prays.

I see him left alone to die, by friends like you
and me,
Who cause anew his agony on Calvary's cruel
tree;
When by our deeds we take him there,
For us, on bended knee,
Jesus prays.

—Phillip Moore.

Prayer: Asking for a clearer understanding of the message of the cross.

Opening Hymn: "When I Survey the Wondrous Cross," Saints' Hymnal, No. 162.

Scripture Reading:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene.—John 19: 25.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
—John 19: 26.

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.—John 19: 27.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.—John 19: 28.
Now there was a vessel full of vinegar,

mingled with gall, and they filled a sponge with it, and put upon hyssop, and put to his mouth.—John 19: 29.

When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost.—John 19: 30.

Theme Appreciation:

There seems to be such a short period between the time when we see Jesus, the man, actively engaged in the business of living and when we witness the drama of the cross. And yet, we are made to realize that everything in scripture prior to this great event points to its taking place. Jesus tried in countless ways to prepare his loved ones, but they continued to ask why and when and whither. Consider Thomas, he says, "Lord, we know not whither thou goest; and how can we know the way?" Jesus' answer, "I am the way, the truth, and the life," only brought forth a puzzled frown upon the face of Philip, another one of his twelve. In John 14, we find many warning signals—yet they understood not.

The message of the cross has meaning only for those who have come to realize that Christ could effectively appeal to us from no other position. Millions have been born again because Jesus chose the way of the cross. If only we as Latter Day Saints might stand still for a moment and contemplate what Calvary means in terms of divine love for us. If only we might be ready to say, "Jesus went forth to die for us." God grant that we may ask for strength and divine grace sufficient to walk with Jesus as courageous soldiers of the cross.

Medley of Hymns:

Softly played with violin accompaniment, if possible. (Nos. 202, 213, 212, 218, 260, Saints' Hymnal.)

Congregation sits in meditation.

Closing Hymn: "Send Me Forth, O Blessed Master," Saints' Hymnal, No. 214, or "Soldiers of Christ, Arise," Saints' Hymnal, No. 217.

Benediction.

SUNDAY, APRIL 17.

THE SAVIOR HATH RISEN

Setting: Suitable resurrection picture with flower arrangement. (Easter lilies secured through previous sacrifice effort by the members, including the children, and later taken to a shut-in or sick friend by the children themselves, helps to give meaning to the occasion.)

Prelude: Medley of Resurrection Hymns.

Call to Worship:

John 20: 1-18.

Opening Hymn: "Sing with all the sons of glory, Sing the resurrection song!" Saints' Hymnal, No. 166.

Prayer: This should be one of rejoicing, gratitude, and consecration.

Suggestions for the Message:

No other event in the life of Jesus, with the exception of his birth, has inspired us as has the message of the resurrection. There's a ring of triumph and joy in just singing the Easter hymns that gives us new hope and courage. We find people attending church on Easter Sunday who do not come at any other time.

Are they moved to affirm their faith in God and in his living, triumphant Son? Or is Jesus still hanging on the cross for them, while they come to church on Easter merely as a habit which has to do with clothes and spring and bunnies? If the Christ is really resurrected for us as individuals, we will pledge allegiance to his cause, promising to worship him wholeheartedly and dedicating and consecrating all we are and can become by his grace in service to him and the cause of Zion. Let us accept the challenge which comes with the Resurrection message and give our all. Then and only then have we

(Continued on page 22.)

Preparing the Child for Baptism

A YEAR AGO THE church was presented with a prebaptismal manual. It was well received, judging from comments and the amount of sales. It was planned for class use. In many church schools, a selected group is given a six-weeks course in anticipation of having the boys and girls who wish baptism ready for that ordinance on Children's Day, the second Sunday in June (June 12 this year). Some have considered it better to start early and use eight weeks.

The success of this course with children is based on three things: the child must be serious in his desire to unite with Jesus' church; the parents need to conceive of the child's preparation as a parental responsibility (Doctrine and Covenants 68: 4); and a wise and devoted teacher, preferably the pastor or assistant pastor, should conduct the class. Any one of these elements lacking can mean serious loss to the child's spiritual birth and consequent life.

Many of our readers will find help and inspiration in the testimony of Sister Dorothy Carter. It will have especial appeal to parents in isolated areas who face the preparation problem alone. While Mrs. Carter lives within a block of the Stone Church, yet because she was so concerned about the importance of the step her son was to take, she did not leave it all to others.

A MOTHER'S TESTIMONY

The prebaptismal manual, *This Is Jesus' Church*, was the answer to my problem. Ronnie was old enough for baptism, but I felt that he did not know enough about the doctrines of the church. At church school, he was meeting with a group of children who were preparing for baptism by having a short period after class for instruction. This, to me, did not seem adequate.

After obtaining a copy of *This Is Jesus' Church*, Ronnie and I settled down to a few weeks of close study together. We found the book enjoyable reading. I work in the daytime, but during the evenings, we went over the material in the manual. I read most of the lessons to Ronnie, but he read some of them by himself, doing the tests afterwards. In this fashion, we covered about two lessons a week.

I was delighted with the many phases of our beliefs which were taken up in the manual. Ronnie was vitally interested in everything. When we reached the lesson giving an overview of The Three Books, Ronnie felt a desire to read something in each of them and did so. When we came to the part about junior stewardship, he planned with me how he would take all the money out of his bank and apportion a tenth for tithing. I found that through his studies he was growing increasingly desirous to become a member of God's family through baptism into the church.

Finally we completed our work together, and the date was set for baptism. It was a beautiful experience for Ronnie. A few Sundays later, as we were preparing to attend church for Ronnie to take his first Communion, I found myself wondering if he really knew the responsibility involved in this ceremony. All doubts were dispelled when he came to me, asking, "Mother, do you think I am worthy to partake of the Communion today?"

I truly feel that the prebaptismal manual, *This Is Jesus' Church*, has been a great help in preparing my son for membership.

The Twig Is Bent

By MRS. S. A. BURGESS

A QUOTATION which appeared in the *Washington Unitarian* some time ago by Frank W. Boreham reads:

A century ago, men were following with abated breath the march of Napoleon, and waiting with feverish impatience for the latest news of the wars. And all the while in their own homes, babies were being born . . . Why, in one year, lying midway between Trafalgar and Waterloo, there stole into the world a host of heroes! During the one year 1809, William Gladstone was born at Liverpool, Alfred Tennyson was born at Somersby, and Oliver Wendell Holmes made his first appearance in Massachusetts. On the very selfsame day of that year, Charles Darwin made his debut at Shrewsbury, and Abraham Lincoln drew his first breath in Old Kentucky. Music was enriched by the advent of Frederic Chopin at Warsaw, and of Felix Mendelssohn at Hamburg. Within the same year, too, Samuel Morley was born at Homerton, Edward Fitzgerald at Woodbridge, Elizabeth Barrett at Durham, and Frances Kemble in London. But nobody thought of babies. Everybody was thinking of battles. Yet, viewing that age in the truer perspective which the distance of a hundred years enables us to command, we may well ask ourselves which of the battles of 1809 mattered more than the babies of 1809 . . . When a wrong wants righting, or a work wants doing, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it. That is why, long, long ago, a babe was born at Bethlehem.

There are important subjects we might discuss, all very vital to us as a body of representative church women in this fast-moving latter-day world. We are confronted with inflation, impending depression, housing and labor problems, social and industrial revolution, the threat of another world war, the stimulus of atomic fissure and all its awe-inspiring implications and potentialities. In this age of great fears, great hopes, great challenges, all these issues are of tremendous significance and importance to us in our Zionnic endeavor.

But still, as in all ages past, whether we be mothers, grandmothers, or "maiden aunts," the most important subject and responsibility for any group of women is THE CHILD IN OUR MIDST.

Important New Research in Child Training

Last fall I came back to the field of child psychology and training, with a fresh impetus, eager to find out what had been happening in the past two decades. I was very happy to discover that a great deal of work had been done and great progress had been made, that the psy-

chologist and the pediatrician had got together and, instead of two hostile camps (as thirty years ago), they have been working together on exhaustive long period observations. Doctors Geselle and Aldrich, two outstanding examples, have spent over twenty years in research with large corps of trained workers—Dr. Geselle in his glass-dome laboratory from which the workers are able to observe the behavior of children in a room below. And there is Dr. Benjamin Spock, whose *Common Sense Book of Baby Care* was winner of the twentieth annual Parents' Magazine Award. It is in pocketbook form and is given by one of the finest pediatricians of Kansas City to all his expectant mothers.

I found, as I delved in this great mass of data and even took a course on the side, a very fascinating saga revealing for the first time as scientific fact a clearer story of the development of the minds and bodies of our children. The importance of this body of knowledge is not that in any child training book we find our exact problem and a foolproof recipe for meeting it, but we can learn the approximate mental and physiological limits of each stage of childhood and babyhood and then can understand our children better.

Such knowledge and understanding of normal child life will help us to avoid one of the cardinal and deadly sins of parenthood of which many conscientious parents are guilty—the sin of asking too much of our child in immaturity, of judging his behavior by adult standards and demanding achievements, judgment, and patterns of conduct entirely impossible to his stage of development.

Free Agency for the Little Baby

"As the twig is bent, so is the tree inclined" is the fuller quotation from which our subject is taken. We have all seen a twig or sapling that has been bent to one side or bowed to the ground by pressure of wind, sun, or shade, grow into a tree that is disfigured and gnarled, while its unhampered neighbors grow free and straight towards God's heaven, graciously fulfilling their full mission in a beautiful world.

If there is any one doctrine that the

newer science of child psychology preaches and headlines, it is the good old gospel doctrine of free agency for children. Children should be guided, directed, and loved, but not forced. A baby is no longer to be forced into a cast-iron schedule of certain times, quantities, and kinds of food, but should be fed according to his needs, as indicated by his behavior. According to Dr. Aldrich, there are five-hour babies, four-hour babies, three-hour babies and even two and one and one-half hour babies. Dr. Frankle, a child psychologist who taught last year at Kansas University, says, "If we listen to this little person, he can tell us what he needs. And we can bring him up so that he is aware of the needs of his body." Thus we avoid dangers of artificial attitudes towards eating as we allow him to eat pleasurably rather than scientifically just for health.

Today the little newborn babies are no longer packaged away in sterile crib not to be touched or handled except for necessary care. It is recognized today that the smallest infant is full of tensions—some of them, of course, much more than others. All little babies need holding, cuddling, rocking, and patting to help them adjust to the hard, new, outside world. This is Grandmother's golden opportunity—she was right all the time! You can't spoil a little baby!

The Toddler Stage

The first three years of a child's life have become one of the most important periods, not only for laying sound physical and health bases, but also for laying the foundation of a sound, wholesome personality and character. Here the twig is bent, and if we are not careful and understanding, it will be broken or misshapen.

Between seven and fifteen months—as the child learns to get around—the tendency to go is very strong, and there is no way to stop it except by drastic, restrictive measures which will make him unhappy and prevent his growing up as he should. He needs more space and very careful supervision. He needs to be let go a little. Sometimes it is hard for a mother to give up the elation of the utter dependence of her baby, but this is only the first of a long series of "letting go," and it is most necessary to the child's physical, mental, and spiritual growth.

In this "toddler" stage, the baby who has always been so cute and clever becomes almost a menace. He doesn't realize why, and if he is "slapped down" too often or restricted too closely, he develops a negativism which may persist. He needs physically and spiritually to be very close to mother; he can't be left all day in a nursery or playroom. Mother should make up her mind to put the beau-

a home column feature

tiful, fragile, or dangerous things out of his reach, until he is old enough to appreciate them without destructive handling. His home environment should be constructive, warm, and as safely free as possible.

Study your child to find out how much restriction he can take, and start with only the most important and dangerous prohibitions—fire, extreme heights, electricity hazards, et cetera. If during this “nuisance” age, the toddler has developed negative attitudes, play with him more, bring him gifts, enrich his life, make him feel fully a member of the family group.

Beware of expecting unselfishness or social consciousness at this early age. Remember that very little children do not play together; they play parallel to each other. Give your three-year-olds a chance to watch other children and enjoy each other’s antics, but don’t expect generosity, sharing of toys, or give-and-take until later. What a mother does during the child’s second and third year has much to do with whether he becomes a happy, assured, poised, successful person, or a negative, antagonistic, nervous individual, unsure of himself and insecure in the world.

And here in this early age lie the opportunities for the beginning of the child’s religion. Truly “of such is the kingdom of heaven.” The child mind turns as naturally to God as a sapling shoots heavenward. His first need is a religious atmosphere, a godly home where parents speak often with the Lord. Before he can really understand about God, he can develop a feeling of reverence and dependence on a higher power and should sense the nearness of a divine, unseen member of the household, whose love and care is constantly present. His first baby prayers are directed to a heavenly parent whose nature and personality mirror the unfailing kindness, understanding, and love of his earthly parents. As soon as the child can talk, he can learn to pray—to say, “Thank you, God,” for a flower or bird or a beautiful day or many small delights and comforts.

As he grows in understanding, he learns to seek God in trouble, pain, or illness, and to say, “Help me, Jesus,” when his tasks seem too hard. Soon he prays understandingly, “Help me to be good.” Here in these early years—the first three or four—lies the golden opportunity to give a child attitudes of reverence and worship, to develop habits of prayer, and to plant within his soul the seed of a living faith which will develop into a whole spiritual life with truly spiritual experiences of his own as he grows older and learns to know God for himself.

The importance of the bedtime hour cannot be exaggerated. This is the best

time to tell your child a story, sing with him a song, and pray with him. One parent must keep free for this important parental privilege which cannot be delegated to someone else and which never should be hurried or slighted.

The Forgotten Age

The age from five to ten is often called the forgotten age—so little has been written compared to earlier childhood and adolescence. But here is the important time for rote memory—the time to establish definite accurate skills and rote knowledges. With the child’s increasing interest in the outside world, he finds the beginnings of his literary, musical, and artistic tastes. At this age, he learns easily beautiful poems and scripture which form a rich background for his growing thought and life.

He needs increasing responsibilities. He is sensitive to social and parental approval and can be led through almost any accepted routine. But he needs also definite free times to play at home and freedom to dawdle a little and browse. Adult standards of responsibility should not be expected of him. He needs the background of scrupulous moral integrity in the home, for it is now he forms habits of honesty and truthfulness.

Ellenwood formulates three freedoms for the child in the home: (1) freedom of speech (“Shut up,” he says, is the lowest form of parental injunction); (2) freedom of action (respect his privacy); and (3) freedom of individuality. But he urges that no member of the family should have freedom from responsibility for household tasks, and this is the age when the child may be trained in household skills and habits of co-operation in the household tasks.

Religiously, this is our time to acquaint children with their rich, spiritual heritage. Read with them, tell them, and make available for them the stories of the great religious heroes of the Bible, Book of Mormon, and Church History. There are missionary experiences of our own time to inspire them, and for some, the opportunity to hear the elders tell of God’s blessings on their efforts and the achievements in kingdom-building that result.

Now is the time to establish and perpetuate the habit of going to church regularly. Don’t let your child drop out of church school because his teacher isn’t so good, or because you don’t like the new pastor, or for some other minor reason. Make church a vital and necessary part of his life, as it is of yours, and make him feel he is an important member of the church.

It is interesting to note that child psychologists are establishing seven or eight years of age as the time when chil-

dren are beginning to generalize, to grasp relativity, and to form judgment. It is thrilling to me to see science supporting the truth in the word of God given to this church over one hundred years ago which named eight years as the age of accountability and moral responsibility.

We could spend a long time discussing the importance at this age of answering a child’s questions, especially concerning God, the church, life, birth, and death. We could discuss how to help with school adjustments, how to “let your child go,” the problem of sex education, the importance of boys and girls clubs, and religious training. All these subjects would make good program material for women’s study groups.

Authority in the Home

The motto, “Train, Lest Ye Be Trained,” is painted on the wall above the desk of a famous pediatrician.

We must have authority in the home. The small child needs the security of feeling that his parents will see the right thing is done when he is confused by inner conflicts. But it takes more than a little switching and should be more understanding than the old heavy hand of “spare the rod and spoil the child” and the implicit, unthinking obedience school of thought.

The Lord does not demand of us a puppetlike, unreasoning obedience—that was Lucifer’s plan to MAKE men be good. God leads us gently and wisely and directs us with his Spirit to higher planes of development. Our parental authority like his should be based on understanding, love, and consideration. Ours should be a gently leading hand, not brute force.

For thirty years, I have contended that any parental authority or childish behavior that had to be secured by use of superior force was not worth the price paid in sweat and tears and broken spirits. I have even been considered a little “cracked” on this subject by many of my good friends among the mothers in Israel. It gives me great satisfaction, therefore, to find that all of the half dozen or so 1948 books I read last summer on child training deplore the use of corporal punishment in any form at any age. It is the quick, easy way and sometimes gives the parent satisfaction, but it is not the thoughtful, intelligent solution to problems of discipline.

Here are a few constructive suggestions for maintaining authority in the home:

Avoid too many hard and fast rules.

Avoid harshness and unreasonable demands, that is, demands unreasonable in

(Continued on page 22.)

The Education of a Mother

By **DORIS ESTRADA**

EARLY LAST YEAR, I had the wonderful and enlightening experience of becoming the mother of a baby girl, and since then a reciprocal process of education has been going on between us. Before her birth, I had a somewhat nebulous idea of a baby who would be my personal property—a thoroughly alive and wonderful one, nevertheless, a sort of little possession who would readily fit into my pattern of things. It would eat when I brought its food, play quietly on the bed, and let me give it my time and full attention when the housework was done. Instead, I soon found that I had a distinct little individual with a will of her own, one who would neither be anyone's "tiny property" nor fit into a mold. With my early discovery of this came the realization that not only would this little person learn from me, but that I, also, would learn many things from her. Of course, her father's part in her growing up is of such importance that it cannot be overestimated, but since this is entitled "The Education of a Mother," I will discuss that alone.

My new understanding is directly dependent on the knowledge of what my child will learn from me and in our home. It is here she will build the foundation for all her future life. Here her dreams will take shape and her ideals develop. Here she will learn life and love and form her loyalties to either good or bad things. Here she will experience her first and most elementary kinds of companionship and form her basic patterns of behavior. Here she will learn either to pray, to love God, and to be aware of him in all things, or to be indiffer-

ent to his existence. Here, through the guidance of her parents, she will build the foundation of a beautiful life or lay the groundwork of an ignoble one. Here she spends the major part of each day with me alone, and what she will be greatly depends upon what I am. Julia C. A. Dorr so aptly expressed the mother's responsibility when she said, "No mother who stands upon low ground herself can hope to place her children upon a loftier

Here Is the Writer

DORIS ESTRADA, formerly Doris Perkins, is a native of Fanshawe, Oklahoma. She was graduated from Graceland College in 1944 and the College of the Pacific in 1946. A drama major, she was a member of the Kappa Pi Alpha (senior women's honor society), Theta Alpha Phi (national honorary drama fraternity), and Alpha Epsilon Omicron (honorary radio fraternity). In October, 1946, she was married to Frank Estrada at Stockton, California, where they are making their home. Daughter Denise—who inspired the accompanying story—joined them in January, 1948.

Doris is serving Stockton Branch as director of drama and president of the young women's group.



plane. They may reach it, but it will not be through her." Truly one of the most important elements in teaching is the influence of personality. The most successful teaching consists of living a good life instead of merely talking about it. Children are quick to sense insincerity. Bickering parents can destroy any feeling of respect a child might have for what they try to teach in more peaceful moments. Parents who are careful to cultivate a feeling of harmony

in the home create respect in the eyes of their children and establish that vital feeling of sincerity which even the most turbulent crisis cannot shake.

UNDoubtedly MY CHILD will learn much from me, but I am not a catalytic agent bringing about a sort of educative reaction between her and knowledge while remaining unchanged myself in the process. Daily and almost hourly I learn something new from her. There are some things about which I can say, "I learned this today," or "I discovered something today that I'd never thought of before." Many are intangible but definite processes taking place over a long period of time. In this latter group could be included self-discipline. Patience, for instance, is one of the most essential traits in taking care of a baby. Many times I have to curb my natural impatience in view of the effect it will have upon her. She eats very slowly, leisurely looking around the room between each bite, but if I become flustered and try to rush her, she only eats more slowly, often refusing to take food at all. Since she can't talk and let me know when something is wrong with her, I must try to be especially patient when she cries. Often a cry mistaken for temper is discovered to be indicative of discomfort or actual pain. During the day, the baby's disposition usually mirrors mine. If I am excited or angry, she becomes unsettled and cross. I must even maintain vigilance over my thoughts. When I think of something unpleasant, it often translates itself into some overt act or unpleasantness in my manner which she is quick to sense. She is happiest when I am relaxed and happy. I sometimes think that mothers eventually learn serenity out of sheer

New Horizons

necessity. I have heard many fine sermons about setting a good example for others, but the one which has had the most effect on me is this living one—the knowledge that a little child is constantly watching everything I do.

MY CHILD is leading me to a deeper understanding of the things of life. She is teaching me tolerance with her smile as big for the black-skinned folk as for the white. Children know no racial hatreds until taught them by older people. Under her unintentional guidance, I am experiencing a new and rewarding kind of enjoyment as apart from the common conception of “fun.” It is exciting to watch her steady development in mind and body, her evident pleasure in acquiring a new physical skill. Such things as her squeal of joy in being able to stand on her own feet for the first time and her eagerness to share her accomplishment in learning to manipulate her walker caused no mild stir of excitement in our house. There is even a suppressed kind of anticipation in waiting for the first tooth to appear.

It is easy to be taught by children because they can teach us good without having it hampered by questioning of their own character. They can give us some of the searchings and joys of life and glimpses into the spirit and heart of God. They can show us the living, vital revelation of God in all things. Perhaps the reason for this was best expressed by Wordsworth when he said:

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we
come
From God who is our home.
Heaven lies about us in our infancy!

Little incidents often happen which cause me to reflect momentarily on their application to some of the more comprehensive aspects of life. These I like to embellish into sort of child-inspired, homespun parables.

In the spring, I took the baby to the window to let her look across to where the trees were green and waving, and red roses were climbing a trellis. However, I had fallen down on my housekeeping duties, and there were tiny specks on the window. In typical baby fashion, she became so occupied with trying to touch the specks that she couldn't see the beauty of the springtime outside. Many of us, especially during youth, set up some person in the church as our ideal and then are greatly disillusioned if that person does wrong. For a time, we lose our way with doubts and questionings. We become so intent with the “specks on the window” that we can't see the view beyond—the beauty and purpose of the church as a whole.

Sometimes when I am preparing the little one's food, she suddenly becomes so hungry she can hardly wait to eat. I try to sooth her frets with cajoling and caresses, but to no avail. She doesn't want my love or sympathy until after she has had her food. The same could be applied to the hungry people overseas. They undoubtedly appreciate our words of good will and brotherhood, but believe in our sincerity only if we first help to feed them.

ONE DAY when we were visiting friends in the country, I noticed that the baby was staring in rapt wonder up over the roof. When I looked to see what was holding her gaze, I saw a truly beautiful picture. It was framed on the bottom by the

rooftop, on the sides by green trees gently rustling, and at the top by soft, white clouds resting on a blue, summer sky. The object of her interest and the center of the picture was a windmill silently turning with the breeze. Had I seen such a painting in an art gallery, I probably would have praised it and felt my trip there worth-while. However, in all the years I had known these people, I had never even noticed that they had a windmill. How much beauty we miss if we never take the time to look around us and and up over the rooftops.

If I were putting a title above each of these little paragraphs, this one could be called, “Things Are Most Interesting When in Use.” Many times an object will attract little or no attention from the baby until I pick it up and use it. Then its fascination value begins to soar. An egg beater becomes the most interesting thing of the day when it is beating eggs. A pencil draws wide eyes and bated breath when it is rapidly writing. I can have any number of pencils lying around me, but the one which I am using is the one the baby wants to grab. So it is with religion. A religion which is never used attracts no interest from anyone; one used part of the time may cause a little favorable attention; but it is the one used all of the time which is the most inspiring thing in the world.

Through the years, my little daughter will undoubtedly learn much from me, but I am certain I will also learn much from her.

YEARNING

In the cool silence of the night
She comes to me,
Touching my eyelids with mother fingers,
Smoothing my covers with mother gentleness.
Soft hair kisses my cheek
As she moves with quicksilver beauty.

Almost I would cross the willow greyness
And slip with her into the stillness of beyond.
Life is so thin a sliver of knowing.

EVELYN PALMER MAPLES.

Worship Suggestions

(Continued from page 17.)

caught the significance of Easter and have the faith to say, "He is risen indeed."

Closing Hymn: "I Know That My Redeemer Lives," Saints' Hymnal, No. 169.

Closing Thought:

A LIVING FAITH

A living faith I seek to know,
O God, a faith to help me grow;
A hope that earthly foes can't dim,
As I shall seek to learn of him,
Who died, yet lives and loves us so.

Lord, may that love help me say, "No!"
And daily keep my feet from woe;
Grant hope, oft sung in sacred hymn,
A living faith.

O Lord, I pray that as I go
Along life's highway here below,
I'll strive to keep my lamp in trim,
Undimmed by every passing whim.
O Lord, with hope my soul's aglow,
A living faith.

—Camilla Collins.

Benediction.

SUNDAY, APRIL 24

JESUS, THE CHRIST

Prelude: "Fairest Lord Jesus, Ruler of All Nature," Saints' Hymnal, No. 23.

Call to Worship:

A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father?

Opening Hymn: "Praise Him, Praise Him," Saints' Hymnal, No. 10.

Prayer: Asking that we might recognize the true nature of the messiahship of Christ which places emphasis upon the fact that he made us and loves us.

Hymn: "My Jesus, I Love Thee," Saints' Hymnal, No. 12.

Suggestions for Theme Appreciation: (Taken from *Life and Ministry of Jesus*.)

It is not possible for us to appreciate Jesus, the Christ, until we grow more fully into his likeness by sharing the burden of sin in the world. A knowledge of Jesus, the Christ, comes by way of sacrifice and self-discipline. Without him we are lost, so we must know him. Only those with a deep sense of their own need ever come to Christ. In John 6: 16-21,

we read that after the feeding of the 5,000, the disciples put out on the lake, but it was so rough that night came on and found them toiling in the dark and getting nowhere. The wind and the waves were against them, and all their experience and effort were leading but to futility. Then Jesus came. At first they cried out against him, not recognizing him, but then "they willingly received him in the ship . . . and immediately the ship was at the land whither they went." They were lost until they let Jesus into their lives, but when they let him in, the storm without quieted, and bewilderment within gave way to peace and understanding.

Many of us are like these disciples were before they welcomed Jesus into the boat. We do not sense our need of Jesus in moments of frivolity, but only when touched with the pain of clear thought and deep self-realization. In our search for him, we must begin with a willingness to abandon our sins. Secondly, we must face life with moral earnestness, and lastly we must become aware that Jesus, by his Spirit, is a living and available presence.

Nearer is he than breathing,
Nearer than hands and feet.

Coming to know Jesus, the Christ, is a great emotional experience. It grows and glows in the heart and is the very soul of the man who responds to it. The secret of relationship to Christ is the secret of love. When our hearts turn toward Jesus in love, we begin to know him, and the more we know him, the more we love him. It was in full consciousness of this that Paul wrote to the Ephesian saints:

Scripture Reading:

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of this glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen. —Ephesians 3: 14-21.

Hymn: "More Love to Thee, O Christ!" Saints' Hymnal, No. 284.

Benediction.

Some people grow under responsibility—others merely swell. — *Atlantic Coast Line News*.

Personal Responsibility

(Continued from page 5.)

which, if not overcome, will bring decay to our present social order. This will come like overripe fruit on a tree ready for Communism or any other "ism" to pluck.

If you really believe man is something more than an animal, if you really believe he has an inherent worth within himself that we call a soul with a personality, if you believe men and women ought to respect other men and women because there is something essentially sacred in human personality—if you believe these things and then do nothing to support the church which keeps such ideals alive, again let me say, you are a parasite upon the body of the church, sucking out the moral life juices without giving anything in return.

Jesus gave his doctrine to the church which has kept it alive through the centuries. It is keeping it alive today, and it will keep it alive tomorrow only because there have been and will continue to be men and women endowed by the Holy Ghost which causes them to understand and support the church. These men and women who have supported the church have recognized something else. They recognize that the church has something to give them as human beings which no other institution can give them—a sense of their own worth.

The Twig Is Bent

(Continued from page 19.)

the light of your child's peculiar mental-ity and disposition.

Take time to find out why your child wants to do the other thing.

Study your child and determine his behavior pattern. If he is adventurous, you need to keep a few steps ahead and to provide suitable, constructive, safe adventure to keep him happy. If he is a quiet child, stimulate him to more activity. Beware of the quiet child who is never any trouble, sits in a corner and reads and never bothers anybody. The little hellion who is always trying everything is much safer. Know when to insist on obedience and when to look the other

way.

We need to strike a happy medium between the over-dominant parent and the over-submissive one. As Dr. Bauer in his book, *Stop Annoying Your Children*, says, "It takes a combination of forethought, unselfishness, and mutual considerateness to secure to all members of a family group not equal treatment, but treatment that is fair and equitable in all circumstances." "To each according to his needs," "from each according to his capacity," applies to the Zionite family group. Don't treat them all alike.

Never make invidious comparisons with other children such as, "Why can't you be clean like Mary, or neat and mannerly like Harry?" "Why can't you get as good grades as your brother?"

Here are five basic rules for punishments:

1. Punishments must fit the crime and be prompt, realizing the child's offense is usually not a crime. For the most part, he means to do the proper thing, but can't foresee the result of his acts.

2. A punishment must be within the child's understanding, proportionate to his development and conduct stage.

3. Punishment must be administered in love and understanding and not before others. Beware of taking out on your child your own fatigue, frustration, or irritation.

4. Punishment must be consistent. Don't praise or laugh at the child for certain behavior one day and punish the next for the same behavior.

5. Remember mental cruelty (often practiced in the modern schoolroom) can be as bad or worse than severe corporal punishment.

Be Not Afraid

Dr. Bauer admonishes the modern parent not to be afraid of all this child guidance. For, he says, "Before the days of scientific child study and guidance, the parents who got along well with their offspring were those who were relatively easy going, sympathetic, and willing to take time with their children, eager to understand them and ready to play with them and give them a great deal of time and affection."

In other words, we must be willing to go the second mile with our children, not just do the easy, snap-judgment, careless thing, but take care to do always the careful, understanding, painstakingly thought-out, kindly thing.

Psychiatrists can never help the individual make up for deficiencies caused by unwise and uninterested parents. Father may be tired after a hard day at the office and mother busy with her committees, and both may honestly think they are making the world a better place to live in. But no matter how good the field

BULLETIN BOARD

Institute at Syracuse, New York

A one-day institute will be held in Syracuse, New York, on March 13, at the Y. W. C. A. building, 339 East Onondaga Street, room 7. The schedule is as follows: 9 a.m., devotional; 10 a.m., church school; 11 a.m., sermon by Bishop D. O. Chesworth; departmental meetings and vesper service in the afternoon. The institute will close at 4:30 p.m.

DR. P. L. WEEGAR,
District President.

Southern Ohio District Conference

The annual conference of the Southern Ohio District will be held on March 12 and 13 at the North Columbus Church, Columbus, Ohio. Apostle P. E. Farrow and Seventy Loyd Adams are to be in attendance. Delegates should be selected as soon as possible and report sent to E. H. Caldwell, R. F. D. 1, Lancaster, Ohio.

Gulf States District Priesthood Institutes

Two regional schools for priesthood education will be conducted in the Gulf States District with Dr. Floyd M. McDowell, General Church Supervisor of Priesthood Education, and Apostle W. Wallace Smith in charge. The first institute will be held on April 1, 2, 3, at Mobile, Alabama, for all priesthood members residing in Pensacola, Florida, and west and south thereof. A second institute will be conducted at Brewton, Alabama, on April 8, 9, 10, for all priesthood members north of Pensacola and east of Bay Minette, Alabama. This notice is given in advance so that all priesthood members may make plans to attend. It is urgent and vital to the work of the church in this area that all be present for the first session on Friday evening at 7:30 and remain throughout the institute. Please do not plan to attend for just the Sunday sessions.

W. J. BRESHEARS,
President, Gulf States District.

Notice to Louisiana Saints

The members at Baton Rouge are attempting to establish a mission there. Elder Charles Martin, formerly of Kansas City, Missouri, is conducting a church school and Bible class;

work may be, the game can't be won unless the home base is covered by both parents.

There are many eminent threats to world peace, but none should monopolize our best thinking to the exclusion of family problems. If we fail to preserve a rich form of family life, we will soon become an isolationist nation. This is the responsibility of grandmothers and others as well as parents.

Dr. Bauer writes, "There are still some disagreements among psychologists. But the greatest of them, as they delve deeper into the mysteries of human personality, are urgently aware of the need for a religiously inclined life in every individual, not only for the soul's health but for maturity and integration of personality, without which we cannot reach heights of usefulness and happiness of which we are capable and without which we have no realization of life."

however, only a few members have been contacted so far. Those who are interested in attending these meetings are urged to contact Elder Martin, 2625 Madison Street, or Mrs. M. O. Dickerson, 1704 North Street (telephone 2-3556).

Changes of Address

Tom and Betty Worth
60 Ollier Avenue
Longsight
Manchester 12,
England

Louis Zonker
322 Tecumseh Avenue
London, Ontario

REQUESTS FOR PRAYERS

Rosella Dobbs, 1317 North Street, Moundsville, West Virginia, requests prayers that she may have her sight restored.

Mrs. William C. Peacock, 316 June Street, Alpena, Michigan, requests prayers for the spiritual welfare of her daughter, her son-in-law, and their three children.

Prayers are requested for Elder and Mrs. Ray Land. Both have heart ailments.

Mrs. Cordia Crawford, 1214 North Norfolk Avenue, Tulsa, Oklahoma, requests prayers that she may recover from the effects of a recent stroke. She is not yet a member of the church, but she has been given tracts and copies of the *Herald*, which she is reading.

Mrs. W. N. Bledsoe, Washington, Oklahoma, requests prayers for her husband, who is ill with a heart ailment, her daughter, Mrs. Beulah Marcum, and herself.

Prayers are requested for Roy Lorentzen, 906 Twelfth Street, Bemidji, Minnesota, who is a patient in the State Tuberculosis Sanatorium. He has been there for four years.

Myrtle O. Davis, Box 985, Pittsburg, California, asks to be remembered in the prayers of the Saints. She fell and hurt her back last year and will have to have an operation unless healed through prayer.

ENGAGEMENTS

Hoss-Van Fleet

Mrs. Minnie Van Fleet of Independence, Missouri, announces the engagement of her daughter, Sarah, to Raymond Hoss, son of Mr. and Mrs. Claude B. Hoss of Kansas City, Kansas. The wedding will take place this spring.

Willetts-Jackel

Mr. and Mrs. R. T. Jackel of Edinberg, Texas, announce the engagement of their daughter, Betty Ruth, to Louis Willetts, son of Mr. and Mrs. H. A. Willetts of Sharyland Road Mission, Texas. The wedding will take place in June.

Dickens-Larrabee

Mr. and Mrs. William M. Larrabee of East St. Louis, Illinois, announce the engagement of their daughter, Ruth Helen, to Eldon Warren Dickens, son of Mr. and Mrs. John W. Dickens of Collinsville, Illinois. Mr. Dickens was a member of the 1943 graduating class at Graceland College. No date has been set for the wedding.

WEDDINGS

Sartwell-Moorman

Eleanor (Mickey) Moorman, daughter of Mr. and Mrs. Oscar M. Moorman of Independence, Missouri, and Bert H. Sartwell, also of Independence, were married at the Stone Church on February 5. Elder Glaude A. Smith read the double-ring ceremony. The bride attended Graceland College in 1946.

Carlson-Hubble

Ruth E. Hubble, daughter of Mr. Preston Hubble of Hartshorne, Oklahoma, and Gilbert E. Carlson of Boring, Oregon, were married February 10 at the Siover Park Reorganized Church in Independence, Missouri. Elder Hubert Case performed the double-ring ceremony.

Easter and Mother's Day Program Materials

EASTER

The Answer of the Cross

A Pageant for Easter Week
By Marie Graham

Seven characters find the "seven last words of Christ" an adequate solution to their varied troubles. Price, 10c each.

PAGEANTS AND PLAYS

The Risen Lord

By Walter Russell Bowie

Two scenes, 17 men, 2 women, reader and angel. This pageant of the Easter story is designed to be given in the church itself, the text read by the minister or some appointed person. Price 25c.

The Broken Seal

By Edward T. Kirkley

In eight scenes, the resurrection story as recorded in the Scriptures is told simply and effectively. Full instructions for presentation. Eight women, 15 men. Time, 45 minutes. Price, 10c.

The Way of Life

By Martha Bayly

One act. 2 men, 3 women, and a group of young people. The story of one of the Roman soldiers who cast lots for Jesus' clothes at the foot of the cross and the subsequent effect of the event on his life and that of his two sisters. Play. Price, 30c; \$3 a dozen.

PROGRAMS

Easter Program Builder No. 1

This builder contains recitations, exercises, readings, choral and musical readings, playlets and songs which have been carefully classified into 6 sections. Departmental supervisors will welcome this grouping plan. Price, 35c.

Standard Easter Book No. 2

A 48-page program book offering "The Broken Seal" pageant, recitations for all ages, short playlets, drills, acrostics, exercises, etc. The program committee will find here complete programs worked out and ready to produce, or can build its own program from the variety of material provided. Price, 30c.

Eureka Easter Recitations No. 4

By Mattie B. Shannon

Program material for kindergarteners, primaries, juniors, and junior highs. Pantomimes, plays, songs, and special features. Price, 25c.

Light on the Hills

Complete service materials for church school needs, including responsive readings, songs, recitations, and acrostics. Price 10c.

Wonderful Morning

An Easter service for the church school, songs, recitations, etc. Price, 10c.

Easter Bells

Contains original songs, recitations, etc., arranged in a service form for the church school. Price, 10c.

Glorious Easter

Songs, readings, recitations, and exercises for the church school hour. Price, 10c. Quantity prices on the above 4 service programs: \$1 a dozen.

CANTATAS

Radiant Morning

For mixed voices, simple yet qualitative music that can be easily worked up by the small or inexperienced group of singers. Has dignity and real beauty. Price, 40c.

The Living Redeemer

This cantata provides for a narrator whose reading supplies the desired continuity. It is not beyond the ability of the average volunteer choir but will require more rehearsal time than others of its type. With song and story this cantata builds upon the dramatic events leading to the crucifixion, concluding with the thrilling choral number, "Immanuel Victorious." Price, 40c.

The First Easter

An effective instrumental prelude and choral number precedes the story which alternates with vocal selections through the cantata. The reading of the story may be omitted at the option of the director. Price, 20c.

The Victorious Christ

In song and story, this tuneful cantata portrays the occurrences of the resurrection and is not difficult nor lengthy—only 8 vocal numbers in all consisting of solos, duets, quartets, and four-part chorus numbers, yet it conveys a complete Easter message. Price, 20c each; \$2 a dozen.

Immanuel Victorious

An Easter cantata for women's voices plus a narrator. Beautiful in its simplicity. Price, 20c.

Easter Program Builder No. 2

The latest helps for the program director of the church and church school. Recitations, exercises, readings, dialogues, drills, pantomimes, songs, solos, duets, trios, chorus and choir materials for every age group. Price, 35c.

New for Easter

Standard Easter Program Book No. 3

This program book contains a verse play, readings, a play, recitations for children of all ages, and devotional poems for adults. Good source material to build an effective Easter service. Price, 35c

New for Mother's Day

Standard Mother's Day Program Book No. 4

A 32 page program book offering a series of six tableaux, a dramatic monologue, a complete morning's program, a musical play for children, two skits for children, readings and songs, and miscellaneous recitations. Price, 35c.

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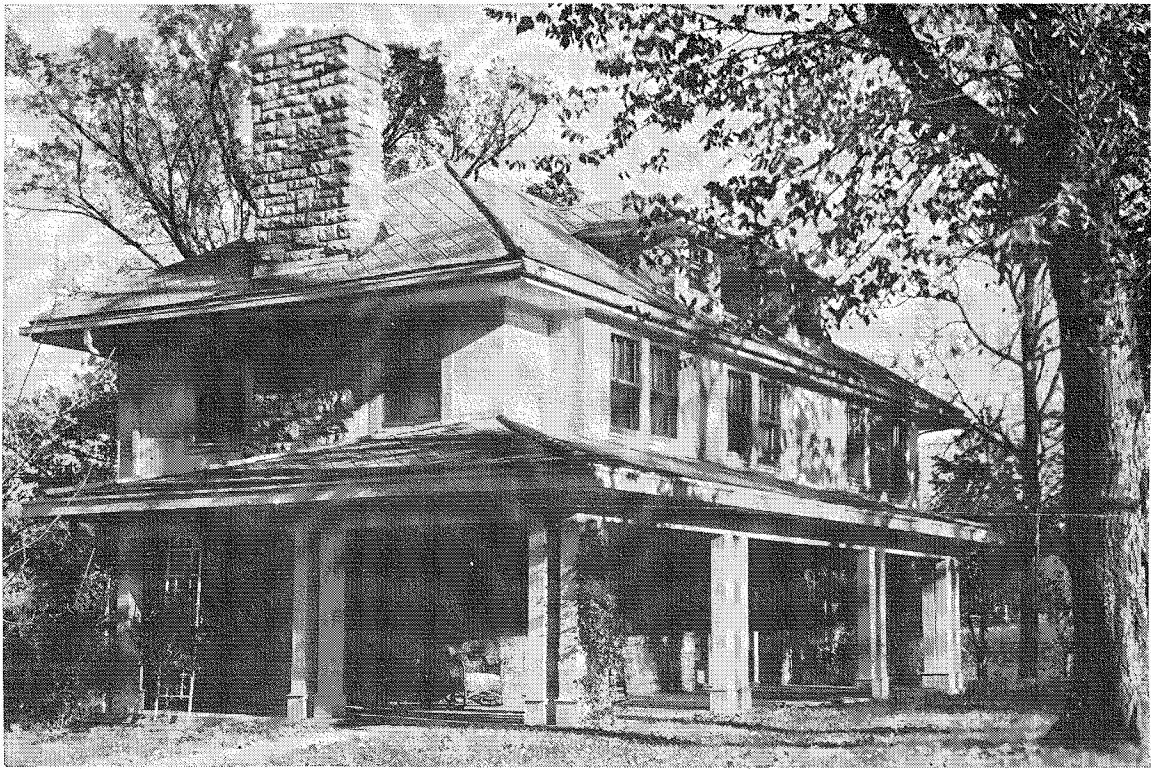


Photo by C. Ed. Miller

RESTHAVEN - Home for Aged Women

THE
Saints Herald

VOLUME 96

MARCH 12, 1949

NUMBER 11

www.LatterDayTruth.org

RESTHAVEN

By Bishop L. W. Kohlman



NEWS AND NOTES

A church institution, located on a beautifully wooded, seven-acre tract of land on the west side of Independence. In 1944, the church purchased the two large attractive homes and the land with oblation funds to provide a home for elderly ladies. Resthaven is licensed by the Missouri Board of Health, and has the highest rating of any like establishment in this vicinity. Miss Helen Weeks is superintendent, and Mrs. Jessie Boswell is matron. Miss Weeks is a registered nurse, a graduate of the Independence Sanitarium, class of 1923, which was the first graduating class under Miss Copeland. At the present time, Resthaven has twenty-one guests, which is almost the full capacity. All of their physical and minimum medical needs are provided. The ladies help care for their own rooms, and those who are able also enjoy helping with the work of the Campus Shop.

The spiritual needs of Resthaven are filled by regular services and ministry. Services are conducted each Sunday morning, and a prayer service is held each Thursday evening. Elders also visit each Tuesday and Thursday afternoon. Excellent special entertainment is provided at Christmas by Blue Birds, Orioles, choral groups, and other organizations.

The church is not yet able to meet the needs of all of the members who have applied for admission, and the waiting list of those desiring admission is long. However, every member of the church can be proud of the service being rendered by Resthaven.

PRESIDENT SMITH IN MICHIGAN

President Israel A. Smith addressed the Saints at the new Royal Oak church in Detroit, Michigan. Ground was broken for this church on October 3, 1948, and the dedication service was February 27. President Smith addressed this group at the afternoon service. He spoke to the people of the Central Branch in the morning and at night addressed the congregation at Flint, Michigan.

DeLAPP AT GRACELAND

Bishop G. L. DeLapp was at Graceland College in Lamoni, Iowa, for five days of Religious Emphasis Week beginning February 25. He attended the college production presented by the Graceland Players and on February 27 addressed the college student body at 10:30. During the time he was there, he interviewed students, talked to two classes of religion, and held several meetings. The theme emphasis for the week was Stewardship. The students presented Bishop DeLapp a scrapbook of pictures taken of him throughout the week as he moved around the campus.

BISHOP JOHNSON IN KIRTLAND

Bishop Walter N. Johnson spent Friday, February 26, at Kirtland, Ohio, with Bishop J. F. Wildermuth of Cleveland who is acting also as president of the district. Bishop Johnson also visited Akron, Ohio, that week end for the district financial day and preached at Kirtland where he was visiting in connection with the church's property interests there. He visited the new basement church at Barberton, Ohio, which he reports to be a "very nice meeting place."

ACTIVE YOUNG ADULTS

Apostle E. J. Gleazer, Sr., spent Sunday, February 27, in Odessa, Missouri, where he attended a rally of the young adult movement of the Central Missouri Stake. This enthusiastic group filled the church. Apostle Gleazer told that it was easy to discern that this group is eager to advance the work of the stake and the church, and he wants to recommend work of a similar nature in the rest of his territory.

D. T. WILLIAMS IN TOUR

Apostle D. T. Williams returned to Independence, March 1, from a tour and survey of the Northwest Iowa District. He also visited Iowa City, Rock Island, Aurora, Plano, Hammond, and Chicago.

PRIESTHOOD INSTITUTES IN FAR WEST

Far West Stake has been conducting regional institutes in priesthood education, using the new text, "Building Latter Day Saint Family Life." The first series of classes was held in Cameron, Missouri, February 21-25, where the instructors were Elder R. M. Russell, pastor at St. Joseph, Missouri, and Bishop Earl T. Higdon, with classes combined on the evening of February 25 under F. M. McDowell, supervisor of priesthood education. The series, under the same instructors, was repeated February 28 to March 4 at St. Joseph, Missouri. In each case there was a Melchisedec priesthood class and one for the Aaronic priesthood. All the priesthood of the stake and their wives were planning to climax the two series by meeting at a banquet on Saturday evening, March 5. The stake conference was planned for March 5 and 6. On Sunday of the conference, a recognition service was scheduled for all members of the priesthood completing the course.

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THE SAINTS' HERALD

Volume 96

March 12, 1949

Number 11

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Sons of God

Words of Life

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1: 12.

BELIEF is at the center of these “words of life”—this great promise of the gospel. It is hard for men to believe. A natural skepticism, a distrust of life, seizes them whenever they try it. How many men, standing on the verge of success, have faltered and failed because they could not fully believe in themselves or their ideas? And how many other people, standing at the door, looking in upon the whole plan of salvation and eternal life, have failed to enter in because they lacked faith in God and his promises? In the search for truth, it is so easy to stop with doubt, not inquiring where the way might lead further, not daring the risk of going on.

In God's Image

The idea of people created in the image of God goes back to the earliest times in our religious history. Yet so many find it difficult to understand what God meant when he said, “Let us make man in our image, after our likeness.”¹ It is even more difficult for people to understand the “great and precious promises” by which we “might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”² It is so much easier to turn the attention to some lesser, inferior things as Doubting Thomas did, and to say, “Except I shall see . . . I will not believe.”³ It is much harder, it takes a greater mind, to exclaim as Peter did, “Thou hast the words of eternal life.”⁴

It is not easy to comprehend and believe the “words of life,” but thousands of people have testified that it is worth all the effort we can put into it.

Power to Become

One church man said that the most significant and important part of this promise is contained in the phrase, “power to become.” God has given man a capacity, an ability to change, that he has placed in no other creature. If we could only convince people of the greatness and importance of that “power to become,” almost anything could be accomplished. People say something like this, “You can't change human nature,” when history is full of examples that prove the contrary. The hope that Christ brought to the human race is contingent upon this power to change, to become something better than we are.

Of course it is true that it was impossible to give men this power to become, without also permitting the alternative that they could betray and destroy themselves, which many do. It is a part of the free agency which is back of the promise. We can go up or down the ladder. We can be the “sons of God” or the sons of perdition.

Sons of God

Our failure in comprehension also touches this phrase, “the sons of God.” Yet the Scriptures give us the explanation. We turn to the great prayer of Jesus, his final appeal to his Heavenly Father before the betrayal by Judas, as recorded by John,

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one . . .⁵

Here is a Scripture that clears up two points which have caused difficulty and misunderstanding. Christ

himself draws the parallel between the unity that existed between him and God, and the unity to exist between him and his followers. It is a unity of spirit and purpose in which perfect harmony is achieved, without the merging of personalities or the loss of individual identity. It explains Christ as the Son of God, and it explains our place as brothers of Christ and also as potential sons of God. As sons by adoption, we may have our rights, as he has his special rights by birth.

The Heritage of Children

We know what blessings a child has in being born or adopted into a good Christian home. He is assured of food, clothing, shelter, love, and protection. If he is sick, all the resources of that home, and all the help it can command in society, are brought to bear to restore him to health. He is permitted to grow, to play, and to be happy, with no thought that he must work or do anything for his own support, much less to support the home. His moral and spiritual training are provided, his mind and spirit are nurtured in the right ways of life here, and of eternity beyond. It is a wonderful thing for a child to come into such a home.

And it is much more wonderful for us, as children of the world, to be adopted into the family of God, to receive his love and care, his protection and his spirit. We belong to his home, we are his children thereafter. Nothing can happen to us that is not of interest to him.

How great and how precious the promises of God are, we can only realize as we study his Word and live close to him in prayer. Willing and obedient children learn the richness of the Father's love.

1. Genesis 1: 26.

2. I Peter 1: 4.

3. John 21: 25.

4. John 6: 68.

5. John 17: 21-23.

L. J. L.

Editorial



The Teachings of Jesus

IN MOST INSTANCES, when we consider Jesus and his attitude toward anything in particular, we tend to transport him out of his environment and background and think of him as if he were alive here and now with the settings, experiences, and scientific knowledge that has been our heritage. We are apt to pick the things he said out of their context and translate them subtly into the things we think he should have said.

In thinking about Jesus and the things he had to say about wealth and the financial law, we need to think of them not as isolated statements, streaming out of the blue as brilliant bursts of inspiration, but as reflections of divine wisdom being applied to problems of humanity.

First of all, we need to remember that the words of Jesus were spoken by a Jew; for whatever else Jesus was, he was by birth and heritage a Jew. Joseph and Mary were strict Jews who observed the feasts and ceremonies of the Jewish faith. We are certainly justified in believing that they taught Jesus to do likewise. We know they sent him to the parochial school of the day, and that he became well-versed in the Jewish law, for we find him at the age of twelve in the temple, astounding the priests with his knowledge.

We know he was deeply steeped in the hopes and ideals of Jewish national life, for one of the potent temptations he experienced was to be offered the throne of David and the rule not only of Palestine but of the whole world, thus fulfilling the dream of independence the promised Messiah was expected to bring.

Secondly, we need to remember that the words of Jesus were spoken by a poor man. Although his lineage was that of David, his family was neither wealthy nor prominent. There was no room for the suffering Mary at the inn in Bethlehem because the space was already taken by others of superior distinction. Wealth would have opened many doors in Bethlehem that night, but Joseph had little wealth to offer. We will remember in this connection, too, that a provident God brought to the manger cradle Wise Men from the East with gifts of great value, thus providing the means of the Holy Family's escape into Egypt. A further testimony of the poverty of the family of Joseph is seen in the offering presented on the fortieth day of his life. Two doves were the poor man's gift. The people among whom Jesus grew up were not wealthy. At the wedding feast, the scene of his first miracle, the party ran out of wine—an event that would not have been tolerated could it have been helped.

The third fact we need to remember, as we study Jesus' teachings concerning wealth, is the fact of the poverty of the country. Palestine was in a state of perpetual poverty. Overrun by the Romans, it suffered all the ills of war's aftermath that we know today. The Romans conquered in order to spoil the country and collect revenue. Their system for collecting taxes was one that placed a premium on corruption. They had established the arch-fiend

Herod as ruler of Palestine. Herod was a descendent of Esau and completely devoid of sympathy for the people. His first official act was to execute forty-five Pharisees for no reason at all. Next he exterminated all the descendants of Mattathias I, who, with his five sons, had rebelled against the Syrians and gained temporary freedom for Judea. And when he learned that his own wife and her two sons were members of this noble family, he had them destroyed with the rest. Against this background, his destruction of all the newborn boys in Bethlehem would be expected.

THIS MAN WAS THE GOVERNOR Rome had placed over Palestine, and his administration bore out the saying that when the wicked rule, the people mourn. In order to impress his Roman superiors, Herod heaped taxes on the people to finance an elaborate building program. Not since the days of Solomon had Israel had a king who spent so much in building. From secular history, we learn that following Herod's death, a group of influential Jews laid a complaint before the Roman emperor to the effect that "Herod had treated them scandalously, had filled the nation full of poverty," that they had borne more calamities from Herod in a few years than their fathers had during all the interval of time which had passed since they had returned from Babylon.

There were taxes on produce of the land, one tenth for grain and one fifth for wine and fruit. There was a tax of one denarius on every person, except for aged people over sixty-five and girls and boys of twelve and fourteen respectively. An income tax of one per cent was charged. In addition, taxes were levied on trades such as that of

Concerning Wealth

By Harley A. Morris

hosier, weaver, furrier, and goldsmith and on movable property such as horses, oxen, ships, and slaves. Duties paid on imported goods varied from 2½ to 12 per cent. City homes were taxed. Tolls were paid for the use of roads and bridges. Taxes were paid for goods bought at public sales. Besides this, every city had its local taxes which supported roads, elementary schools, public baths, city walls, and gates, and the maintenance of local administration. It is estimated that at a time when the laborer earned sixteen cents a day, Herod was collecting three million dollars a year from Palestine.

WE HAVE SAID THAT JESUS was versed in the law of the Jews. It follows that he was familiar with the Jewish laws concerning property. He knew that since the days when prophets and kings had toiled, the Jewish religion had sanctified labor as something that was noble and worth-while. And they looked forward to the ideal condition when every man would sit under his own vine and fig tree. He knew that at a time when every Oriental nation had slaves and treated them abominably, the Jewish concept of slavery was one of mildness; for it taught that a slave was a man of worth and that he shared the Sabbath with the rest of the household (Deuteronomy 5: 14). The abuse of slaves was not to be tolerated (Exodus 21: 26). He was not to be reviled or degraded. No Hebrew could be enslaved for his entire life unless he requested himself to be. He was to be freed on the seventh year, and on the day he received his freedom, he was to be provided for liberally so he could make a new start in life.

THE POOR WERE AMPLY PROVIDED for in the ancient Jewish law.

Gleanings were to be left in the fields, the olive groves, and the vineyard so the poor could share in the harvest.

"Blessed is he that considereth the poor; the Lord will deliver him in time of troubles. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies," sang the Psalmist of Israel.

The Prophet Isaiah, speaking for God, says:

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?—Isaiah 58: 3-7.

BUT CHARITY IN THE ANCIENT JEWISH LAW was to be a last resort. The real goal was to make everyone self-supporting. The harvest crews were to leave the gleanings in the field so the poor could go there and gather it—they were not to bring it in and then distribute it to the poor so they might have it without effort. The people were encouraged to provide noninterest-bearing loans for the poor. To charge interest was to take advantage of a man's adversity, and Ezekiel classified it with idolatry,

robbery, murder, bloodshed, and anarchy (Ezekiel 22: 25), and declared it was one of the causes of Jerusalem's downfall (Ezekiel 18: 12, 13). Wealth consisted primarily of land, and every fiftieth year there was to be a redistribution of this so that old families who had lost their land could return to their inheritances.

This, in brief, was the financial law Jesus knew as a child, the law out of which grew his own concepts of wealth and property.

That Jesus felt a deep sense of mission to the poor is indicated in the text he chose for his first sermon in Nazareth.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.

That he understood their poverty is indicated in his parable of the woman who lost a drachma (about sixteen cents) and upon recovering it, called in all her friends to celebrate with her.

That he sympathized with their need is indicated in his identification of the righteous with those who ministered to the hungry, thirsty, sick, and unfortunate. "For," he said, "when the Son of Man shall come in his glory . . ." (Matthew 25: 32) the basis of selection will be the degree man has ministered to those in need.

IF WE ARE TO TAKE the words of Jesus by themselves, the common assumption that he frowned upon the accumulation of wealth is not well supported.

In Luke 18: 18, a certain ruler
(Continued on page 22.)

OFFICIAL

Work to Be Done on the Auditorium

At the last General Conference, a resolution was passed, which is quoted below:

October 6, 1948

To the General Conference:

At a meeting of the Board of Appropriations held Saturday, October 2, at 10 a.m., the following resolution was adopted:

It was moved that we request the General Conference to remove the restrictions on expenditure of the moneys reserved for Auditorium use, permitting the funds to be used for completion of the Auditorium, but not necessarily for the specific items designated.

The previous appropriations referred to authorized work as follows: Covering the dome with copper, completing the walls with finish stone (Bedford Limestone), supporting the dome, and roofing the flat deck of the whole building.

Architectural studies are in process which suggest that greater utility may be achieved by some changes in planning in the house of the funds appropriated.

Respectfully submitted,
THE BOARD OF APPROPRIATIONS,
By Israel A. Smith, Chairman

Further architectural studies made since Conference indicate the necessity of roofing the flat deck of the Auditorium in order to preserve the building. To do this, it was advisable to tie this work in with that of completing the walls supporting the dome with finish stone (Bedford Limestone). After careful consideration and study, the First Presidency and the Presiding Bishopric have approved proceeding with this work, and it will be started as soon as weather conditions permit.

A contract has been entered into with the Weeks Construction Company, which company built the building to its present state of completion. Architectural services in connection with this new construction work have been given by Henry C. Smith, Church Architect and designer of the building, and Bloom-

President John F. Garver Dies

It is our sad duty to notify the Church of the death of President John F. Garver. He passed away early the morning of March 3 at his home, 307 West Kansas Street, Independence, Missouri.

The death of Brother Garver removes from our ranks one of the ablest ministers of the church. He was loved and respected by the Saints throughout the world, to many of whom he was personally known and by all of whom his death will be greatly mourned. His connection with the church dates from September 26, 1897. He had served under appointment since January 1, 1907.

The funeral was held at the Stone Church, Independence, at 10:00 a.m., Saturday, March 5, 1949. Interment was at Lamoni, Iowa.

Time does not permit any further statement now, but biographical notes and other information will be published in the next issue of the "Herald."

We have expressed to Sister Garver and her daughters the sympathy of the Church and have assured them of a continuing interest in the prayers of the Saints.

Israel A. Smith,
F. Henry Edwards.

Independence, Missouri
March 3, 1949

garten and Frohwerk, architects from Kansas City, Missouri. The total amount of the contract for this work is \$169,609.00, subject to changes which may reduce this figure somewhat, depending upon the final decisions relative to certain phases of the work.

The cornice of the dome is being so constructed as to make provision for installation of copper roofing or other metal roofing at a later date. It is the opinion of competent roofers that we have several years of good wear yet in the roof on the dome.

Other studies are being made of work which may be done within the building to improve the acoustics; also studies concerning the floor of the main Auditorium and the Foyer, but decisions on this work will not be made until more detailed information is available.

We are confident that our church members will be very much interested in knowing that after several years of delay, progress is now being made toward completion of the building.

Respectfully submitted,
THE FIRST PRESIDENCY,
By Israel A. Smith.
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Supervisor of Priesthood Education

Dr. F. M. McDowell was placed at the head of a new department of the church at the recent General Conference in October. He is the director of priesthood education in the church. In this capacity, his work extends into two areas. The first is the preparation of literature for publication for priesthood study. Readers of the *Herald* have noticed lists of materials which the priesthood is encouraged to study or at least become well acquainted with. New material is constantly being prepared, and good secular material for use in counseling is being organized by Doctor McDowell.

The second field of his work is the promotion of local priesthood institutes and schools throughout the church. In both of these areas, he works directly under the First Presidency. In Aaronic work, he also works in co-operation with the Presiding Bishopric.

One Quiet Hour

By RUBY TINKHAM

CATHERINE surveyed the kitchen sink with its pile of dirty dishes and then the living room with its usual morning disorder. Her husband's evening papers and a pair of old house slippers were by the big chair. Ken's basketball suit was wadded up in a corner of the davenport, and the twins cutout dolls were strewn over the floor. She heaved a sigh, and resentment flamed high. She could close her eyes and see the rest of the house equally well: three bedrooms with scattered clothes and unmade beds, a bathroom that looked as if someone had been making mud pies, and two porches clogged with galoshes, roller skates, and tricycles.

She shut her eyes tightly and whispered fiercely, "Oh, God, if only I could have one quiet, peaceful hour out of every day—maybe then I could learn to pray, meditate, and get somewhere."

THE PRAYER was hardly finished before she was mentally figuring what task should come first. She would do up the dishes, then wash Ken's suit for the game tonight; and then it happened—the fear came back again to haunt her. Big, lovable, awkward Ken—could he be involved with that bunch of hoodlums that had broken into the filling station and stolen cigarettes and candy? No, of course not, Ken would never steal—besides he had spending money. If anything, Kirt was too generous with the kids.

She sloshed the water into the sink and stopped, holding the box of soap chips in mid-air. But suppose—just suppose he had been along that night and hadn't meant to do anything wrong. Les Woods was a natural born leader and the idol of every other boy in school—and wasn't he bragging they couldn't do anything with him?

Catherine gave herself a mental push, "You really do need some

help, sister, you're starting to imagine things." What was it Kirt always said? "Cathy, you can borrow more trouble needlessly than any thirteen people I know." She finished the dishes determinedly and tidied the living room with the basketball suit under one arm. Ken was doing fine on the team this year. Last year he had lacked confidence; but this year, with three players graduating, the coach had given Ken some real help and attention.

She marched to the basement and resolutely turned her eyes away from Ken's collection of flies, fishing rods, and guns. She stretched the suit out lovingly, and the tears were close. "Please, God, you know Ken isn't a bad boy. He just couldn't do anything like that." Maybe she should have let him stay out on the farm with his grandfather this year. Then he could have fished and hunted and worked a little. Grandpa was pretty lonely, and Ken was his favorite; but Catherine couldn't bear the thought of parting with Ken when he had only these next two years in school. Then it would be either college or the Navy. She pushed the thought away wearily and mounted the stairs heavily—each step pulling against her leaden legs like a dead weight on the end of a string.

SHE LOOKED at the clock and mentally counted the time until the twins came home for lunch. She would clean the bathroom, then put on the soup, and make some sandwiches. She wasn't hungry, but the twins always ate as if they were refugees from a concentration camp. Maybe, if she hurried, she could squeeze in that quiet hour right after lunch. She needed it badly—her hands were shaking!

She left the bathroom and started to set the table. She dished up fruit and made sandwiches automatically—lettuce in Dona's but none for

Doris. Funny how different kids were. The twins were so noisy and talky and out with everything—but not Ken. He was the quiet type, and everything went deep with him. She paused with the butter knife in her hand, wasn't Ken just a little quieter recently than he had been? He hadn't offered to help with the dishes lately or asked for any chocolate fudge. Maybe something *was* wrong. She laid her shaking hands flat against the table top, closed her eyes and bit down hard on her trembling lips. "No, God, please don't let anything go wrong for Ken."

The front door slammed and pandemonium reigned in the house. Two voices rang out with split-second timing, "Mother, is lunch ready?"

Lunch was always one of those noisy affairs in which the twins did all the chattering, and Catherine did all the listening. Then the house was quiet again, and Catherine faced the task of washing dishes, this time with a kind of forced resignation instead of resentment. She would make a Jello salad for supper, call the grocer, and then she would take that one quiet hour for herself. Her whole body strained toward it now, not in joyous anticipation but with passionate renunciation like Gethsemane.

She spread up the beds and picked up scattered clothes with rapid, dexterous movements that bespoke much practice.

"Now," her soul cried, "now, is the time you have waited for!"

THEN SHE SUDDENLY REMEMBERED, Dona had to have the blue skirt pressed for the program tomorrow, and there were two buttons off her white blouse. "No," her soul cried despairingly, "you can't do this to me; I must have release now!"

But all the while she was opening

the drawer, picking up the sewing box, and holding the blouse close to her eyes so she could see through the mist. "Why do I keep punishing myself? Why do I keep torturing myself? Am I afraid to ask God for help? Haven't I any faith?"

She jabbed her finger and wiped it carefully on her apron. If the blouse wasn't ready, then Dona would want to wear Doris', and Doris would raise a fuss, and there would be a quarrel, and Catherine couldn't stand that—not now.

She laid the finished blouse on the bed and went to connect the iron. She knew that any kind of meditation would be impossible unless each task was completed and her house was in order. No wonder the Master needed rest and quiet with all those people constantly crowding him and selfishly demanding the help he gave so generously and spontaneously. Were prayer and meditation his secret sources of strength and power?

Catherine turned the iron up on the board and went to the bedroom resolutely. Shall I pray standing like Jeremiah or sitting like David or lying prone like Christ? The bed looked so inviting that she eased her tired body down gratefully and sighed with relief. No, she mustn't close her eyes, she might fall asleep like on last Monday after she had finished that big washing.

WHAT SHALL I SAY? How shall I say it? Is God really listening? Does he really care? I suppose I should thank him first of all for our blessings. Then I really should ask him to bless our home. But then why should he? Did I insist that Grandpa come and stay with us this winter instead of out there alone on the farm? No, he would have had to sleep with Ken, and he takes his teeth out when he eats, and he makes funny noises. Maybe if he had been here, Ken would have stayed home more and not been out with that gang nearly every night. Why should God bless my home

when I have refused hospitality to others?

I know, I will ask him to bless the children and protect them, keep them well and strong—but no, that is really my job. It's up to me to see that they get good food and plenty of rest—and keep the right kind of company.

Suddenly she was ashamed. She had been just about to ask God to take over the responsibility of Ken's behavior. Why should she suddenly want God to take a hand—was it because she had failed? Would she be so eager to turn Ken's life over to Him under any other circumstances?

Cathy rubbed her forehead with the back of her hand and confusion held her body taut. Should I ask him to bless me? He must know I need help. But then, what have I done with his blessings? Did I think of him when I turned down that church school teaching job because the twins are past the primary grade? Didn't I more or less make fun of Kirt when he started that home study course? Haven't I insisted that school activities ought to come first in Ken's life?

Cathy rolled over and laid her face against the spread. Hot tears rolled unnoticed against its softness while she clenched and unclenched her hands. "Oh, God, I can't pray for myself, but please do something for Ken. Please, God, help him!"

TWO PAIRS of feet echoed on the front porch and the door fairly burst open with, "We're home, Mom. Can we have an apple?"

Catherine pulled herself up slowly and smoothed out the spread. The refrigerator was already being explored when she reached the kitchen. Apples and cookies were disappearing into bottomless pockets, and voices outside proclaimed that tonight there were guests waiting impatiently on the back porch with roller skates. She picked up a pan and started to peel potatoes.

Supper time was always the best part of the day. Kirt was home tired and hungry, and nothing ever di-

minished the twins' appetite. No one seemed to notice that Ken and Cathy were unusually quiet. Catherine watched Ken picking at his food, and she couldn't restrain herself, "Ken, you're not eating anything."

Ken tried to grin, and her heart ached for him as he replied, "You know we're not supposed to eat before a game, Mom."

Later, while she was doing dishes, Ken came up from the basement with his suit rolled up snugly under his arm. He came over to the sink and stood there shyly as if he wanted to tell her something. Her heart cried out desperately, "Tell me, Ken, tell me now!"

"You're coming to the game tonight, aren't you, Mom?"

Cathy tried to smile and answer gaily, "You bet we're coming. We wouldn't think of missing this game with Shannon."

Ken rolled his suit over and over in his big hands and Cathy clenched hers under the soapy mound in the sink. Now he was going to say something. She could feel it, and her heart pounded as she waited in agonizing silence.

"Mom, you know I've been awful worried lately. I thought sure I flunked that Latin test last week and wouldn't get to play tonight. But I asked Miss Atkins today, and she said I was doing just fine. Gee, Mom, I sure was scared."

He grinned. Cathy wanted to hug him tight, but she knew how he hated demonstrations, so she smiled and answered, "I'm glad, Ken. I know how much this game means."

HE STARTED FOR THE DOOR, and Cathy wanted to hold him back. Now, she thought, I've got to ask him. I've got to find out. I can't go on like this any longer. Her voice sounded shaky and a trifle shrill as she fought for control, "Ken, did they ever find out who robbed that filling station two weeks ago?"

He stopped with his hand on the doorknob, and there was surprise on his face, "Gee, Mom, didn't I ever tell you about that? They

picked up some vagrant a week ago. I thought I told you."

She faced him trembling. "But Ken, what about Les Woods? I thought—"

He made a face and shook his head disgustedly, "Oh, that guy, he's crazy enough to say anything! You know him, Mom, always clowning." He opened the door and then stood there a second before he said shyly, "I'll probably get to play the whole game tonight, Mom. I hope I don't make too many fouls."

Cathy lifted her head and said proudly, "You'll do just fine, Ken. I know you will, and we'll be rooting for you."

He grinned and took the back steps in one enormous leap. Cathy turned back to the sink, and her heart was leaping too. "Thank you, God, thank you, thank you, thank you!"

THE PAPERS rustled in the living room, and Kirt came into the kitchen and picked up the dish towel silently and started to dry the dishes. They worked there side by side neither breaking the silence until he spoke kindly, "You see, Cathy, I told you there was nothing to worry about."

Tears sprang to her eyes, but she raised her head anyway, "Oh, Kirt, I'm so glad—so glad!"

He patted her shoulder affectionately, "Cathy, you work too hard and worry too much. You know what you ought to do? You ought to take an hour every day just for yourself—to rest and be quiet!"

Progress

No day is ever lost.
Regrets, the heart must spurn.
Today, to do our best—
From yesterday, to learn.
To make each moment count.
(Forgetting futile sorrow)
For what we are today,
Determines our tomorrow.

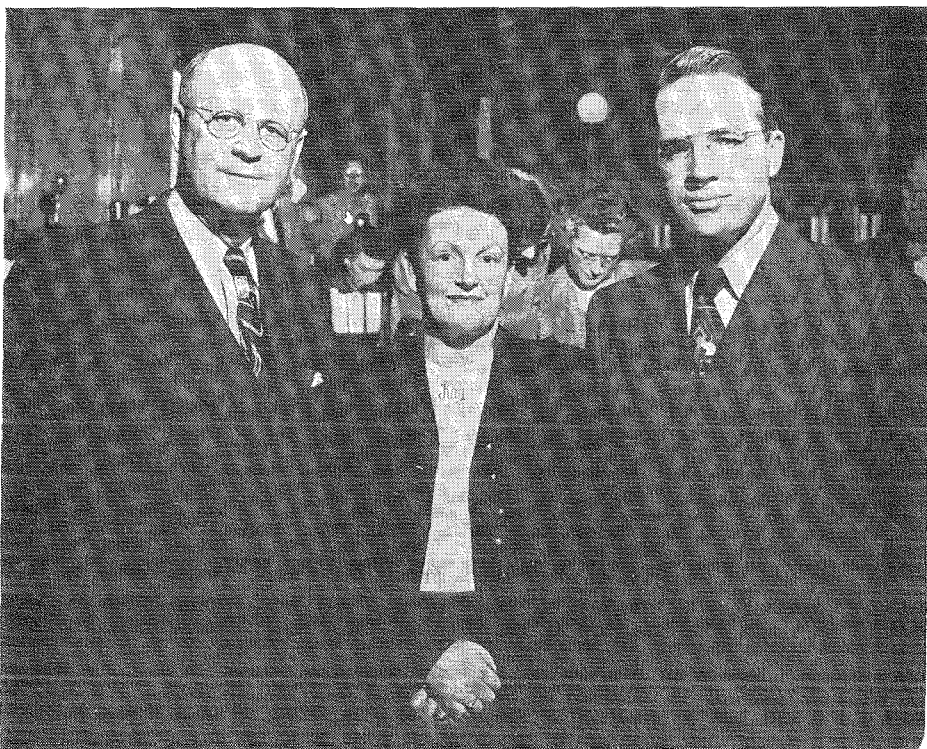
—Trudy Turner.

Gracelanders and the Iowa Legislators



UPPER.—President E. J. Gleazer, Jr., of Graceland College, offers the opening prayer for a session of the Iowa State House of Representatives on January 12. On his right is Katheryn Metz, a member of the church, former editor of the *Lamoni Chronicle* and a representative in the Iowa House from the district which includes Lamoni. On President Gleazer's left is G. T. Kuester, speaker of the House. In the foreground are two clerks.

LOWER.—A trio of three members of the church meet in the legislative chambers of the Iowa House of Representatives. The occasion was the visit of E. J. Gleazer, Jr. (right), president of Graceland College, for the purpose of giving the opening prayer in the House and Senate on January 12. With him in the photograph is Katheryn Metz, former editor of the *Lamoni Chronicle*, a representative from the Iowa District which includes Lamoni; and Charles Van Eaton, Sioux City, senator.



The People From the North Country

By HUBERT CASE

IN THE BEGINNING of my work as a missionary in 1894, I said to President Joseph Smith, who had just performed our marriage ceremony, blessed us, and set us apart for that far-off mission to the South Seas, "Brother Joseph, tell me what to preach, for I have not as yet preached a dozen sermons." His answer was, "Preach the Three Books as you find them." That I have done ever since. I believe them with all the promises found therein.

Among the promises, I find many plainly written concerning the people in the North Country. Some of these date back to the days of the Prophet Jeremiah, who wrote:

And I will gather the remnant of my flock out of all countries whither I have driven them. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them.—Jeremiah 23: 3, 7, 8.

This is strongly supported by the well-known passage in Doctrine and Covenants 108: 6:

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy.

God caused Nephi to write:

For behold, I shall speak unto the Jews, and they shall write it: And I

shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it. . . . And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.—II Nephi 12: 67-72.

WE HAVE THE WRITINGS of the Jews, the Bible (the stick of Judah), and the Book of Mormon and the Doctrine and Covenants (of the two branches of the seed or stick of Joseph), referred to in Ezekiel 37: 15, 22, but where are the writings of the people in the North Country? That is answered in the above quotation, wherein they are to come to Zion and lay down their rich treasures at the feet of Ephraim. What could any righteous people value more than the word of God as given to them? These would be their *richest treasures*.

Joseph Smith, the Prophet, wrote to Mr. N. E. Seaton, editor of a paper published at Rochester, New York, in 1833, saying:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before . . . pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country.—*Church History*, Volume 1, page 261.

I read with great interest a recent article in the *Saints' Herald* and agree with the references to Scriptures, and other authorities regarding the ten tribes, but it does not go far enough—not as far as did Joseph the Martyr, and his son, Joseph. I heard the late Brother Joseph tell of three people who visited him one night after he had retired. He sat up in bed, much surprised at their appearance in his room, and asked them what was wanted. They said

nothing, but stood and looked at him, then disappeared. He said he understood they were people from the North Country, who had come to see the Prophet in Zion.

I WISH NOW TO RELATE my vision of the people in the North Country. Some two years ago I walked (in vision) among a people whom I had never before seen. Five of us, who were from our country, walked among this unknown people. They were intelligent, interesting-looking people, very kindly in manner. We walked for some distance on a highway running through the midst of their land. Suddenly a small girl ran in front of me and tried to converse with me. I could not understand what she said, and the endeavor to do so awakened me from the dream or vision. I prayed the Lord to permit us to walk again among them, if they were indeed the people of the North Country. Very soon we were again walking among them, my wife by my side, and the same three men behind us. We walked to their headquarters and saw their prophet and leading men. They were fine-looking people, and the Lord said to me, "These people are of one heart and one mind, and they are preparing to come to Zion as the prophets have said." I saw that they were preparing to migrate. They seemed to be making inventories and had many goods packed and ready.

I was thrilled at the appearance of such noble-looking, godly men, and the spirit of that event. I thrilled, also, to have a real knowledge that the people from the North Country will come. The few who believe it is true, and those who live to see it—in and out of the church—will be astonished. God has made all these promises and will *fulfill* them to the letter.

We Went Through Hell

BY MRS. GEORGE BAIER

IN THE EARLY HOURS of August 23, 1943, when my husband and I emerged from the ruins of our Berlin dwelling, shaken but unhurt, we thanked God that our little daughter had been spared that ordeal. For two weeks prior to this event, which was to be the beginning of a long series of direct contact with the fury of war for us, because of the increasing danger, we had sent our child away to relatives in a small Bavarian town. Then it had seemed a terrible hardship to us both to part with our child, especially as we did not know if and when we would see her again. But on that morning—and on many more occasions after it—we realized that it had been God's wise guidance which made us send her away. And when I heard the pitiful crying of other children during those horrible hours, I thanked God from the bottom of my heart that our child was living in comparative safety. I shall never be able to erase that one night from my own memory—the inferno of crashing bombs, the unceasing firing of the anti-aircraft guns, and the thunder of collapsing walls over our heads. Then came the alarm of the air-raid warden. Fire! How we got out of the air-raid cellar, almost stunned by the sight awaiting us—one soaring sea of flames all around—I cannot describe.

This was the first experience. There were many more to come.

We found a home with some friends. Good fellowship was the one redeeming feature in those days. On January 31, 1944, we were again made homeless. Words are too poor to describe the ghastliness of those nights. In the spring of that year my husband's firm, whose premises also had been

wrecked, had to be moved outside Berlin to insure the continuation of its work. Accommodations were found in Klösterle in the Sudetenland (former German-populated part of Czechoslovakia).

With a heavy heart, we left Berlin. We felt like traitors, leaving our friends at such a time amidst ever-increasing danger. By then daylight bombing had started in addition to the almost nightly large-scale bombings, and Berlin could boast only a few districts which had remained reasonably intact. So we left—tired, longing for rest and quietude, and wanting to have our child back again.

It was like heaven in the Sudetenland. We lived in one of the most beautiful spots I have ever seen in my life—the Eger Valley. Klösterle, a small town, lies embedded between two mountain ranges, the Erzgebirg and Duppauer Ranges. There are lovely orchards, wide, waving cornfields, the flowing river, a picturesque fourteenth century castle—and all framed by glorious hills. We had a little wooden house built, and furnished it with much care. We were happy. Every morning when I opened the shutters of our tiny house, the beauty of the countryside, the heavenly peace of it all struck me anew, and one could not help but praise God for so much beauty, so much peace in the midst of the turmoil. The inhabitants, too, were the kind one loves—friendly, diligent, honest, unpretentious, kind-hearted.

Thus we lived through the summer and autumn. On November 13 my husband was called and had to leave at once. As the weeks went by, the wintry face of our little town began to change. Covered wagons passed through, drawn by



shaggy, little horses, with drivers clad in strange-looking clothes. First there were isolated wagons, then more and more came, until it was a never-ending stream. The look of the caravan changed, too; it was a wild jumble of carriages, two-wheeled carts, covered wagons—anything on wheels. They came from the southeast—refugees fleeing before the Russians. By the spring of 1945, that too changed. The stream started to move in two directions. The narrow streets of the town were blocked by it, and the heavy drone of engines never ceased, day or night. Military units, guns camouflaged with twigs and leaves, refugees—haggard, drawn-looking, weary to death. As accompaniment there was the sound of booming guns from the front line. War had come to the Sudetenland, too.

That was when air attacks started. So far we had only seen the bombing units fly across on their way to their destinations: Dresden, Leipzig, and the big industrial towns. Now the highway, congested by the traffic, was the aim of smaller bombing units and low-flying fighters. Our tiny wooden house afforded no protection. The nearest air-raid shelter was in the valley, ten minutes distant. Those were agonizing moments when my little girl and I

waited, arms locked round each other, while the planes swooped down. We could hear the impact of the bullets all around us. We had to look once, while a peasant working in the field outside our house was riddled with bullets. Then there was the night of the big attack on Komotau, a town not far away, when fire literally fell from the skies. It was the most magnificent, gruesome sight I have ever seen.

All news from my husband which I had been receiving regularly stopped. All I knew was that he last was stationed in Berlin, and Berlin had been surrounded by the Russians.

Klösterle was flooded with German soldiers—soldiers of every description—all with their equipment. They went westward, toward Karlsbad, the once world-famous spa. There the American forces were advancing, while the Russians were closing in from the east and north. Klösterle was waiting breathlessly. Who would get here first?

Then came the first American army trucks, and in their wake, the stream of German soldiers flowing back. The American forces had refused to take them prisoners. They had to return to the Russians. You cannot picture it, unless you have seen it—an army in retreat, defeated.

We were waiting, hoping, and praying that the American forces would come. We hoped in vain. In the meantime, prisons and concentration camps had been opened everywhere and their inmates liberated indiscriminately. There were rapings, houses set on fire, and pillaging. The Americans had stopped in the West at Karlsbad, the Russians, in the East at Komotau, and we, between the two forces, were “no man’s land.” The following fortnight made us pray that, as the Americans had not come, at least the Russian soldiers might come, and from them we could expect some discipline. They did not come. Then

one morning, the news came that the Czechs had arrived. Now, we thought, law and order would return. It did not. Posters appeared ordering all citizens to take wireless sets, sewing machines, electrical equipment, cameras—in short, all valuables—to the town hall. Penalty for not complying with those orders was death. That was the first poster. Many more followed. Homes were being searched “for weapons”—a pretext for ransacking.

Arrests followed. One hundred respectable, law-abiding citizens were put on a lorry and driven off. A few days later, a red poster appeared, announcing the names of ten of them having been shot publicly in Kaaden, our district town, “to state an example.”

It was a crime to look respectable.

The wives of doctors, lawyers, etc., were taken from their homes to clean the latrines of the new “masters,” to sweep up horse-droppings from the road, to do any degrading work imaginable. All the time they were working, there was a uniformed Czech guard standing by, armed with a horsewhip which he applied frequently.

We were hungry, although most of us had lost our appetites. Our ration cards were marked “German,” printed on paper which had the watermark, “German,” all over. Our rations consisted of two pounds of bread per week and two ounces of margarine. That was all. In order to get the bread, we had to queue up for hours. At the same time, uniformed Czechs held orgies. Young girls were rounded up, taken to the parties, and forced to eat until they were sick. Peasants had to deliver their live stock to appointed places, without any payment whatever, so that the “masters” were never short of supplies. Wine and spirits ran in rivers. The results were as expected. It was not safe for any girl or woman to pass the market square, where the Czechs had their headquarters.

The order was issued that every German (the whole population)

had to wear a white band around his arm. Whoever was found without it could be sure to be beaten up, if nothing worse. I never saw one of the Czechs walking about without a revolver, a truncheon, or a whip in his hands—and it was not there just as an ornament. More than once a bullet whizzed by while we were walking along the street. It was forbidden to lock the doors. “Search parties” went around day and night, and they never went away empty-handed. There was never a moment when one could relax or be at peace, and all the time the death bell was ringing. Suicides increased from day to day. A peasant from the east, passing through on his way to hoped-for safety, shot his family of five and then himself. A woman, whose husband had been one of the men shot at Kaaden, took cyanide. A mother and her two small children saw her husband beaten up by the Czechs and die of the injuries. Endless other human beings, tortured and despairing, preferred death to the hell they had to live in.

It was the same, day in and day out. There were variations, admittedly, and we had to marvel at the ingenuity of the Czechs in finding new ways and new methods.

Then came the morning when armed Czechs went into every house, and drove people, even the sick, up to the market square. We went, not knowing what it was all about, because we had no other choice. We were kept standing there for almost four hours, the sun beating down mercilessly; the suspense did not improve matters. There were old, feeble people, pregnant women, small children. At last an officer, well-fed and smartly dressed, stepped on the market square. He made a speech. He said the whole of the German people were the vilest things on earth and ought to be wiped out ruthlessly. When he had finished, two men were led out of the town hall by a firing squad. The onlookers caught their breath audibly—they knew the two men, peasants from the next village. The

men were placed in position and stood there, fists clenched. I shall never forget it, and I shall never forget how the firing squad twice failed to hit, before the men fell at last and hit the ground. My little girl also was a compulsory witness of this. These men were accused of hiding a revolver underneath the straw in their barn. To understand the absurdity of that accusation fully, one has to remember that for weeks on end, there had been troops going through Klösterle in two directions, and soldiers sleeping in every barn.

On the next day at noon, four more men were shot in the same manner, without a trial, without a chance to defend themselves. In the afternoon, all the remaining men of Klösterle, who had been of some social standing, were taken to the town hall. They had to undress and stand with their arms outstretched, facing the wall. A number of Czechs, armed with truncheons, bunches of wire, whips, and pieces of rubber-piping, beat them, until the blood was streaming off their backs. Then the procedure was repeated on the soles of their feet. It seemed as if the scum of the Czechoslovakian nation had been concentrated in Klösterle.

The next unforgettable event came two days afterwards. This time it affected me and my daughter personally. One of the posters we had learned to hate and to fear so much appeared. It was the order for all Germans, who had come to the Sudetenland in the course of the last few years, to report within twenty-four hours at some barracks just outside Klösterle. Luggage taken must not exceed fifty pounds. The dwellings must be left undisturbed. My little girl was ill at that time. The excitement, lack of food, and nervous strain had been too much for her. There was an epidemic of dysentery, and she caught it. Now we would have to leave our little home and go to live in a camp under Czech rule. I could not do it. I prayed God to

show me a way out.

We had been living in England until the war, and were asked to leave when war broke out, because my husband and I were Germans. Our little girl was born in London. She possessed dual nationality, but I had no proof of it. All of our papers had been burned, and among them was her birth certificate. All I had was my old passport issued in London.

I went to the town hall with a trembling heart reporting to the Czech "burgomaster." I demanded to get a pass for my little girl, who was British born, entitling her and me to go to Karlsbad, where I would see the British liaison officer on her behalf. He would not hear of it at first, but I insisted. At last I held the pass in my hands.

I will not describe those last hours in our little home, where we had been so happy. It had not by any means been easy to lose our previous homes, but this seemed harder still. I packed a small suitcase with a few of the most essential things, put our "rations" in (that did not take much doing) and said good-by to our friends. Then we set off.

We got to Karlsbad in pouring rain, my child almost too weak to walk. Dysentery is not a nice illness. The first disappointment awaited us there. The American forces had evacuated the town and handed it over to the Russians. The administration was in Czech hands, and my permit ended at Karlsbad. Somehow, after applying to many authorities and walking from one administrative office to another, after innumerable setbacks, we got to Ellbogen, a small American post. We both wept when we saw the first American soldier, but still our troubles were not over. We had to walk on to the next town and apply to the local CIC for a permit to cross the Czech border. By the time we got there, the administration had been handed over to the Czechs and the border closed. I will not go into details. We spent

a week in Falkenau with the aim of getting the necessary permit. The town was crowded to the breaking point. Thousands of refugees like ourselves, waited to get permission to cross the frontier into Bavaria. And still we lived on the loaf of bread and the scrap of margarine I had taken.

After a week and more visits to the CIC and the Czech town hall than I would care to count, I finally got a special permit to leave the country, "on account of the British nationality of the minor daughter." I have kept this permit as a memento. If ever I get dissatisfied with life in general, I will take it out and look at it. Having the permit, the question of transport arose. Trains were running, but "German swine can walk" was the opinion of the Czech officials. The child had become so weak, I could not dare to set out on a tramp of some hundred miles. Our ultimate goal was Nürnberg, birthplace of my husband and myself.

I learned about a coal mine near the town, where daily army trucks and all kinds of private vehicles called from every part of the country to get coal. I also heard that sometimes, if one were lucky, one could get a lift. We waited there a day and a half. The weather had turned wet again, so the two officials, kind men, asked us into their office. In return for their kindness, I acted as interpreter when American soldiers came. I begged every single one of them to help us along on our journey, but they either had to go the other way, or they did not want to take the risk of transporting us across the frontier, as it was against Army regulations to take civilians in an army vehicle. We had almost given up hope, when, on the second day, a little fellow stepped into the office, announcing himself to be in charge of seven trucks, taking coal to Wunsiedel—a little town just across the Bavarian frontier. I summoned my courage

(Continued on page 22.)

Using Time Wisely

By
MARY MARGARET CURRY

IN THE OPENING PHRASES of the Bible, we find a definite challenge to so order our individual lives that we may enjoy the beautiful life to which the Prophet Isaiah referred when he spoke these comforting words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." If we are to enjoy the fullest blessings of this life, we must realize that "in the beginning, God," is emphasized throughout the entire Scriptures as the prime requisite for everyone to observe and follow.

Today we are facing one of the most critical periods in all history. That sense of security, which is the dream and rightful possession of every person, seems to be strangely elusive as we note the conflicting forces which are converging upon all the world, threatening to destroy the very stability which is so vital to our peace of mind as we go about this daily business of living.

WE ALL FEEL THE NEED of a spiritual strength within our lives. How important it is then that we nurture and build up this strength which needs constant attention and sustenance just as much as our physical strength demands that we live by all the accepted rules of good health.

An individual who attains valuable experience and efficiency in daily work, which he may spend six days a week in acquiring, should not expect to gain a rich spiritual life by spending inadequate time in preparation or spasmodic application to duty in the building of the kingdom.

One of the greatest contributing factors to the retarding of spiritual growth is the fact that too many individuals think upon spiritual values

within their lives only during the time they spend within the church walls, and do not continue to study and pray during the remainder of their daily lives. Apparently, it is easy to casually disregard prayer and spiritual endeavor when we become busily engaged in securing a material living.

A strong motivating force of this condition is the stepped-up progress for material gain, power, and individual recognition advanced by business and industry in this great

rush for higher production to meet the demands of the people.

Mounting prices cause a need for larger family incomes. Leaders of industry meet a portion of this need by offering more pay. In some cases good, honest, working people are compelled to labor long hours in order to maintain a high record for achievement. Too often such individuals, who ordinarily are regular attendants at church services, are called upon to work on the Sabbath or through evening hours when regular church services are scheduled.

March

AND HERE IS MARCH, the blustery, unpredictable month. The high winds, the rain and snow, with fair days here and there—and then more high winds, make one wonder if the heavens are doing their spring house cleaning.

The saying, "If spring comes in like a lion, it goes out like a lamb," is so like the housewife who starts her house cleaning too energetically and, by the time she is finished, like March—is tired and lamblike.

St. Patrick embellishes the month. Shakespeare gives an eerie feeling when he refers to the "Ides of March." Poets have not gone into ecstasies over the month, but in spite of its faults, March ushers in the most beautiful day of the year, the first day of spring.

There is no way of predicting this first day. It is not a date on the calendar, it is not obedient to a presidential proclamation. It is a state, a condition, a "feel in the air." Usually it comes late in the afternoon and simultaneously all the doors in the neighborhood burst open, and out come fathers, mothers, and children armed with rakes, hoes, garden seeds, bird houses, and good intentions.

For the moment, the urge to dig supercedes all other urges. Then one by one the fathers congregate, dusk descends, mothers take the little ones in to bed and rest. As darkness deepens, the low hum of voices indicate that the "men with the hoes" are settling the problems of the world.

When this happens, you'll know spring is not just around the corner, it is here!! And it came in this erratic month of March.

—LULA CARMICHAEL.

IS IT GOD'S WILL that his people shall be placed in positions where, in order to obtain a standard livelihood for their families, they must put all their time and energies into securing an income. In Luke 12: 34 we read, "Therefore seek ye first to bring forth the kingdom of God, and all these things shall be added unto you." God's promises and admonitions are just as true today as in the early church. If we have a stronger faith in God's ability to provide the necessities in life we will budget our time according to his plan of placing first things first.

It is generally accepted among those of us who desire to become good citizens in our communities that we affiliate with progressive clubs, civic organizations, etc., as an essential part of a well-rounded life. There is much to be commended in these organizations and one could easily say, "The more I associate with my fellow club members, the better able I will be to influence for good the lives of those with whom I come in contact. In time, I may bring them to an acceptance and understanding of a fuller Christian life." True, this could be a successful undertaking, and a great amount of good work has been accomplished through such organizations. But too often a person becomes so drawn

a home column feature

into the activities of organized groups that a large portion of his time is spent on them and less time is devoted to the church and home. Here, too, as conscientious workers for God, we must learn to budget our time so that the greater portion is devoted to his work.

TOO MANY OF US in this generation are not familiar with family worship. Perhaps if we became more diligent in the united family worship, we would find the solution to many of the perplexing problems we meet from day to day. If each member of the family would take time in the early morning hours, before separating for the day's activities, to bow in prayer and ask for God's guidance throughout that day, they could expect to be better able to cope with difficult situations arising during the day. Then, in the evening how blessed they would be if they joined in thanking God for his help and asked for peaceful rest through the night.

What right have we to expect help if we rush through our morning preparations without a civil greeting to other members of our family because our minds are so preoccupied in reaching our place of employment or school on time? What real peace of mind can we attain by working all day, filling the evening hours with entertainment, and returning home exhausted.

Many times the Apostle Paul instructed his listeners to seek wisdom, patience, and understanding; to love God and their fellow men, and through divine worship they might gain strength and blessings for their efforts. He very definitely stated that "to be spiritually minded is life and peace." He offered many instructions for his people to follow in order that they might attain these heights. Though written many centuries ago, his admonitions are just as applicable to modern living.

Family worship will create and maintain within each member of the family who participates an earnest desire to put God first, to study his word, to seek wisdom, and to de-

vote more time to the work of his kingdom.

If we cultivate a spiritual mind, we will soon find that God supplies the strength for us to use our time and talents first for him, second for our fellow men, and third for ourselves. We will experience a serenity of mind that will minimize to a

great extent those annoying little problems which confront us each day.

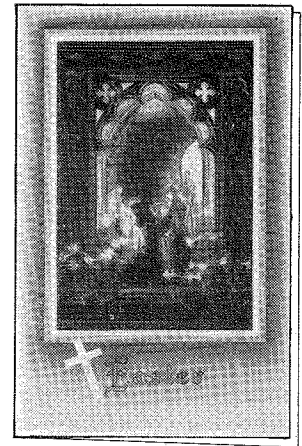
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HERALD HOUSE

What the Japanese Believe

By
MRS. S. C. BETHEL

THE JAPANESE are a mysterious, secretive, and uncommunicative people. They are so different from any other people that it is difficult to understand them. To do so, we must know something about their religion and nationalism in Japan.

Heretofore we have taken the gospel message to Christian countries. Before we can make an intelligent approach to missionary work with the Japanese, it will be necessary for us to know something about what they believe.

From a Japanese scrapbook, we read that they worship some eight million gods. These are mainly the gods of nature and racial ancestors that appear in the myths connected with the founding of the empire and in folklore.

For hundreds of years, the world believed that Shinto was the religion of Japan; even Webster says that it is. But Shinto is not a religion: it is a cult.

There are three distinct periods of Shinto. The first period extends from no one knows when to A. D. 550, or, as some authorities claim, to A. D. 660. It was during this period that much of the mythology present in Shinto in our day had its beginning. The high light of this period was the development of the myth of the sun goddess, Amaterasu.

According to the myth, the sun goddess had commissioned her grandson, Ninigi, great-grandfather of the first emperor, to go down to the Great Eight Islands, now known as Japan, to establish a new kingdom. Ninigi was told that the land to which he was going should forever be ruled hereditarily by descendants of the sun goddess.

The second period of Shinto began with the introduction of Buddhism into Japan from China about the middle of the sixth century and continued until about the year 1700. It was during this second period that the name "Shinto" first came to be used. Shinto was in no condition to resist Buddhism, and so Buddhism invaded Japan from all four sides. At the close of this period of 1150 years, Buddhism had taken over in everything except the court and that is well to remember, for at the head of the court was the emperor. Throughout this entire second period, Shinto put up only one fight and that was to preserve this belief that the emperor descended from the sun goddess and nothing was to interfere with this belief.

The third period of Shinto began about the year 1700. We are most con-

cerned with this period as it marked the beginning of a new era in Japan.

FROM THE NINTH OR TENTH CENTURY until the middle of the nineteenth century, a feudal society existed in Japan. The warrior class of this period, or *samurai* as they were called, held an important place in society and were hired by the lords to furnish protection and keep order. It was at this time also that the concept of the divinity of the emperor was re-emphasized and later, when this warrior class gained control, they used this emperor-worship theory to hold supreme power over the masses.

The year 1868 came to be known as the "restoration." From this time on, the new imperial government centered around the person of the emperor in theory. Actually, rule or leadership was taken over by a group of young *samurai* or warriors.

These young leaders soon realized it was impossible to shut the doors of Japan to foreign trade and influence, and they quickly began to develop a modern army and navy similar to those of the western powers. The masses were forced to yield to this new ruling power. Disloyalty was punishable by death. Their success was tremendous. The masses, accustomed to severe feudal rule, expected to be led.

On August 12, 1890, "Order Number Twelve" was published and circulated throughout all Japan. This document forbade the teaching of religion of any sort in the public and private schools. Instead of religious instruction, emperor worship with national divinity and loyalty was to be taught under rigid supervision. As a result of this order, the Japanese renounced freedom of faith, freedom of will, and the right to decide who was and who was not to exercise the power of government. It was not a matter of choice; it was a command.

Under this "Order Number Twelve," every morning at the beginning of classes, all children were compelled to make obeisance in the direction of the Imperial Palace at Tokyo, reverencing the emperor. Children were marched in large bodies from their schools to the Shinto shrines for rituals of ancestor and emperor worship. Even the prayers were regulated by the government and constantly repeated the theme of the divine emperor and the reverence due him. Workers in the factories were given daily lectures on their duties to the emperor and were compelled to bow in the direction of the Imperial Palace.

IN TIME this situation changed. These changes became apparent in the intellectual field first. Through Japanese students of western civilization, the general public became more and more aware of national and world affairs. The introduction of Christianity also had some influence. A second group not in harmony with the militarist leaders was composed of businessmen. They were more interested in building big business and great export-import trade with foreign powers. These two groups, especially the latter, gradually took over the government. This was made possible by the death of the emperor in 1912. He left the throne to his mentally deficient son who ruled in name only until 1926. He then had to relinquish even his ceremonial functions to his son, who became the Prince Regent in 1928.

From 1920-1930, Japan was on the way to becoming a democracy. In spite of this trend, however, those in power chose to keep alive the theory of emperor worship and continued to require its being taught in the schools as a means of controlling the masses. They vigorously and ruthlessly suppressed all radical thinkers who challenged the validity of the emperor concept. This proved to be the factor that caused the downfall of the businessmen and their attempts at democracy and allowed the militarists to gain full control in 1932.

EMPEROR HIROHITO might be classed as a moderate, and he might even be a liberal at heart. Being so sheltered from the world, his views cannot be described with any degree of certainty.

He grew up at the time of the First World War when democratic trends were strongest. He traveled in Europe in 1921 and was always surrounded by liberals or at least moderate men at that time. However, the views of the emperor meant nothing in practical politics. What counted was not what the emperor's views were, but what the people were led to believe his views were.

The militarists claimed they represented the true imperial will and that the army was the personal army of the emperor. Acts of aggression abroad, acts of civil disobedience at home, political murders, and open mutiny were all justified as being in accord with the true will of the emperor, whose views were misrepresented by corrupt politicians around the throne.

This militaristic suppression continued during the 1930's and even up to the attack on Pearl Harbor in 1941, during

which time the militarists really had a strangle hold on Japanese government.

Prior to Pearl Harbor, we were not interested in Japan. When Japan moved into Korea, Formosa, Manchuria, and China, we did not realize she had launched upon her mission to control the world—a mission bred into her people from birth through the teachings of Shinto. They believed it was their greatest task to unify the world under the power of the emperor.

The attack upon Pearl Harbor was not the work of religious crusaders. It was the work of the nationalist teaching, Shintoism.

Nationalist Shinto can be compared only to Naziism and Fascism. Shintoism went far beyond anything Naziism or Fascism ever dreamed of. It had greater power over the people to make them fanatics.

Not all Japanese were gullible to that extent. Many realized their situation, but they were powerless to do anything about it.

In a personal letter, Nobuko Fukada told us that at one time she believed all she was taught in school, but her mother told her many times that it was wrong, that the Americans were good people, and that they would win the war. Nobuko sees now that her mother was right; and now that she has embraced Christianity, she is trying to do all she can to help make democracy work in Japan.

WHERE DOES BUDDHISM come in? It is hard to see how a Japanese could be a Shintoist and a Buddhist at the same time.

At the time of the official separation of Shintoism and Buddhism in 1868, the masses were not disturbed. They remained Shintoist on festal occasions and Buddhist in the more serious affairs of life. The name "Shinto" did not come into general use prior to this time, and it is believed that the term was coined by the Buddhists to distinguish one group from the other.

At birth, a child was presented at a Shinto shrine. At that time, its life was dedicated to the service of the emperor. Politically, the Japanese was Shintoist. For his religion, he clung to Buddhism unless converted to Christianity.

In every home, there was at least one and often two altars. The first—a very simple altar—was to the Shinto sun goddess. The other, more elaborate, was a Buddhist altar. On a shelf were the ashes of dead ancestors. Every morning the Japanese stood before the shelf to perform a ritual of ancestor worship.

It is too fantastic to conceive of eight million Shinto gods. Every good Shintoist laid claim to at least one god of his own, either "made" or inherited. He

looked upon this god as his personal protector. The establishment of the emperor as god was the result of this wholesale creating of gods.

AUGUST 14, 1945, was the beginning of a new age for Japan. Profound changes have taken place and continue to. The Japanese people are looking to democracy as a new way of life. Learning for the first time the true facts of recent events in Japan and the Far East, the average Japanese realizes he was the dupe of his own army and political leaders. In his New Year's Day (1946) message to the people, Emperor Hirohito declared that his divinity was a conception based merely on legends and myths.

On December 15, 1945, SCAP (Supreme Command for Allied Powers) ordered the government to end all support to Shinto shrines, to forbid teaching of Shintoism in the schools, and to end requirements that all Japanese must adhere to this belief. This order put all religions on an equal footing in Japan so that the people can worship as they choose.

I HAVE SAID LITTLE about Buddhism. The Japanese people cling to the Buddhist myths that have been a part of their very existence. But when they are helped to see the light of the gospel message, they greatly rejoice.

When our son taught the mother of Nobuko Fukada the gospel and showed her how to read the Bible and understand it, she considered this knowledge greater than anything in her life. She sent gifts to me that had been heirlooms in her family for 500 years or more. She said she had always considered them of far greater value than anything else she possessed. She sent them to me as souvenirs, because she counted the knowledge of the gospel of much greater value. In the box was a slip of paper on which was written, "With Christian Love."

What the outcome of American occupation in Japan will be is uncertain. Other factors will enter in to be sure, but Christianity will aid in making Japan a democratic nation.

We have a grave responsibility as a nation toward the Japanese, one calling for wisdom and understanding. We have a grave responsibility as a divinely commissioned church. Now is the time to utilize this opportunity and "strike while the iron is hot." The Japanese mind is now open to intelligent teaching.

References:

A lecture by Chaplain Lt. Col. Brundick, 1st Corps.

Japan—Past and Present, by Edwin O. Reischauer.

Tips, published by I&E section GHQ Far East Command, March 24, 1947.

Thanks From England

We would like to thank, through the pages of the *Herald*, the women's groups of Sarnia and Cincinnati for the food parcels sent us. Most of the contents were used at our church school party. The children had a grand time as the result of the efforts of these good sisters.

BESSIE FORSTER.

53 Rhodes Street
Warrington
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HERALD HOUSE

Independence, Missouri

INDEPENDENCE, MISSOURI.—The city-wide Zion's League on Saturday, January 22, spent a Winter Holiday at Gardner Lake near Excelsior Springs, church-owned grounds. The winter conditions were excellent for skating and sledding. After five tons of snow had been shoveled to the side, the ice skating was the big feature for the 146 registered Leaguers. The event was under the sponsorship of the city-wide recreation commission, Clarence Connelly, chairman. The campfire in the evening was under the leadership of Kay Jagger.

ROCK ISLAND, ILLINOIS.—Thelona Stevens of the Department of Religious Education reports a class in this branch, "Book of Mormon Studies." The instructor tells of sixteen being enrolled, but there are twenty-five in attendance on the average. Some members have been in classes under the same instructor for fifteen years, but they testify of revitalized interest. "I feel so full of knowledge," one class member said. They are mostly young married people who can pass on their knowledge to their children.

OREGON DISTRICT.—Three new groups have been organized in the Oregon District in recent weeks by District President J. L. Verhei. Anyone knowing church members living in these locations is asked to write to the pastor of the respective group. They are: Ridgefield, Washington, Milton Becker, pastor, 808 CC Street, Woodland, Washington; North-Portland, Oregon, Faloma District, Harold I. Carpenter, pastor, 2912 T Street, Vancouver, Washington; Roseburg, Oregon, John D. Rodley, pastor, 1145 Ballf Street, Roseburg, Oregon.

PASADENA, CALIFORNIA.—On January 16 at the 11 o'clock service, Sharon Louise, daughter of Mr. and Mrs. Frank Gibbs, was blessed by Elders Louis Ostertag, Paul Moore, and Harry Waylett. Judith and Shirley Ann, daughters of Mr. and Mrs. Dale Uehlin, were blessed by Elders Harry Waylett and Paul Moore. In the afternoon, Gearhard C. and Madge M. McKee were baptized at the Central Los Angeles church by Seventy George Njeim. The confirmation was held the following Sunday morning at the church in Pasadena, Elders Lacey and Harry Waylett officiating.

Letter of Gratitude From Denmark

During the years following the war, the Saints of Europe have received a number of valuable packages. Some were sent by the general church, others by groups or individuals. We wonder if we can ever express enough thanks for them.

I have thanked God on my knees many times, and I pray every morning for the Saints who have remembered us. God put the love and brotherhood into the Americans' hearts, and they were willing to sacrifice for the benefit of their sisters and brothers. We have been made happy by the things we receive. An elderly man in Germany once wrote that he could not have survived without the American relief packages. In Denmark, we did not suffer so much, but the groceries we received were wonderful. I now wear overalls of good quality to work, and I have fine American shoes.

But we have more than food and clothes to be thankful for; we have received the love of Christ, too, and that is the best part. Each package is a testimony which speaks in a loud voice.

We believe the good Lord will fill the hearts of those who have helped us with joy. May his love remain with us in Europe when the packages are not needed any more.

Viby, Sjælland
Denmark

J. W. BLUME.

The Worths Arrive Home

Leaving Independence on November 12 and taking an itinerant preaching schedule en route to New York, we duly arrived there on November 22.

Our original sailing date was November 24, but because of a maritime strike and fog, our departure was delayed until Wednesday, December 8, when the "S. S. Queen Elizabeth" sailed at 12:15 a. m.

The first two days at sea were pleasant sailing, but from then on the voyage was rough. After stopping at Cherbourg, we docked at Southampton on Monday evening, December 13. Disembarkation took place next morning, and by early afternoon, together with friends and relatives who had come to welcome us, we were safely home in London. It was a most happy reunion after an absence of almost three years.

We shall always fondly cherish the remembrance of our stay in the United States. It was a splendid experience, the

illumination of which we shall ever carry with us.

We take this occasion to convey our grateful thanks and sincere appreciation to all who helped to make our visit so pleasant and enjoyable. The hospitality of the Saints left nothing to be desired, nor shall we ever forget the many homes which afforded us peace and comfort and rest.

That we were permitted to visit so many congregations of the church was also a fine privilege, and the devotion of the Saints was an inspiration to us.

Repeatedly, while we were in the States, church members told us of their relatives in both Europe and the British Isles. If any would now like to send us names and addresses of relatives on this side of the ocean, especially in the British Isles, together with as much helpful information about them as possible, we should deem it a pleasure to contact them at our earliest opportunity. Our thought in this is particularly with a view to church interest and membership.

A word from anyone any time will be appreciated. We are to be reached at 60, Ollier Avenue, Longsight, Manchester 12, England.

Tom and Betty Worth.

From Mother of Navy Man

My son was baptized at the Stone Church in Independence last December. He has been in the Navy two years, and will serve two more. At present, he is stationed on an aircraft-carrier in the Pacific and has no association with others of his faith. He will appreciate hearing from members, especially those in San Diego and San Francisco whom he might contact when in port. He will welcome letters from the Saints in Kansas City and Independence also.

Address correspondence to:

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MRS. GLADYS HOSS.

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Kansas City, Kansas

Moves to Church Community

After the death of my husband and only child, I moved from Roseland, Louisiana, to Escatawpa, Mississippi, so that I could be with others of my faith. At first I thought it would be difficult to leave my home and friends and relatives to live 200 miles away among strangers. However, when I arrived in Escatawpa, the Saints took me into their homes until I could find a place to buy, and I did not feel lonely at all.

I would advise those who are isolated to move, if at all possible, to a place where they can enjoy church privileges and the association of Saints. I have not regretted the move I made and have been richly blessed since coming here in 1944.

I ask the blessing of our Heavenly Father on all the Saints.

Laura Himmler.
Escatawpa, Mississippi

Helped by Prayers

We should like to express our appreciation to the Saints who prayed for our infant son, Paul Jonathan, and to the elders who administered to him prior to his operation. His recovery has been remarkable. Born August 15, he was blessed on February 5 by Elders Arthur Slater and Harry Simons.

Paul and Lucille Bacon.
1387 Cleveland Avenue
Flint 3, Michigan

Gratitude

I feel very humble toward God and all the Saints, and I thank the church for sending the *Herald* to me. I appreciate the love and kindness of all concerned in all that has been done for me since I was crippled in October, 1946. Trusting ever, and trying to the best of my limited capacities, with God's help, through his Son, I hope to be triumphant in all things, and to walk with him here and in the hereafter. May God be with you all.

BENITO U. MALIWAT.
Care of State Sanitorium
Mount Vernon, Missouri

Letters for Isolated Saints

I think it would be a good idea for all isolated and shut-in members to write each other. Anyone wishing to exchange letters with other Saints could send his or her name to the *Herald*. It would be good to share experiences. I have written to some who have requested letters, and I have enjoyed hearing from them. If any wish to write to me, I shall be glad to answer as many as I can.

Mrs. J. A. Pinkerton
Route 2
Buffalo, Missouri

Notes of Thanks

I wish to acknowledge my deep appreciation of the many flowers, letters, and cards I received during my seven weeks in the hospital while I was recovering from a fractured neck. The prayers and best wishes of my friends

were a great source of strength and encouragement. I should like to write each one who remembered me, but since that is impossible, I take this means to express my thanks.

William I. Fligg
622 Armoury Street
Niagara Falls, Ontario

We wish to thank the friends, neighbors, and organizations for their thoughtful kindness and sympathy in the tragic death of our beloved wife and mother, Mrs. Blanche Green. We appreciate the care given her by the doctors and nurses at the Independence Sanitarium, and we are grateful for the lovely floral offerings.

Clair Green and Family
Route 1, Courtney Road
Independence, Missouri

Supervisor of Priesthood Education

(Continued from page 6.)

Here is a list of some of the planned institutes, all to be sponsored by the supervisor of priesthood education:

Aaronic Priesthood School: Independence, Missouri, January 26—March 1.

Regional Institutes, Far West Stake: Cameron, Missouri, February 21-25; St. Joseph, Missouri, February 28-March 4. To be combined at the Stake Conference, March 5 and 6.

Regional Institute: Woodbine, Iowa, March 11-13; for Northwest Iowa, Southwest Iowa, Southern Nebraska, and Northeast Nebraska Districts.

Regional Institutes, Gulf-states District: Mobile, Alabama, April 1-3; Brewton, Alabama, April 8-10.

Regional Institute, Texas: Bandera, Texas, April 15-17, for Central Texas and Southwestern Texas Districts.

Aaronic Priesthood School: Independence, Missouri, April 19-May 24.

Regional Appointees Institutes: May 3-13, Independence, Missouri; Detroit, Michigan; and Berkeley, California.

THE FIRST PRESIDENCY

LAWRENCE, KANSAS.—F. M. McDowell, supervisor of priesthood training was in this branch on February 20. He talked to a young people's class in the morning, preached at the morning worship, and addressed the priesthood in the afternoon. This church's principle members are students and their wives from the University of Kansas. Evidences of splendid co-operation are apparent between the university students, the pastor, and the townspeople. Pastor G. R. Norris said concerning the young people, "I just let them do all they will do in the interest of the church." The church, close to the campus, is the community center.

DETROIT, MICHIGAN.—Missionary James Daugherty baptized ten people as a result of recent work in Detroit. The Royal Oak church was dedicated on Sunday, February 27. President Israel A. Smith was the special guest. A series of missionary meetings began that day for the congregation. Brother Daugherty, one of the seven presidents of seventy, who will conduct the series, had an outstanding record in 1948. He baptized ninety new members, and acted as the Wisconsin District president.

INDEPENDENCE, MISSOURI.—Franklyn S. Weddle directed the Independence Symphony Orchestra Sunday afternoon, February 27, in Memorial Hall in a concert. John Ehrlich of the Kansas City Symphony Orchestra was the cello soloist. The orchestra played "Symphony in G minor" by Mozart; "Concerto in D Major" for the cello and orchestra by Haydn, and "Waltz" from "Eugen Oniegin" by Tchaikowsky.

PASADENA, CALIFORNIA.—Reece Walker and Dale Uehlin were baptized on Sunday morning, December 19, at Ontario, California, by Seventy George Njeim. The confirmation service was held on Sunday morning, January 2, at the church in Pasadena, Seventy Njeim and Elder Blaine Bender officiating.

PORT HURON, MICHIGAN.—Apostle Arthur Oakman reports that Elder Warren Chelline has finished a successful series of missionary meetings at Port Huron, Michigan. Two new members came into the church as a result of his work.

The Friend

By LOUISE CRUTCHER LEIBBRAND

FOUR-YEAR-OLD JOHNNY DEAVER was home again. He had been missing for five days, but now he was upstairs sleeping in his own little bed. Two alert state patrolmen had found him wandering alone along the edge of the woods. He was very calm and collected when they ran to where he stood.

"Gee," he said soberly, his big brown eyes searching their faces, "what took you so long to find me?"

One of the troopers, a big, husky fellow with three children of his own, picked up Johnny in his strong arms and carried him to the patrol car. Johnny looked up at him and grinned. Then he laid his tousled curly head against the broad, blue-uniformed chest, sighed, and fell asleep.

The household was very quiet. Johnny's mother looked in every few minutes to see if he was still sleeping. People darted in and out frequently to see how Johnny was.

"Now, Mrs. Deaver," said a persistent reporter. "If we could only get some pictures of your son. How about a picture of him sleeping? Do you realize how many mothers' hearts that would set at ease? What did he say? Did he give any details as to where he spent the past few days?"

"He was asleep when they brought him into the house. He is still asleep. Please don't ask to bother him. You knew, of course, about his uncle and aunt. She was my sister, Grace."

A sob tore from the lips of Mrs. Deaver. She buried her face in her hands and began to cry softly. The

reporter looked at her sympathetically, not knowing what to do or say. He put his notebook under his arm, stuck his pencil through his hatband, picked up his hat and his camera, and quietly left the room.

IT WAS ON HIS FOURTH BIRTHDAY that Johnny was going to the park with his aunt and uncle, a childless couple. At the railroad

Here Is the Writer

Louise was born near Medoc, Missouri, and in January, 1943, was baptized a member of the Reorganized Church. She was active in the children's division and taught a church school class before leaving her home congregation. As her farewell gift, she painted (in oil) a picture of Christ by the sea; this painting hangs on the wall of the Medoc church. In 1947, she joined a group of Graceland students who went to Oregon during the summer vacation to work in a cannery. There she met and married Burton Leibbrand, a foreman in the Athena, Oregon, cannery. The Leibbrands and their son, Stevie, live in Milton, Oregon.



crossing next to the park, they had been hit by a southbound train. The aunt and uncle had been killed instantly, but Johnny had mysteriously disappeared. No trace of him had been found until the two troopers discovered him walking near the highway. He had shown not the faintest particle of surprise. He just looked at them as if in silent reprimand and remarked that they had been an awfully long time finding him.

The events of the week had been almost too much for Mrs. Deaver. The troopers had called her husband, telling him of the safety of his son. He hadn't arrived from work, so she was alone. She dimly remembered hearing the reporter go. She continued her sobbing until she heard Johnny call.

"Now, where did you go to? Where are you?"

She rushed to his bedside and knelt by the bed.

"Hello, Mommy. Where did the man go to? Why are you crying?" He anxiously searched her tear-stained face with his big eyes.

"Never mind, son, I'm all right. What man do you mean, Johnny? The one who brought you here? Did he have on a blue coat?" Mrs. Deaver wiped her eyes and looked at him questioningly.

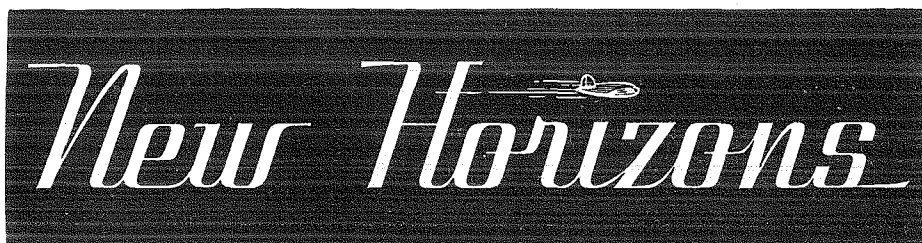
"No, Mommy. He had on a white outfit. And he helped me all the time. He helped me to find stuff to eat, and when I got sleepy, he stayed up and watched me while I slept. Then today he told me to go out to the road and pretty soon some people would come along and find me. He said they would have on blue coats and for me not to be afraid of them. Why didn't the policemen bring him, too, Mommy?"

MRS. DEAVER and her husband discussed the situation that night after Johnny had gone to bed. During the day Johnny had sat up in a chair and talked to the reporters and well-wishing neighbors. All through his accounts of the past five days, he kept speaking of the man in white.

"What happened to you after the—after—er—" started a reporter.

"After the wreck, dear, what did you do?" finished Mrs. Deaver gently.

"The train runned over us. Boom! And I shut my eyes. When I opened 'em again, Auntie Grace and Uncle



John wouldn't talk to me. They just laid there and didn't move. I got so scared, I started to run. Pretty soon two women picked me up in their car, but they wouldn't take me home. They drove and drove. And they smoked cigarettes in long things and laughed like this." He imitated a shrill laugh and grimaced in distaste. "I didn't like 'em, so once when they stopped to get something to eat, I slipped away and hid until they left. That night, when it was dark, I got afraid again, but the man came along and walked with me. If someone came along that we didn't like, we would hide until they went on. If we liked 'em, we would ride a while with 'em."

It was all very confusing to Johnny. He was the topic of discussion in the town. Old ladies gave him cookies and gum and wanted to hold him on their laps. He would courteously thank them and then go on his way. After such unexpected behavior from one so young, the dowagers would cluck sympathetically, sigh, and rush home to their telephones.

JOHNNY BEGAN to grow thin and pale. He didn't talk about his friend any more during the day, because people were beginning to act queerly when he mentioned the man in white. At night his mother would hear him talking in his sleep, but when she got up to go to his bedside, he suddenly became quiet. He would make no sound at all while she was there, but the minute she was gone, he started talking again.

Mr. and Mrs. Deaver offered a reward for any information regarding the whereabouts of "A Man in White." Nothing was ever heard. Nearly a month had passed since the accident, and repeated trips to the doctors seemed to have no effect upon their son's health. His parents were advised to get Johnny away from the neighborhood for a while. He was curiously excited, not at the thought of a vacation, but rather at the thought that he would get to meet some new people and

see some new faces. They went to a little place in the country. The neighborhood was bare of anything but a few widely scattered farm houses, a store, and a little white church. Its cheerfully ringing bell could be heard on Sunday and on each Wednesday night.

MR. AND MRS. DEEVER decided to attend the Wednesday evening prayer service. They entered the church early, as they had no chores to do at home. As they entered, the sun was just going down. A bright ray of light from the setting sun shone into the small, half-filled church. No conversation was audible. Everyone was thinking his own thoughts.

Suddenly Johnny exclaimed, "There he is! In that room!" He pointed a trembling finger toward the front of the room. The worshippers lifted their eyes to the front.

"Where, Johnny?" In her anxiety,

his mother clutched his arm. "Where?"

"There, Mommy! At the other end of the room!" He raised his arms and ran to the front of the church. "Oh, Mommy!" He exclaimed rapturously. "He's the one that helped me when I was lost. Why did he leave me?"

The sun sank almost out of sight. A thin shaft of light that was left, illuminated the face of the boy and the friend he had found again. As Johnny gazed at him, a smile seemed to form on the face of the man in white. Or perhaps it was just the shadows stealing across the room as the sun disappeared from view. The people smiled knowingly at each other as they knelt to pray. Mr. and Mrs. Deaver paused, wordlessly, for a moment, then silently joined the rest in prayer.

Johnny continued to stand, smiling, his arms outstretched toward the life-sized picture of Christ.

Great Oaks

By Donna Jane Unger

THE SEED WAS PLANTED in the rich soil of the hearts and minds of men. For some time, growing seemed impossible, for the forces of evil were strong, and hate, rather than love, prevailed. At last, a little sprout broke through the earth, and the hopes and dreams of all eternity were realized.

Those years of growing were not easy. There were many trials. Everything, it seemed, tried to destroy what little life the tree had. Through the years it stood weathering all that befell it—war, strife, famine, ridicule, and hate. Now its roots are strong and deeply secure in peace, prosperity, and freedom. The tree of democracy lives.

The tree of democracy has not always been as we know it today. All the things we have were planted long ago for the making of a better world. Nations built up armies to destroy the tree, and men laid down their lives that it might grow. Today, we have a responsibility to spread its roots to all mankind. It's a good tree—strong in its purpose, right in its principles.

Democracy is not a government. It's a way of life; it's what we do; it's what we think and feel. It's our belief, our customs, and our habits. It's everything that goes to make a nation like America "the land of the free and the home of the brave."

We are the fruit of the tree. We can be good or bad, strong or weak. The initiative to choose is part of the democratic heritage. Let's be good fruit of a great tree.

The Teachings of Jesus Concerning Wealth

(Continued from page 5.)

came to Jesus and asked him what he should do that he might inherit eternal life. Jesus called his attention to the moral law of Judaism, and when he was reassured of the man's observance of these things, He said to him: "Yet thou lackest one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasures in heaven, and come, follow me. And when he heard this, he was very sorrowful; for he was very rich. And when Jesus saw he was very sorrowful, he said, How hardly shall they who have riches enter the kingdom of God!" Now if we stopped there, we might well believe that Jesus opposed the possession of riches as a principle. But his attitude toward riches is clarified by his closing words of this incident when he emphasized "It is impossible for them who trust in riches to enter the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God, that he should enter in."

A further testimony that Jesus did not advocate poverty is indicated in the account of Matthew, who records the same incident and states that when his disciples had heard the foregoing word of Jesus, "they were exceedingly amazed, saying, who then can be saved?" I think I need hardly point out that had Jesus regularly emphasized poverty, the disciples would not have been amazed at his doctrine on this occasion.

The life practices of Jesus support my thesis that Jesus did not despise the rich.

Jesus feasted frequently with the wealthy, so much so that he was accused of being a winebibber and a glutton (Matthew 11: 19; Luke 7: 34).

At Bethany a woman spent 300 denarii for one ointment, and when Judas would have rebuked the

woman, Jesus defended her (John 12: 4).

Zaccheus, you remember, was a rich man, but one who shared with the poor, and of him Jesus said: "This day is salvation come to this house."

Perhaps the clearest indication of Jesus' attitude toward the accumulation of wealth is the parable of the talents. Here, you will remember, the steward who accumulated the other ten talents received the commendation, whereas he who was satisfied to remain poor was rebuked and cast out as unprofitable.

No, as in the incident of the rich young man, the attitude an individual had toward wealth was the issue that won commendation or condemnation from Jesus.

WITH THOSE WHO ASSUMED the stewardship of full-time ministry, however, the picture is different. There is no question but what Jesus demanded poverty of those who elected to share full-time ministerial responsibility. These, he insisted, must be free to devote their entire attention to the ministry. And he demanded that they give up all.

A great deal of emphasis has been laid upon the parable of the talents as foundation for the church's doctrine of stewardship. The emphasis is well-placed, but we must remember that the doctrine of stewardship is not unique to the ministry of Jesus.

The Psalmist, many years before, had declared, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psalm 24: 1. At another time, he quotes God as saying:

I will take no bullock out of thy home, nor he goats out of thy folds; For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.—Psalm 50: 9-12.

Again the Lord told Job on one occasion that "Whatsoever is under the whole heaven is mine." But the

antiquity of the belief in absolute ownership resting with the Almighty is even greater, for Moses declared, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is."—Deuteronomy 10: 14.

What God expected man to do with the earth which God let him have for a season is clearly indicated in the entire history of the Hebrew nation. The prime burden of nearly every prophet is that only as long as man deals righteously with man and remembers his obligation to God can he remain in his stewardship. The experience of history is equally clear on this point. Rome achieved world domination only to lose it when her treatment of the poor destroyed their sense of responsibility and loyalty to the state. A few hundred years later, the guillotine was the answer of France's downtrodden to the oppression of the rich. The Russian worker found a similar ghastly solution.

The earth is the Lord's, and man can share it only as he remembers his stewardship responsibilities to God and to his fellow men.

It ought not to weaken one's faith in Jesus to realize that his teachings were based on the ancient teaching of Judaism. The uniqueness of Jesus is that he revealed in life and teachings a new light on Deity and also focused this new light on the indisputable truths discovered in ages past.

We Went Through Hell

(Continued from page 13.)

and asked him if he would take us. We found that his name was Lamb; he had married an English girl during his time of duty in England and intended to return to that country after the war. He was willing to take the risk! I have often prayed that he might be rewarded for what he did that day! He stood by when we crossed the frontier, watching the Czech guards carefully, while they were rummaging among our

pitiful possessions. And then we were across the frontier! We were in Bavaria! I could have wept for joy.

From Wunsiedel, we continued the journey in stages, by goods-train, by ox cart, on foot, by trucks, in private car—whatever came our way and was willing to take us. The nearer we came to Nürnberg, the more my anxiety increased. What would we find when we got there? No news had come from any of our relatives for more than four months. Nürnberg had been bombed heavily, and there had been a battle raging in and around it when the American forces took it. At last, we arrived. We had to walk right through the town and see all the wreckage. But when at last we turned the familiar corner, we saw the house still standing, though damaged. My mother-in-law answered our ring!

We had been on the road for three weeks, sleeping in barns, in the open, in bug-ridden beds, or not at all. Few can imagine how it felt to us to lie down that night in a clean bed, to have a roof over our head, to be among people we knew and loved.

The second night I had an extremely vivid dream in which I saw my husband. He came walking up the stairs, thin, emaciated, in a tattered uniform. I was telling my little girl about the dream the next morning when there was a knock at the door. I opened it and there stood my husband—just as I had seen him in my dream. As if by miracle, he had got out of encircled Berlin and had been taken prisoner by American forces. His release from the camp had coincided exactly with my own arrival at Nürnberg.

And here my story ends. It may not, in parts, make very nice reading, but it is true. It is just my own experience, not at all extraordinary in the turmoil of war and its aftermath. I do not feel bitter about it any more, though I do not like to think back of those days. Neither do I want to be pitied, for I know

BULLETIN BOARD

Northeastern Illinois District Conference

The Northeastern Illinois District Conference will be held March 27, at Plano, Illinois. The first service will be at 9:15 a.m. Apostle D. T. Williams will be the guest speaker.

Eastern Colorado District Conference

The Eastern Colorado District Conference will be held in Denver (at the old church) on March 12 and 13. The theme of the conference is "Doers of the Word." The first meeting will be held at 2 p.m. on Saturday. Apostle Reed Holmes is to be present.

Those wishing accommodations for Saturday night should contact Mrs. R. S. Salyards, 14 South Pearl, Denver.

EMMA JEAN HOBART,
District Secretary.

West Virginia District Conference

The West Virginia District Conference will be held in Parkersburg on March 26 and 27. The church is located at Twenty-fifth Street and Murdock Avenue. The schedule is as follows: Saturday, 7:30 p.m., preaching; Sunday, 9:30 a.m., fellowship service; 11 a.m., preaching; 2 p.m., class period with vesper service following. The theme of the conference is, "We Minister." Seventy Merle Guthrie will be the speaker.

MAY R. GRIFFIN,
District Secretary.

Notice to Manhattan, Kansas, Members

All members of the Reorganized Church in the Manhattan, Kansas, area are requested to contact Mrs. George E. Brinkmann, Longs Park Number 1, Manhattan (Telephone 3996). Those knowing of members or interested persons living near Manhattan or attending Kansas State College are also invited to send names and addresses. If a sufficient number can be contacted, arrangements will be made for group meetings.

Books Wanted

J. J. Luff, Route 3, Independence, Missouri, would like to obtain all four volumes of *Church History*. Please write, stating price and condition, before mailing the books.

W. E. Williams, Route 2, Willoughby, Ohio, needs a copy of the *Parson's Text Book*. State price and condition of book before sending it.

REQUESTS FOR PRAYERS

Correction

The request for prayers for Jonathan Collins which appeared on page 23 of the February 26 issue of the *Herald* stated that he was

I am not the only one who suffered—who lost all earthly belongings and has to start building up a new life, which, under present conditions, is not an easy task. But since we have the will to work, I am confident that we shall succeed, with God's help. Besides, there are thousands whose fate was far worse than ours. At the same time, I feel that, although losing much, I have gained far more—the appreciation of true values.

an elder. He is a teacher, rather than an elder.

Mrs. Minnie Miles, Route 1, Madison, Indiana, requests prayers for the spiritual welfare of her children.

Mrs. James Altman, Sidell, Illinois, requests prayers for her father, Fred Collins, who suffered a stroke last fall.

Mrs. Ralph Schmoeyer, who is very ill at the Independence Sanitarium, asks to be remembered in the prayers of the Saints.

DEATHS

CAIRNS.—James, son of John and Amelia Chapman Cairns, was born in Methelhill Fifeshire, Scotland, on November 17, 1874, and died November 25, 1948, at his home in Kansas City, Missouri. He came to America with his parents in 1879 and located near Scranton, Kansas, where he lived until he was twenty-one. He attended medical college in Kansas City, but because of ill health practiced for only seven years. In 1921, he entered law school, and was a practicing lawyer until the time of his death. He had been a member of the Reorganized Church since July 4, 1888.

He is survived by a daughter, Marjorie Martz of San Diego, California; three sisters: Mrs. J. F. Wolfe of Kansas City, Missouri; Mrs. H. J. O'Brien of McHenry, Illinois; and Mrs. William Telford of Springfield, Illinois; and two brothers: John Cairns of Kansas City, Missouri, and Thomas D. Cairns of Independence, Missouri. Funeral services were held at the D. W. Newcomer Chapel in Kansas City, Elder Herbert C. Lively officiating.

BAKER.—Ann Julia Robin, was born at Burnt Island, Newfoundland, in 1878, and died on January 5, 1949, at Saskatoon, Saskatchewan. She was married to George Baker, also of Newfoundland, in 1901, and the two of them homesteaded near Saskatoon. She was baptized a member of the Reorganized Church in 1926 and remained a faithful worker throughout her life. For years, she was friendly visitor in Saskatoon Branch, a teacher in the children's division, and a worker in the women's department.

She is survived by two sons: Cameron and Ernest; and two grandchildren. The funeral was conducted by Elder J. A. Jordan.

GREEN.—Blanche, daughter of Mr. and Mrs. John Tucker, was born September 11, 1903, in Kansas City, Kansas, and died February 3, 1949, at the Independence Sanitarium of injuries received in an automobile accident. She was baptized a member of the Reorganized Church at the age of eight and was always an active worker in the church. She was married to Clair E. Green on July 22, 1924; to this union one son and two daughters were born. While in Kansas City Stake, Sister Green began her work with young people, conducting the first girls' camp in that area. She was a leader in the O. B. K. League in Kansas City, and upon moving to Independence, became supervisor of the church school. She was then placed in charge of the church school at Slover Park. She helped to organize the vacation church school in Independence, pioneered in the field of Blue Bird organization, wrote a Blue Bird manual, and was serving as city-wide women's leader at the time of her death.

She is survived by her husband, Clair; one son, Kenneth Tucker Green; two daughters: Doris Mae and Marilyn Marie, all of the home in Independence; her parents, Mr. and Mrs. John Tucker of Kansas City, Kansas; and two sisters: Mrs. Marie Johnson and Mrs. Lela Eskridge of Independence. Funeral services were held at Stone Church with Apostle Arthur Oakman giving the sermon; he was assisted by President F. Henry Edwards and Elder Glaude Smith. Elder Charles Graham was in charge of the graveside service. Interment was in Mound Grove Cemetery.

WHITNEY.—Ena Payne, daughter of Mr. and Mrs. Herbert Payne, was born at Attleborough, England, on September 25, 1912, and died at a De Kalb, Illinois, hospital on January 25, 1949. She was united in marriage to Edwin T. Whitney of De Kalb on October 4, 1944, when Mr. Whitney was on military duty in England. Mrs. Whitney came to the United States on June 26, 1946, to make her home with her husband at De Kalb.

She is survived by her husband; her father; and two brothers: Robert and James Payne of England. She was preceded in death by a daughter, Susanna Pamela Whitney. Funeral services were conducted by Elders Lloyd L. Hadley and Roy F. Healy at the Ronan Chapel in De Kalb.

P. S.

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

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* NOTES FROM THE YUKON

In our February 12 issue, we had a beautiful letter written by a member who is spending the winter with her husband and family in the far north. Jean (Mrs. Allen) Barnett, at the R.C.A.F. Station, Whitehorse, Yukon Territory, Canada, writes a note on January 25, concerning her experience with the Sunday school:

"I just had to write to you about some of the great things the Lord has done in this place, so am sending you the latest copy of 'The Whitehorse Star,' our 'giant' weekly, with its important news item. (Fifty children met under a splendid staff of workers and teachers.) I knew it would make you as happy as it did me to write it up and get it before the eyes of the Doubting Thomas public in this place. . . . Well, we did nine better last Sunday again, and this Sunday we are going to do better still. All the cold toes in eastern goloshes at twenty below when I made the calls were well warmed when I stood before those wonderful children and told them that 'Jesus lives.' What a wonderful experience. . . . I feel unworthy to have so much joy all at once. There were children who had never been in a church of any kind for four years, and others, many of them, had never attended."

This brave little woman met some opposition, but is winning her way against it, "which proves that when God really wants something done, nothing can stand in the way of it."

* WHAT DOES LIQUOR COST?

If you look at the prices on the liquor bottles, remember this: "The price of the bottle is only the down payment. Other installments come later."

Out in Pueblo, Colorado, the parents of a little boy bought a bottle of whisky and took it home. Drinking part of it, they left home. The two-year-old boy remained home alone, unprotected. While the parents were gone, the boy drank the rest of the half pint of whisky. When the parents returned, he was in convulsions. After a while he died. The second installment on the cost of that whisky was the baby's life. Who can tell what the other costs will be?

Down in Florida, the handsome son of a New York banking family, an heir to millions of dollars, went on a tour of night clubs and drinking spots with a divorced waitress. The car crashed, and later he was found dead of a bullet wound in his head. . . . When he started out on that evening's entertainment, he had probably counted on spending only a hundred dollars or so. But that was only the down payment. He didn't know that the second installment would be his life.

The down payment on a bottle of liquor is a voluntary matter. You can avoid it if you wish. But the other installments are assessed. You have signed up, just as if you had made a contract. You will pay. You must pay. You cannot avoid paying. In the end, Death collects the final installment on the cost of liquor. It is always Death at the end.

Sometimes that bottle of liquor eventually costs a man his job; sometimes many jobs. Sometimes it costs him his home. Sometimes it costs friendships. And at the last, after liquor has taken everything else away from him, liquor just steps up and takes the man himself.

When you think of the cost of liquor, think of the total cost. Think of all the installments that come after, payable on demand, in addition to the down payment.

Projected Visual Aids

for **Easter 1949**

CHURCH-CRAFT SLIDES

CHRIST IS RISEN This is a completely new worship program. Through the medium of delicate handmade ceramic figurines, the story of Easter is told with a new visualized approach enhanced by the beauty of natural color. 24 scenes and 3 hymnslides with program guide \$15.90

THE EASTER STORY Here is another full length worship service combining 34 natural color slides of posed scenes and 4 hymnslides. Beginning with the Crucifixion, the story of Easter is completely re-enacted, ending with the Ascension from the Mount of Olives. This set includes sets 75, 76, and 77, plus 7 special slides. 38 slides with program guide \$22.30

EASTER IN THE HOLY LAND On the basis of the four Gospels, this worship program pictures the hallowed locale in which the Easter events occurred. These are original scenes photographed in the Holy Land, and no attempt has been made to portray the characters of the story. 30 slides with program guide \$17.70

INSTITUTION OF THE LORD'S SUPPER Set 73, Especially appropriate for services during Lent, it is reverently portrayed in 22 posed scenes in natural color. 22 slides with study guide \$13.20

CHRIST'S RESURRECTION AND FIRST APPEARANCES Set 75. This program is limited to the actual events of the first Easter centered in the Resurrection. 16 slides with study guide \$9.60

THE EMMAUS DISCIPLES Set 76. The acceptance of the invitation, "Abide with us for it is toward evening. . . ." has been a favorite Easter theme. The colorful portraying of these Easter evening events provides the basis for an effective worship service. 8 slides and study guide \$4.80

JESUS APPEARS TO THE ELEVEN Set 77. The simple yet comforting story of Christ's appearance to the eleven following his resurrection. 7 slides and study guide \$4.20

EASTER HYMNSLIDES

No.	Slides	Price
LH-18 Rock of Ages	2	1.00
LH-25 My Faith Looks Up to Thee	2	1.00
LH-28 Alas! And Did My Savior Bleed	1	.50
LH-36 In the Cross of Christ I Glory	1	.50
LH-41 O Sacred Head, Now Wounded	2	1.00
LH-43 Savior, Thy Dying Love	2	1.00
LH-48 'Tis Midnight, and on Olive's Brow	1	.50
LH-49 When I Survey the Wondrous Cross	1	.50
EH-29 All Hail the Power of Jesus' Name	1	.50
EH-33 Crown Him With Many Crowns	2	1.00

EH-35 I Know That My Redeemer Lives	2	1.00
EH-42 Oh, For a Thousand Tongues to Sing	2	1.00

THE EASTER KIT

If you already have sets no. 75, 76, and 77 you may purchase the special Easter Kit of 7 slides to make the complete Easter Story set.

EASTER POSTERS

Beautifully lithographed six color posters announcing Easter Services. Ample space to insert church name and other pertinent information. 35c ea. or 3 for \$1.00

Extra Worship Service Guides for The Easter Story available for 10c each.

FILMSTRIPS IN COLOR

From the "Life of Christ Visualized" series. Particularly good for use with children up through intermediates.

The Betrayal and First Trial	each film \$5.00
The Crucifixion	
The Resurrection	

"Biblicolor" filmstrip from the Standard Publishing Co. Usable with all ages. Pictures from the Old Masters with text material and printed guide.

The Last Week	25 frames, \$3.00
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Please send me the following Easter materials

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Address _____
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Payment Enclosed. Charge my account



John Franklin Garver

*One who never turned his back
but marched breast forward,
Never doubted clouds would
break,
Never dreamed, though right were
worsted,
wrong would triumph,
Held we fall to rise, are baffled to
fight better,
Sleep to wake.*

—Robert Browning.

THE Saints Herald

President John F. Garver



NEWS AND NOTES

SILENT TRIBUTE

When a good man passes to his reward, there isn't much his friends can do to show their love and respect, except to participate, most of them in a silent way, in the service in which honor is paid to him. Working associates who have known a man through the years appreciate an opportunity to do something. Thus it was at the funeral of President J. F. Garver. And it is thought that the many readers who themselves would have desired to participate may be glad to know who stood for them in this tribute.

The active pallbearers at Independence were: Apostles E. J. Gleazer, Sr., D. T. Williams, M. A. McConley, M. L. Draper, and Reed M. Holmes, and Bishop H. L. Livingston. Honorary pallbearers at Independence were: members of the Standing High Council: Howard P. Andersen, J. A. Becker, Harry G. Barto, D. O. Cato, Dr. Charles F. Grabske, James F. Keir, Leonard J. Lea, C. L. Olson, A. B. Phillips, A. B. Taylor; former associates in the First Presidency: L. F. P. Curry and F. M. McDowell; a long-time friend and associate, O. W. Newton; Board of Publication, John W. Luff; Hospital Administration, A. Neal Deaver; President of High Priests' Quorum, Ward A. Hougas; Assistant to Presidency in Zion, Charles V. Graham; Pastor of Stone Church, Independence, Glaude A. Smith.

Pall bearers at Lamoni were: Gene Closson and Roscoe Faunce of the faculty of Graceland College; Verne Deskin, banker; L. G. Holloway, retired missionary; Lewis Landsberg, Bishop of Lamoni Stake; and David Gamet, merchant.

Not all members of the Quorum of Twelve could be present to participate because of time, distance, and unavoidable duty: Apostle D. Blair Jensen is in charge of the European Mission; Apostle R. E. Davey is in charge of the Australasian Mission; Apostle C. G. Mesley is in his field in the Northwest; Apostle Charles R. Hield is in California; Apostle Arthur A. Oakman is engaged in a series of services in Detroit; Apostle W. Wallace Smith is in Oregon; and Apostle Percy E. Farrow is in Ontario, Canada.

STEWARTSVILLE, MISSOURI.—The front page of the "Missouri Ruralist," January 22, carries a full page picture of the Orris B. Salisbury family, of near Stewartsville, district two Balanced Farming contest winners. The Balanced Farming contest is sponsored by two agricultural groups, co-operating with the Missouri Agricultural Extension service. The winners are being honored for outstanding progress made in carrying out their Balanced Farming plans. The Salisburys are one of fifteen district winners. Pictured in the publication are Mr. and Mrs. Salisbury, their daughter, Maxine, a home economics major, and a son, Robert, World War II veteran, who is responsible for the dairy program which is making progress on their 120-acre farm. The picture was taken while Brother Salisbury was figuring up fertilizer application for the last year. It totaled about 130 tons.

GENERAL CHURCH CONTRIBUTOR'S STATEMENTS

The tithepayers' department in the Auditorium has finished the mailing of the 20,000 statements of General Church contributions to the members in the United States, Canada, and Hawaii. Some extra help has been given to the tithepayers' service department to speed up the mailing.

WE HAVE ALREADY REPORTED the death of President John F. Garver, which occurred about 6 a. m., Thursday, March 3, 1949. It was press time for the *Herald* of March 12, and time was short, but we found space for a statement limited to essential data.

It has been a matter of gratification to us to be associated with Brother Garver in the work of the First Presidency. Although his tenure of office was brief, he abundantly justified his calling and made a valuable contribution in a difficult period of transition. He was wise in counsel, just in judgments, and kind in his personal and official relations. His long years of service in Lamoni Stake and in the Quorum of Twelve had given him wide personal and official contacts throughout the church, and he was familiar with the history of the major problems confronting us.

During his illness, while we had retained some hope that he would return to his labors, we began to sense our dependence on him in a way that was not possible when we were in daily contact. Now that he has passed from us, we shall continue to serve to the best of our ability, but we shall miss him very greatly and know that on numerous occasions we shall be asking ourselves, "What would John do now?"

We express to the church our confidence that our Heavenly Father, by whose grace Brother Garver was able and ready to serve, will call others to the service so that the work shall be forward.

ISRAEL A. SMITH,
F. HENRY EDWARDS.

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THE SAINTS' HERALD

Volume 96

March 19, 1949

Number 12

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager. The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Tributes to President Garver

Independence

The passing of President J. F. Garver reminds us again, if we should need any reminding, that we stand in the anteroom, with our feet upon the threshold, of eternity. And now that we miss him we know, if we did not know before, that a great and good man was in our midst.

The love and esteem in which Brother Garver was held by the people of the church was manifested in the streams of people who came to see him as he lay in state before the pulpit of the Stone Church, Independence, between the hours of nine and ten on Saturday morning, March 5, as many others had gone to pay their final tribute previously at the funeral home. Titles aside, he was always "Brother Garver" to the people, when he was president of Lamoni Stake, during his twenty-seven years in the Quorum of Twelve, and for nearly three years in the First Presidency. As people filed past the bier, a guard was maintained by the honorary pall bearers.

At ten a. m. President F. Henry Edwards and Apostle Paul M. Hanson led the processional up the west aisle of the church, the congregation standing as members of the family entered.

At the pulpit, President Israel A. Smith stood to give an impressive reading of the Scriptures of consolation from the eighth chapter of the Letter to the Romans (verses 14, 28, 31, 32, 35, 37-39).

Apostle Paul M. Hanson, President of the Quorum of Twelve, offered a solemn invocation, expressing thanks to God for the life and works of President Garver, and petitioning divine grace and comfort for the bereaved.

A quartet composed of Evan Fry, Herbert Lively, Mrs. Jeanette Nichols, and Mrs. S. S. Arnson, accompanied by Mrs. Clayton Wolfe, Stone Church organist, sang Hymn

124, "The Lord Is My Shepherd."

President F. Henry Edwards read the obituary and tribute, acknowledging the many contributions and services that Brother Garver has given to the church. The quartet rendered "Sunset and Evening Star,"—the words of Tennyson's "Crossing the Bar,"—very beautifully.

Presiding Bishop G. L. DeLapp delivered the sermon, enriching it with a fine selection from Brother Garver's own writing in the *Herald*, and paying earnest tribute to Brother Garver from his own experience. Many have called it "The finest sermon I have ever heard."

Josephine Mader, noted Messiah Choir soloist, canceled other engagements to pay her tribute in song to Brother Garver, singing, "I Know That My Redeemer Liveth."

The benediction was by President Smith.

Lamoni

Immediately after the services at Stone Church, the funeral cortege departed for Lamoni, Iowa. There, at 4 p. m., a memorial service was held in the Coliseum. Presiding at this service were President Israel A. Smith, President F. Henry Edwards, and Bishop G. L. DeLapp. The processional was led by Apostle D. T. Williams, Bishop H. L. Livingston, Dr. F. M. McDowell, and Robert S. Farnham.

President Smith read the Twenty-third Psalm. There was a solo by Wanda Derry, and invocation by Bishop Livingston.

The obituary was read by Brother Farnham. Then President Smith presented three men who paid tributes to Brother Garver: Dr. McDowell, representing Graceland College; Apostle Williams, representing the stake and the Quorum of Twelve; and President Edwards, representing the church. Following a song by a quartet consisting of Paul Deaver, Delmar Good, Henry Anderson, and William Graves, the

body was taken to the cemetery, attended by large numbers of friends and spectators.

At the grave, President Edwards took charge, reading from Revelation 7: 9-17, and concluding with prayer.

There are no "last tributes" to President J. F. Garver. He will live on in the memories of countless people who have been called into church service by his voice, who have been strengthened and helped by his counsel and ministry, and who have been inspired by his example. And in that eternal life to which his soul has now turned, our faith tells us that he will take up his new work for the Heavenly Father's kingdom.

Memories

Thousands of church people could contribute memories of Brother Garver. So many have rested under the sound of his voice in admonition and counsel.

How well we remember him on Communion Sundays in the old Brick Church at Lamoni, presiding over the services, cautioning the elderly who sometimes forgot wisdom in testimony. He was calm, strong, and determined in the intensity of conference debate; powerful and earnest in his sermons; kindly and quiet in counsel to those in trouble; sympathetic and understanding when sorrow came.

The Lamoni period had a great significance for the church, not likely to be paralleled in another place and time. Brother Garver belonged to Lamoni, was of the essence of it, sharing its integrity, its devotion, its clarity of purpose and vision. He clung to it as long as he could before duties at Independence finally took him away. He cared for the young, looking to the future with them, trying to help them to prepare for problems to come. Among earthly associates, no finer name is known than that of Brother Garver. L. J. L.

Editorial

John Franklin Garver

Biography and Tribute by President F. Henry Edwards

JOHN FRANKLIN GARVER, son of J Albert and Lillian McGaw Garver, was born January 28, 1878, at Bristol, Indiana. He was the oldest of seven children, four of whom are still living. They are Norman Garver, Miller, Missouri; Mrs. Henry Jacobitz, Nelson, Nebraska; Mrs. Jane Yohey, Lyle, Washington; and Mrs. Fred Hodges, Clay Centre, Nebraska. He passed away on Thursday morning, March 3, 1949, at Independence, Missouri.

Brother Garver came into contact with the Reorganized Church of Jesus Christ of Latter Day Saints while employed by a family of church members. After receiving convincing evidence of the Work, he was baptized at Bartlett, Iowa, on September 26, 1897. He immediately became active in Sunday school and other church affairs and was ordained to the office of priest on November 10, 1901.

Recognizing that he needed further education if he was to make his best contribution as a minister, Brother Garver moved to Lamoni in September, 1902, and entered Graceland College. He worked in town in order to meet expenses. In this way, he became connected with the *Lamoni Chronicle* and later became its editor.

Brother Garver was married to Miss Mynn Hayer at Lamoni on August 11, 1907. The home which was established at this time was maintained until less than a year ago, when Brother and Sister Garver moved to Independence. At Lamoni, three daughters were born and grew to womanhood: Verna Winifred (Mrs. Raymond H. Smith of Cedar Falls, Iowa), Lois Irene (Mrs. Fred Morain of Jefferson, Iowa), and Bertha Lillian (Mrs. Walter N. Johnson of Independence, Missouri).

There, also, a baby son was born and is buried. The three daughters are the mothers of nine children in whom Brother Garver found great joy.

Brother Garver was ordained to the eldership in 1906 and, just prior to his marriage, was selected and set apart as counselor to Elder John Smith, President of Lamoni Stake. He accepted General Conference appointment on January 1, 1908, and served in the stake until 1922—first as a member of the stake presidency and after 1916 as stake president.

In February, 1922, Brother Garver became a member of the Standing High Council of the church and continued to serve in this important post until March, 1924, when he resigned in order to give full attention to other duties.

From his work in Lamoni Stake, he was called into the Quorum of Twelve and ordained October 13, 1922. His work as an apostle took him into all of the domestic fields; but his chief contribution was made in the Middle Western and North Atlantic states. He was both an able field administrator and an astute and far-sighted counselor. During some of the most difficult years in the recent history of the church, he rendered a wise, vigorous, kind, and persistent ministry, the value of which cannot be easily overestimated.

Because of the contribution which Graceland College had made to his own development, and because of his realization of what it could be in the life of the church and its young people, Brother Garver was always a strong supporter of Graceland. In April, 1910, he was elected to the Board of Trustees. He was secretary of the board from 1912 to 1932, and since that time has served as its chairman. A Graceland biographer says, fittingly, "Few, if any,

of Graceland's alumni have so richly repaid the institution for its contribution to their lives."

Brother Garver has also made a distinguished contribution as a religious editor and writer. He served as assistant editor of the *Saint's Herald* from 1913 till 1916, as editor of *Zion's Ensign* from January 5, 1922, till September 29, 1932, and as one of the editors of the *Herald* from April 10, 1946, until the time of his death. The list of his articles in the cumulative index forms a substantial body of work. In general, his writing took a practical turn and was related to the current interests and needs of the church.

Brother Garver was ordained counselor to President Israel A. Smith and a member of the First Presidency on April 10, 1946. In the arduous work of this office, he gave himself without reservation, displaying ripe wisdom, deep concern for his fellow-ministers, and unswerving honesty of purpose. His recent work in Australia, undertaken at great cost to himself and proving most valuable to the church, was typical of his ability and devotion.

In the passing of President John F. Garver, the Church Militant has lost one of her truly great men. We gladly pay him the tribute of our abiding affection and respect.

It is useless for us to mourn that our brother is gone: let us rather thank God for his wonderful character, and for the rich heritage he has left to us: a life of righteousness and courage, and of loving kindly power that was given to others. Let us remember the sick that his prayers have helped to heal, the weak and frail ones who have received strength and resolution from his words of counsel; the times he kept us from going wrong. Remember him as a servant of God.

Funeral Sermon of John F. Garver

By Bishop G. Leslie DeLapp

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; And that which thou sowest, thou sowest not that body which shall be, but grain, it may be of wheat, or some other;

But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

Also celestial bodies, and bodies terrestrial, and bodies telesial; but the glory of the celestial, one; and the terrestrial, another; and the telesial, another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit, that which is natural first, and not that which is spiritual; but afterwards, that which is spiritual;

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the sound of the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O Death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Corinthians 15: 35-58.

WE COME TO HONOR one who has served his fellow men faithfully and well and to extend to those who are bereaved our deep and sincere sympathy in the loss of a faithful and loving husband, a father, and brother. In our coming together, we seek again to search out those gems of sacred literature which throw light upon this event which, in due time, is the experience of all who dwell in human flesh. Our search is rewarded in the substance of evidence emanating from the divine source which clearly indicates that death is a part of the divine plan; it is a portal through which each one of us must pass to envision new horizons and to move toward those horizons in which there is to be found that glory of which Jesus spoke:

And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one.—John 17: 22, 23.

or as expressed by one of the late poets:

Life is eternal; and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight.

It is with a sense of deep humility that I approach the responsibility of this hour, for there is to be found in the publications of the church the written testimony of our brother as to his faith in God and belief in eternal life. Further, there is evidence in his writings of a well-rounded philosophy relative to the meaning and the significance of this experience through which he has passed and which far surpasses my understanding. His testimony and interpretation of the Scriptures brought comfort and hope to thousands of people he reached through his ministry. So I come, not to add to that which he has left by way of testimony, but rather to let his testimony speak again as though he

were here to express to us his joy in the Resurrection and in life eternal.

Nevertheless, because of the privilege of personal association with him and of fellowship in his ministry, there are those qualities of his life which I have come to value. These mean much to me and are shared and appreciated by those who knew him personally. This task is made difficult for me, because, as a young man, I sought his counsel at a time when my life was pointed in a certain direction. It was at a young people's convention held at Lamoni in 1924. I had taken a group of young men from Minneapolis to attend the convention, and out of that convention, there arose a problem relative to my own future and work in the church; so I sought out Brother Garver. I don't remember much about the classwork, or the services, or the other events of that young people's convention, but I do remember the talk I had with Brother Garver. I went to him much as a son would go to a father, and this was the first of many similar, happy experiences. Upon those occasions in our early association, there was given to me that help needed from time to time. That association grew until it became more like brother to brother, with mutual interest in the church and its work, with an understanding of the problems confronting each other in our particular field of ministry and in our different responsibilities. Finally in the councils of the church, we found ourselves working as general officers, shoulder to shoulder although sometimes with differences of opinion, but for the most part seeing eye-to-eye relative to those policies which were of vital concern to the church.

IN ALL THE YEARS of such association, there developed within me a deep respect and a sincere affection for our brother who has given unreservedly of time and of talents far beyond that which is normally required of any man. As a minister, he has made an outstanding contribution to the young people of our church, stimulating them to greater endeavor, to the development of their talents, always pointing them toward higher goals of achievement. He made a major contribution to Graceland College and to the other institutions of the church. To his fellow ministers who have been associated with him in his fields of labor, I have known him to give counsel and support which have stabilized and improved their ministry beyond that which they would have been capable in and of their own strength. In the councils of the church, he always stood as an influence and power in maintaining a sound and progressive policy. Many of us depended upon him to give guidance and bearing in the direction of our course.

It has been my privilege to be associated with him when he was deeply moved by God's Holy Spirit and brought comfort, encouragement, and sometimes admonition needed by those who were within the range of his voice. I have visited with him in the homes of our members. I have been his companion during reunions, and it was ever my experience in all respects to see him accept his call to the ministry as a divine and sacred responsibility. I have been with him on the playground, and in all the activities to which he gave his attention, there was infectious, inspiring enthusiasm.

He was gifted with a sense of humor which carried him through many trying situations, and he had a deep and abiding faith that made possible a splendid ministry to thousands with whom he came in personal contact.

As he approached the closing days of his life, there is no question in

my mind but that he drew upon those same resources which had carried him through the trying experiences of the past, and his life's philosophy stood him in good stead to face the new experience about which he had preached.

I SHOULD LIKE TO DRAW from some of his own writings the expressions of his belief which will bring to us assurance that he faced the future in confidence. There are many, but I can touch upon only a few of them. As a background to this, may we, in our minds travel with him as he visited in past years among our congregations. In the *Saints' Herald* of December 1, 1926, he wrote of his experiences during twenty-five years as a minister. (He had been an apostle some four years at that time.) He speaks to us:

Twenty-five years a minister. A quarter of a century. How time flies! Yet what changes these twenty-five years have wrought!

It must have been a magnificent faith that justified, at Bartlett, Iowa, in old Fremont District, twenty-five years ago, the ordination of that plow boy to the office of priest. And could they but speak who urged it, Uncle Henry Kemp, particularly, who ordained me—could they speak today, some of whose lips have long since been silent in death, would it might be to say that faith in all its searchings for the future had been justified. . . .

They have been strenuous years, full of hard work. Sometimes to the point of utter exhaustion. Full of denial; the most severe being the denial to the family. Full of suffering, with those who suffered, and because of those who did not understand. And sometimes full of disheartenment, when it seemed the work in hand would not move along. Yes, they have been strenuous years.

They have, however, been glorious years. Not always have they been happy. No man of vision and whose work and that of his fellows lags, can always be happy. No man who is a pastor can be happy when certain of his flock suffer from the effects of sin; and fifteen years I have served in a pastoral capacity. . . . No man who is an apostle and goes forth to view the misery and injustice in this world can all the while be happy. And four years I have been an apostle. . . .

I write in appreciation of those who have believed in me. Of those who have helped me. Of those who have borne with my infirmities. Of those whose trust has ever and always been a spur that I make good.

I write in appreciation of a wife and friend and companion all in one, whose innate goodness has sustained me through all the labors of my ministry, and whose saintly sacrifice has made it possible.

I write in appreciation of my three beautiful daughters, who have never asked daddy to stay, but who have always been willing he should be on his way, and anxious he should make good.

I write in appreciation of the little boy who came to us, only to go away again. For whose sake and sacred memory I must be all I might

have been for his sake had he stayed on with us; and who has perhaps influenced my life far more as it has been than could have been had he stayed.

I write in appreciation of my Heavenly Father, whose mercy sought me out of the world, whose love has held me to his bosom, whose power has made possible my development, and whose Spirit has inspired me to go on and on in both preparation and service.

Another experience he related was while he was in attendance at a reunion at Sykeston, North Dakota:

I had gone out from the April council with a hopeful message (1924). It was under this spirit I came to Sykeston, North Dakota, my first stop. The weather was cloudy and cold. The camp was small, not above seven or eight living tents, only three families residing in the village, as I recall, little interest on the part of nonmembers, and of course I had to preach the first night, only about three hours after reaching the place. I went apart for a talk with the Master. I asked for nothing for myself, but how I did feel for the isolated Saints there assembled. My prayer for their sakes was answered.

BROTHER GARVER is representative of a great generation which carried the church forward from its somewhat precarious position after the Reorganization to a point that assured it of continuity, of carrying forward the gospel of the Restoration. He reached back into the old generation for the fundamentals and truths which had been revealed and were deeply ingrained in this Restoration Movement, and passed them on to an oncoming generation. His mind was always at work, and it is interesting to note something of his thoughts, as he recorded them, regarding his visit in an area marked by the sacrifice of the early Saints of the Reorganization:

The next evening, Wednesday, found me with Brother E. J. Lenox, president of Southern Wisconsin District, at Beloit, Wisconsin, scene of that memorable first conference of the faithful few in 1852. The Saints were not expecting us at their prayer meeting. The night was unseasonably cold and the numbers few. We spoke to those assembled, however, feeling their need was as if there were a thousand others present. May this, the place of stirring scenes of the early fifties, gain in numbers, in grace, and in power to serve. And we believe it will.

With memory of and appreciation for the work and sacrifice of the early Saints of the Reorganization, I wended my way on northward, speaking for the Saints at Madison on Thursday evening. And Friday night found me with the Saints of Northern Wisconsin District near Black River Falls, near where the timbers were taken from the virgin forests of Wisconsin, floated down Black River, and finally down the mighty Mississippi to Nauvoo, to take their places in the temple.

(Continued on page 15.)

The High Cost of Low Thinking

BY BISHOP C. A. SKINNER

"For as he thinketh in his heart so is he."—Proverbs 23: 7.

A certain man had two sons: and the younger of them said to his father; Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in the land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.—Luke 15: 11-19.

IF WE HAD THE FULL STORY, no doubt it would tell how the father tried to reason with his son, how he tried to persuade him to stay on the farm, how he pictured the future possibilities and the pleasure of a good home. But some boys cannot be reasoned with, they want what they want when they want it. This young man wanted a taste of the pleasures of the world. He not only got a taste, but he got his belly full of the husks of sin and degradation, and the dregs in the bottom of the cup he drank were bitter. What a price he paid—*the high cost of low thinking!*

He journeyed into a far country where he got into bad company, he associated with lewd and vulgar men and women, "he wasted his substance in riotous living." While his money lasted, he no doubt thought he was having a grand time, but the good time lasted only as long as he had money. When "he came to himself," he had learned a lesson in the high cost of wrong thinking. This young man, steeped in sin, had overlooked true values, ignored moral and spiritual strength, and had come to the level of the swine.

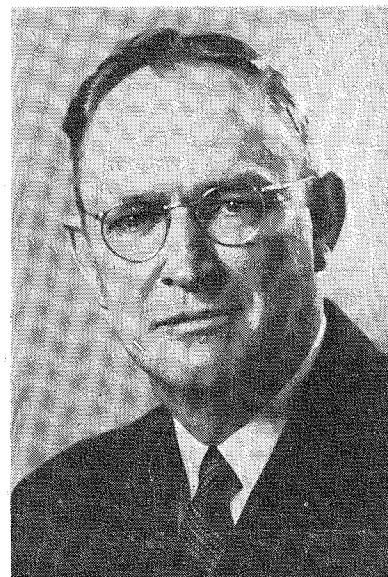
This is not an isolated case; it always happens when one is willing to sell his birthright for a mess of pottage. Like all who go out in sin, he weakened his physical powers, corrupted his mind, lowered his

morals, and all but lost his soul. The one thing which saved him was that "he came to himself," and he did something about it.

For a time, he sacrificed the best things of life—a splendid home, a kind father, a loving mother. He paid an awful price and received, as a result of that experience, humiliation, pain, suffering, servitude, and a swine pen. He learned through bitter experience that home, love, contentment, and real happiness cannot be found in riotous living, neither can it be bought, rather it must be merited.

THE COST OF LOW THINKING is always high. It does not need to be paid in advance; it can be bought on the installment plan, but it must be paid for, and there must always be added a high rate of interest.

While one of our missionaries was conducting services in a certain city, he inquired about a young man he once knew and was advised that he got into trouble and was serving time in the penitentiary. Our brother called on the prisoner and asked: "How came you here?" It was another case of a prodigal son. It was another case of wrong thinking. The young man, who had held a position in a bank, could not on his income keep up socially with the crowd with whom he liked to as-



sociate. So he took money from the bank by making false entries. Soon his sin was discovered, and he was paying a high price for wrong thinking. The pen in which he found himself was not so easily abandoned as the swine pen in which the original prodigal found himself. This young man simply repented, climbed over the fence, and walked home. But the pen in which the bank employee was incarcerated was surrounded by high walls and strong iron gates; on top of those walls were guards armed with machine guns. No doubt this man would gladly have gone back to his employer and worked as a janitor in the bank, but he must satisfy the law; he must learn something of the cost of low thinking.

In a town in which I once lived was a promising young business man. He was successful, had a good wife and a fine home. But, like the prodigal son, he wanted adventure; he wanted to taste the sin of the world, he wanted the experience of riotous living. One night he informed his wife that his business would take him out of town for the night. He and his office girl drove to a distant place and registered as man and wife at a tourist camp. The next day, the owner of the camp found the man dead, the result of fumes from a gas heater; the girl

was unconscious. One life was tragically ended, the other ruined. They paid the high cost of low thinking.

Peter, in a moment of weakness, denied his Lord and Master; but when he came to himself and realized his mistake, he repented with regret and sorrow, and in his grief, "he went out and wept bitterly." This was the price he paid for wrong thinking. It is not altogether clear what happened to Judas; he may have been disgruntled, envious, or jealous. It is evident that he did some low thinking, for he bargained with the high priests to betray Jesus for thirty pieces of silver. When he came to himself and realized the seriousness of his awful act, he went back and wanted to break his contract with the priests who only mocked him saying, "What is that to us?" Filled with remorse and grief, he threw the money at their feet and went out and hanged himself. The high cost of low thinking.

CONQUERORS HAVE PAID the high cost of low thinking, too. Napoleon, the Kaiser, Hitler, Mussolini—all thought they had conquered the world, but where are they today? There is no possible way of measuring the enormous human sacrifice occasioned as a result of their wrong thinking. Not only did they bring banishment and eventually destruction to themselves, but their evil thinking and actions caused misery and suffering to untold millions.

After World War I, a noted minister said (and it could be repeated with more emphasis today): "The degradation of war, loathsome as it was, was not the worst part of it. All the mangling of the battlefields, the terror and vermin of the trenches, the drawn-out agony of the hospitals, and the heartaches of the bereft were not so hideous as the spiritual monstrosities that gloomed behind them." The waste of war is

too gigantic to be measured or even estimated; and the waste did not cease with the signing of the armistice of November 11, 1918, neither did it cease on VJ-Day. Its policies still persist, perpetuated by the evil spirit of war.

Probably the greatest mistake ever made, the highest cost for wrong thinking, was in the Garden of Eden when our foreparents listened to the cunning of Satan rather than the advice of God, and thus brought physical death upon all mankind.

Such experiences do not come at bargain prices, the cost is always high. If one does not pay for it immediately, he pays for it later. The wages of sin have to be paid. Whether or not the wages are demanded, they will be paid. Like Judas, one may try to refuse payment and cast it away, but the wages of sin must be paid. Wages are not always paid in money; compensation may come by way of physical suffering, mental anguish, remorse, a prison term, the supreme penalty of death, or condemnation of the soul.

REWARD FOR RIGHT THINKING

JUST AS WRONG THINKING brings its penalties, so does right thinking have its reward.

Toward the close of his life, the Apostle Paul, reviewing his work and ministry, was able to say: "I am now ready to be offered, and the time is at hand. I have fought a good fight, I have finished my course, I have kept the faith." He had made a wonderful record and he was able to name the reward for the work done—the result of right thinking: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The greatest reward, the greatest blessing that has come to the human race as a result of right thinking, is the life of Jesus Christ. Before the earth was created, God foresaw that

men would fall, and Christ volunteered to come to earth and redeem them. All through his ministry, he thought right and backed up his right thinking with actions. He so loved the world that he willingly gave his life that whosoever believed on his name might be saved.

Now back to the parable. The prodigal son had changed his thinking; he was thinking right when he said, "I will arise and go to my father." But when he was yet a great way off, the father saw him and had compassion, and ran, and fell on his neck, and kissed him. And the son said to him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his finger, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost and is found." This was reward for right thinking.

And so it is with our Heavenly Father. Though we may make mistakes, though we may sin, if we, like the prodigal son, will "come to ourselves" and "arise and go to our Father" repentant, he will be willing and glad to meet us more than half way.

The cost of low thinking is high, but the reward for right thinking is sure.

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Independence, Missouri

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Mates for Marriage

By EVELYN DUVALL

FOREWORD: Mrs. Evelyn Milles Duvall spent two days at Graceland College in December, 1948. It was one of the high spots of the college year. Her visit represents one phase of a program of educating our youth for family relationships. The lecture was transcribed by Glen Cargyle. The general presentation was followed by a question and answer period. Her experiences, her wide acquaintance with the field, and her wholesome outlook enabled her to bring a helpful service to our students.

ROY CHEVILLE.

WHEN YOU MARRY TODAY, you expect a great deal of marriage and of each other. Glancing at the long history of mankind, we see how succeeding generations have expected a great deal more of marriage than did the people who preceded. Our expectations of marriage are greatest of all. Our pioneer fathers and mothers who came across the plains had the type of marriage and family life that was very realistically rooted in the development and manipulation of things which were necessary for existence in the pioneer world. When a man married, he had to be very sure that the girl he selected would be someone who could manufacture the goods that would be necessary for his home. He might have been very much interested in a girl's smile or the way her hair curled off her forehead, but when he got married, he made pretty sure she was the kind of woman who could keep house, get three meals a day on time, and feed the youngsters. These were concrete expectations.

This was caught up in the popular folk songs of grandfather's day. One of the popular ditties that grandfather sang with grandmother was the one, "Can She Bake a Cherry Pie, Billy Boy, Billy Boy," the mating call of that day. We hear something different today. The mating call of 1948 is a song that my daughters have taught me with a great deal of feeling. It goes something like this, "You'd Be So Nice to Come Home To."

MARRIAGE FOR COMPANIONSHIP

When you women marry today, you want something more than a

good provider. Society has moved to that place where the woman no longer is completely dependent upon the husband for provision. Nor is he completely dependent upon her as the homemaker, since much of the baking, washing, and cleaning have moved out of the home. Increasingly when we marry, we marry for companionship; we marry for that togetherness that lifts all of life to a more creative level. This expects a great deal more of marriage. It requires understanding. We must marry persons we understand, persons who can give us the companionship we expect.

ABOVE GUESSWORK

There has been in the last ten or twenty years an increasing amount of social science research. We don't know all the answers. But we've had enough research so we are beginning to get an inkling as to the kind of people who mesh best; the kinds of combinations and the sorts of persons who are the best marriage risks. Now, I can't give you a blueprint, but out of these studies, I can give you some generalizations and some ideas of where to look and what to look for (if you are not already too involved). These will form a basis for a selection of a mate for this kind of companionship marriage that moderns are expecting.

LOOK FOR A HAPPY PERSON

In the first place, modern research has indicated that you should select someone who has got along all right so far. We know that the old romantic illusion of getting married and living happily ever after is

only partly true. We have begun to recognize that the people who live happily ever after are very usually the people who have lived happily before. They are the individuals who have built their personalities so that they are able to live life with more satisfaction and fulfillment than distress and disillusion. They're the people who have developed a habit of happiness, who have learned how to put in practice practical mental hygiene, skills, understanding, and insight that make life increasingly worth-while, interesting, and fulfilling. When you marry, find a person who is happy. One of our studies has indicated very clearly that there is a direct relationship between the tendency of persons to be neurotic and to be unsuccessful in marriage. Let us define a neurotic as that person who is chronically grouchy, touchy, easily hurt, one who goes around with a chip on his shoulder—the kind of individual you have to handle with kid gloves, who isn't looking for happiness and satisfaction, who is inclined to be abused. As a generalization, we can say get a person who is wholesome and fairly well put together. The person who is usually unhappy is probably a poor marriage bet for anyone and should be encouraged to get his or her house in order before attempting marriage.

HAVE A WHOLESOME ACCEPTANCE OF SEX

Recent research also tells us that the people who make the best of marriage are those people who have a wholesome acceptance of sex. This is much more than a conversance with "the facts of life." There seems to be a definite relationship in a girl's acceptance of her role as a woman and happiness in married life. She should be glad she's a woman. On the other hand, she should be awfully glad there are

men around. That discovery can come rather young and last a long while and grow richer with years. This wholesome acceptance that there are two sex roles gives us the very basis for the kind of companionship and the kind of relationship that go to make a successful marriage.

CAN YOU GET ALONG WITH OTHERS?

One of the essential personality requirements has to do with your ability to get along with people generally. The people who make the best adjustment in marriage are the people who make the best adjustment outside of marriage. There doesn't seem to be anything magic in marriage, completely removed from this world. So it is not surprising to find that the boys and girls who seem to have got along well with their brothers and sisters on the whole, who have got along well with their friends and have made friends—a great many friends—while they have been growing up are the young men and women who marry and make the best go of it. The poor mixer finds marriage adjustment difficult.

Social scientists in a women's college in the south have begun a most interesting piece of research. They have formed the hypothesis that the people who make good adjustments in marriage have made good adjustments before hand. The students in this women's college are given roommates adjustment tests. Every girl is tested and gets a score on how well she is adjusting to her roommate. In ten years, a follow-up marriage adjustment test will be given to as many of these girls as can be located. The hypothesis is, if you can get along well with your roommate in sharing the closet, the bath, the privacy of the room and all the rest that goes with it, you have a great deal of what it takes to make many of the adjustments in marriage.

IT TAKES A LOVABLE PERSON

For a good marriage, select someone who is really lovable, whom you can like as well as love. Look for someone who can give as well as receive affection. The so-called "frigid" wives and indifferent men in marriage don't come into being at the moment of marriage. These attitudes of living to love and to be loved are built into us a long ways back. Interestingly enough, any one of us can improve our ability to communicate—to get through to others—to feel togetherness. Such persons will be "so nice to come home to."

IT TAKES TIME TO GET ACQUAINTED

We need to ask how you and the prospective mate are going to know you are ready for marriage. We have begun to recognize in recent years that this matter of readiness is a very important thing. Sometimes an otherwise well-matched couple may rush the gun to the place where they spoil their chances for a good marriage.

Some of our recent studies in the University of Chicago have indicated that there is a direct relationship between the length of time of acquaintance before marriage and the duration of that marriage. The shorter the period of acquaintance, the shorter the courtship, and the sooner the engagement, the sooner the marriage goes on the rock. The longer the period of acquaintance, the longer the courtship, and the longer the engagement, the better the couple know each other, the more permanent is the marriage. Grandma had a slogan for it. She said you've got to "summer and winter." You've got to see the other one "around the seasons." You need to see each other in all sorts of different settings, not just dressed up for a date. We're beginning to recognize that persons who select their mates well, select the individual they know well.

You probably know that during

the war and shortly after, we had many of those hasty marriages, fur-lough week-end affairs, many times after being hastily thrown together. They were based on the very shortest kind of acquaintanceship. Those marriages went on the rocks in alarming numbers. There was no real basis for marriage. We are beginning to recognize that one of the important principles to keep in mind in making a selection is the selection of a person you know well.

THE IN-LAWS ARE WORTH KNOWING

It's a pretty good idea to get acquainted with "the folks." Now, in-laws aren't the boogy-boo the modern columnists make them. You and I will be in-laws sooner or later. In-laws aren't something to be dreaded and avoided. They're worth knowing, not only in their own right, but because they represent the folks—the family of this person you're marrying.

SHARING

Recent University of Chicago studies point in every case to this: Your marriage will last, and you will be successful in it to the extent to which you share a great deal of life together. The more of life you can share, the more similar your backgrounds, the more alike you are, the better your chance is to build a deep and fulfilling and permanent marriage. Let's remember that sharing can be learned.

WE CHOOSE OTHERS LIKE US

Those persons who come from the same kind of background, those who have come from the same kind of homes, who come from the same kind of social economic level are best suited for each other. That's quite counter to the popular saying that opposites attract. As a matter of fact, they don't. Tall girls appear to like tall boys, fat ones to like fat ones, and so on. Studies indicate the need of realizing that we get along best when we choose per-

sons who are very much like ourselves. Persons who come from the same general background—and more important still, are going the same way—are the kind of well-teamed mates who can expect to stay hitched. Mixed marriages do not always endure. Studies have shown that the marriages which last are those in which the partners are of the same national origin, and who come from the same social, economic, and religious background. This involves the way a match looks in the eyes of others. If there is so much difference between a boy and girl that their friends notice the difference and are concerned, the couple better beware.

MARRIAGE A BRIDGE OF COMMUNICATION

I liken marriage to the building of a bridge of communication. If the couple has the same background—that bridge is a fairly short one. If it is separated by vast chasms of difference, it requires more skill and adaptability to make a successful marriage. We differ as to the span of bridge we can build. Some can join more diversity than others. Each of us will do well to ask ourselves how long a bridge of communication we can build and how much the partner can construct. It takes building on the part of both to connect a marriage. Ask yourself how much difference you can live with.

WE NEED UNDERSTANDING AND INSIGHT

When you marry, you bring in your good points and bad ones, your successes and failures. You are still "you," and a ceremony makes no rapid change. We are made wary of the one million divorces last year and the two million since 1940. Alert young persons are seeking to protect themselves against the risk of divorce through gaining insight and understanding about family relationship, and they are seeking companionship that will bring enduring happiness.

Nation-wide Coverage of "The Messiah"

Appreciative messages represent listeners from coast to coast.

THE BEAUTIFUL RENDITION of Handel's *The Messiah* by the Independence Messiah Chorus under the direction of Franklyn S. Weddle on December 19, 1948, brought a great volume of appreciative telegrams and letters that have been only recently surveyed in the offices of the Music Department of the church.

Many different parts of the country are represented in these expressions of appreciation, from Canada to the Gulf of Mexico, and from the Atlantic to the Pacific coasts.

There would be too many, particularly from the central parts of the country, for complete publication. Space will permit only a few messages, representative of different sections and groups.

KANSAS CITY NEIGHBORS

Sam Gillham, whose splendid bass voice assisted in former renditions, writes:

I want to extend to you and all the others who participated in *The Messiah* my sincere congratulations for a fine performance. As it came over my radio, the balance between orchestra and chorus, and orchestra and soloists, was almost perfect. The diction of the chorus was such that I believe anyone whether familiar with the work or not could have understood.

Bonnie Van Deursen:

The broadcast was simply beautiful—your chorus outdid themselves, and one could feel your excellent conducting and splendid synchronizing of chorus, soloists, and orchestra. It was truly a very spiritual and artistic performance.

CHICAGO

Drexel V. Mollison:

Messiah performance very fine. Am sure it had large audiences in Chicago area. All participants should be justly proud of the performance.

Mrs. H. C. Burgess, former *Messiah* soloist:

The Messiah was wonderful. We stayed up and listened to the whole thing.

TORONTO, CANADA

Harold Neal:

The broadcast came over very fine and clear. The parts were quite distinct and again your orchestra-chorus balance was very fine.

MINNESOTA

Ella Sundstrom Pendleton, Minneapolis:

I wish to tell you how very much I enjoyed your rendition of *The Messiah*. I am a graduate of Bethany College at Lindsborg, Kansas, and sang *The Messiah* there for four years, so know it so well I can appreciate a lovely rendition, as you gave it tonight. The soloists were exceptionally fine.

J. A. Carl Heaviland, St. Paul:

Reception was as nearly flawless as one could ask. Our enjoyment of this outstanding rendition and broadcast is something to carry within us for some time to come.

NEW YORK

Hubbell Robinson, Jr., CBS, Vice-President, New York City:

Congratulations on *The Messiah*. It was the kind of outstanding job we have come to expect from you and your people at KMBC.

Wallace Gray, Rochester:

I listened right through to the finish and felt greatly rewarded. You had splendid soloists—they sang with both intelligence and warmth.

LOUISIANA

Mr. and Mrs. James Stobaugh, Viola, and Alice June Lewis:

From New Orleans we heard and enjoyed last night's *Messiah* broadcast. It was wonderful.

TEXAS

Lillian Phelps, San Antonio:

Eternally grateful for your superb rendition and broadcast. We have not words to express the beauty and excellence, the perfection of it.

MARYLAND

Mrs. J. Nelson Gates, Baltimore:

Thrilled by this program which was broadcast by our local station for the first time this year. Such music carries one right to the very gates of heaven.

WASHINGTON

Lora Miller Clocksin, Yakima:

Your lovely music has been appreciated away out here. Reception has been perfect. I am a church organist and cellist, so I enjoy both the choral and orchestral music to the full.

Mrs. Carl F. Crum, Seattle:

We heard only a partial re-broadcast, but production was marvelous. Well trained, and for the first time, the words of the chorus were understandable.

PENNSYLVANIA

Mrs. Margaret O. Raisbeck, Pittsburgh:

We were thrilled with the excellent rendition. The radio reception was perfect.

IOWA

Mabel Hyde, Lamoni:

I listened through to the last note. Quality, balance, tempo, seemed perfection. I can't remember when music has given me such pleasure.

COLORADO

Hugh B. Terry, Manager KLZ, Denver:

KLZ carried in full the KMBC origination of *The Messiah*. A fine broadcast. Keep up the good work.

Appreciating Musical Talents

By ZYGMUND RONDONANSKI

TALENT IS BORN within the person. It is God-given and cannot be bought for any price. However, we know that everyone can improve upon a talent and gain others. Persons who are blessed with gifts of music should, by all means, be given every opportunity to develop them.

Much thought and careful consideration should be taken in choosing the right instructor. Adequate preparation and correct information at the very beginning are most important. We are always finding that damage is done to individuals who are unaware of the value of this care. Students, through no fault of their own, do not realize that it is essential to secure a foundation and a framework which will stand the test of a career. Being a skilled musician or composer who orchestrates and is acquainted with all instruments does not necessarily mean one is an accomplished musician on all instruments. The fact remains that a person who can perform and demonstrate the correct position of the hands, the art of phrasing, and the technical points of advice, is the one from whom we should acquire our knowledge.

On the other hand, if one does not have the natural talent or ability, it may be better to find the field for which he is best suited rather than to inflict compulsory practice, which means suffering for the pupil, the instructor, and the parents. Only those to whom music is inseparably a part of existence will rise to the top of this art if given the opportunity.

The late Percy Goetschius, my teacher, on one occasion told me he wanted his son to be a musician. However, the inexorable musical training proved unnecessary, for the boy became an excellent medical doctor. In this instance, and in many others, the theory of "like father,

like son" does not always hold true. We should never in any case try to change or feel discouraged if we find training does not bring about the desired achievements.

THERE IS CULTURAL VALUE, of course, in everybody's learning something about music. Music, like religion, is a personal matter and touches us through our emotions. If music were understood better, it would have a happier and deeper meaning to us and would help make life more worth-while. For a really broad appreciation of any art, one must know something of how it is created, of the elements which enter into it, and of the design or working plan of the composer.

If we learn to appreciate good music, it will be an awakening influence through a life filled with rich experiences. Love and reverence will steadily increase, and the art of music will become a spiritual reality. If music becomes a culture common to the community, it will add sympathetic fellowship and communion of those in the community.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual song, singing with grace in your hearts to the Lord." — Colossians 3: 16.

Of the abilities, powers, and gifts bestowed upon man, practically all of the deepest feelings of his soul have been expressed in music and poetry. This is the reason we should listen to good music, for we know that musical sounds, not necessarily melodies, can produce joy and enthusiasm or soothe and comfort people. It is a scientific fact that music acts as a refreshing stimulant and does affect our very existence. Through bright, cheerful music, we seem to regain strength; while

through sad, plaintive music we tend to feel weak, futile, and alone.

THE COMPOSERS who give us good music do not actually know where it comes from. A theme suddenly comes to them, but they have no control over the trend of it. We know this to be a fact, because the great composer, Beethoven, carried a notebook in which to record his themes.

We cannot comprehend or realize the wonderful privilege we have when we listen to music that is inspired. These masterpieces, the difficult as well as the simple ones to which we listen with such pleasure, took years of study, practice, and patience to develop.

The composer and the artist have knowledge and ability which come from experience, but each has his problems to face, although some accomplishments take longer than others. Brahms worked on his first symphony over a period of ten years. In contrast, Franz Schubert and Hugo Wolf, working for only a few weeks at a time, wrote an average of a song a day.

A respect for the beauty and dignity of music must be cultivated if we would realize higher intellectual, moral, and spiritual standards.

There are many ways in which to develop appreciation for music: by attending concerts, by listening to recordings and worth-while radio programs, and by reading good books and magazines on the subject.

Let us continually strive to help our children realize how important good music is in the development of personality. Make it possible for them to know the true, good, and beautiful. Help them to think thoughts that the greatest minds have expressed in exquisite melodies. In this way, we will be preparing the future generation for a richer, finer, tomorrow.

CAPPING

ON SUNDAY EVENING, February 20, twenty-two young women were presented their nurse's caps at a ceremony held at the Walnut Park Church in Independence.

These young women have come from nine states and Hawaii to receive their professional education in the Independence Sanitarium and Hospital School of Nursing. The receiving of their caps designates their acceptance into the profession and their dedication to the service of their fellow men.

These students have completed twenty-four weeks of theory and clinical practice in nursing. The majority of these weeks has been spent in study and preparation for assuming responsibility in the care of the sick and injured.

Their experiences for the next thirty months will be many and varied. The life of a student nurse is dramatically told in the accompanying article by a senior student, Miss EnOi Foo, daughter of Mr. and Mrs. Prescott A. Foo of Honolulu, Hawaii.

We congratulate these twenty-two young women who received their caps and hope that they, like Miss Foo, find personal satisfaction in the nursing profession.

NELLE MORGAN, R. N.,
Director of Nurses.

To the San

You're a refuge planned by God on high
To be a friend to the passers-by;
From north to south, from east to west
Your walls give promise of peace and rest.

You're a light on a hill that shall
penetrate

And call your students from every state
To live in fellowship and understand
Mortals and God walking hand in hand.
Each year's sunrise over your dewy lawn
Finds new students here and the old
ones gone

While the spirit of the "San" goes on
and on.

—CHRISTIANINE TORSCH.



From Left to Right—

First Row: Ida Horton, Hilda Nortonen, Delores Hawkins, Patricia Keeney, Bessie Burriss, Bettie Burriss.
Second Row: Ruby Telgemeier, Catherine Davis, Ella Buck, June Phelps, Aileen Maynard, Carol Dowdy.
Third Row: Shirley Dew, Wanda Crutcher, Ramona Lew, Bonnie Milburn, Esther Cline, Mildred Sparks, Vina Russell
Fourth Row: Gene Bonnett, Doris Engelhard, Betty Hays.

I AM A STUDENT NURSE

I COULD NOT BE ANYTHING ELSE

By EnOi Foo

I WAS
a bewildered "probie," shunted from class to class —anatomy, chemistry, pathology, nursing arts, dietetics, medical and surgical diseases, sociology, ethics —classes that shattered



EnOi Foo

my previous concept of the human body, classes that left me confused and vainly determined to make C2SO out of 2 H2O, classes that opened my eyes once blinded by superstition and "old wives tales."

Then I was a scared, unsure freshman, proud of my new white uniform, hose, and shoes, but so very shaky giving my first bath (do I wash the feet or face first?). I remember dismissing my first patient with a strained, reassuring smile (now, have I checked everything?); preparing my first hypo (let's see, mix two tablets in sixteen minums, throw away four minums, give four-

teen minums—hm-mm-m, there's something wrong here!); dishing up my first medication ("three capsules T. I. D."—Does that mean one capsule each time, or three capsules at once?).

AT THE CAPPING SERVICE
I walked with shining eyes and a singing heart to get my cap. My lighted candle flickered, then blazed out, "give yourself to service, to service, to serv . . ." and I returned to the hospital and my patients, willing, but not yet fully able, to give.

I BECAME
a second-year student—a junior—with a little strut that quickly turned to attention and respect when a nurse corrected my procedures and showed me I still had much to learn. I also became an avid reader of dermatology and gynecology; a reluctant figure in the fifteen more

courses the school of nursing flung at me; a familiar figure at the class gatherings which ranged from Christmas dinners to a plain "I've-got-some-crackers-you-bring-the-jam—and-CLOSE-the-door!" gossip sessions that lasted until nearly time to don the white uniform for another day's work.

I began to feel burdened with responsibility as I went on relief and night duty—responsibility that brought gastric upsets and sleepless nights until I was convinced that I wasn't doing the wrong thing ALL of the time.

I WENT on affiliations to the State Sanitarium in St. Louis, wide-eyed and vulnerable, commiserating with the naked souls that were paraded before me—people broken in mind. I went to more classes with the burning thought, "How can I help them? I've got to help them. What if it were I who had retreated into the world of fantasy? What if it were I who looked with suspicion and disbelief at all people around me? What if it were I who slipped back month after month into a mental deterioration from which finally I would be nothing but an animal in human form to be looked at curiously. What if it were I?—Who would help me?"—and I read case histories and condensed psychiatric articles and took notes on the latest brain operations.

At Robert Koch Hospital, I was handed a gown, a mask, a book on the isolation technique of tuberculous patients, and a class schedule. I watched people with no hope of living more than a few months hold each new day as a precious thing, and I became more conscious of the dawn's significance. I saw men with years in the sanatorium behind them and years in the sanatorium ahead go cheerfully among the more fortunate patients, giving them an incentive to become well, and I thanked God for my healthy lungs. I saw a little girl, her tiny footsteps

not yet marking time, lie emaciated and weak, coughing up her life's own blood, laughing because a twisting, twirling gray-green leaf seemed to pause for breath at her window before resuming its gay plunge to the ground. I looked out over the broad, green acres to the river, and my heart wept for the beauties I would see for many years.

Then I was at Childrens' Mercy Hospital in Kansas City where my feet lingered outside the classroom door as my mind toyed with thoughts of "swift annihilation" and "mercy killings." Pitiful little bodies were brought in the clinic door, labeled with strange and rare diseases of the too poor. Those that were not too late left the front entrance as much improved in mind, spirit, and body as the good food, the doctor's unending treatments, and the help of the fatigued nurses could make them.

I HAVE chafed at the rules of late leaves, dorm hours, and signing in and out of the Nurses' Home. I have been irritated at the doings of supervisors and older students. I have worked long hours overtime, groped blindly toward understanding, only to be met by a wall of apathy. I have been turned away with a curt answer by patients, more well than they thought, when I tried to assist them.

BUT a little boy once raised tearful eyes and lisped, "I'm glad you're my nurse. My side doesn't hurt so much when you are here." A forgotten woman died with a smile because I was there, and she knew she was not alone. A baby, broken arm and all, took its first step toward my outstretched arms and squealed with delight. A new operative patient turned ether-dimmed eyes and pleaded, "Stay with me." A daughter said, "Thanks. Mother looks so comfortable since you have cleaned her up."

I have thrilled to the wonder of birth—I say humanity's beginning—

and the thin, high wail that came from the first expansion of lungs. Who knows what great thing that voice will bring the world? A child, legs encased in braces after months of immobilization in a cast and weeks of tortuous hot packs shouted, "Look! I can walk!" I saw a raw, gaping wound, angry edges jagged and torn, exposing a puddle of death-dealing pus become a neat threaded scar because a surgeon's deft fingers and scientists' exhaustive research into sulfas and penicillin combined to make a modern miracle—a vindication that "man is a little lower than the angels."

I AM A SENIOR with graduation ahead to strengthen my steps and the state board test to try my soul; with charge duty to come and the responsibility of a floor of lives to rest on my decisions; with months of hard, soul-satisfying work and many moments of discouragement; with tears and laughter and friends to help me on; with a certain knowledge that if I do my best, all else will follow.

I am a student nurse I could not be anything else.

Play-A-Bed Books

For Boys and Girls

One and Two

Planned for convalescing children, at the time they are feeling better, but have to remain in bed or in the house, this book contains stories, things-to-make, cut outs, coloring pages, puzzles, games, jokes and surprise pages—all things the child can do by himself. Stiff paper covers.

\$1 each

Herald House

Independence, Missouri

Funeral Sermon of John F. Garver

(Continued from page 6.)

Only a few days before I had been at Independence, Missouri, present headquarters and central gathering place of the church, teeming with the things of the present hour. From there I had gone to Lamoni, for many years prior to removal to Independence, the headquarters and home of the church. Thence to Plano, before that the church headquarters. Thence to Beloit, spoken of now and then as the cradle of the Reorganization. And now to the source of supplies for beautiful Nauvoo Temple.

One can never measure the distance traveled by our brother in his work as a minister of the gospel. The distance which undoubtedly seemed so long as he traveled in the trip to Australia and back about a year ago would undoubtedly be relatively insignificant in comparison with the thousands of miles he has traveled in his ministry to the Saints of this country.

AS A PREFACE to that which he enunciated as great principles, it is interesting to note something of his background as expressed in his own words:

The great gospel found me as a lad without people of strength in the world, without friends, without hope, without vision, without desire to live—dead, as it were, among living men; and by its power, it transformed and carried me over from the crumbling foundation of disobedience and planted my feet on the eternal Rock of Christ's divine truth. It brought me a mighty people; it brought me friends; it brought me hope; it brought me work; it brought me vision and enlargement of soul so that with that good man of olden time I can say, "I am no more the manner of man I once was. The things I once loved, I now hate, and the things I once hated, I now love." And by this testimony am I made sure that in a measure I have passed from death into life because I do love my brethren whether or not they love me. The gospel is proved true in me.

He pays tribute to one to whom he refers to as "a grand old man":

There once came a grand old man into my life . . . Henry Kemp, to whose persuasion I yielded and was baptized. This was many years ago. When that good man confirmed me, he spoke to me in the voice of my Father, and said to me, "Brother John, if you will believe and move forward in endeavor, the time will come when you shall stand in the ministry of Christ. Unto this end I now dedicate thee and set thee apart." I believe these to be the words of God. It did not seem possible—a lone country lad without learning, without people in the church, without opportunity, without hope—yet I believe that to be the Voice of God.

I said in my heart, "I do not see how such

privilege can be mine, but I will make the endeavor and trust God to bring it about." I went to work with all my power to bring it to pass. I chopped wood. I worked with a shovel on the railroad track. I farmed. I clerked in a store. I did all manner of work to gather \$600 with which to go to Graceland College. The five long years I worked to gather that money, everyone was with the prayer and the hope and the expectation that God would bring to pass his promise.

Out of this background of growth and development, of the desire to achieve that he might develop as a minister of Jesus Christ, he was able to build for himself a philosophy of life on sound principles. May I now quote from his own writings:

We speak first of the principle of faith, the principle to become first operative in the candidate for divine fellowship. By the principle of faith we work in every field. Faith is a universal, basic principle without which no thing can by man be done.

Science is based on faith. . . . Government is based on faith. Confidence in the general principles of government, confidence in the particular government in which men have their part, confidence is the cement and the only cement which draws men together and holds them together in human government. . . .

Marriage and the home are based on faith. Mutual confidence and the trust growing out of it, unto a great labor of love, confidence, is the great dynamic that holds the home together as the unit of society. Marriage, happy marriage, and the home are based on faith.

Faith, as I have said, is a universal, basic law, operative in every field of human endeavor . . . and by faith do we move forward . . .

We speak, too, of the resurrection of the dead. We are wont to call it a coming to life again after we have died. But, my dear friends, it is not so. The resurrection of the dead is but a continuation of life in the broader sense. It, too, is a principle of life everywhere operative in this experience.

We see the power of the resurrection made manifest in every season, on every morning of every day. The lilies of the field each autumn lay down their bodies to rest in the nurturing bosom of Mother Earth, the while Nature draws over them a beautiful and warm blanket of white. They lie down at the autumn time to rest in the earth in the confidence that by the power of the resurrection of Almighty God they shall live above the earth again in the spring.

The resurrection is like that. A principle everywhere else made manifest, God by the power of the spirit encased in this frail capsule of clay, as he brings forth the lily in the spring, shall bring forth my form some day.

Last is the principle of eternal judgment. Nothing more nor less than the operation of the great law of compensation. Everywhere else operative in all our experiences of every day, God in his wisdom has appropriated it as one of the cardinal principles of the doctrine of Christ. Eternal Judgment, the principle of the reaping after the sowing; the measure of the fruits of our labors. And as sure as eternity, the measure in time as well as in eternity of the fruits of life's work and achievements.

These, my dear friends of most holy covenant, are the principles which we must rediscover for ourselves. And let me say unhesitatingly that no principle of the doctrine of Christ can save me in any measure, only in the measure in which I for myself discover it anew and apply and live it in my life. . . .

ONE MIGHT SAY that these were from the days when he was younger and ask if, in the more recent years of his life, he faced the future with the same degree of faith and serenity. As late as 1942, he wrote an article entitled, "A Few Cogitations by an Old Codger," from which the following excerpt is taken:

There is no death. What a profound and moving truth is this concept of the mind of understanding and the heart of appreciation. To the uninitiated it is but the shadowy projection of the fear of man's inadequacy of life. These meditations come to the Old Codger as, with his good wife by his side, he travels the fertile fields of Iowa in this golden month of October, 1942, en route from daughter to daughter on one of those occasional visits to maintain contact with those who have walked along with them in life and to establish contacts with those who have more recently come among them for benefit of the joys of life.

These summarize the beliefs on which he built a wonderful life—a life that has been a living testimony of his faith and belief in the Restoration Movement. There was a time following some of the rough experiences that somehow characterized our movement, when he gave the following testimony as he moved about among the branches of the church:

Yes, indeed, God is in his heaven and in his church, and in each of us who strives on for the mastery. And he will be in us to the end. It is only needed that we strive on, that we move in and occupy. And as God lives, Zion shall be, and the world warned.

What better record could we have than the one he has made for himself? It will stand the test of any scrutiny. It stands also as a challenge to those of us who would seek to build a better world. His faith in God did not waver during his last days. He said to me in one of my brief visits with him, "I hesitate to ask God for favors for myself—he has been good to me."

We come then, not only as those who mourn the departure of one we loved, but to express our gratitude to God that he lived in our midst and gave to each of us, to family, to church, and to our world, the benefit of his ministry and the experiences arising out of his contact with God. In this hour, we pay tribute to one of God's great men.

Middle Age Importance

By Bessie Taylor

IF I WERE ASKED to determine the prime importance of any particular age, it would be middle age, for we in this category are standing on top of the Mountain of Life. Yes, literally and figuratively, we are at the top. From this elevation, we have a double view—we can see the past with greater intelligence and the future with greater vision. To us is given much of the power to control government, industry, and general welfare. Our very importance is due to our position, while the importance of young people is not in what they are now producing but in their preparation for potential responsibility.

All age groups have their leaders who are taking the initiative in guiding, directing, and influencing those about them. They are doing work no other age could do because of the very nature of it. The greatest appeals are always by those from our own age group. This is why parents are not able to be a greater influence to their children. Everyone enjoys his own age best. On the ascending side of the slope, we see youth struggling up hill like a mighty army. On the descending side, we see a smaller army retreating, slowly dismounting to the ultimate threshold. These who are retreating have gradually handed over their guide lines of power as the descent became more rugged and their physical powers more limited.

Along every step of the way of life, there is need for good will and ministry to those who are closest to us—and by *closest* we mean those of our own age, for they are the ones who can best understand our ideas, appreciate our humor, and denote our abilities.

We who are at the top—the middle aged—have the task of not only

mind each other's welfare but controlling the beacons, providing economic support, making the laws, being on the "look out" for approaching storms and enemies, communicating with foreign powers, promoting and developing education—in short, stabilizing the home and providing for the safety and general welfare of the whole "Mountain."

TO THIS ELECTED TASK, we must be very skillful and leave no pitfalls that will increase the burdens of on-coming generations. We must leave a clean house. We, who are members of the church, must be especially diligent in propagating the gospel so that it will function in every life. From this apex, we must be willing and eager to train the approaching hosts who will take our seats tomorrow and throw out to them the lines of control just as quickly as they can reach them. And again, it is our duty to ease the burdens of the retiring veterans, to respect their contributions, to profit by their experience, and to provide for their decline. This radial system gives every age its day. We have a chance to taste and sample every phase of life, but, like a parade, we must keep moving up the hill, on the hill, and over!

Oh, that the young could seriously see their opportunities for advancement and the need for concentrated effort in order to be capable of making the world safer and better and that they would dedicate their lives to God and become kingdom-builders. And oh, that the old would strive to keep their balance and realize God is at the threshold waiting. To outlive one's day and generation is no gain if one's moral defenses are broken

down. As long as life lasts, it is possible for us to be useful. Time is valuable only as we use it profitably. Death is but God's device to get us back home. The river at the foot of our mountain is a purifier and an orientation. We, the middle aged, should know how acute our responsibility is. Not only must we keep and make the world safe for democracy, but we must also build in our own character the qualities that will enable us to exit gracefully. We are not too old to learn, even academically. As we prepare to descend, let us be sure our brakes are in good condition so that we do not descend too rapidly. And let us waste no time in looking back. Pillars of salt are not uncommon on the leeward side of life. Living should be full and meaningful—"good to the last drop."

Life is a great adventure, a privilege, a wonderful experience. I would not have missed it in spite of all its woes. It is folly for one age group ever to be jealous of another. There is no merit in mere age; under some circumstances, there is demerit. Each generation has its joys and peculiar values. We must never wish to go back, nor wish to die before our allotted time. We should be calm, enjoy the whole show, and be ready for the next installment in the world to come. Christ meant it when he said, "I come that ye might have life and have it more abundantly."

A Word to Youth

You will be the strength of God's church tomorrow

If God is your strength today.

If He is not your strength today,

You will be His weakness tomorrow.

—E. P. Darnell in "My Shepherd's Book."

— — — a home column feature — — —

Garden Time

A NEIGHBOR used to say that our use, even though we preserved and rigid observance of February fifteenth for early garden planting is as binding with us as the laws among the Medes and Persians. However, the weather decides whether we start that soon. If snow and ice still cover the ground, then planting is impossible.

All we try to grow one month before the planting date for central Missouri is something that will withstand frost: lettuce, spinach, radishes, and peas. We take the chance of losing even these. Usually enough grow to make the early effort worthwhile. More are planted later when other things are put in.

We find the earliest possible planting of everything to be the best procedure. The problems of intense summer heat have to be taken into consideration. The sooner a garden is grown here, the greater the yield. It is not injured by the hot sun. Then, too, fresh garden vegetables are such a treat that we want them just as soon and as long as possible.

Our garden is not large. It is just an open space which might be called the back yard. There really is not much ground left for planting after we deduct the area for several fruit trees, a walnut tree, two evergreens, a number of pussy willows, an althea hedge, a rose garden, strawberry bed, asparagus bed, a row of raspberries, and a cement walk one yard wide through the middle. The ground near the trees is too shady; the roots take moisture and food from the soil. The garden soil is very fertile and dark-colored. We use barnyard manure and other organic matter for fertilizer.

The output from our little garden, the rapid growth, the size, and high quality of the vegetables have amazed more than one observer. We have always had more than we could

canned for winter. If for no other reason, a garden is worth making just for the pleasure of supplying relatives and friends with fresh fruits and vegetables. Some of these even live on large farms but have no gardens. They call us "city farmers"; we call them "farmer city folks."

IN RECENT YEARS, we have reached the age when there must be less work. Fortunately, we found someone who is a good gardener but has no land. He was ever willing to do our garden for half of all that is grown. This might be a suggestion for others who have an open space—find a gardener and have a garden instead of weeds.

Since the gardener gets half of the vegetables, it will seem more amazing than ever, no doubt, that our supply and enough for others come from just *half* the yield! Good soil, good seed, and proper care are the secrets. Of course, spring rains and sunshine are the most important. Without these, nothing would grow.

If you like asparagus, it is one of the easiest things to grow. Once a bed is started, it will come up early every spring. All you have to do is keep the weeds out and loosen the soil with a hoe after hard rains. After you have freshly cut asparagus, you will never again want that sold in the market. Food properties, vitamins, and flavor are lost if not used at once. We even have the water getting hot while it is being cut—just a few minutes delay in starting to boil will make a difference in the flavor. To keep the asparagus from becoming lonely, we have some rhubarb growing close by. Not much care, and oh, so good!

While a garden is supplying such fresh and tender things to eat—helping keep the family well and strong—think what else it is doing.

It is reducing the cost of living. This is vital in times of such high prices. We sometimes wonder how people can make ends meet when they have to buy everything they eat.

STATE AGRICULTURAL SCHOOLS, farm bureaus, and county extension agents are equipped with all kinds of printed matter for your aid in making a garden. These bulletins are free for the asking. For instance, in *Victory Gardens*, from the University of Missouri College of Agriculture are complete directions for preparing soil, planting, cultivating, insect control, *et cetera*. It contains a good chart which gives the date for planting each vegetable, names of seed varieties, distance between rows, inches between plants in row, depth to plant, and days from planting to eating stage. (The dates given are the average planting dates for central Missouri. In south Missouri, the planting dates should be from two to three weeks earlier; in north Missouri a week to ten days later.)

Other available bulletins from the College of Agriculture, at Columbia, Missouri, are:

E440—*The Family Vegetable Supply.*

E480—*Storing the Family Food Supply.*

C226—*Controlling Garden Insects.*

E435—*Growing Fruit for Family Use.*

E421—*Canning Fruits and Vegetables.*

E477—*Drying Fruits and Vegetables.*

450—*Growing Raspberries and Blackberries.*

311—*Growing Strawberries in Missouri.*

485—*Victory Gardens.*

Upon request, other state agricultural colleges will send you similar bulletins.

A CONTRIBUTOR.

BRIEFS

INDEPENDENCE, MISSOURI. — Carl Mesle, Director of Youth Activities of the church in Independence, Missouri, reports several new features at the Tuesday night activity and play night held weekly by the city-wide Zion's League in the social room of the Auditorium. Dr. T. B. Homan, consulting psychologist, gives advice and aid to young people who want help with personal problems. John Thoman, local artist who teaches in Kansas City, and does considerable professional work is teaching a class in art for those who would like to learn but who have neither the time nor money to attend art school. Both of these church members are offering their time to the young people without charge.

Other activities offered for young people at the Auditorium on Tuesday night include floor and deck games, boxing instruction, with Tom Deal as teacher, and some aid in vocational guidance, given by W. A. Berg, director of guidance for the Independence schools. Mr. Berg has met with the young people there on one occasion, making appointments for private help and testing. Another recent event in correlation with the activity program was an illustrated lecture on recreational leadership. John Lee of Lee Sporting Goods in Independence, Missouri, gave instruction in how to play various deck and floor sports to the recreation chairmen and leaders for the Independence Zion's Leagues.

Miss Marian Davis also presents a class in physical conditioning for young women on Tuesday nights at the activity period. These periods are free to holders of the city-wide activity cards. Guests may come with any League member for a small charge.

ST. LOUIS, MISSOURI.—Morning services at St. Louis, February 13, were devoted to baptisms and confirmations of eight new church members from outlying branches in the St. Louis District. Those from Alton, Illinois, were, June Rae Johnson, David Kincade, Mary Lou Kincade; from Maryland Heights were Donna Faye Green, Betty Jane Kalb, Marjorie Ruth Lange, Alice May Soutiea, Doris Elaine Turnbull.

PORT HURON, MICHIGAN.—According to a feature story in the Port Huron *Times Herald*, January 29, the Reorganized Latter Day Saint church in that city was organized in 1899 with nineteen members. The present church building was dedicated on January 18,

1914. The membership now exceeds 800 persons.

SPRINGFIELD, MISSOURI. — District President John Blackmore was the guest of the Springfield Branch February 6. Brother Blackmore spoke to the priesthood at the 3:00 p.m. meeting in the main auditorium of the church. His theme for the afternoon was "How Late Are We?" All priesthood men and those interested in priesthood work were invited. The women's department served a light supper. President Blackmore spoke at the evening service also.

OMAHA, NEBRASKA. — Dale Paternao was ordained to the office of priest by Elders Earl Oehring and R. W. Scott on February 6. He began his priestly duties almost immediately when he was the evening speaker at the evening worship service conducted by the young people of the branch.

LAMONI, IOWA.—In a business meeting held February 9, Bishop Lewis Landsberg showed that Lamoni Branch has on hand \$71,729.13 for the new church. Not counted in this amount is a sum of \$30,000 to come from the General Church. The plans for this church have been approved and the building will be of contemporary design. Three names were approved for ordination: Dennis Midgorden to the office of priest, and Kenneth Walden and Milo Farnham to the office of deacon.

ENID, OKLAHOMA.—The Saints of Enid, Oklahoma, have built a baptismal font and invite any of the Saints who do not have access to a font to make use of it. The address is 902 East Cherokee, phone 4795.

ST. LOUIS DISTRICT.—December 12 was observed as "Day of Decision." District President C. L. Archibald requested all pastors in the district's ten branches and missions to have those considering joining the church to make their decision by December 12. Thirteen requested baptism. Nine of the baptisms and all but two confirmations took place in St. Louis Branch on Sunday morning, December 12. Arrangements were made for those who were unable to come at that time to come later. The new members are Ruth Hunter and Kenneth Purgahn of St. Charles; Jean and Helen Mark of Brentwood; Doris Turnbull, Donna Fay Green, Alice Sontiea and Betty Kalb of Maryland Heights; Betty Jane Hicks, Myrna Ann Holden and Daryl Butcher of Sawyerville; and Edna Rohrman and George Anderson Hopkins of St. Louis.

WEST VIRGINIA DISTRICT.—District President Robert E. Rodgers of Wellsburg, assisted by Samuel Zonker and Wayne Wilson, presided at the organization of a mission in Beckley, West Virginia, where Leonard Pack was ordained to the Aaronic priesthood and chosen as pastor of the group. An active church school has been in progress in Beckley, meeting regularly in the homes of the members of that area. Elder Wayne Wilson has worked with the people there since 1933.

The West Virginia District joined with Youngstown and Pittsburgh Districts in a tri-district priesthood and women's institute at Wellsburg, January 28, 29, and 30, under the leadership of Apostle Percy E. Farrow and Seventy Merle Guthrie. The theme of the institute was "We Prepare." Nell Swanson of Columbus, Ohio, was the visiting leader of the women's groups. Cleona Guthrie spoke to the women in one assembly. The Wellsburg and Wheeling Saints provided meals and lodging for the visitors.

CHATHAM, ONTARIO. — Elder Jack Pray of Chatham, Ontario, reports that the Saints of that district have just finished a ten weeks' course, "The Branch of Today and Tomorrow." The eleven branches were grouped into three sections for the study. Starting the first week in February they started a district-wide study of the Church School Goals and Standards.

BUTLER, MISSOURI. — Mrs. Thelma Stevens from the Department of Religious Education was in this city, February 10, where she discussed study and story culture with the women's department in the afternoon. This was in the home of Mrs. Ocie Burg. In the evening, she addressed the church school and Zion's League leaders on the subject of worship and study, at the Methodist church. After the evening service, she was the guest of the Zion's League at the home of Delpha Marstellar.

SANTA BARBARA, CALIFORNIA. — Missionary George A. Njeim recently held a two weeks' series of services in the church. Two baptisms were performed at the end of the series. Elder Njeim and Elder Roy Curtis visited members during the two weeks.

Sunday, February 13, the young people of Santa Paula Mission met with the young people of Santa Barbara and set up a Zion's League under the direction of Hugh Kensler of Santa Paula and W. H. Pollard of Santa Barbara. The group plans for the coming month led off with a trip to the district conference to be held at San Bernardino, February 26 and 27.

LETTERS

Services Held in Gering, Nebraska

Two members of the Reorganized Church began holding church school services in their homes here about a year ago. They wrote to scattered Saints in the vicinity and contacted other interested persons and have built up the attendance to an average of thirty. Seventy J. Charles May visited the group in December and encouraged the workers to continue their efforts. It is hoped a public meeting place will soon be available to hold services in. Any Saints in this area who are not now attending, or members passing through, are invited to join in the meetings which are held at the F. C. Foster home, 1100 L Street.

VIOLA BARKDOLL.

1160 Eleventh Street
Gering, Nebraska

Letter of Testimony

I am thankful I have found the true church and trust I will always be faithful to my covenant. I have attended other churches and enjoyed some of the Spirit of God, but I know the Spirit and blessings received by members of the Reorganized Church are much greater.

Please pray that, if it is God's will, I may be healed of my afflictions.

GUS PETERSON.

Gladstone, Illinois

Notes of Thanks

It is with deep sincerity that we extend to our friends and relatives our appreciation for the expressions of remembrance they sent during the illness and death of our son and brother.

MR. AND MRS. J. L. CAIN
AND FAMILY.

807 South Kensington
Kansas City, Missouri

I wish to thank all who wrote to me upon seeing my request for prayers in the *Herald*. I am sorry I could not find time to answer each one individually.

MRS. MARY LEE HAYES.

Star Route A
Hobbs, New Mexico

Violet Davis wishes to thank all who remembered her in prayer and sent cards or letters to her. She is still in the hospital, but is improving.

Mrs. Leah Williams

1837 East First Street
Fort Scott, Kansas

From an Isoated Member in North Carolina

I am very thankful that I was reared in a Latter Day Saint home and was permitted to become a member of this church. I have been married one year, and although my husband is a nonmember he is a good man and is interested in the church. We are paying our tithing, and he is reading the Book of Mormon. Since he is in the Marine Corps and there is no church near here, we are unable to attend services. If there are Saints in this area, we should like to contact them.

Remember us in your prayers.

MRS. JENNIE BRANNON CATES.

Trailer Park
A-13282
Camp LeJeune, North Carolina

Errata

On page seven, column one, of the February 19 issue, in C. J. Hunt's article, "Great Souls and Their Faith," the sentence, "Elder Harris was one of the six members who began the organization of the church on April 6, 1830, at Fayette, New York," should be omitted. David Whitmer, not Martin Harris, helped in the organization.

The more important anything is, the greater is our difficulty in saying anything important about it.

Opportunities for Priesthood Education

Opportunity V

PRIESTHOOD CLASSES

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2: 15.

A SAMPLE OF COURSES NOW AVAILABLE

Bible Studies

Restoration: A Study in Prophecy

Duties and Privileges of Members

That Problem of Leadership

Guidance—of the Junior High Age

The Latter Day Saint Home of Today and Tomorrow

The Church and Home in Mutual Endeavor

The Child Grows Up in Church and Home

Commentary on the Doctrine and Covenants

Book of Mormon Studies

The Art of Worship

New Trails for the Christian Teacher

The Branch of Today and Tomorrow

Building Latter Day Saint Family Life

Planning the Zion Home

IT HAS BEEN DONE THIS WAY

District officers, pastors, and members of the priesthood who care enough to pay the price have conducted priesthood classes in one or more of the following ways:

During the regular church school hour. This is one of the very best opportunities but it is often neglected or indifferently used. Three or four credit courses could be completed in a year.

Sunday evening classes. One branch devotes two periods of classwork each Sunday evening before the preaching service and keeps this up month after month.

Wednesday evening classes. A large

city branch has successfully conducted priesthood classes from 7 to 8 each Wednesday evening just before the prayer service. The classes were successful, and the prayer service improved in quality.

A two-weeks institute. Some branches have devoted five evenings a week for two weeks to priesthood classes. The Sunday services of the week end between the two sessions of the institute were carefully related to the classwork.

Week-end institutes. Some of the stakes and districts have learned the value of an intensive period of classwork beginning on Friday night and closing on Sunday afternoon. Sometimes it has been possible to complete eight consecutive hours of classwork at such an institute.

A school for priesthood. During the current year, the Aaronic priesthood of Independence will complete three units of classwork. Each unit is six weeks in length, providing for six two-hour sessions of classwork in all—enough to complete a unit of training.

Branches join in classwork. One district was divided into two regions, each containing several branches. Over a period of several weeks, a district leader conducted classes in one region on Tuesday evening and in the other region on Thursday evening. He kept this up until each class had completed a unit of training. This has been repeated year after year.

Classwork at reunions. Most of our better reunions now provide systematic classwork including classwork for priesthood. Some ambitious groups have been able to complete or nearly complete a unit of training in such classes. Many feel that the reunion is one of our best opportunities for the training of priesthood.

Accentuate the Positive

By CLAIR E. WELDON

A FEW YEARS ago, there appeared a novelty song featuring a colored minister who exhorted his congregation in these words:

You got to accentuate the POSITIVE,
Eliminate the NEGATIVE;
Latch on to the affirmative,
Don't mess with Mr. In-Between!

You got to spread *joy* up to the *maximum*,
Bring *gloom* down to the *minimum*,
Have faith, else Pandemonium
Liable to walk upon de scene!

Unlike some others, this popular hit packed a message with a punch—one which has real meaning for us today.

As human beings, we do not approach anything blankly open minded. Each new experience takes on significance only as it is "run through the grid" of our former experiences, now patterned as ideas and attitudes. As we go on, these patterned preconceptions merge into an integrated superattitude, an overview, a pivotal point from which we may view the whole business of living. The song suggests that these basic approaches to life fall into two broad categories: the *negative* and the *positive*.

THE *negative approach* is prevalent in our world. It finds expression in all sorts of ways and degrees. Most of us know people who are "grippers"—who complain continuously about the food, the restrictions of the authorities, the landlady, the neighbor's chickens, or the way Brother Jones conducts prayer meeting. We may know others who are sarcastic and critical, who deride such things as love, tenderness, and sympathy.

On higher levels, the negative approach becomes a way of thinking which views the whole of life as

gloomy, unpromising, full of turmoil. It sees no purpose, warmth, or hope in life and feels that only fear, oppression, and death are the lot of men. In such a spirit, H. G. Wells penned these woeful words:

The end of everything is close at hand and cannot be evaded. Our universe is not merely bankrupt, it is going clear out of existence . . . it is the end!

Here Is the Writer



Clair Weldon, whose home is in Warrensburg, Missouri, is twenty years old and a junior at the University of Iowa, where he is majoring in social science education. He was graduated from Grace-land College in 1948, and holds the office of priest. One of his primary interests is "teaching ministry."

This spirit of pessimism is in all quarters, high and low. Its insidious virus invades all aspects of life with its doubt, unbelief, and sense of hopeless futility. You may find it in the newspaper, in the corner drugstore, or in the university classroom. Above all else, it tends to deny the existence of God and says there is no divine personality guiding the universe or our lives. This is its most damnable aspect, for the person who holds this "belief without belief" has isolated himself from the only real source of life, goodness, and purpose. His eyes are not focused to see the light, therefore he loudly proclaims the darkness. Such is the negative approach. Our song says very clearly: *Eliminate the negative!*

THE POSITIVE APPROACH views life as beautiful, worth-while, and purposeful. This is not ostrichlike optimism; rather it is a sense of

rightness and well-being that comes from an awareness of the "real reality." These words from a doughnut-shop placard fit in well:

As you go through life, my brother, whatever be your goal,
Keep your eye upon the *Donut*, and not upon the *hole!*

The positive approach suggests that the things which count in life are those that are real and strengthening.

The life message of Jesus Christ is the most positive thing that ever happened. This was his keynote: "I am come that ye might have *life* and have it *more abundantly!*" He brought vivid assurance of God's guiding love and plan for the salvation of mankind. As followers of the Christ and members of his church on earth in these latter days, we have the responsibility of "accentuating the positive." Of all people, we have reason to be the most hopeful. We have the accounts of men who walked and talked with God, of men who testify of purpose and truth and beauty. We have the words of God to men in our Scripture. We have the opportunity to receive for ourselves the witness and the power of God's Spirit. Along with all men everywhere, we have the invitation to outreach ourselves and, by the power of God, to become his sons and daughters, to receive salvation and eternal life. Certainly we have cause to "accentuate the positive, eliminate the negative!"

Yet *where we are* is some distance from *where we ought to be!* Intentionally or by default, we often emphasize the negative in our daily lives. As a result, we find ourselves in situations where "Pan-de-mon-ium done walked upon de scene!" The need is evident for a witnessing people—a people who will show by their personal and group living that they have seen a great light.

AS WE GO ABOUT the business of building a positive outlook, these needs seem imperative:

New Horizons

The Art of Meditation

By JESSIE HEIDE

RECENTLY, our local pastor mailed me a letter inviting me to a special fellowship service on Sunday morning. He thoughtfully included a list of Scripture readings upon which I might meditate in preparation for the service. When Sunday came, I was snowbound and couldn't go. So I ate no breakfast but hunted up the Scriptures and read them.

When I had finished, I tried to imagine the meeting. Suddenly, I realized that if I had attended the meeting, I would not have taken time to read these choice bits of God's word. Hence, I would not have been in any spiritual or mental condition to worship with others in a fellowship meeting. I probably would have been a "wet blanket" to someone who had gone there really seeking.

I went back over them and read them all again. These are the ones in the list: Deuteronomy 4: 29; I Chronicles 28: 9; Isaiah 65: 1; Doctrine and Covenants 67:3; 76:8; 83: 4; 85: 18; 90: 1; 98: 5; 85: 36-38; and 119: 9; I Nephi 1: 4-13; Ether 1: 21 and 1: 68-81.

If you read them, you will observe that they all refer to controlling the

mind to achieve the personal righteousness necessary to receive the blessings which God is so anxious to bestow upon us.

CULTIVATING THE MIND is difficult to do; and the more intelligence one uses, the easier it is to achieve "singleness of mind," Stake President Farnham urged in his letter. There are so many interesting and exciting things going on in the world today that it is easier to get sidetracked on some other topic—perhaps a good topic, but not the *best* one for the present purpose—than it is to carry through with the original intention.

The reading of Doctrine and Covenants 85: 36, "Prepare every needful thing, and establish a house . . . a house of God," and verse 37 (speaking of our going to the house of God), "Therefore cease from all your light speeches, from all laughter," especially appealed to me that morning.

Have you ever gone to church with a "singleness of mind," searching for spiritual food, only to have your serenity shattered by the people near you visiting about the weather, radio

news reports, or other mundane experiences? I have. Have you ever rudely done so to others? I have.

I have had such offenses inflicted upon me as I sat in my seat, enjoying the organ music and waiting for what most people consider the opening of the meeting. For me, the meeting starts when the organ does. But worst of all is to have someone bluster into my contented tranquillity, after I have been on the spiritual heights, by condemning in negative criticism the very musical selection or spoken word that had lifted me up. I believe such intrusions are the most painful hurt one of God's creatures can inflict upon another. And I may have offended others by doing the same things unknowingly. (Certainly they never would tell me of it, because that is something we all flinch from.)

Nor should we be harsh on those who commit these blunders. They may be only "whistling in the dark"—secretly hoping someone will take a sincere interest in them and help them find and enjoy security in the spiritual life they realize they are missing.

Several years ago I heard Elder Dan Sorden say that he thought people reached God more frequently through the emotions than through the intellect. I have come to agree with him.

WHEN WILL WE ever learn that there are as many ways to reach God as there are types of personalities? When will we ever become tolerant enough to allow everyone to express himself in his own way? And, best of all, couldn't we all learn to help each other to attain our spiritual goals?

As the pastor suggested, I hope I can make a "daily checkup in personal meditation." What have I done today which I should not? What have I neglected? Tomorrow I'll do differently!

(1) *A positive approach to the development of our youth.* We tend too often to parade our negative objections to their activities. Let us rather offer them a challenge that will call forth their best in activities of *real consequence!*

(2) *Growth in our relationships one with another*—in our branch, school, work, and home life. We have been warned of "backbiting and contention." Let us take a positive approach to each other, seeing not only the faults and weaknesses, but also the good, the sincere, the lovable. Let's realize that people *can* grow and achieve.

(3) *A positive approach to God and his Spirit.* This is the crux of the whole matter! Life can have real significance for us only as we attune our whole beings to God's Spirit. This will involve repentance, or a basic re-orientation of our goals, our values, our energies, our all. It will involve humility and unselfishness.

The positive approach is demanding. It is the "narrow way" of earnest endeavor and deep responsibility, but it is the path that leads to a life which is more abundant and freedom and happiness which are eternal.

—Let's accentuate the positive!

BULLETIN BOARD

REQUESTS FOR PRAYERS

Mrs. Ida E. McKim, Moses Lake, Washington, requests prayers for her husband and herself.

George A. McNutt Chedderville, Alberta, Canada, requests prayers for his wife who has been an invalid for nearly twenty years. She has been bedfast since last June.

Mrs. Christine Penny, 2519 Mary Street, St. Joseph 64, Missouri requests prayers for her son, Walter B. Penny, Jr., a patient at Birmingham Veterans Hospital, Van Nuys, California. He has been a total invalid for over two years.

Mrs. Donald McNew Cuba, New Mexico, thanks all who have written to her and asks for continued prayers for her daughter, whose home is about to be broken, and for those dear to her.

WEDDINGS

Holliday-McKinney

Dora Belle McKinney, daughter of Elder and Mrs. E. W. McKinney of Carterville, Illinois, and James Burns Holliday of Detroit, Michigan, were married on December 18 at the Reorganized Church in Marion, Illinois. Seventy William Guthrie read the double-ring ceremony.

Hewitt-Beckman

Marian Beckman, daughter of Mr. and Mrs. Frank Beckman, and Howard A. Hewitt were married February 12 in the Reorganized Church at Gulliver, Michigan, by Elder Rex Showe. They are making their home in Manistique, Michigan.

May-Westerman

Mary Jean Westerman of Crescent City, California, daughter of Mrs. Alcott Cummins, and Evert May, son of Dick May, were married in a home ceremony on February 6, Elder Walter W. Christensen of Bakersfield, California, officiating.

Lyon-Miller

Edith L. Miller of Mentor, Kansas, and Hubert M. Lyon of Waverly, Kansas, were married February 17 at the home of Elder Clifford Christensen, pastor of the Reorganized Church at Topeka, Kansas. They are making their home in Waverly.

Denton-Nelson

Eunice Nelson, daughter of Mr. C. E. Nelson, and James Stephen Denton, son of Mr. and Mrs. Stephen Denton, were married by Elder J. A. Gendron at the Reorganized Church in Saskatoon, Saskatchewan. They are making their home at Marchant's Grove, Saskatchewan.

Mitchell-Cunningham

Jean Ramona Fay Cunningham, daughter of Mr. and Mrs. Bruce Waddell, and Donald Gilmour Mitchell were married in Winnipeg, Manitoba, Elder Gosling officiating. They are residing in Winnipeg.

Vogel-Park

Ada Irene Park, daughter of Mr. and Mrs. LeRoy J. Park of Dinuba, California, and Lawrence Vogel of Lamoni, Iowa, were married February 20 at Evergreen Church near Lamoni, Elder W. E. Shakespeare officiating. They are making their home near Lamoni.

Martin-Bryant

Alma Bryant and George Martin were married on February 2 by Elder Clem Evans. They are making their home in Sioux City, Iowa.

BIRTHS

Mr. and Mrs. Frank R. Westwood, Jr., of Wichita, Kansas, announce the birth of a son, Bret Robert, born December 19. Mrs. Westwood is the former Marvel Stabnow.

A daughter, Lynn Mary, was born on February 6 to Mr. and Mrs. G. Kent Woods of Tucson, Arizona.

A daughter, Karen Lynn, was born on December 24 to Mr. and Mrs. Wayne L. Bowbeer of Los Angeles, California. She was blessed on February 13 at Central Church by Pastor Garland Tickemeyer and High Priest Arthur Ballard. Mrs. Bowbeer, the former Marilyn Benton, attended Graceland College.

Dr. and Mrs. Thomas R. Harshman of Placerville, California, announce the birth of a daughter, Jewell Marie, born January 9.

Mrs. Harshman was formerly Muriel Bonnie Bush.

Mr. and Mrs. Milton Cheresch announce the birth of twin sons, David and Mark, born November 10, at Detroit, Michigan. Mrs. Cheresch is the former June Walton.

Mr. and Mrs. Gilbert Howard of Lamoni, Iowa, announce the birth of a daughter, Nancy Clare, born February 2, at the Iowa Methodist Hospital in Des Moines. Mrs. Howard is the daughter of Mrs. Cora Hicks. Both parents attended Graceland College.

A son, Charles Henry III, was born on August 23 to Mr. and Mrs. Charles H. Pillsbury, Jr., of Fall River, Massachusetts. He was blessed on November 28 by his grandfather, Elder Frank H. Dippel, and Elder Edison J. Dippel. Mrs. Pillsbury is the former Mabel Dippel.

A son, Frank Henry, was born to Mr. and Mrs. William Dippel of Morgantown, West Virginia, on September 1. He was blessed on November 28 by his grandfather, Elder Frank H. Dippel, and Elder Charles H. Pillsbury, Jr.

Mr. and Mrs. Claremont L. Robinson of Lamoni, Iowa, announce the birth of a son, Thomas Clare, born December 16. Mrs. Robinson is the former Charlotte M. Greene of Phoenix, Arizona.

Mr. and Mrs. Chester A. Weldon of Kansas City, Kansas, announce the birth of a son, Stephen Reynolds, born January 29.

A son, Roy Edward, was born on December 11 at the Independence Sanitarium to Mr. and Mrs. Richard E. Barmore of Independence, Missouri.

A daughter, Connie Maxine, was born on December 28 to Mr. and Mrs. Randall D. Collins. She was blessed on February 27 by Elders F. T. Schrunck and C. D. Williams at Lincoln, Nebraska. Mrs. Collins, formerly Virginia Ayers, was graduated from Graceland College in 1946.

DEATHS

SPARKS.—Marie Dorothea Hetrick, was born July 5, 1887, in Frankfurt, Germany, and died February 21, 1949, at her home in El Monte, California. She came to America as a child and was married in 1907 to Abner Martin Hetrick seven children were born to them. Mr. Hetrick preceded her in death nine years ago and in September, 1944, she married C. Nathan Sparks, who survives her. She was a faithful member of the Reorganized Church.

Besides her husband, she leaves three daughters: Mrs. C. A. Cragoe of Leivenne, Minnesota; Mrs. A. Van Dermine of Sioux Falls, South Dakota; and Mrs. W. Johnston of El Monte; four sons: W. H. Hetrick of East Los Angeles, California; Floyd A., A. M. and Francis Hetrick of El Monte; her mother, Mrs. Fred Zulk of Conova, South Dakota; a sister, Mrs. Henry Brandt of Sioux Falls; three brothers: Herman, Fred, and William, all of Conova; and twelve grandchildren. Funeral services were held at the Schanel Mortuary in El Monte, Elder V. L. Lum officiating. Burial was in the El Monte cemetery.

SHEPHERDSON.—William, was born on May 18, 1868, in Eramosa Township, Wellington County, Ontario, and died at his home in New Liskeard, Ontario, on February 3, 1949. He was baptized into the Reorganized Church on October 20, 1895, and was ordained a deacon on March 15, 1899. A faithful member throughout his life, he was known as the father of New Liskeard Branch.

Surviving are four sons: Albert, Fred, Wesley, and William, all of New Liskeard; three daughters: Mrs. Edna Johnston of New Liskeard; Mrs. Nettie Ribbel of Lions Head, Ontario; and Miss Velma Shepherdson of New Liskeard; a sister, Mrs. James Tarzwell of Fergus, Ontario; twenty-six grandchildren; and twenty-four great-grandchildren. Mrs. Shepherdson died on October 7, 1935. A daughter, Lillian, died in infancy. Funeral services were held at the church in New Liskeard, Elder William Archer officiating. Interment was in the New Liskeard cemetery.

ABELICK.—James Deber, was born December 25, 1884, at Sanfield, Manitoulin Island, Canada, and died December 31, 1948, at Belding, Michigan, following several years of illness. He was baptized into the Reorganized Church on October 13, 1901, was ordained a teacher on September 8, 1911, and an elder on June 14, 1914. He served as pas-

Central Texas District Institute

A three-day institute for Central Texas District will be held on March 18, 19, and 20 at the church in Houston, Oxford and Tenth Streets. Apostle and Mrs. George Mesley are to be the speakers. President of the district is Earl M. Moore, Route 1, Box 229, Arlington, Texas.

Gulf States District Women's Retreat

A one-day retreat for the women of the Gulf States District will be held Sunday, April 24, on the reunion grounds at Brewton, Alabama. Lula Jernigan, district women's leader, will be in charge; Maurine Crownover, Evelyn Breshers, and Martha Alford are to be the speakers, and Helen McCall will direct the music. Each woman is requested to bring a dish, paper plate, cup and fork for the covered dish luncheon. Activities will begin at 8:45 a.m. and close at 3 p.m. Theme of the retreat is "Preparation for Greater Service."

W. J. BRESHEARS,
District President.

Notice to Texas Members

S. R. Phillips, Box 328, Kenedy, Texas, would like to hear from members living in or near Kenedy.

Kansas District Conference

A conference for the newly-organized Kansas District will be held at the church in Wichita, 1600 South Water Street, on March 19 and 20. The business session is scheduled for 2:30 p.m., Sunday; district officers will be elected at this time. Apostle Reed Holmes is to be present.

R. E. WILSON,
District Secretary.

Flint-Port Huron District Women's Institute

An institute for the women of the Flint-Port Huron District will be held at the church in Port Huron (1022 Varney Avenue) on March 29 and 30. The first service will be held at 9:50 a.m. on Tuesday following registration, which begins at 9. A fee of fifty cents will be charged. Mrs. M. A. McConley is to be the guest speaker.

MRS. W. R. KAPNICK,
District Women's Leader.

Book Wanted

George H. Roberson, 120 West Sixth Street, Hutchinson, Kansas, wants a copy of J. R. Lambert's *What Is Man?* Please state price and condition of book before mailing.

"Heralds" Needed

Cora Emerson, 904 South Wayland, Sioux Falls, South Dakota, would like copies of the February 19, 1949, *Saints' Herald* for use in missionary work. She can also use tracts.

Change of Address

F. R. Lancaster
c/o Air Installations Officer
Luke Air Force Base
Phoenix, Arizona

Correction

The request for prayers for Roy Lorentzen which appeared on page 23 of the March 5 issue should read: Prayers are requested for Mrs. Roy Lorentzen, who is a patient at the State Tuberculosis Sanatorium.

tor of Belding Branch for thirteen years and also at Ionia, Michigan. He was married to Lena G. Cook of Belding on June 30, 1909, who survives him.

He also leaves a daughter, Mrs. Donna Huey of Belding; a sister, Mrs. Stella Massee of Spanish Station, Ontario; two brothers: W. J. Aelick of Kalamazoo, Michigan, and W. E. Aelick of Houghton Lake, Michigan; and three grandchildren. Funeral services were held at the Fitzjohn Chapel, Elder J. C. Mottashed officiating. Interment was in the River Ridge Cemetery at Belding.

KRESS.—Alice Eugene, daughter of Mr. and Mrs. Andrew DeLander, was born August 9, 1888, at Ottumwa, Iowa, and died February 27, 1949, at the Independence Sanitarium. She was married to Claude A. Kress on September 4, 1907; four children were born to them. She and her husband united with the Reorganized Church on March 9, 1916, at Centralia, Washington. They gave freely of their time and talents to serve others. While Brother Kress served the church full time as a minister, Alice managed a rooming house to support their family. In 1924, they moved to Independence, Missouri, and Brother Kress served under General Church appointment. In the late 1920's, Alice began to suffer with arthritis, which affliction was constantly with her until death.

She is survived by her husband; two sons: H. Gordon of Gashland, Missouri; John Alfred of Independence; and a daughter, Mrs. Helen Reardon, also of Gashland. One son, Richard A., died on September 25, 1937. Elders Glaude A. Smith and D. O. Cato were in charge of the funeral which was held at the Roland Speaks Chapel. Interment was in Mound Grove Cemetery.

RAVEILL.—Mary Olive, daughter of James and Pamela Allen, was born August 6, 1866, at St. Mary's, Ontario, and died February 26, 1949, at her home in Independence, Missouri. She was married to Thomas Wesley Raveill in 1884, and was baptized into the Reorganized Church on December 12, 1899, at Woodstock, Ontario. They moved to Holden, Missouri, in 1901, to Post Oak; a few years later to Warrensburg in 1914, and to Independence in 1924. Sister Raveill was ever faithful to her church and mindful of the needs of others.

She is survived by her husband, Thomas; a daughter, Uella McDonough of Warrensburg; three sons: Earl of Hickman Mills, Missouri; George of Tulsa, Oklahoma; and Edgar of Warrensburg; nine grandchildren; and five great-grandchildren. Funeral services were held at the Roland Speaks Chapel, Elder Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

JULIUS.—Louis Edward, son of Henry and Anna Julius, was born January 17, 1884, at Stitzer, Wisconsin, and died at his home near Cherokee, Iowa, on November 5, 1948. On June 30, 1907, he was married to Emma Olday; three children were born to them. He had been a member of the Reorganized Church since December 16, 1913.

He is survived by his wife; two daughters: Mrs. Myrtle Blair of Sutherland, Iowa, and Eloise of Pocahontas, Iowa; two sisters; two brothers; and two grandchildren. A son, Clarence, preceded him in death on July 5, 1928. Funeral services were held at Cherokee, Elder Charles E. Harpe in charge.

LIPPERT.—Hannah Boren, was born October 12, 1868, in Walker-on-Thyme, England, and died February 16, 1949, in Belleville, Illinois, at the home of her daughter, Mrs. John L. Million. She was baptized into the Reorganized Church on September 14, 1879, and was married to James Boren on August 8, 1887. Following the death of Mr. Boren on May 17, 1922, she was married to William Lippert on January 2, 1931. Mr. Lippert preceded her in death on September 10, 1935.

Besides the daughter with whom she lived, she leaves three sons: Edgar Boren of Belleville; James Boren of Temple City, California; and Charles Boren of Dearborn, Michigan; nine grandchildren; and eight great-grandchildren. Funeral services were held in Belleville, Elder J. E. Nicholson officiating. Interment was in the Walnut Hill Cemetery in Belleville.

LEWIS.—Louise, daughter of Louis E. and Helen Powers Hills, was born May 28, 1887, at Cedar Rapids, Iowa, and died November 15, 1948, at the Vallejo General Hospital in Vallejo, California. She was baptized on September 29, 1895, at Porter, Wisconsin, and on April 18, 1906, was married to Fred B. Farr. Elder Farr served as a missionary for a number of years, after which he qualified as a Doctor of Dental Surgery and entered

into practice. He died unexpectedly on March 7, 1922. About this time, Louise's parents moved to Independence, Missouri, where she joined them. On June 1, 1924, she was married to Daniel Lewis, who preceded her in death on March 25, 1942. She will be remembered throughout the United States and in other countries where the gospel has been preached, for her ministry of music.

She is survived by three stepdaughters: Mrs. Delpha Snyder of Wiggins, Colorado; Mrs. Bertha Herron of Grain Valley, Missouri; and Mrs. Jayne Corum of Vallejo, California; four step-grandchildren; and one step-great-grandchild. The funeral service was held at Stone Church, President Israel Smith officiating. Interment was in Mound Grove Cemetery.

ZEIDLER.—Mary K., was born October 7, 1859, at Rockwell, Iowa, and died October 13, 1948, at Cameron, Missouri. She was married to John Charles Zeidler in May, 1881, at Rockwell, where they resided until 1885. From there they moved to Mallard, Iowa, then to Lamoni, and finally to Cameron. She and her husband joined the Reorganized Church in 1900, and missionaries were frequent guests in their home. All six of their children are members of the church also. They are Mrs. Laura James of Turtle Lake, North Dakota; Mrs. Vina Johnson of Pomona, Kansas; Mrs. Lillian Jordison, Mrs. Vernetta Drown, and Walton Zeidler of Cameron, and Charles Zeidler of Oakland, California; seventeen grandchildren; twenty-four great-grandchildren; and two great-great-grandchildren. Funeral services were held at the Reorganized Church in Cameron, Elder Orman Salisbury officiating. Interment was beside her husband in Rush Lake Cemetery. Mr. Zeidler died on March 8, 1919.

SMALL.—Adda Florence, was born March 1, 1874, at Macedonia, Iowa, and died at her home in Henderson, Iowa, on January 15, 1949, following a stroke. She had been a faithful member of the Reorganized Church since her youth. Even during years of isolation, she continued to study the gospel.

She is survived by her husband, Will Small, of Henderson, Iowa; and two children by a former marriage: Earl Moore of Seward, Alaska, and Hazel Drake of Denver, Colorado. Funeral services were held in the Christian Church in Henderson, the Reverend William Lee officiating. Burial was in the Farm Creek Cemetery near Henderson.

McKENNA.—Matilda Gertrude, daughter of the late Thomas H. and Sarah Crowe Clarke, was born June 1, 1887, at Providence, Rhode Island, and died at her home in East Providence on January 29, 1949. She was baptized a member of the Reorganized Church on June 11, 1902; she served as supervisor of the primary department of the church school in Providence Branch and was active in women's work. She was married to Clarence Browning Streeter on April 28, 1914; Mr. Streeter preceded her in death in February, 1938. She was then married to Arthur E. McKenna on May 9, 1942, who survives her.

Besides her husband, she leaves her mother, Sarah Clarke of Providence; a brother, Frederick B. Clarke of Cranston, Rhode Island; and three sisters: Mrs. Gladys Paine of Worcester, Massachusetts; Mrs. Hazel Cole of Detroit, Michigan; and Mrs. Myrtle Lavan of Providence. Funeral services were held at the Carpenter-Jenks Chapel, Elder Herman A. Chelline officiating. Burial was in the Pocasset Cemetery at Cranston.

Studies for the Aaronic Priesthood in Ministry to the Family

PART I

Building Latter Day Saint Family Life

Prepared under the direction of The Presiding Bishopric

Here are outlines for Aaronic Priesthood discussions on helping the family become socially responsible, economically sound, morally wholesome, and spiritually adequate.

This material is prepared for quorum use, and its full value will be gained only in guided discussions and related experience. Those not enrolled in quorums may study these with profit, but for the present the studies are specifically recommended for quorum use.

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* THE COURTESY OF A GENTLEMAN

It happened on a bus. The red-headed young man wore a Navy peajacket and a clean pair of overalls; the hard experiences of the war had written their record on his clean, strong face. Beside him, a lovely girl, apparently his bride, full of adoration. For himself, he looked a little stern.

A Negro woman got on, rather plump, and could find only one seat, cramped and uncomfortable, near by. The young man stood up, and with as much respect and courtesy as he could have given anyone, offered her his seat. And she accepted as graciously as any woman could have done. She sat down by his wife, who seemed to think it all right.

There was an example of race relations surpassing in value all the editorials and articles that could be written, stronger than sermons and orations. Multiplied all over America, it could wipe out nearly all race troubles in a single year.

Regardless of color, we all have the needs and the rights of human beings. We need the same public transportation, the telephones, the conveniences. We all get hungry, we have to buy clothing, we need medical aid. Wouldn't it be a better world if the great majorities would learn to be kind and respectful to the minorities, who cannot help themselves?

* LETTERS

The Editor's mail bag, too, is "like unto a net, that was cast into the sea, and gathered of every kind." It contains good articles and poor ones, poems and "pomes," and letters . . . Ah, the letters! Here is one containing an unreasonable gripe, and there is one giving a splendid thought or testimony. One calls for prayer in desperate, tragic need, and another records a happiness that is just this side of heaven. A pompous, ominous manifesto sticks out like a plaster cast on a broken leg; it is from a modern pharisee who thinks that he and his family are the only faithful members left in the church, and who would like to eliminate your ideas with a guillotine, God pity him! And then a beautiful letter from a friendly, intelligent member who never writes often enough.

There are thousands of people of ability, charm, and intelligence in the church. Generally, they are so busy they find no time to write, for the local branch needs them badly and works them hard. But whenever they do write, it is a happy day in the editor's office. I have been cheered up for weeks by one good letter. If such people would write more often, we would have a letter department in the "Herald" not surpassed in any other publication in the country. . . . Brother—Sister—how long is it since we have had a testimony or a good experience from You?

* QUIPS

"I don't like pestimonies," said the tired little boy, sitting beside his mother in prayer meeting, impatient with a long-winded speaker.

"Too many excessories," said Alta, emptying her purse on her desk.

The new pastor went to the little restaurant near his office for lunch. Forgetting the Word of Wisdom, he ordered coffee. The waitress set a Postum can beside his cup and saucer.

Surprised, he asked, "Why did you do that?" "The other man always asked me to do it," she replied. "I thought you might want it, too."

How's YOUR Missionary Effort?



Are you winning members? Telling the Story to your friends . . . non-member relatives . . . people you meet? That's what personal evangelism calls for!

One good way to tell prospective members about our church in a pleasant manner is to hand them copies of our new tract, "Hear Our Story" from the missionary kit shown above. In this tract, your friends will read the story of our church and find brief facts about our church in simple, easy-to-read language.

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50 copies	2.25
100 copies	4.00
1,000 copies	35.00

This Is Our Church

10 copies	\$ 2.00
25 copies	3.50
50 copies	6.50
100 copies	12.50
1,000 copies	115.00

herald house

INDEPENDENCE, MO.



Photo by Maude Anderson

Sunset on Lake Tahoe

*“Behold, the Lord God Who hath
measured the waters in the hollow of
his hand”—Isaiah 40: 10, 12.*

THE Saints Herald

VOLUME 96

MARCH 26, 1949

NUMBER 13

www.LatterDayTruth.org

To Protect Readers Against H. R. 2945



NEWS AND NOTES

Immediate action by readers of religious journals will be necessary to protect them against a sharp increase in postage rates proposed in a bill coming up before the U. S. House of Representatives in H.R. 2945. All readers interested in this situation should write to their Congressmen to ask for the modification of this bill, to preserve the preferential status of religious periodicals. A brief explanation of the facts follows:

At the present time, second-class mail (including periodicals) such as *The Saints' Herald*, *Daily Bread*, church school quarterlies and papers, has a flat postage rate of 1½ cents per pound regardless of distance. The proposed H.R. 2945, by setting new rates and establishing a zone system, would increase mailing costs 300 per cent in the first year, and 500 per cent in the second year. This would make necessary an advance in the cost of subscription.

The book rate has already been increased by 60 per cent on January 1 of this year. A further increase of another 25 per cent is proposed in H.R. 2945. Again, the increase would have to be passed on to the customer.

Herald House is a member of an association of church-owned publishing houses of the Publishers' Section of the International Council of Religious Education, which is opposing the heavy increases proposed for religious publication in H.R. 2945.

This association is proposing to the Honorable Tom Murray, Chairman of the Committee on Post Office and Civil Service, in the House of Representatives, Washington, D. C., that "the committee consider establishing a separate and preferential rate schedule for the shipment of books by nonprofit religious organizations," and that "the present system of preferential rates for second-class mail be continued as a matter of public policy by the Congress and that no change be made in the 1½ cents per pound flat rate now applicable to periodicals issued by religious and fraternal nonprofit organizations."

This bill seeks to put the Postal Department on a paying basis and is a commendable idea. However, it will work a great hardship on those living abroad or even in distant states, and will, we fear, make the cost of religious material seem prohibitive for many of our subscribers. We hesitate to suggest that you express your feelings to your representatives in Congress, however, that is a time-honored custom with American people. To be effectual, however, immediate action is needed.

SERIES IN PROVIDENCE

Apostle Maurice L. Draper presented a series of meetings in a three-week campaign in the Providence, Rhode Island, congregation. He reports that it was successful from every point of view. A baptismal service for the closing day was announced two weeks before the series began, and he went on the presumption that there would be those who would ask for baptism. Four adults were baptized, and several decisions were made by people who will be baptized in a later service planned by District President Almer W. Sheehy and Pastor George F. Robley. The series was climaxed by all-day services, February 20, when great spiritual power was evidenced.

FROM THE BRECKENRIDGES

In a letter to the First Presidency on February 27 from Allen Breckenridge, he tells that he and his family were at Fiji Mocombo (Meeting Place) Nadi International Airport. They had been there for three days waiting for the Tropas Airlines. They were to leave February 28 at 1:00 a.m. and would have breakfast in Samoa, and arrive in Paratonga in the afternoon. After spending the night there, they would leave for Tahiti in the morning. The family, including the baby, were doing well.

INVITATION KITS

The Department of Religious Education has prepared invitation kits for the use of pastors, to be given to prospective members. Letters were sent to the pastors, encouraging them to order these kits for use in their branches. Orders coming in so far are asking for such numbers as fifty and 100. Special emphasis is being encouraged in preparation for Children's Day this year by the Department of Religious Education. Branches are encouraged to use the new manual, "This Is Jesus' Church." Letters to pastors are urging them to use Children's Day as a Decision Day for nonmembers, and to use every agency of evangelism available.

FROM EUGENE THEYS

The following is an excerpt from a letter received from Eugene Theys by Bishop DeLapp. It is most encouraging to note the response being given by our church members in Holland in compliance with the financial law.

"I had the pleasure to be called upon to conduct the first series of missionary meetings at Rotterdam this last week. I used for my theme the 'Kingdom of God.' At the close of this series, I made an appointment with all the men of the priesthood here except for two families, who have already filed their inventories, and this week Brother Compier and I will go out to help all our men file their inventories. This will make the men here at Rotterdam 100% on keeping the law. We were also able to secure about six other appointments with members of the branch besides those of priesthood families. I find these people over here in both missions willing to keep the laws of God, if they are instructed. Brother Compier and I will be busy every evening this week and next, going into the homes of the Dutch Saints and helping them file their inventories."

PRESIDENT SMITH TO LAWMAKERS' MEETING

President Israel A. Smith attended the annual meeting of the Pioneer Lawmakers Association of Iowa on Tuesday, March 15, in the Historical Building in Des Moines. He was president of the organization, 1943 to 1947.

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THE SAINTS' HERALD

Volume 96

March 26, 1949

Number 13

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Hear Ye Him

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

—Matthew 17: 5.

FACED BY ALL THE MYSTERIES of the unknown universe around us, and perplexed by the uncertainties of an unfathomable future, we find our own wisdom, our own experience, and our own thoughts inadequate for our needs. We seek help to make use of the opportunities of the life that has been given to us and to avoid the dangers with which we find ourselves surrounded. There is something in our souls that reaches outward and upward to make contact with the great Cause and Origin of all things. Our ears strain to hear some phrase from the eternal lips. We are like the Psalmist who made his plea:

Hear me when I call, O God of my righteousness . . . have mercy upon me, and hear my prayer.—Psalm 4: 1.

God in his love and mercy has not left those who seek him without an answer:

Before they call, I will answer; and while they are yet speaking, I will hear.—Isaiah 65: 24.

The Messenger

Not everyone can hear the voice of God. Not everyone can bear the power of his presence. Among all the Children of Israel, only Moses could climb the sacred slopes of Sinai, only he could endure the light of the burning bush. Moses could deal with two mediums of communication: he could hear the voice of God, and he could speak the language of the people. And in all ages, the prophets have served as intermediaries between God and men.

So, in the meridian of time, God presented the great intermediary, his Son Jesus Christ, in the words, "This is my beloved Son . . . hear ye him."

This was the message to Peter, James, and John on the Mount of Transfiguration. It was a message they were to carry to the world. It is a message to us today. It is a message we must carry to the world in our time.

The Message

And while we listen to the voice of Christ, what is the message we hear him bear?

Repent: for the kingdom of heaven is at hand.—Matthew 4: 17.

This is the message. God's kingdom is near us. It awaits us. It is not far away. Whatever distance stands between us and it is a result of our imperfect preparation, development, and consecration. "The kingdom of heaven" is an inclusive term that signifies all of God's good will toward us, and our obedience to him, with the blessing that will inevitably come from such a relationship.

So, when Christ speaks to us—and we listen to his voice—he is calling us to the richest and most beautiful fulfillment of life possible on this earth: the kingdom of God. This is his message.

The Voice of the Shepherd

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—John 10: 27, 28.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.—Verse 4.

Writers who have traveled the caravan trails which cross the Gobi Desert of Asia relate that the natives are very much afraid of the "demon voices" that are heard calling people away from the known trails. "Do not listen to them, for those who follow them are lost and perish of hunger and thirst. They never come back."

The Plenipotentiary

All power is given unto me in heaven and in earth.—Matthew 28: 18.

In transacting diplomatic business between great governments, it is sometimes necessary to send a "minister plenipotentiary"—one who has "full power to act." The government sending him must have complete and perfect confidence in his judgment, his character, and his loyalty.

God had complete confidence in his Son, Jesus Christ. He could trust Jesus to act according to the principles and standards of truth and right in any situation or circumstances. Jesus was well qualified for the responsibility he had accepted. He has the authority and the capacity to speak for God. We can accept him with confidence and trust.

Listening to Christ

"Hear ye him" is a personal matter as well as an appeal to the whole wide world. It is easy for us to think of the message thus broadcast as something that concerns millions of other people, but not ourselves personally.

There are times, once or oftener in our lives, when Christ personally stands at the door of the heart, knocking and asking to come in. The lock is on the inside of that door, and only the individual who dwells within that citadel can open the door and let him in. The choice is ours.

People open the doors of their minds and hearts to many other things, persons, and influences, some of them evil and destructive to body and soul.

But the soul that responds to the invitation of Christ and opens the door to let him in will find him a great guest who brings in riches of peace and understanding, happiness, spiritual grace, and eternal life with him. Have you opened the door? Have you heard Christ's voice?

L. J. L.

Editorial

Across the Desk

By the First Presidency

THE ZION'S LEAGUE throughout the church is co-operating in the current emphasis on evangelism. Thus, their project for February, March, and April has the theme, "I Witness for Christ," and members of the League have been encouraged to share constructively and wholeheartedly in branch effort toward evangelism during this period.

In an endeavor to bring interested young people into the church, Apostle Reed M. Holmes and the League Staff have prepared an attractive "invitation kit." This kit includes the card of invitation, a card requesting instruction with a view to baptism, and a copy of the new tract, "Hear Our Story." All of these are enclosed in a white envelope after the fashion of wedding and similar announcements.

The invitation card looks like this:



"Your fellowship with us is very much appreciated. We are enjoying our work and worship with you and want you to share a fuller companionship in the way of Christ.

"You are sincerely invited to follow him by entering into the communion of his church through baptism.

"Reorganized Church of Jesus Christ of Latter Day Saints

"RSVP card enclosed"

The request for baptism looks like this:

"TO MY PASTOR:

"I am interested in a more complete fellowship in the Church of

Jesus Christ. I should like to request baptism

"I should like to talk with you about Christ and his church



Although these invitations have been prepared as part of the Zion's League project, they might be used to good advantage with adults or children. Kits may be secured from the Department of Religious Edu-

cation at 10 cents each. We feel sure that their use at any time during this period of missionary emphasis will bring blessing to those who pass them out and also to those who respond to the invitations.

Brother J. N. Muir, Port Huron, Michigan, in sending us data for January, adds: "We are increasing our district quota \$500 over 1948. I am sure we will make it, and we are off to a good start."

1949 Reunion Schedule

The following is a tentative list of reunions for the coming summer. We shall be pleased if reunion officials will notify us of errors, if any, for correction in later publications.

THE FIRST PRESIDENCY,
By F. HENRY EDWARDS.

Reunions	Date	Place
Northern Ontario	June 3 to 10	Kirtland Lake, Ontario
North Dakota	June 5 to 12	Detroit Lake, Minnesota
Eastern Montana	June 26 to July 3	Fairview, Montana
Kansas	July 1 to 10	Arkansas City, Kansas
New York & Philadelphia	July 2 to 10	Deer Park
Wisconsin & Minnesota	July 3 to 10	Chetek
Gulf States	July 8 to 17	Brewton, Alabama
Central Missouri Stake	July 9 to 17	Odessa, Missouri
Saskatchewan	July 9 to 17	Saskatoon, Sask.
Owen Sound-Toronto	July 16 to 24	Port Elgin, Ontario
Zion and Kansas City	July 16 to 24	Gardner Lake, Excelsior Springs, Mo.
Southern New England	July 16 to 24	Onset, Massachusetts
Alberta	July 18 to 25	Sylvan Lake
Oklahoma	July 20 to August 7	Pawnee, Oklahoma
Idaho	July 21 to 28	Hagerman
Texas	July 23 to 31	Bandera, Texas
Ozarks	July 23 to 31	Racine, Missouri
Nauvoo	July 24 to 31	Nauvoo, Illinois
Flint-Pt. Huron, and		
Detroit-Windsor	July 29 to August 7	Blue Water
Northwest	July 29 to August 7	Silver Lake
Chatham-London	July 29 to August 7	Erie Beach
Southern California	July 29 to August 7	Pacific Palisades
Central &		
Southern Michigan	August 5 to 14	Sanford, Michigan
Missouri Valley	August 6 to 14	Woodbine, Iowa
Maine	August 6 to 14	Brooksville, Maine
Far West	August 11 to 21	Stewartsville, Missouri
Northern Michigan	August 12 to 21	Park of the Pines
Kirtland	August 12 to 14	Kirtland, Ohio
Eastern Michigan	August 12 to 21	Cash, Michigan
Northern California	August 13 to 20	Pacific Grove, California
Western Montana	August 13 to 21	Deer Lodge, Montana
Lamoni	August 14 to 21	Lamoni, Iowa
Eastern Colorado	August 20 to 28	Colorado Springs, Colorado

Your Redemption Draweth Nigh

By Apostle E. J. Gleazer

A sermon preached October 3, 1948, at General Conference

GOD IS NOT BOUND unless we do what he has commanded or what he has to say. I am bound when you do what I say, otherwise there is no promise. In the fifty-eighth section of the Doctrine and Covenants, paragraph one, we have that truth emphasized:

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you and also concerning the land unto which I have sent you. For verily I say unto you, blessed is he that keepeth my commandments whether in life or in death, and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

I want to associate with that the sixth paragraph of the same section:

... men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything, until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I saith the Lord who have promised and hath not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, This is not the work of the Lord for his promises are not fulfilled, but woe unto such for the reward lurketh beneath and not from above.

We have heard references made in the past to the plain and precious truths of the gospel with the simplicity of a language which God uses in addressing his people, and I'm wondering if you're not impressed with the content of that I have just read. Is it not true that many of us have reasoned just as it has been prophesied here we should? I could testify to you that I have heard members of this church take the very position that's referred to in this section.

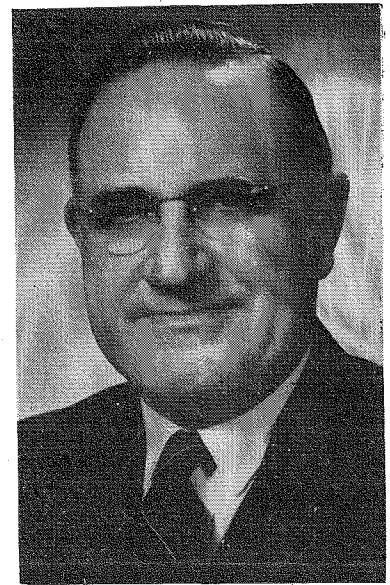
THE CHURCH HAS NOT CHANGED

They have said, "This is not the work of the Lord, for his promises are not fulfilled." Haven't you heard someone say, "The church is not as it used to be"? Haven't you heard others ask, "Where is the power that formerly was associated with this work?" Haven't you heard still others express doubt as to whether or not the Lord is still with this organization? Haven't some even intimated that the church has been rejected?

Now these people are not looking in the right direction. They are not looking upon themselves. They are not attempting to seek the real cause. God has not changed. He has not withdrawn his power from the church as an organization. At no time does God withdraw his power, but certain individuals have withdrawn from him. When we withdraw from God, we are in a darkened condition, and we have every reason to believe, in such a condition, that the power of God has been taken from this church.

But I call upon many of you who are here this morning to bear witness that when we draw near to God, the same power that characterized his work in other dispensations, and in other days of this church, is still in the church. Even this year during the reunion season, not only in the territory where we've had responsibility but elsewhere in this church, the power of God has been made manifest in an outstanding degree.

We have witnessed that same power manifest in our own church in these various conferences that have been held here. Time and time again when the wisdom of men in the leading councils of your church have come to naught, when



we knew not where to look so far as human intelligence is concerned, God has broken through, opened up the way, and made provision for this church to go forward.

Speaking in this section of the Doctrine and Covenants, the Lord mentions something of the conditions we must observe if he is to be bound. Even God is limited. Almighty is his name, Eternal is his name, but so long as he respects the agency of man, he is limited. He is limited because of our failure to comply with his law and walk in harmony with his commandments. "Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments. Who am I, saith the Lord, that have promised and have not fulfilled?" The disobedience of man has often made it appear that God had lied. People have said, "Where are the promises?" and it has been impossible for God to fulfill those promises or to bring to pass their realization because of the disobedience of those who profess to be his children, and who are supposed to represent his body upon the earth. That's true not only in our day and generation, it's been true in past dispensations also.

THE WORK OF THE LORD

"Who am I saith the Lord who have promised and have

not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing, and they say in their hearts, this is not the work of the Lord." I trust this is not true of us who are attending this conference. I'm taking for granted that you have made an effort to come here, and you made that effort because you believe in God, because you've had experience with him, because you have confidence that this church is moving forward and that the Spirit of God shall continue to manifest itself until his promises shall be fulfilled in us.

Redemption means more than preservation in this life. Sometimes we have limited redemption to that which transpires during these "three-score and ten." This age of seventy is supposed to be the average age of man, and some of us have been guilty of believing that God has failed merely because *we* have failed to bring to pass the establishment of his kingdom upon the earth. I know some who walk with us no more because they anticipated a number of years ago that by this time we would have a gathering of God's people and we'd be operating upon a stewardship basis—collectively, I mean, for there are those who are now individual stewards and have been throughout the years.

Now, I believe with many of you that all this could have taken place. There isn't any question about it. The Lord himself told us many years ago that Zion could have been redeemed even then if those who called themselves after his name had been obedient to his commandments. Some may differ with me—that's not unusual—but in my judgment, we have not yet established a community where we are in a position to reveal the social righteousness of Saints. The mere fact that we haven't yet succeeded does not for a moment suggest to me that God has withdrawn himself from this church. I believe we're still in the process.

Some of us, like ancient Israel, may be tired by journeying in the wilderness. For we, too, have wandered more than forty years, and while we today are possibly in the land of promise, we have not yet witnessed the fulfillment of the promises of God either pertaining to this land or the people who dwell here. I'm referring to Jackson County and the regions round about. However, certain portions of God's will have been fulfilled. There was a time when the members of this church were driven from this land. And we can say that today we live here without hindrance which proves we are making some growth. One hundred years ago your life would have been at stake if you were found in Jackson County. Today, the promise of God has been fulfilled, for literally thousands of his people today reside in Jackson County and are respected by the people with whom they neighbor.

GOD FORESAW OUR DAY

Since this promise has been fulfilled, it suggests that God's being able to foresee this particular portion of the promise coming to pass, the entire prophecy concerning the establishment of his kingdom in Jackson County will yet be realized. I may be contradicted, but I'm taking a position that the only thing which stands in our way of fulfilling every promise God has given concerning the Gathering and the establishment of Zion, is the membership of this church. There may be "Red Seas" to cross, there may be modern Egyptians and others who would not welcome our way of life, but the Scripture substantiates my saying that when God's people comply with his commandments, there is no power on this earth that can stay them in the accomplishment of this divine commandment.

I believe our people are making headway—I'm speaking of the church collectively. I believe more members have an intelligent comprehension of what the Gathering and establishment of Zion mean today

than in days past. Some of us admit we didn't know too much, but there was a period when we thought we were well-informed. In those days, we wondered why the kingdom hadn't been established, not realizing what was required to bring this kingdom forth. I certainly haven't given up hope, and I don't intend to give up the hope of establishing a literal Zion. I believe there are sufficient members in our church today that, if they were brought together in harmony with the law, Zion could be tomorrow. This requires an organization of our people, however, and one that's in harmony with the word of God.

There must needs be an organization of this people other than the organization of the church itself. I believe we're going to be compelled to do that, as a result of the conditions which are now on the earth and the conditions which are close at hand. But, if it should be my lot never to witness the actual establishment of such communities, I can bear my testimony that this gospel had not failed, for redemption is not revealed solely in what happens to us here.

Most of us know we didn't originate here. Our spirits were with God before we were born here. We dwell here for a period, but we do not terminate our existence here. If this were not so, what about the noble men and noble women of other dispensations of time—some who knew nothing but persecution and affliction? In the Hebrew letter of the Inspired Version, you have the definite promise of God that these people shall in no wise lose their reward. Any compliance that any of us makes with the Word of God is going to bring results not only here but hereafter.

REDEMPTION AND ECONOMICS

I'm suggesting that redemption must not be restricted to any social or economic program. I'm taking the position that a social and economic program which reveals the
(Continued on page 14.)

All Are Called - - By F. HENRY EDWARDS

Radio Sermon, March 6, 1949

AN AMAZING NUMBER of truly great men have derived their strength from a sense of destiny, a conviction that they were uniquely matched against the demands and opportunities of their day and generation. Of this line of men of destiny were the Old Testament prophets—men with a message given of God. Of this line, also, were Joan of Arc, Columbus, Cromwell, and Lincoln—each with a task given of God. Leading them all is Jesus, our Lord, who testified before Pilate:

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John 18: 37.

The word of God justifies this sense of destiny felt by great men, but extends it to include all men.

As an example, listen to the Apostle Paul:

I . . . beseech you that ye walk worthy of the vocation wherewith ye are called . . . To every one of us is given grace according to the measure of the gift of Christ.—Ephesians 4: 1, 7.

We are laborers together with God.—I Corinthians 3: 9.

Listen, also, to the words of a modern prophet:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

THE REORGANIZED CHURCH of Jesus Christ of Latter Day Saints believes that this last quotation, taken from one of the messages of Joseph Smith, embodies a word of authentic inspiration for every man who truly desires to meet the reasonable obligations of daily life. To every such man, we say with the

Apostle James, "Every good gift . . . is from above" (James 1:17) and with Joseph Smith, "You are called according to the gifts of God to you."

In sharp contrast with this divine word stands the deeply rooted heresy that God is interested only in the souls of men. But just because this *is* heresy, we cannot be too frequently reminded that it is his very concern for our souls which causes the Heavenly Father to be interested also in our work, our health, and our education—in all that we think, say, do, and are.

He is concerned, for example, that we shall be good workmen. There are many passages of Scripture which indicate this, but I will call attention to just one taken from the Book of Exodus:

Jehovah hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, . . . to work in gold, and in silver, and in brass, and in cutting of stones for settings, and in carving of wood . . . And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver . . . and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver.—Exodus 35: 30-35.

FINE SKILLS like these distinguish their possessers from the rank and file of mankind and entail significant responsibilities for service. But men are also called according to their commonplace gifts—gifts which are shared by almost everyone. It is not given to every man to be a hero or a genius or even a skillful artisan, but it does lie within the power of even the least favored of us to be honest, clean, loyal, gentle, and just. No matter how small any man's particular endowment, it is sufficient to give him opportunities for show-

ing generosity, brotherly kindness, and good humor. Even one who has the least of gifts can cultivate within himself—by the grace of God—a special store of that quiet nobility which forgives injuries, understands other men's failures, and accepts seemingly small opportunities for service with sweetness of spirit; and he can learn to look on his fellows without envy, malice, or resentment.

These possibilities which are given freely to all of us constitute our calling. To magnify them, we require no special assignments beyond the commonplace opportunities of daily life. Our ordinary gifts thus beckon us to extraordinary performance. Again, there are many Scriptures which illustrate this. Please note there is no indication that John the Baptist suggested people should leave their regular occupations in order to serve in the kingdom. The concern of this great forerunner of Jesus was, rather, that the men of his time should approach the tasks to which they were already committed in a new spirit, with a new understanding, and with a sense of having been called thereto. Luke tells us that the multitude asked John:

What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath not; and he that hath food, let him do likewise. Then there came also publicans to be baptized, and they said unto him, Teacher, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully.—Luke 3: 7-14.

SO FAR WE have talked only of the gifts of God to distinguished men and to commonplace men alike. But not all the gifts of God are granted to us as individuals, either

great or small. Some significant gifts are available to us as citizens of this nation. Nevertheless, even though we share these gifts in common, they do entail individual responsibilities, for the fulfillment of our national destiny depends on our participation as individuals in the total life of our country. We are, therefore, under moral obligation to exercise our franchise, to protect the rights of assembly and of free speech and of equality before the law, and to share the privilege of citizenship with our fellow citizens without regard to race, creed, or color. It was with something like this in mind that Edmund Burke said to an earlier generation of Americans:

It is our business carefully to cultivate in our minds, to rear to the most perfect vigor and maturity, every sort of generous and honest feeling that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the commonwealth; so to be patriots as not to forget that we are gentlemen. . . . To be fully persuaded that all virtue which is impracticable is spurious; and rather to run the risk of falling into faults in a course which leads us to act with effect and energy, than to loiter out our days without blame and without use. Public life is a situation of power and energy. He trespasses against his duty who sleeps on his watch, as well as he that goes over to the enemy.

"All are called according to the gifts of God unto them." And we are called "to the intent that all may labor together." Every ship that sails the Atlantic gets its chart from Columbus. Every plane that soars through the skies borrows its design from the Wright brothers. Every lover of great literature or of great music or of great painting is indebted to such men as Shakespeare and Beethoven and Michaelangelo. In like fashion, every man who operates a lathe or uses a plane or paints a house or plants a garden steps into line behind those men of destiny who were the fathers of our modern civilization and whose influence is reaching beyond our day to the better days that are to come. But

with these men of genius have been associated millions of others of lesser stature but also men of destiny—men whose works have made a vital contribution to the life we now live. Seeing that we are compassed about with so great a cloud of witnesses, let us recognize with gratitude that our gifts do constitute our calling, and let us work together, under God, for the accomplishment of the work entrusted to all.

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil
room;
Let me but find it in my heart to say,

When vagrant wishes beckon me astray,
"This is my work; my blessing not my
doom;
Of all who live, I am the one by whom
This work can best be done in the right
way":

Then shall I see it not too great, nor
small,
To suit my spirit and to prove my
powers;
Then shall I cheerful greet the labor-
ing hours,
And cheerful turn, when the long shad-
ows fall
At eventide, to play and love and
rest,
Because I know for me my work is
best.

—Henry Van Dyke.

Blue Pencil Notes

Israel Is a Nation Again

By ELBERT A. SMITH

AFTER MORE than two millenniums of time, Israel again is a nation with a government of its own and recognized by the dominant powers of the world. Against seemingly insurmountable obstacles, including the hostility of the Arabs, the changeable and vacillating policies of the United States, Britain, and the United Nations, Israel has won back territory in Palestine, the land of its progenitors, and has established a government.

There is interest and perhaps significance in the name selected for the new nation. We have long talked and sung about the "return of the Jews:" "The Jews rebuild Jerusalem, as prophets said they would." And we might have expected that the returned people would have chosen the name of Judah.

When the Hebrews came into the Holy Land, they came as *twelve* tribes, the "children of Israel." When they broke up into two hostile camps, the Jews established "The House of Judah" in the South, and the other tribes established the "House of Israel" in the North. In common parlance, now all Hebrews are Jews. The Jews are credited with the success gained in establishing a government in Palestine. Yet they choose the old and comprehensive name of Israel, or "Israeli," which would include under their banner descendants of any or all of the original twelve tribes. Probably, considering the mixed lineage of the tribes as of today (mentioned in the *Herald* for January 22, page 9), many individual representatives of other tribes already have part in this movement and others may come.

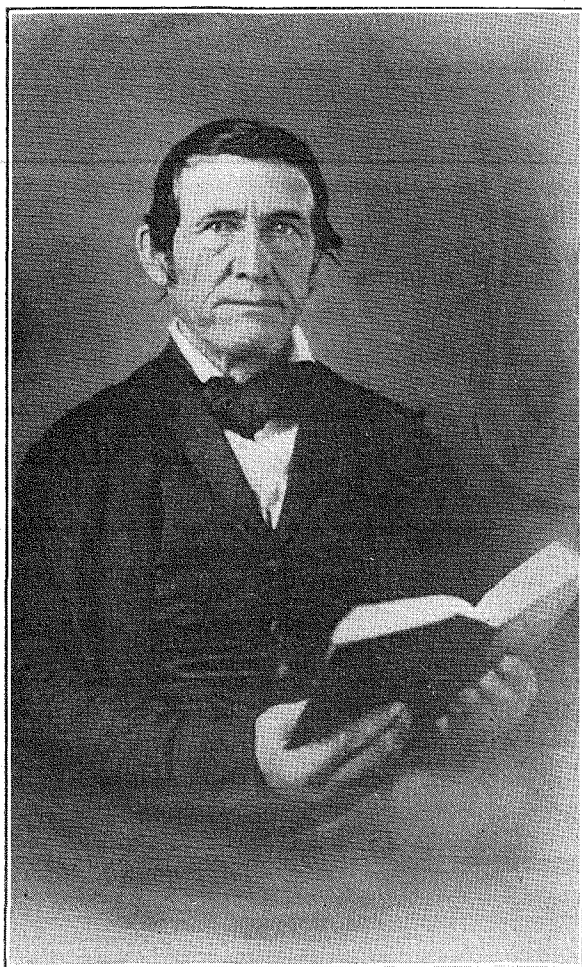
The choice of a name for the new state may be more or less significant. It is something to think about. For while we have talked about the return of the Jews (Judah) to the promised land, the prophets of old talked of the return of *both* Judah and Israel, as, for example, this from Jeremiah: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." —30: 3.

Israeli may yet play an important role in world politics and history.

William Marks

Member of the Presidency

1863 - 1872



INTRODUCTION

We get occasional inquiries about the lives of those who piloted the Reorganization through its early years. Recently we received a letter from a woman who said she was related to William Marks and desired information respecting his life.

This letter has suggested the advisability of publishing biographical sketches of such leaders, and we here present the first of a series.

ISRAEL A. SMITH.

A MEMBER of the First Presidency, counselor to Joseph Smith from 1863 to the date of his death in 1872, William Marks was born on November 15, 1792, at Rutland, Vermont.

Of his life before 1837, when he was a member of the high council at Kirtland, Ohio, we have little information. From 1839 to 1844, he was at Nauvoo, where he held the office of president of the Nauvoo Stake of Zion. A portion of this time he was an alderman, also chief justice of the municipal court of that city.

After the disruption, he refused allegiance to the Quorum of Twelve and affiliated, in turn, with some of the factions, but never forsook the gospel.

We give our readers a reprint of a biographical sketch of Elder Marks which was published in the *Journal of History*, Volume I, pages 24 to 29, prepared by Church Historian Heman C. Smith:

Because Elder William Marks had

been connected with several factions of the church since the death of Joseph Smith in 1844, much adverse criticism has been urged against him and the work he did in connection with the Reorganized Church. It is said that he was fickle and unstable, and that he is not entitled to serious consideration. During the lifetime of Joseph Smith, he was steadfast and immovable, and he manifested the same stability in later life, after his connection with the Reorganized Church. It is true that for several years he frequently changed his allegiance to organizations, though always firm in his faith in the gospel and the angel message. Whatever of weakness he may have manifested, as indicated by these changes, we are not disposed to cover up or deny. At the death of the Prophet, he favored the claims of Sidney Rigdon; later he gave credence to the claims of those of the Quorum of Twelve who were in harmony with Brigham Young; then we find him with J. J. Strang at Voree, Wisconsin; and subsequently with Charles B. Thompson. These things, upon their face, indicate inconstancy.

We have been under the disadvantage of not having Elder Marks' defense and have had only circumstances from which to form a verdict. Recently, through the

kindness of Sister Byron Adams of Logan, Iowa, there has come into our hands a series of letters written by Elder Marks during a part of these years of uncertainty, which throw some light upon his movements, from which we here present extracts, believing that all interested will cheerfully admit that to hear from Elder Marks directly is the best evidence possible to obtain.

These letters are written from Shabbona Grove, Illinois, to James M. Adams, a part of the time of Wisconsin, and later of Western Iowa. They commence after his separation from Strang and at the beginning of his connection with Thompson, but throw light upon his movements and the causes that impelled them from 1844 until he broke with Thompson.

Under date of April 23, 1852, he wrote of attending a solemn assembly called by Charles B. Thompson at St. Louis, Missouri, April 15, of that year. He says:

I arrived there on that day with but little understanding of the work and about as much faith, for I have been so often disappointed that I had become fearful and unbelieving, and with a determination to be very inquisitive, for I have learned from experience that it is a very easy thing to be deceived.

It appears from this letter that he became sufficiently satisfied at this solemn assembly to accept an appointment, said to have been previously given by revelation, associating him with Harvey Childs and Richard Stevens to locate a place of gathering. The result of this appointment was the location of Preparation, in Monona County, Iowa, the location being made in 1852 by himself and Mr. Childs; Mr. Stevens at the time being sick and not able to accompany them. He returned home with the expectation of selling his possessions and removing to the new place of gathering, which seems to have been designated to begin at Kaneshville (Council Bluffs) on the south and to extend for a hundred miles north.

It appears he was not successful in making arrangements to move as soon as he expected, but in the spring of 1854 he went to the new location to attend a solemn assembly, at which time he seems to have witnessed things he did not approve. On September 3, 1854, he wrote:

I just received a paper from Brother Thompson and a small note sent in an envelope stating that many had turned away, but urging me to make all possible speed to get there for there was still a chance for those who were willing to make the sacrifice of all they possess of this world's goods. I discovered when I was there last spring that there were a great many who were quite dissatisfied, principally with the time tithing. I was there some ten or twelve days. I came to the conclusion that there was the greatest oppression that I ever saw imposed upon a community, but I had heard nothing from there since and don't know what has been the cause of their leaving. I suppose by your not settling at Preparation that you discovered something you were not satisfied with. On the receipt of this, I wish you would write me and give me your views of all the proceedings as you understand them.

I had always felt an assurance that the work was of God. I went there last spring with the view of making preparation to move there, but when I left there, I thought I would wait a short time and see what would be the result of things, for I was satisfied that many would leave. In your letter, I wish you would mention the names of some who have left. I have heard that Brother Savage and Brother Messenger [left] and many others also.

On June 11, 1855, he wrote:

It seems from the tenor of your letter that there have been two spirits manifest, the one asking if you would deny Christ if you could be healed, I should think was to tempt you or try your faith; the other has led you to preach some very interesting discourses such as the first principles of the gospel, and the law of adoption, and that the Lord had not rejected this nation. That I never did believe, although Brigham Young proclaimed it to be so. The church departing from the foundation, that I think could clearly be shown, but the funeral sermon of the church was a thing quite foreign from my thoughts. If this is from the right spirit, it is of incalculable meaning. It seems to have put an end to so much false pretension, and false prophets, and foolery that has been going on for the last ten or twelve years. Oh, how it would rejoice my heart to see the true light break forth again, that we might know for a surety, for I have long been wandering in darkness, and following false prophets until I have become tired and weary.

I came to the conclusion in the fore part of last winter to reject all organizations and to teach the first principles of the gospel—baptism for the remission of sins and the laying on of hands for the gift of the Holy Spirit. I find recently there are quite a few in this region of country that have come to the same conclusion. John E. Page is one and some eight or ten at Aurora. They want me to baptize them. I want your advice on the subject. Brother Adams, we are living in a day when the Devil has great power, and it appears from what we see and hear and read that he will, if possible, deceive the whole world. Therefore it is highly necessary that we are watchful and prayerful that we may not be deceived. Try the spirits faithfully by the written word. I well remember what Oliver Cowdery told me here when on his way to Council Bluffs. He said the work was of God and the end would be accomplished, "let men do or act as they pleased!"

Under date of July 26, 1855, he wrote:

My mind has never been at rest since the breaking up of the church (or the death of

Brother Joseph). I have always had fears that all was not right, but I am satisfied now that all of the false prophets have arisen that can with any degree of plausibility, and if there can be any system adopted that will be calculated to mitigate the condition of the faithful Saints that are scattered about on the face of the land, it would rejoice my heart. I would state my views, and then I should like to get the views of my brethren on the subject, asking our Heavenly Father to direct us and claim the promise, "If any man lack wisdom let him ask of God." I had it in contemplation when I wrote you the last letter to look out a good location somewhere in the West and enter a large tract of land, if it was thought advisable by my friends and brethren, and invite all of the honest in heart and as many as were disposed to gather around where we could enjoy some society, for it is like living alone in the world as many of us do. I have mentioned my views to several of the brethren since I wrote you; they seemed very much pleased with my views and hoped that I would do it by all means, for they would gladly fall in with the idea.

And now, Brother Adams, I want your advice on the best course to pursue, asking our Heavenly Father to direct you in this matter; and I want your answer on this subject as soon as possible. For if I should conclude to make a location this fall, it would be necessary to make a move before a great while; and your opinion about where to make the location, if it should meet your views. I am somewhat advanced in age, near sixty-four years, but my health was never better than at present, although I can't endure so much hardship. My strength has been greatly increased since I have come to the present conclusion. While under the influence of Baneemyism, I lost all of my strength and former vigor. I never went on a mission without returning home, sick and finally reduced so low as to despair of ever being able to do anything more.

Under date of March 16, 1856, he wrote:

Through faith and prayer and the gift of the Holy Spirit, I believe I have partially come to understanding. I consulted with some of the brethren here, stating my views in part, and we agreed to call a conference to be held on the tenth day of April, which comes on Thursday, to meet at 2 o'clock p.m., and organize on that day and continue till Saturday evening, preaching on Sunday We had but about a month's notice before our conference, and so we have had to notify mostly by letter. I should have written you before, but there was not time for you to attend if you should have been disposed.

Our object is to meet and discuss the subject and try to get a starting point, and not complete an organization then, but try to come into union, and to concentrate on faith and strength, and travel this summer and give a general notice, and call a conference in the fall, disseminating our views and preaching. My views are to organize according to the Book of Mormon. These are the views of some of the brethren, but I have seen only a few to converse with. It has been manifested to me in a few days past to organize as the Nephites did, with a high priest to preside over the whole church, with elders, priests, and teachers, the high priest to be elected by the voice of the people. This requires a man of God and of great faith. This I should wish to defer until we could get more general expression of the brethren. . . . The Book of Mormon is of great worth to us in our day. I read it with more interest than I ever did before.

This temporary and partial organization was effected, including such men as William Marks, John E. Page, John Landers, William W. Blair, John Gaylord, Russell Huntly, and other historic characters, the majority of whom subsequently became associated with the Reorganized Church.

Elder Marks was received into the Reorganized Church, June 11, 1859.

The language of the foregoing letters, written as private letters to a friend, without thought of publicity, discloses the inward thought of the man, and reveals the motives that prompted him through the dark and cloudy day, and is a better index to his character for integrity, stability, honesty, faithfulness, and devotion than any comments we could make, and we submit it for candid consideration.

While considering the many trying ordeals through which he passed and the narrow escapes he made, both to his spiritual and physical life as recorded in these letters, we wish to call the attention of the reader to the prediction made of him in 1838 by Joseph Smith the Seer. Compare the prediction with subsequent events and their effects and judge of the character of the Seer and the man of whom he wrote.

In a letter written from Far West, Missouri, March 29, 1838, Joseph Smith, writing to the authorities of the church at Kirtland, Ohio, said:

I would say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, "I will raise thee up for a blessing unto many people." Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.—*Church History*, Volume 2, page 147.

When William Marks died on May 22, 1872, President Joseph Smith paid this editorial tribute to him:

With feelings of no ordinary moment called forth by an event of more than common interest to the church, we chronicle the departure of William Marks, Senior, from this earthly life.

Brother Marks was one of the noblest of men. He has lived a life of most singular usefulness to his fellow men. Kind and upright in thought, it was known of him that his acts were founded in his consciousness of right; and what was wrong to him, he would not do.

Brother Marks united with the church at an early day and was with the Saints through all their troubles, up to the terrifying times of eighteen hundred and forty-four and five, and then, because he would not keep still while crime and iniquity overran the rights and liberties of the people of the church, he was made an offender and left the city of Nauvoo. He was identified with some of the movements towards reorganization of the scattered ones of the fold, but in each instance, when he became aware that there were principles of evil and wrong obtaining in church government, and among the originators, he announced his disapproval and withdrew from their association.

As the President of the Stake at Nauvoo, Brother Marks was one of the most faithful and steadfast men the church had. He was an example of clear-headed wisdom, a man who ruled his own spirit, and consequently one who controlled others. He was a wise counselor and a wise administrator; and became one of the most valued and trusted friends of the Martyr Joseph. His integrity was incorruptible.

He cast his lot and his influence with the Reorganization in 1859, and remained a steadfast promoter of the truth, ever ready to reprove what he saw that he believed to be wrong, and fearing no man, loving neither place nor power, his personal influence was always a force for the cause of God on the earth.

At the proper time, Brother Marks became the Counselor to the President of the Reorganized Church, which position he held at the time of his departure, which occurred on the twenty-second day of May, 1872, at 11:45 a.m.

In a good old age, respected and loved, he has laid down the weapons of his earthly warfare without regret, to take up the unbroken threads of his spiritual existence in the rest of the paradise of God, there to await the assembling of the redeemed and the sanctified, when "He shall gather in one all things in Christ."

He was patient and long suffering during his decay, and seemed to be full of confidence that a blessed future awaited him. His death was as the death of the righteous.

THE LITTLE WHITE CHURCH

by Imogene M. McPherson

In this story for kindergarten children, Henry learns about his church, its people, and activities, and what it means to have a church of one's own.

PAUPERS IN HEAVEN

By Dora Richardson

WE ARE ALL WORKING, planning, struggling, and making sacrifices, in one way or another, for the physical necessities and comforts in this life for both ourselves and our loved ones.

John Brown's work requires that he be on the job on time six days a week. In selecting the location of his home, he must take into consideration if it is within walking distance or close to a bus or streetcar line. If Mr. Brown owns a car, he may select a homesite farther away. Also the location of a school must be taken into consideration for the sake of the children.

Of course, there are a lot of times when the weather is extremely hot or cold, and John doesn't exactly want to go to work. It would be very comfortable lying in bed or sitting by the fire. Perhaps it is raining or icy under foot, and it would be a swell time to read a book, clean up the basement, or spend the day in his workshop. But does John stay home for any of those things? No!

The house would look better if he could buy some new furniture. Mary and the children need new clothes. The children are asking for bicycles and many other things that a full pay check will help to buy; so nothing keeps him from his work short of serious illness or death in the family. The things he wants to do at home will keep for some long evening or perhaps a holiday when the shop is closed. Therefore, the Brown family is comfortably housed, well clothed and fed, and a portion of the pay each month is laid aside for higher education for the children later on. They would not be considered paupers in this world's goods.

But the time is coming when John, Mary, and their children will have to leave the physical body and all the things they have accumulated in this life to live in a spiritual realm. Nothing can be taken with them except those things which are of a spiritual nature. All must stand before a great judge to be judged according to their works while in the flesh. Their works for the Master, the one who created them, endowed them with intelligence and gave each one certain talents. The great judge has a church on the earth, and there is much work to be done in connection with this church. The gospel as taught by it is the power of God unto salvation for the soul—the only part of man which returns to its Creator.

Did John and Mary consider this church when establishing their home? Is it within walking distance or does the carfare required for them and the children to attend the services seem more than they can afford? Or is it too far to drive the car and be regular in attendance? Were they prone to make excuses that the weather was too hot, too cold, or too damp? They did not allow these things to stand in the way when caring for the needs of the physical body.

Were they willing to accept assignments in God's church and perform their duties to the best of their abilities? Did they teach their children the gospel or take chances on their learning it from someone else later on in life? Did they think they would just automatically accept it because this was the church to which Dad and Mother belonged? Will they realize too late that their interests in life were far removed from the church?

Every day is a day of choosing for each individual. If we choose the things of this life only, when we die, we shall stand as spiritual paupers before the Great Judge and shall merit no reward. We have robbed not only God of the contribution that we were capable of making to his work, but also ourselves and our loved ones of many wonderful blessings in this life and in the world to come. We are indeed spiritual paupers.

Strengthening Family Values--By the Garden

By FLORENCE W. SIMMONS

ARE YOU A PENSIVE SPECTATOR in the happy trend toward more outdoor living because your garden lacks privacy and shade? In this age of scant home living, many cast a wistful glance over the shoulder to yesterday's hills-of-home and relive for a treasured and sometimes enigmatic moment the warmth and stability, the rich meaning of family life then. Out of this nostalgia has arisen the determination to rise to the truly royal standard of vital home values, which strong and purposeful parents bequeathed through example, and put more of this vitality and purposeful beauty into our own family living. An outgrowth of this dissatisfaction and the urge to correct, in part, our haste and loss and lack of home-planning are the outdoor rooms and increasing family living on the home grounds.

If you, too, would like your garden to possess more meaning in the life of your family, landscape for nooks, or outdoor rooms, with one long vista for your better dreams to take wing in. The day of pretense is rapidly running out . . . then the rather erstwhile green setting for the house provides for more than a margin between properties and a thin mark of respectability. Your garden will be more than a source for cutflowers and a fleeting morning refresher.

The nook furnishes a room for rest, reading, dining, and a place to entertain guests in home privacy with the additional blessings a garden provides—fresh, fragrant air, the ministry of flowers, trees, bird song, and a limitless ceiling of clouds which furnishes peaceful, bright pastures where you may think and do so splendidly. Catch up on thinking out better, more purposeful family life.

Then, if neighbors in your part of the country frown at hedges, your personal living outdoors can continue without being a tense parade before all who look investigatively toward a beautiful garden and cannot help noting the domestic activity in it.

Whether your nook is formal with evergreens on a four-square plan or informal with plantings made in seemingly casual drifts, it should be a living room with walls of trees decorated with shrubs and a galaxy of flowers creative of an atmosphere of shelter and nature's own peace.

WE WILL PLAN a nook suited in size to the average backyard which allows space for play activity and a drying area. If you have a back terrace, plan this nook at the opposite side for balance and at the rear corner of the yard. Our nook is of semi-formal design, a triangle thirty-four by forty-five by thirty feet. The three points of the triangle are emphasized by trees; together with evergreens, they form the structural part of the nook. They are to the nook what timbers and walls are to the house. The three deciduous trees are 1. Paul's Scarlet English Hawthorne, 2. Mountain ash—*sorbus*, 3. *Laburnum*—*Vossi* golden chain. No adequate description of their decorative merits would segregate one of these trees for first approval. The hawthorne, wide spread with close-lacing branches, which can be trimmed to umbrella shape for shade, is robed in scarlet rosettes during its blooming period in spring. Large, red berries, (apple genera) appear later and may be used for jelly. The ash,

with its frothy panicles of spring bloom, really "arrives" in autumn when it is vivid with large clusters of orange berries. Though smallest of the trees, the *vossi* easily holds its emphasis during late spring when its flowers of golden-yellow are a cascade of wisteria-like bloom.

IT IS RATHER AMAZING that with these trees and many other flowering kinds in the price range of the many things we acquire on whimsy or for almost passing consideration, there should be such a leveling off of beauty on home grounds. Most trees are a life investment and become increasingly useful as the years pass so that the small purchase price never covers their actual value. Between these trees and the evergreens to follow, the remaining plantings will fill in—grouped for unity and yet adequately spaced for mature growth.

However, to keep the groomed, clean, new look in landscaping, shrubs and trees should be kept trimmed to avoid a scraggly, overgrown appearance and to encourage dense growth. Leave such trees as oaks and sycamore to spread out at will since they know how to do it with grace and character rather than appearing undisciplined as do some trees whose beauty does not lie in the shape of their branches. Between the hawthorne and the ash, we will make a structural accent by centering the evergreen (upright) Chinese yew with the cotoneaster shrub, *divaricata*, on either side. Rich in green, lacquered-appearing leaves, the cotoneaster is brilliant in autumn with red berries which last well into the winter and are very effective for arrangements. To the opposite side of the ash at the nook side front, we will accent with one juniper—Nevin's Blue, with the hardy spirea—Blue Mist, and the

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a home column feature

Gastronomic Reminiscences

By JOHN W. RUSHTON

A YORKSHIRE GROCERYMAN of limited education was selected to be chairman of a village meeting at which the chief attraction was a well-known raconteur. This word was not part of the Yorkshireman's vocabulary. However, with native ingenuity, he negotiated the difficulty; when he introduced the speaker of the evening, he said: "We are now to be favoured by Mr. So-and-so, who is a famous 'rake on tour'."

My father was one of these, but would not have recognized himself by that title; though he was an excellent storyteller. One story that I have not forgotten he told doubtless with a view to warning and advice when I announced my intention to marry.

A young man, the only son of the family, who had been rather spoiled, got married to the girl of his choice. She found married felicity marred somewhat because her spouse did not keep in mind the admonition "to leave his father and mother and cleave unto his wife." Too often he would contrast his wife's way of doing things with his mother's. This got to be very irksome to the young lady, as can well be imagined. One Sunday morning after breakfast, the young man dressed himself in his Sunday clothes. Feeling pleased with the situation in general, himself in particular, he strolled into the scullery, or little kitchen, where his wife was mixing the batter for the customary Yorkshire pudding, which was the accompaniment to the weekly Sunday dinner. The beef was sizzling in the oven, the vegetables were boiling, and everything was apparently going along satisfactorily. Superciliously, our hero inquired what his wife was doing so energetically. Meekly she told him she was making a pudding. Then came the regulation criticism:

"Well, I never saw my mother make a pudding like that."

The exasperated young woman lifted up the basin of golden batter and crowned her critic *a la Clifton Webb* in the picture, "The Baby Sitter," and asked, "Did thi mother iver mak a pudding like that!"

YOU MAY BE SURE that whatever indiscretion I have been guilty of in my matrimonial career, I have kept out of the kitchen during the preparation of this favorite food of mine.

This succulent dish is definitely English, and one for which there is no substitute. I have been introduced, however, to some nondescript ersatz concoctions with the label but not the substance of Yorkshire pudding—brazen imitations of the genuine article, and a grievous imposition on the appetite of the connoisseur. With becoming humility, I have requested the Queen of the Kitchen for the recipe and the directions for the production of this delectable savory.

While not an epicure—preferring plain, wholesome food—I know of no menu so satisfying as roast beef, such vegetables as Brussel sprouts or cauliflower, Yorkshire pudding with a generous supply of rich brown gravy, and a dessert of deep dish apple pie or red currants. What could be finer?

THIS BRINGS TO MIND the plainest meal I have enjoyed. In the early days of my ministry in Scotland, on one occasion in company with the late Thomas Taylor who was visiting us at the time, we set out to search for a man who lived on the outskirts of Edinburgh and was reported to be a member of the church. After reaching the city by train, we walked several miles from the end of a street car

track out to Preston Pans. We had not eaten since leaving our home in Hamilton early that morning, and as it grew to be late afternoon, we began to feel very hungry. In the distance, we spied a shop and hoped to be able to buy food. On reaching the place, we were told they did not serve refreshments, but they had bread and cheese and Spanish onions. We purchased a loaf of bread, some cheese and onions. Walking down the country road we sat by the roadside and sans knife and fork, sans plates and serviettes, we ate heartily of this plain fare. It was one of the best meals I have had, the memory of which lingers to this day.

Toward evening we found our friends. Mr. Adam Dudgeon was not a member of the church, but proved to be a real friend. He entertained us with wholesome Scottish scones and rich butter, jam, cakes, and tea. Then after a pleasant and instructive conversation, he kindly gave us shelter for the night. He belonged to that company of whom the Master said, "They shall enter the kingdom prepared for such."

WELL, here is the recipe for Yorkshire Pudding:

2 cups of sifted flour
1½ cups of sweet milk
2 eggs
1 teaspoonful of salt

Break the eggs into the flour and beat well, gradually adding the milk. Beat thoroughly until quite smooth and the mixture has the consistency of thick cream.

Pour the whole into a pan with hot beef drippings or Crisco and put into an oven heated to 400°. Cook for forty-five minutes. Do not use baking powder.

This will serve six persons. Cut into squares and serve with thick beef gravy.

Your Redemption Draweth Nigh

(Continued from page 6.)

righteousness of God is a by-product of our religion, for when men and women harmonize their way of life with the Divine, then as night follows day equality of opportunity and real brotherhood must of necessity follow. It couldn't be otherwise. Redemption means more to me than preservation in this life alone.

I'm sure that some of you are expecting another depression. Others are anticipating another war. I don't want to make you feel uncomfortable, but if you believe the Word of God, how can you hold otherwise? What promise do you have in the Sacred Record that we have fought our last war? Latter-day revelation says just the contrary—that peace has been taken from the earth, and there will be no peace until Jesus Christ returns. I'm not finding fault with the efforts of other good men and women. Some of them put us to shame by their devotion in their attempt to do something for their fellow men. I'm not finding fault with the United Nations. I'm not finding fault with any effort that is being made today to preserve the peace. But I cannot believe that peace will be realized until nations learn to walk in the path of righteousness and seek the welfare of every other nation. We haven't reached that stage yet.

WILL A DEPRESSION HELP?

Regarding another depression, men of authority indicate we're headed in that direction. But again, we have prophecy—we have latter-day prophecy that gives us to understand the time will come among the wicked when every man will take up his sword against his neighbor. That's not the Russians in a sense in which you have interpreted neighbors. That's not the Japanese; we are trying to cultivate them as

our neighbors right now. The time will come "among the wicked, that every man that will not take up his sword against his neighbor, must needs flee unto Zion for safety."—Doctrine and Covenants 45: 13. If this doesn't suggest industrial warfare, I don't know the answer.

Now these days are before us, but in spite of this, God has said, "Your redemption draweth nigh." A depression should not hold up redemption. In fact, I believe it's going to take another depression to help speed our redemption. Apostle Oakman has informed us that during the time of the blitz in England, or the battle of Britain, more people attended church than before or since. Now, that is true not only of the Britishers—I know something of how we behave in America! I've been through a few crises in this country. I know what happened in California during the earthquake: more people prayed in Long Beach that night over the earthquake than have prayed before or since. But, of course, the Lord can't keep shaking the earth in order to keep people praying. We're just human enough—even the best of us are—that we have to see the necessity for our redemption before we do very much about it. Sometimes we have to see that the arm of flesh has failed before we're willing to trust the divine arm.

A depression or another world war cannot rob any of us of our redemption. It does not depend upon these catastrophies that sweep the earth. Sometimes we think we have to go out of business when the world gets upset. I'm still repenting—and I hope some others are repenting—of our releasing those missionaries at a time when we should have sent out more missionaries and trusted in the power of God. We're paying the price today in our lack of man power. They were men of maturity and wisdom. You can't give a man maturity, wisdom, or experience by putting your hands upon his head. It takes years to do that, and the need of such

men is felt in the appointee ranks today. I'm grateful for the young men with whom I associated last night. I'm grateful for the promise the future holds, but we're still paying the price for past mistakes.

President Edwards called my attention to the fact that a number of years ago, while the church was threatened with bankruptcy so far as material substance is concerned, it's more terrible to have a bankruptcy of leadership. He was a true prophet when he said that.

KEEP THE COVENANTS

The council of God is given to us in this thirty-fourth section, and I'm going to conclude with it. It mentions the conditions that govern our redemption. No man can keep this from us. We can keep it from ourselves, but no one else can rob us of it. Please notice these conditions as I read them: "Keep all the commandments and covenants." Is it necessary for me to say this to a congregation of Latter Day Saints? I remember when I was a Methodist—and I was a pretty good Methodist—the argument that the Latter Day Saints used in those days was, "Brother Gleazer, you've done well as far as you've gone, but you've got to go further. We're not asking you to leave any truth behind; we're asking you to take it with you and accept additional truth." I wonder to what extent we Latter Day Saints are setting an example for other people who are not of our faith. To what extent are we keeping all the commandments of God? There is no promise unless we keep all the commandments by which we are bound. If we do that, here's the promise: "I will cause the heavens to shake for your good."

NEED OF THE MIRACULOUS

I will agree with some of you that we need more of an outward manifestation of the powers of God. Regardless of what others may think, regardless of how modern we may become, the Scriptures testify that whenever God wanted to attract the

people in the days that were past, miraculous means were required. Sometimes I think we're going to require another occasion where a man will go upon a mountain at the command of God, even like Elijah, and there give a demonstration that the people shall cry out again, "The Lord, he is God! The Lord, he is God!" The one mountain that would accomplish that is this mountain of right living, where our people could be established in a righteous community where people will be compelled to look and say, "The Lord, he is God," by virtue of that which transpired in such a community. Men must be turned aside by the miraculous, and there's still a place in this church—at least I believe there's still a place in this church for the miraculous.

"I will cause the heavens to shake for your good." Now that's not to entertain us but for our good. "Satan shall tremble, and Zion shall rejoice upon the hills, and flourish and Israel shall be saved in my own due time. And by the keys which I have given shall they be led and no more be confounded at all. Lift up your hearts and be glad" (Doctrine and Covenants 34: 6). Can you do that today? Can you lift up your hearts and be glad? Not because of the suffering of your fellow citizens, or because of the suffering in the midst of the nations, but I think we can lift up our hearts and be glad that in these last days God hasn't forsaken his people—that he's still attempting to gather together those who will hearken to his council, and walk in his way. I can lift up my heart and rejoice because of the evidence we have had in our ministry and in the ministry of others and in the lives of good men and good women that God is at work today.

"Lift up your hearts and be glad, your redemption draweth nigh. Fear not, little flock, for the kingdom is yours until I come." I'm sure that before this conference draws to a close you'll have additional evidence that God is still concerned in the welfare of his people. This is

the church which he established and brought forth in the latter days. This is the hope of the world; and the same God who revealed himself to the young prophet is capable of revealing himself to men and women today. As soon as we have a disposition within our souls to work with him, then every power we lack shall be made available. We have no exclusive claim on God. We have no claim on the powers of

heaven unless we're fully committed to bring to pass his righteous purposes on the earth. Knowing as I do that there are many in this organization and others who have not yet heard the voice of God in this restored evangel and knowing that these honest people will accept the truth, I'm committed to the truthfulness of the statement I've used for our text. Your redemption draweth nigh!

Witnesses for the Restoration



**RECORDED
both sides**

Written and narrated by Brother Elbert A. Smith especially for the League Restoration Festivals — recorded on unbreakable red vinylite — background music by the Stone Church Choir directed by Paul N. Craig.

\$2.50

Herald House

INDEPENDENCE, MISSOURI

BRIEFS

INDEPENDENCE, MISSOURI. — Bishop Harold W. Cackler reports that the second six-weeks' series of the Independence Aaronic Priesthood School ended March 1. The twelve-hour unit of study just completed was on "The Church and the Home Working Together." The school has been organized and is carried on through quorum organization and the leadership of the various quorum presidents continues to be a large factor in the success of this educational program. Instructors for the course just completed were Dan Sorden, C. B. Hartshorn, F. M. McDowell, Victor Talcott, and Charles Graham. F. M. McDowell, Supervisor of Priesthood Education, served as teaching director of the school.

Including the dates February 10 and March 15, a Pre-ordination Training Class composed of seventeen men from several of the congregations of Independence is meeting for twenty-four sessions. Each meeting is an hour and a half long. The classes meet every night except Saturday and Sunday during the period. An examination, attempting to obtain the candidate's own testimony, is given at the conclusion and the climax of the event is a Communion service for the men and their wives. The course is an indoctrination course in such matters as basic beliefs of the church, the financial law, misdemeanors, court procedure, missionary work, ministry to the sick, marriage and the home, and techniques of visiting and directing sacraments, ordinances, and services.

All the women of Independence, including the church women of the Reorganized Latter Day Saint Church, joined Friday, March 4, in a service at the Stone Church. The day is known throughout the nation as the World Day of Prayer. This is the first time the Latter Day Saint women have acted as hostesses in this inter-denominational event.

During the week of March 6 to 11, a Church School Workers Institute will be held for the city-wide teachers and leaders. Cecil C. Talcott, city-wide church school supervisor, announced that on Sunday evening, March 6, there would be an address by Supervisor Charles V. Graham, "Are We Prepared to Serve?" On the evenings of Monday through Friday, there will be individual class instruction in all departments of the church school from kindergarten through adult. Two adult classes will be presented: "What are

the Objectives for Adult Education in Zion?" and a special class for pastors, church school directors, and supervisors. On Friday, March 11, a dedication service will be held in the main auditorium of the Stone Church.

Charles V. Graham, pastoral supervisor in Independence, announces that Mrs. Katherine Wilson of the College Street area has been appointed to and has accepted the position of city-wide women's leader to fill out the year left vacant by the recent death of Blanche Green.

Once each month a Pastoral Training School is held at Englewood Church for all pastors, assistant pastors, and those interested in pastoral work from Independence, Central Missouri Stake, and Kansas City Stake. On March 8, Bishop Henry L. Livingston instructed the gathering upon the subject of general church finances and the role of the pastor in this work. He gave instruction to the group in fund-raising. The average attendance at these classes is 100-175 men, some of whom drive over fifty miles to come.

A large map of the city of Independence lies on the desk of Supervisor Charles V. Graham. The map, which will hang on his wall when finished measures four feet six inches by six feet six inches. The pastoral supervisor of the City of Zion is renumbering the districts of the fourteen congregations in the center place. The area of each congregation is broken in smaller districts which have the pastoral leadership of local elders. Stone Church, though its territory is small in area, has about twenty-two districts. Other smaller congregations, though drawing members from a large geographic area, some of them figuring in square miles, may have as few as two districts. The city of Zion supervision extends to the Little Blue River on the east, to old Highway 40 on the south, to the Kansas City city limits on the west, and to the Missouri River on the north.

Thirteen one-act plays were given in the Stone Church Little Theater on four nights, February 28, March 1, 3, and 4, by the Independence Zion's Leagues. It was the eighteenth annual Drama Festival. The thirteen casts included ninety young people who demonstrated their dramatic abilities through the medium of Bible, Folk, and Modern plays. The judges were Dr. T. B. Homan, Miss Evelyn Burgess, and Miss Corrine Martin. Five "A" ratings were awarded: Englewood, Enoch Hill, Slover Park, Stone Church Senior League, and Walnut Park. "B" ratings were earned by three contestants: Liberty Street, South Chrysler, and

Stone Church Teen-age Leagues. "C" ratings were awarded to Eden Heights, Guggell Park, Second Church, Spring Branch, and Sugar Creek. Ratings were given on the basis of the average of points awarded by the three judges. Those with ninety to 100 received an "A"; eighty to ninety, "B"; seventy to eighty, "C" ratings.

COLUMBUS, OHIO.—At the Southern Ohio District youth conference held February 12 and 13, John Darling of the Department of Religions Education reports that the young people did an interesting piece of work. At the 10 o'clock hour Sunday morning, the young people formed into four commissions. Each commission took some part in planning the 11 o'clock worship hour, even to the training and rehearsing of a choir by one group. At 11 o'clock, aside from the sermon preached by Russell Rockwell, the entire service was planned and presented by the young people.

ST. JOSEPH, MISSOURI.—Apostle E. J. Gleazer, Sr., and Dr. F. M. McDowell were in St. Joseph on March 5 and 6 to attend the banquet culminating the Far West Stake Priesthood Institutes on Saturday and the Far West Stake conference on Sunday. There were 145 priesthood men and their wives at the banquet which was held at the Y. M. C. A. building. Two priesthood institutes had been held, one in Cameron and one in St. Joseph under the leadership of Melvin Russell and Bishop Earl T. Higdon. Dr. McDowell addressed the gathering at the banquet on the subject, "The Ministry of the Shepherd," and Apostle Gleazer gave the address, "The Minister's Wife."

On Sunday morning in the First Church at St. Joseph, Dr. McDowell preached in the main auditorium, "What This Church Has to Offer." About fifty people had to be turned away from the service for lack of room. At 11 a.m., Apostle Gleazer gave the communion address and ordained Arnold Adams to the office of high priest. Brother Adams is the pastor of Guilford, Missouri, Branch. At the conference business session in the afternoon the church was filled to capacity with several standing. Approximately twelve men were approved for ordination, all of whom are successful professional and businessmen. At this service, Apostle Gleazer and Stake President Emery Jennings set apart Arnold Adams as a member of the stake high council. Apostle Gleazer reports that he was impressed with the spirit of unity which prevails in the stake and also was impressed with the bishop's report and the number of those filing inventories and paying tithing.

MIDLAND, MICHIGAN.—Midland was host to a Priesthood Institute, February 11, 12, and 13. An average of sixty men from the Central and South Central Michigan Districts were in attendance at the three-day meeting. President F. Henry Edwards, Bishop H. L. Livingston, and Apostle Arthur A. Oakman constituted the teaching and preaching ministry. A banquet on February 11 featuring as speakers the three representatives of the three leading quorums of the church opened the institute. The Midland women, under the direction of Marian Asch and Margaret Kaweck, served the banquet dinner. The theme, "The Christian Ministry," was developed throughout all sessions. Classes were held on Saturday afternoon and evening followed by a prayer service in charge of Apostle Oakman and a sermon delivered by President Edwards on Sunday morning. A discussion and dedication period on Sunday afternoon concluded a well-attended and most helpful Priesthood Institute.

The sacrament of blessing babies was observed at the Sunday morning worship service on February 20 when thirteen babies were blessed. Pastor John W. Banks and Elders Chester R. Bartlett, Lewis Grice, Grant Yarrington, and Manual Ward officiated in the sacrament. The babies were Timothy Dale Parkinson, Joan May Blasdell, David John Long, Richard Armond March, Kathleen Ann Bonham, Cheryl Lynn Asch, Rebecca Lynn Sweetman, Hugh Wayne Lewis, Janet Sue Bonter, Bruce James Postma, Lawrence Mikal McMillan, Linda Kay Pearson, and Bruce Quinlin Pinney. The junior choir, under the direction of Dorothy Burke, sang the anthem, and Onalee Nevill and Karen Burke sang a duet. The pianist was Elsie Yarrington and Claude Ludy offered the invocation and benediction.

LAMONI, IOWA, BLOOMINGTON CONGREGATION.—Lynn Weldon, the eighteen-year-old son of Roy Weldon, well-known student of Book of Mormon archaeology, is following in the footsteps of his father. As a member of the Home Missions Club of Graceland College, he presented four slide-illustrated lectures in the Bloomington Congregation on the evenings of February 6, 7, 8, and 9. The attendance averaged between sixty and eighty, on the closing night, completely filling the small rural church. The Kodachrome picture slides were from the Weldon Kodachrome Library, and the Kodachrome script slides were the work of Stele Bryant. The lectures were derived from the series of articles printed in the *Herald*, in 1948, written by Roy Weldon, "Other Sheep I Have." The four lecture titles were

"Christ in Ancient America," "A Sacred Book," "Joseph's Land—The Flock That Was Led to America," and "The Book of Mormon Proves Joseph Smith a Prophet."

Members of the Home Missions Club attended the meetings to preside and provide special musical selections.

OMAHA, NEBRASKA. — Pastor Charles Neff writes encouraging reports of growth in the branch. The Wednesday evening prayer services have been built from an average attendance of seven or fifteen members to an average of thirty-five or forty. Contributing causes of this increase are the use of worship centers, an a cappella mixed quartet singing about fifteen minutes before the service begins while the people gather, and to a thoroughly prepared theme. The Zion's League has grown from practically nothing to an active group of twenty-five or thirty. They have an early morning prayer service the last Sunday of the month in a member's home. After the 7:30 meeting, the host serves breakfast. The young people are regularly supporting the Wednesday night prayer services.

GRACELAND COLLEGE. — Jack Ross, of Pittsburgh, Pennsylvania, and Henry Inouye, of Independence, Missouri, have been elected to membership on the Student Publications Board replacing two sophomore members whose terms expired at the semester. A recommendation has been made that the board be expanded to include the station manager and business manager of the Graceland Campus Station KGRA and the name changed to Student Communications Board.

A month-long series of church services dedicated to the church and the arts began the evening of March 2 with the fellowship service. The theme was, "I've Seen the Artistry of God," and was conducted by Roy Cheville. "The Beauty of Holiness" was the topic of the general service on Sunday morning, March 6. The speaker was again Dr. Cheville.

The Graceland Yellow Jackets fell to a Mason City team in the quarter-finals of the Iowa State Junior College Basketball tournament after beating the Burlington Blackhaws. The Mason City-Graceland score was 70-58.

STONE CHURCH. — February 13 was Boy Scout Sunday, and the speaker at the Stone Church morning services was Sidney North, national secretary of Alpha Phi Omega, Scouting fraternity for college and university men. Mr. North is associated with the Delano School for Crippled Children in Kansas City, Missouri. Boy Scouts and cubs were in uniform attending the services.

Evangelist John R. Grice spoke to the Fellowship Class Friday, February 11,

and to the Stone Church congregation Sunday evening, February 13. He is in Independence while his wife, Verna, is receiving medical treatment. Brother Grice is working in the Ontario, Northern Michigan, Ohio, West Virginia, and Pittsburgh Districts.

The Senior League brought interest in Church Zion's League brought interest in the Stone Church building project to the fore on Friday night, February 25, by holding a chili supper and taking a free-will offering instead of charging a set fee. Four hundred dollars was added to the fund which will go to the building of an educational building for all manner of classes and recreational activities.

PLEASANT VALLEY BRANCH, OHIO.—Elder T. R. Beatty of Limrick, Ohio, presented a series of missionary sermons from February 19 to 27. There were six baptisms as a result. Attendance averaged 150 to 200 each night. Church school attendance has almost doubled.

OCEAN SPRINGS, MISSISSIPPI.—The Book of Mormon class meets on Tuesday nights at different homes. This is supposed to be the adult class, but the large attendance has attracted the Zion's Leaguers and it is being turned into a Branch Study Night. Group singing and light refreshments follow the study period.

LAMONI STAKE STATISTICS.—At the beginning of the year 1948, there were 2,393 members in Lamoni Stake. During the year there were ninety-three gains by baptism and sixty-six transfers in. There were thirty-one deaths and 126 transfers out, making the total enrollment at the end of the year 2,394. In 1948, approximately 60 per cent of the Stake ministry filed tithing statements.

MIAMI, FLORIDA.—Evangelist and Mrs. E. R. Carter of Lansing, Michigan, were in the Miami Branch during the first two weeks of January. He gave a number of patriarchal blessings and delivered several sermons. His assistance in the communion service and prayer services was also appreciated by the congregation.

EVANGELIST CONDUCTS SERVICES.—Evangelist Ray Whiting began a series of services at the Pontiac Mission in Illinois on Sunday, March 6, in their new church home near Forrest, Illinois. Before that time he conducted services at the Plano Branch, Mission Branch, and Aurora Branch.

LETTERS

EDITOR'S NOTE: The following letters were written for a young people's contest sponsored by the Arkansas-Louisiana District. The first, by Miss Innette Fuller, was selected as the best by District President T. B. Sharp and his counselors. The other three were also submitted for publication.

What Reunion Meant to Me

To me, the Arkansas-Louisiana Reunion meant "new birth." For the first time in my life, I saw how much even I was needed in God's work here on earth. As an isolated member, I experienced my first opportunity to make friends with people of my own faith. With them, I received the desire to spend the remainder of my life in service to God. As I listened to this wonderful gospel being preached with power, I received a better understanding than I had ever had before. When I returned home, I had but one desire—to live for God and his church so that others might find the way of the true gospel through me.

My heart goes out with love and gratitude to the people in this district who are my brothers and sisters. It is my sincere hope that all who attended the reunion received the spiritual blessing which I did. Gatherings like this bind God's people together and give them faith to carry his message to the four corners of the earth.

INNETTE FULLER.

405 West Eighth Avenue
Crossett, Arkansas

This was the first reunion I ever attended. I didn't belong to the church, and I had never attended many services. At reunion, I discovered that Latter Day Saints were the nicest people I had ever met. The way they took part in everything and were so cheerful made me happy. I enjoyed the sermons and prayer meetings every morning, and the young people's class was wonderful. This reunion drew me close to the church, and it taught me to call on God whenever I needed help. Many times at night after I had gone to bed, I would lie thinking for a while and then get on my knees beside my bed and call on God.

I didn't just forget about reunion after I got home. A series of meetings was held two weeks later at our church, and at the close of these meetings, I was baptized. It was a happy day for me, especially when my father decided to be baptized, too.

You can see how much the reunion meant to me.

JACKYE POLLARD.

Avery, Texas

I left reunion with new hope and a heart filled with the Spirit of God. I think all who attended must have gone home looking forward to a new and richer life. The inspiration I received at the early morning prayer services will always remain with me. The classes conducted by Dr. Roy Cheville meant much to me. I still find myself humming such songs as, "If You Have Any Good Peanuts" and "As a Band of Brothers Joined." I enjoyed the fellowship of other young people, and I was proud to see that they were wanting to live so that Zion could be established. Everyone seemed to want to carry out the theme of the reunion, "Seek ye first the kingdom of God."

My prayer is that I shall again be able to attend the reunion next year.

EMA FRANCES SANDERS.

Bonnerdale Route
Hot Springs, Arkansas

It's very hard to put in words what reunion did for me. Those five days were the most wonderful I have ever experienced. I felt that I wanted to do more toward redeeming Zion, and I was ashamed of the little I had done in the past. I also had the opportunity of watching my husband receive new light on the gospel. He was not a member of the church when we married. I saw him listening to the sermons and class discussions and gaining a fuller understanding of the work.

I counted it a privilege to meet such leaders as Dr. Cheville and Patriarch J. F. Curtis. The patriarchal blessing I received has been very helpful to me. The thing which meant most, however, was knowing how it would be to live on this earth as true brothers and sisters. I didn't know it was possible for people to get along so harmoniously. Reunion made me want to live so that I would be worthy to "gather to Zion" and be with the Saints. I want to do my share in helping to establish the kingdom so that men may dwell in peace and equality.

MRS. AUDREY FULLER.

Eros, Louisiana

From an Isolated Member

I am isolated for the first time in twenty-five years. Without the *Herald*, I would be lost. As I read the article by V. D. Ruch in the February 12 issue, I was reminded of the time when my family moved from Richmond, Missouri, to Marceline, where there was no church. My mother wrote to headquarters and asked that a missionary be sent to Marceline to conduct services. She received word that Brother Ruch would be with us for two weeks before he sailed for

Norway. I was delegated to meet him at the station, but since I had never seen him, I was afraid I wouldn't recognize him. I kept praying, "Help me to know him," over and over again. It seemed there was no end to the travelers who got off at our depot that day, but when he appeared, I recognized him immediately and walked up to shake hands with him. "If we so live, our light will shine."

I hope to live so that my light will shine in this community and help to bring the people here to accept the gospel message. Several I have talked to have never heard of our church. If there are Saints living near or passing through Cape Girardeau, we invite them to visit us. We shall appreciate being remembered in prayer.

MRS. EARL COX.

1430 North Main
Cape Girardeau, Missouri

Notes of Thanks

(From a letter to the editor.)

Thank you for your letter, the kind words and good wishes on my eightieth birthday. I thank the good Father, for he has been kind to me and given me a strong, healthy body, a good wife, lots of friends, and the gospel. We will be married fifty-seven years this September 13. I pray that God will spare me still to take care of my companion the rest of the journey and permit me to help a little.

J. J. OLIVER.

1452 West Seventy-second Street
Chicago 36, Illinois

We wish to express our appreciation for the many gifts in furnishings and money we received after the fire in our home. We are unable to thank each person individually as many contributors' names and addresses are unknown to us. Please accept this as our most sincere thanks.

MR. AND MRS. CLYDE GAULT.

1318 West Maple
Independence, Missouri

Letter From Roy Weldon

Francis Anderson, assistant pastor at Holden, Missouri, and I are en route on an extensive trip into ten or more Latin American republics. Our purpose is to visit, study, and photograph in color film slides numerous Book of Mormon archaeological sites hitherto never visited by any of our people. Our most important work will be in Peru, Bolivia, Ecuador, and Colombia.

In addition, we are seeking to make a survey and gather information regarding leading South American Indian tribes which may be useful at some future time when the church gets ready to open up missionary work in Latin America.

In view of the vastness of both of these fields and the limited time and money at our disposal, it is highly essential that we make wise choices in the sites and tribes to visit. To this end, we are very much in need of divine guidance and blessing. There are many people in the church interested in these two fields who would, I am sure, be glad to remember us in their daily devotions if they knew of our need. We will appreciate anything that can be done for us along this line.

Strengthening Family Values

(Continued from page 12.)

hardy pink flowering daphne—somer-set, at one side. At the other side of the juniper, we will plant the mugho pine.

At the opposite side of the entrance before the *vossi*, we will shorten the enclosure line, using another of the same variety of juniper, decorated on alternate sides with the very dwarfed red-leaved maple—*acer palmatum*, and an Oregon holly grape—*mabonia aquifolium*. All who have the holly grape will tell you that it is evergreen the entire year except for an interval at the close of winter when there is a switch over to a new costuming of leaves that presents it in varying stages of the old and the new for about three weeks. During the summer, it is very interesting with clusters of dark frosty-blue berries. And, of course, its glossy leaves at Christmas time make it of gift *decor* value.

For further structure, where it is especially useful, we will plant a group of three junipers: one *glauca* (silver), and two *chiensis* (silver-green) which are much shorter growing, all at the back of the nook between the *vossi* and the hawthorne trees.

SINCE OUR WALK is Zionward, and Zion is the beautiful, perfected, our cultivation of the beauty-stride in life will mean more garden time in the daily or weekly schedule to integrate these shrubs and trees by exterior decorating. To achieve it, we will mass spring bulbs and iris, perennials and annuals arranged as to ultimate height, color and blooming periods. Thus our outdoor living has a landscaped basis for all of that for which we have been working, with beauty as our hostess. It isn't difficult, is it? While we are doing this work, let us remember the larger work for which this was only the incentive—a stronger, better quality family life!

Picked From the Periodicals

By Aarona Booker Kohlman

Articles from February magazines which we consider of particular interest to women of the church are listed below. If you do not have all these magazines in your home, perhaps you can trade with friends.

"Should Your Wife Be Fired?" *American Magazine*, will start you thinking about ways to save time in household tasks, leaving more time for other pursuits.

"Why Don't You Extend the Life of Good Fabrics?" *Family Circle Magazine*, gives you ideas that will save money and enable you to utilize outmoded clothing.

"Character Begins at Home," *Parents Magazine*, is excellent for all parents whose children are yet in the formative years. This could be used as the basis for a group discussion.

"New Ways in Baby Care," *Parents Magazine*, will be of special interest to anyone who has, or expects to have, the care of a baby. It will also be gratifying to older women, who will wonder, perhaps, why the word *new* is used!

"Are You Minding Your Husband's Business?" *McCall's Magazine*, is sound reading for all wives and wives-to-be. Wives of priesthood members may make their own application of the principles.

"Good Meals and Thrifty," *Good Housekeeping Magazine*, is addressed particularly to working married couples, or pairs of career women. The recipes could be increased for larger families.

"Releasing the Romance of Marriage," *Woman's Home Companion*, is good reading for all wives. (Incidentally, the "Companion Marriage Clinic" is a monthly feature worth watching for.)

"Something Nice From Charley"

By Marie Gosline

MANY TIMES we are forced to associate with those of whom we do not approve. Because of circumstances over which we have no control, we cannot always choose each one of our friends. But we can remember to be a "child of the King" ourselves and not judge too harshly the other fellow. We must remember he has not had the same training we have had. He may not have had the opportunity of learning of a better life. Above all, he, perhaps, does not believe in the same God we do; consequently, his whole viewpoint of life is different from ours.

The other night we were in a suite in one of the larger hotels of San Francisco.

All the guests as well as the hosts were business associates of my husband's. While waiting until time to go downstairs to dinner, I thought to myself, "Why do I always have to be with this sort? I don't drink, and I don't smoke. If I never saw any of these again, I'd be just as happy." How foolish I was! Somewhere I had heard something about God's looking on the heart, but I had completely forgotten it. Just as I was thinking, "I don't know why we always have to go to these affairs," the thought came to me, "Put in a 'plug' for your German girl."

For sometime I have been corresponding with a member of our church in Germany. This girl and her father have a doll factory in Augsburg. She needs material for her dolls, which I sent her along with some food. Casually I remarked that if anyone wanted to donate a can of vegetables or some old clothing, I was ready to accept all donations. With that, the money started rolling in!

In a very few minutes, my evening bag was full of paper bills, and here was someone else at my elbow. It was Charley—the worst "sinner" of them all and the one I would certainly *not* have picked to be stranded with on a desert island. When no one was looking, he slipped a ten dollar bill in my hand and said, "Marie, this is for your little German girl. Send her something real nice from Charley."

That night when I went to bed and started to say my prayers, the only prayer I could think of was, "Thanks and forgive me. Give me an understanding heart, O Lord."

Restoration Festival

APRIL 3 - 10

Ideas Galore

in

Zion's League Annual 2

- Witnesses For the Restoration—Elbert A. Smith. A Message to the Youth of the Church
- Remember Cumorah — Elbert A. Smith. A Pageant in four parts
- Program Suggestions
- Plans for the Restoration Banquet

\$2.50

Herald House
Independence, Missouri

MARCH 26, 1949

(307) 19

Distinctive Beliefs of the Restoration

By **CARL MESLE**

AUTHOR'S NOTE: In preparing materials for the use in the Zion's Leagues of Independence to carry out the current church-wide missionary project, I became convinced of two things: first, that our young people are not as well informed on the basic beliefs of the church as we assume, and second, that they are more interested in exploring the doctrine of the restoration than we may guess. I therefore began compiling a list of our distinctive beliefs together with a collection of tracts and other references in which young people might readily find introductory material. About this time, I was asked to prepare a series of short radio talks. In one of these, I resolved to try summarizing our distinctive beliefs very much as I had presented them to some of our young people's groups. The result follows. It is necessarily short and incomplete but does represent an outline of our message in everyday language.

ONE BEAUTIFUL SUNDAY MORNING before the last war, I was greeted by a woman as I walked to church in one of our large eastern cities. She was attracted by the Bible in my hand, because she too was carrying one. I soon learned she was waiting for a bus to take her to her own church services. Seeking to be friendly with another church-goer, she detained me for a moment with comments about her church. As her bus approached, she asked, "And which church do you attend?" I told her that I was going to the Reorganized Church of Jesus Christ of Latter Day Saints. Her reaction was startling. She threw up her hands as if in horror and said, "Heaven forbid. They don't even believe in Jesus Christ." Before I could assure her that we do, the bus had whisked her away.

WHEN A CHURCH, which, in the short span of a century has contributed so much to the religious thought and conviction generally accepted today can be so badly misrepresented by well-meaning persons, it would seem to be worth taking time to restate our particular basic beliefs in the hope that people generally will come to understand that the doctrine and practices of this church are not a conglomeration of mysterious nonsense but are logical and complete in the message and inspiration which they offer to those interested in a fuller and richer way of life.

Such an assignment properly belongs to an experienced theologian, but having recently had the privilege of discussing our basic doctrine with a number of young people's groups, I am encouraged to try to outline in terms which young people prefer some of our fundamental doctrines in the hope that, stripped of much of their theological verbiage, they may stand as clear cut.

Of course we believe in Jesus Christ and in his teachings—probably to a far greater extent than the average professed Christian. We hold many beliefs in common with other Christian denominations. We accept the Bible, and, in most respects, do so more literally than



"Heaven forbid," she said, "they don't even believe in Jesus Christ!"

other churches. We anticipated by a century the general agreement that the Bible contains errors in translation and have our own Inspired Version to refer to when meanings in the King James version are clouded. We share in many of the common beliefs regarding salvation, life after death, the Godhead, and in such Christian ordinances as baptism, Communion, and marriage. But we have our distinctive beliefs too.

WE DO BELIEVE IN GOD, but we believe in a God who, being unchangeable, is just as willing to speak to man today as he was in ages past. We do not accept the theory that God spoke to only one age, put it in a book, closed the book, and forever closed the door to any opportunity for man to receive divine direction applicable to his problems in modern days. To an increasing degree, individuals and churches are accepting the thought advanced by Joseph Smith a century ago that whenever man places himself in harmony with God's will, he can be divinely guided, even to the point of being directly spoken to. We believe that God can and does speak to whomever he will, but we go further and maintain that God has established a means of revealing his will to the body of the church, and that he has established an office through which he speaks. We recognize the president of the church as the prophet through whom God reveals himself. We believe in the open canon of Scripture and have the Doctrine and Covenants in which is recorded his word as revealed to men today.

We are not the only church that holds to the doctrine

of divine guidance, but we do have in our organic set-up a provision which acts as a check for any prophet who might attempt to represent his own mind as being the will of God. As early as 1830, we were admonished that all things were to be done by common consent. Whenever a revelation is given to the church through the prophet, in a very democratic procedure the church members and their representatives in General Conference vote either to accept or to reject the revelation as a part of the law of the church. The guiding rule which is followed is rather simple—that is to judge the new revelation in the light of its consistency with the fundamental doctrines of the church as previously revealed in Scripture. This unusual form of church government we call a theocratic democracy.

IT IS OUR BELIEF that the authority given to the early church to represent God on earth was lost in the apostasy of the Dark Ages and that, in the restoration of his church in the latter days, it has been returned to earth. The agents of that authority are the restored Aaronic and Melchisedec priesthood, functioning in the same kind of organization that Christ established in the early church—that is, apostles, prophets, evangelists, pastors, teachers, elders, seventies, and all other officers provided for in the Scriptures. We accept and teach the first principles of the gospel as outlined in the sixth chapter of Hebrews—faith in God and Christ, repentance, baptism for the remission of sins, the laying on of hands for the spiritual baptism which Christ promised, the resurrection of the dead, and eternal judgment.

The Book of Mark tells us that the spiritual gifts will follow those who believe. Paul has listed the spiritual gifts in this order: wisdom, knowledge, faith and discernment; then other gifts which modern man is apt to look at with skepticism—healings, miracles, tongues, the interpretation of tongues, and prophecy. When a young missionary in the South Sea Islands, struggling to deliver his sermon in a new and still strange language, finds himself suddenly speaking the native tongue with an ease and a power equal to the rush of thoughts which beat upon his mind, can we say that the gift of tongues is lost? There is abundant proof that these gifts are in evidence today wherever faith is exercised. Again, we do not limit God as to where these gifts may be demonstrated, but we do testify that they have been demonstrated in us, and that we have every reason to believe they will continue to be exercised by the ministry of our church.

THE BOOK OF MORMON, conflicting reports of which have brought confusion to the minds of many people, we hold to be an added testimony of the divinity of Christ and of his existence and work here on earth, particularly in the new world. Our belief in it detracts nothing from our acceptance of the Biblical history and teachings of God's relation to man in the old world, rather it confirms the testimony of the Bible. All three

of our standard books—the Bible, Book of Mormon, and Doctrine and Covenants—to our way of interpretation, condemn polygamy which has never been accepted by our church. Under our governmental setup, the conference assembly would reject any document advocating polygamy as inconsistent with the over-all plan of Divinity as revealed in the Scriptures.

In harmony with the provision of laws for our spiritual development, we accept the "Word of Wisdom" given in 1833 as a guide to sound, physical health. The value of the simple warnings which it contained have since been borne out by medical science. Such cautions as the avoidance of tobacco, intoxicants, and adulterated foods along with the finer points of retiring early, avoiding the habitual use of milder stimulants, and temperance in eating certain foods are among the ABC's of good health practices today, even though they are ignored by many.

WE BELIEVE men will be punished or rewarded for their own acts rather than for something Adam did, and that through the sacrifice and resurrection of Christ, men were set free to earn eternal salvation by obedience to the laws and ordinances of the gospel. We believe in a life after death which gives every opportunity to men who have erred to redeem themselves. But we are more concerned with what a man does in this life and in the contribution he makes to society here on earth than we are simply in what might happen to him in the hereafter.

We hold that every man, born to earth, is a steward, responsible to God for the use of both the material and spiritual gifts which may be placed in his care. We believe that we are accountable here for the profitable use of our time and energies and for the wise use of our abilities and talents as well as our financial means. This we call the law of stewardship.

Where many churches now accept the principle of stewardship in general terms, our doctrine offers a social program to implement individual stewardships into a godly society—Zion—wherein man shall practice his religion to the point that the common scourges which now haunt him on every side will be largely eliminated, and he will be free to earn and enjoy the fruits of a godly life here on earth. It is an idealistic goal. No one of us would claim that it will be easy to attain, but as we view the progress of mankind in education, medicine, sociology, economics, government, and other fields of human endeavor—in many of which our own members are taking leading parts—we believe we see God's hand moving through human instruments to bring about his eternal purposes.

New Horizons

BULLETIN BOARD

Pittsburgh District Conference

The Pittsburgh, Pennsylvania, district conference will be held at the church in Pittsburgh (Realty and Tonapah Avenue) on April 9 and 10. The schedule is as follows: Saturday: 2:45 p.m., talks and general discussion by Wilford D. Gaskill, F. L. Shinn, and Clarence Winship, in the upper auditorium; the women will meet with Mrs. Snider in the lower auditorium at the same hour; 7 p.m., district business meeting and election of officers; Sunday: 9:15 a.m., devotional; 9:30, fellowship meeting; 10:45, service of music; 11, sermon by Seventy Merle Guthrie; lunch at noon; 2:30 p.m., musical program; 3, preaching.

HENRY M. WINSHIP,
District President.

Series of Meetings in Philadelphia

Apostle Maurice L. Draper will conduct a month's series of meeting at Philadelphia, Pennsylvania, beginning March 20. His theme will be "Jesus Christ Among the Ancient Americans," and he will capitalize on the curiosity and prejudice concerning the book. He will speak every night except Saturday, closing the series with a baptismal service on Easter Sunday, April 17.

Books Wanted

Joseph L. Berry, 503 Fulton Avenue, San Antonio, Texas, wishes to purchase copies of the following: *Presidency and Priesthood, The Old Jerusalem Gospel, Church History, Volumes II and IV*, and other old church books. Please write, stating price and condition of books prior to sending them.

ENGAGEMENT

Van Fleet-Berryman

Mrs. Ruby Berryman of Royal Oak, Michigan, announces the engagement of her daughter, Ruth, to Robert E. Van Fleet, son of Mrs. Minnie Van Fleet of Independence, Missouri. Both Ruth and Robert are attending Graceland College. The wedding will take place in late summer.

WEDDINGS

Brown-Travis

Electa Jeanette Travis of Council Bluffs, Iowa, daughter of Mr. and Mrs. William Boud, and Earl Irving Brown, son of Elder and Mrs. Edmund M. Brown of Cranston, Rhode Island, were married at the Reorganized Church in Council Bluffs on December 19, Elder V. D. Ruch officiating. The groom attended Graceland College and Brown University and is now in the Navy. They are making their home in Cranston until he is assigned to overseas duty. After that Mrs. Brown will live with her parents in Council Bluffs until he returns.

Long-Dempsey

Doris Dempsey, daughter of Elder and Mrs. Arthur E. Dempsey, and John P. Long, son of Mr. and Mrs. Bernard Long, both of Council Bluffs, Iowa, were married at the Reorganized Church in Council Bluffs on December 22. Elder V. D. Ruch performed the double-ring ceremony. They will reside at Indianola, Iowa, where the groom is attending Simpson College, until he has finished his schooling.

Holt-Melendy

Patricia Mae Melendy of Council Bluffs, Iowa, and James Holt of Henderson, Iowa, were married at the Reorganized Church in Council Bluffs on January 21. Pastor V. D. Ruch performed the ceremony. They are making their home at Emmerson, Iowa.

Summy-Prentice

Janice Prentice of Council Bluffs, Iowa, daughter of Mr. and Mrs. Robert A. Prentice,

and Robert Summy of Crescent, Iowa, son of Mrs. Robert G. Summy, were married at the Reorganized Church in Council Bluffs on February 14. Elder V. D. Ruch read the double-ring ceremony. Following a wedding trip to New Orleans, they returned to their home on a farm near Crescent.

Bloom-Morian

June Clarice Morlan and John Milo Bloom, both of Council Bluffs, Iowa, were married at the bride's home on February 16, Elder V. D. Ruch officiating. They are residing in Council Bluffs.

Wilkie-Long

Jane Long and W. Irving Wilkie of Omaha, Nebraska, were married at the Reorganized Church in Council Bluffs on February 28, Pastor V. D. Ruch officiating. Following a plane trip to New York, they will make their home in Omaha.

BIRTHS

A son, Robert Henry, was born on March 12 to Mr. and Mrs. Henry Johnson of Tacoma, Washington. Mrs. Johnson is the former Amy Hedeon of Independence, Missouri.

Mr. and Mrs. R. Jack Mercer of Creston, Iowa, announce the birth of a son, Ronald Ross, born February 11. Mrs. Mercer is the former Jane Ross.

A daughter, Pamela Sue, was born to Lois and Dean Burger of Brooklyn, New York, on January 22. She was blessed on February 27.

Mr. and Mrs. Paul Frisbe of Brooklyn, New York, announce the birth of a son, Gregory Truman, born February 18. Mrs. Frisbe is the former Betty Potts Black.

Pastor and Mrs. Charles Neff of Omaha, Nebraska, announce the birth of a daughter, Nancy Cheryl, born February 16. Mrs. Neff is the former Frances Dillon.

Mr. and Mrs. Orson Perkins of Omaha, Nebraska, announce the birth of a son, Ira Lee, born February 18.

DEATHS

PHAY.—Joshua J., was born July 13, 1864, at Valparaiso, Indiana, and died at the Emergency Hospital near Independence, Missouri, on February 27, 1949. He was married to Mary Jane Reeves in June, 1885; of the ten children born to them, four survive. Mrs. Phay died on November 22, 1932. On May 19, 1935, he married Emily Reynolds, who was a faithful companion to him until his death. He had been a member of the Reorganized Church since July 14, 1907, and had served in the office of teacher since April 9, 1916. His faithful devotion and service to the church made him one worthy of being an example.

He is survived by his wife, Emily; three sons: Luther of Nimiscin, Alberta; George of Coeur d'Alene, Idaho; and John of Glasgow, Montana; a daughter, Mrs. Mary J. Pennell of Culbertson, Montana; seventeen grandchildren; and four great-grandchildren. Funeral services were held at the Walnut Park Reorganized Church in Independence, Elders Lester Haas and Robert James officiating. Burial was in Mound Grove Cemetery.

PANKEY.—Henry S., was born November 21, 1852, in Tipon County, Mississippi, and died February 8, 1949, at Santa Ana, California, following a painful illness. At the age of twelve, he joined a caravan, crossing the plains by ox team and covered wagon en route to California, where he spent the remainder of his life. He had been a member of the Reorganized Church for many years, and in his quiet way stood loyally for the principles which had won his allegiance. He responded to the gospel call when the Saints in the West were few, and was often the victim of prejudice and ignorance. He was among the pioneers who helped to build the church up to its present size.

He is survived by his wife, Nevada; two daughters: Mrs. Dora Goines and Mrs. Pearl Loucks, both of Santa Ana; three grandsons; and seven great-grandchildren. A son, Henry, died several years ago. The funeral was conducted by John W. Rushton at the Smith and Tuthill Chapel in Santa Ana. Burial was in the Santa Ana cemetery.

PETRE.—John Frederick, a native of Steuben County, Indiana, died at the Independence Sanitarium on January 23, 1949. Until 1925, he served the Reorganized Church as a member of the Quorum of Seventy. Much of his ministerial work was in eastern Colorado. Following his retirement, he made his home

in Independence, Missouri. His wife, Emma Petre, died in 1936.

He is survived by a daughter, Mrs. Opal Bozarth of Warrensburg, Missouri; seven sons: Herman O., Ether O., and Elbert F. of Independence; William D. of Oklahoma City, Oklahoma; Clarence L. of Holden, Missouri; Delbert O. of Kittitas Washington; and Glen L. of Ellensburg, Washington. He also leaves a brother, Elmer Petre of Knob Noster, Missouri. Funeral services were conducted by Elder Lawrence Martin at the Enoch Hill Reorganized Church in Independence, and Elder E. P. Darnell at the graveside in Knob Noster cemetery.

HALL.—Bertha Chadwick Hatch, was born July 6, 1879, at Cataumet, Massachusetts, and died January 26, 1949, at a hospital in Bangor, Maine. She moved to South Addison, Maine, as a young woman and was baptized there on March 2, 1930. She had been making her home with her son, Harold Hatch. She died of burns received when her clothing caught fire from an incinerator.

She is survived by her son, Harold; three sisters: Mrs. Stella Elliott, Mrs. Ada Hall, and Mrs. Myra Merritt; a brother, James Chadwick; four grandchildren; and one great-grandchild. Funeral services were held at the Driscoll Chapel in Bangor. Her body was placed temporarily in a tomb. The final funeral and burial will take place in the spring at South Addison.

MOURIER.—Regis Paul, was born December 20, 1896, and died in the Charlevoix Monessen Hospital on January 22, 1949. He served his country during World War I and was a member of the American Legion. He was employed at the Allenport Plant of the Pittsburgh Steel Company. He was a member of the Lock Four, Pennsylvania, Reorganized Church.

He leaves his wife, Suzanne; two daughters: Mrs. Victoria Laughlin and Miss Jean Mourier of the home; a son, Regis, also of the home; his father, Regis Mourier of North Charlevoix; and one grandchild. Funeral services were conducted by Elders Clarence and Henry Winship. Interment was in the Monongahela cemetery, Monongahela, Pennsylvania.

GOLD.—Mary Mahala, was born near Goreville, Illinois, on January 30, 1859, and died at the home of her daughter, Mrs. Charlotte Simmons, in Independence, Missouri, on October 29, 1948. She was married to Charles Benton Gold on February 19, 1874; ten children were born to them. Mr. Gold and three sons preceded her in death. She was baptized into the Reorganized Church on November 5, 1900, and was an active worker. She served in the women's department during her younger years and always attended services until she was no longer able to do so. Since 1929, she had made her home in Independence.

Surviving are four sons: Hugo H. of Milo, Iowa; Otis of Herrin, Illinois; Cecil R. and William W. of Independence; three daughters: Mrs. Charlotte Simmons, Mrs. W. A. Kelley, and Mrs. M. C. Parrish, all of Independence; thirty-one grandchildren; forty-one great-grandchildren; and five great-great-grandchildren. Funeral services were conducted by Elders Glaude A. Smith and Fred O. Davies at the Walnut Park Church in Independence. Interment was in Mound Grove Cemetery.

BEEBE.—Ethel Cordelia Manlove, was born on January 14, 1881, in DeKalb County, Illinois, and died at the Independence Sanitarium on November 1, 1948. She was married to Harmon R. Beebe in 1897 at St. Joseph, Missouri; three sons were born to them. Mr. Beebe and one son, Ivan Earl, preceded her in death. She was baptized into the Reorganized Church at St. Charles, Missouri, in 1895. She was always devoted to the church and even when she suffered much during her later years, she called on the Lord for help and received many blessings.

Surviving are two sons: Finis D. of Independence, and H. Dale of St. Louis, Missouri; two sisters: Edith Flanders of Independence, and Verna Neff of Mammoth Springs, Arkansas; a brother, Clarence Manlove of Kansas City, Missouri; and nine grandchildren. Funeral services were conducted by Elder Glaude A. Smith at the George C. Carson Chapel. Burial was at Knob Noster, Missouri.

PETERSEN.—Anna Marie, was born in Denmark on September 20, 1871, and died on February 15, 1949, at the Jennie Edmundsen Hospital in Council Bluffs, Iowa. She came to America at the age of seventeen and married Frank Petersen on August 14, 1890. Seven of the eight children born to them survive. Mrs. Petersen was baptized a member of the Reorganized Church on August 1, 1923, at

Hazel Dell, where she spent most of her life. Mr. Petersen preceded her in death about a year ago.

Left to mourn are three daughters: Mrs. Harry Olsen, Mrs. Irving Nixon, and Miss Emma Petersen, all of Council Bluffs; four sons: Fred of Newton, Kansas; Walter and Ernest of Council Bluffs; and Edward of Omaha, Nebraska; one sister, Mrs. Freda Petersen of Council Bluffs; seventeen grandchildren; and fourteen great-grandchildren. The funeral service was held at the Cutler Chapel, Elder V. D. Ruch officiating. Burial was in the Hazel Dell Cemetery near Council Bluffs.

PETERSON.—Richard Kenneth, was born at Council Bluffs, Iowa, on October 22, 1904, and died February 1, 1949, at the University Hospital in Iowa City, Iowa, following a lingering illness. He was a graduate of the Abraham Lincoln High School in Council Bluffs and the Los Angeles Chiropractic College, where he had been a member of the hospital staff. He had belonged to the Reorganized Church since 1941.

Survivors include his wife, Lula, of North Hollywood, California; a son, Kenneth, Jr.; three daughters: Patsy, Betsy, and Carol; his parents, Mr. and Mrs. J. Frank Peterson of Council Bluffs; and a brother, Douglas Peterson of Kansas. Elder V. D. Ruch was in charge of the funeral service. Interment was in Fairview Cemetery in Council Bluffs.

ELAM.—Howard Thomas, son of Gilbert and Ruth Elam, was born June 19, 1939, in Decatur, Illinois, and died January 19, 1949, at the Illinois Research Hospital in Chicago. He was baptized into the Reorganized Church on July 13, 1947. He was a faithful member, attending services and participating in activities for those of his age.

He is survived by his parents; a sister, Sarah Mae; his maternal grandfather, Robert L. Boyd of Shelbyville, Illinois; and his paternal grandparents, Mr. and Mrs. Thomas Elam of Oconee, Illinois. Services were held at the Dawson and Wyckoff Funeral Home, Elder O. C. Henson officiating. Interment was in the Macon County Memorial Cemetery at Decatur, Illinois.

SHERMAN.—Roy Roscoe, was born August 26, 1882, in Becker County, Minnesota, and died March 4, 1949, at his home at Prairie Lee Lake, near Lee's Summit, Missouri, where he was an agent for the State Conservation Department and Deputy Sheriff of Jackson County in charge of the lake. He became ill on March 2 while attending a meeting of the Conservation Department in Jefferson City.

He was baptized a member of the Reorganized Church on June 7, 1896, and held the office of teacher at the time of his death. On June 1, 1901, he was married to Esther Ann Northrup; seven children were born to them. His wife, Esther, and three of the children preceded him in death. On December 5, 1944, he was married to Mrs. Bessie England. He lived a full, clean life, recognizing God as his maker and the source of all blessings. He was a sportsman, a lover of outdoors, and friend to all who knew him. He is survived by his wife, Bessie; a son, Earl Wesley Sherman of Independence, Missouri; three daughters: Mrs. Effie Lou McGraudy of Los Angeles, California; Mrs. Marguerite Ferrero and Mrs. Pauline Smith of Independence; two brothers: P. A. Sherman of Independence; and Harry Sherman of Phoenix, Arizona; a sister, Mrs. Lucy Conyers of Independence; a half-brother, J. A. Barnhard of Phoenix; two half-sisters: Mrs. Lottie Bolt and Mrs. Grace Ziers, both of Independence; a stepdaughter, Mrs. Wilma Hanna; four grandchildren; and one step-grandchild. Funeral services were held at Second Church in Independence, Elder Evan Fry officiating. Interment was in Mound Grove Cemetery.

CLARK.—Alice Helena Oliver, was born September 3, 1874, at Blanchard, Ontario, and died January 14, 1949, in Toronto, Ontario. She was married to James V. Clark on July 11, 1900, at St. Marys, Ontario. Mr. Clark preceded her in death on June 9, 1948. She had been a member of the Reorganized Church since July 1, 1889, and was one of the oldest members of Toronto Branch.

She is survived by her two daughters: Mrs. O. E. Weedmark of Kansas City, Kansas, and Miss Myrtle Clark of the home; and a sister, Miss Louise Oliver of Toronto. Elder John F. Sheehy was in charge of the funeral service. Interment was in the Mount Pleasant Cemetery.

SWANSON.—Charles A., son of Mr. and Mrs. John F. Swanson, was born June 14, 1874, in Sweden, and died February 23, 1949, in Independence, Missouri, following a heart attack. He came to America at the age of five with his family. As a young man he

moved from Princeton to Kewanee, Illinois, where he was married to Emma Louisa Barnes on July 12, 1905. Later, he operated a farm at Henipin, Illinois, then at Cameron, Missouri. It was here that he became a member of the Reorganized Church on April 10, 1921. He was a raiser of thoroughbred poultry and won many prizes at various agricultural displays including the state fair. He retired three years ago and moved to Independence to be near his children. He was a devout member of the church, a kind father, a devoted husband, and a good neighbor.

He is survived by his wife, Emma, of the home; two daughters: Mrs. Charles H. Stover and Mrs. Merida L. Haworth; a son, Harold, all of Independence; three brothers: August and Otto of Princeton, and Gustav of Pensacola, Florida; two sisters: Mrs. William Engstrom of Princeton, and Mrs. Emma Engstrom of Peoria, Illinois; and four grandchildren. Funeral services were conducted by Elders Glaude Smith and Arthur Stoff at the Roland Speaks Chapel. Interment was in Mound Grove Cemetery.

WATKINS.—Thomas J., son of John Jeremiah and Jane Roberts Watkins, was born in Nortonville, California, on November 25, 1877, and died at the Independence Sanitarium on February 20, 1949. He met his wife, the former Anna Stubbart, at the General Conference of 1900; they were married on August 29, 1902, at Lucas, Iowa. In 1904, they made their home in Independence where Mr. Watkins was a salesman and piano tuner for the Jenkins Music Company until 1913. He then went into business for himself which was known as the Watkins Music Company. In 1913, he purchased the Watkins Hotel building, continuing his music store and also operating a drug store. From 1929 until 1945, when he retired, he gave all his time to managing the hotel. His wife, Anna, preceded him in death on September 21, 1943. In July of 1947, he married Mrs. Edith Putbres, who survives him.

He also leaves a son, John J. Watkins; two daughters: Margaret Lucille Spencer and Lorraine Dortha Stockton; four brothers: David, John, Evan, and Alma Watkins; two sisters: Mrs. John X. Cochran and Mrs. Louisa Williams; and four grandchildren. Funeral services were conducted by Elders L. F. P. Curry and Glaude A. Smith at the Stone Church. Interment was in Mound Grove Cemetery.

TUCKER.—Cammie M., daughter of Samuel and Ellen Cochran, was born May 13, 1870, near Boonville, Missouri, and died March 2, 1949, at the Independence Sanitarium. She was baptized into the Reorganized Church on January 24, 1891. Although she was the first of her family to unite with the church, her mother, two sisters, and a brother were later baptized as a result of her efforts. She was married to Elder D. E. Tucker on September 25, 1904, upon his return from a missionary assignment in New Zealand. She traveled with him on his missions to the southern states and was with him at Kirtland, where he served as caretaker of the Temple for several years. She had been a resident of Independence for forty years.

Surviving are two daughters: Mrs. Mary Mills of Orange, California, and Mrs. Alice Massie of Independence; and four grandchildren. Elder Tucker preceded her in death. Funeral services were held at Stone Church. Elders L. F. P. Curry and Evan Fry officiating. Burial was in Mound Grove Cemetery.

PARKHOUSE.—Margaret, was born March 9, 1861, at Blockmill, South Wales, and died January 22, 1949, at the home of her daughter, Mrs. Ernest Davies, in Scranton, Pennsylvania. She had been a member of the Reorganized Church for thirty-four years and was an active worker in the women's department. Her husband, John Parkhouse, preceded her in death on March 7, 1928.

She is survived by one son, Albert of Jersey City, New Jersey; three daughters: Mrs. Albert Parratt, Denville, New Jersey; Mrs. Joseph Lewis, Jersey City; and Mrs. Ernest Davies, a sister, Mrs. Lewis Morgan of Scranton; eight grandchildren; and nine great-grandchildren. Funeral services were held at the home, Priest John Shaeffer and Elwyn Vaughn officiating. Burial was in the Washburn Street Cemetery.

DONALDSON.—William Ford, son of James and Mary Leeds Donaldson was born near Roundhead, Ohio, on February 8, 1856, and died February 28, 1949, at Independence, Missouri. During the first part of the Civil War, he lived with his family in Missouri, moving on to Iowa later in the war. It was here he grew to manhood and was baptized into the Reorganized Church on July 22, 1877. For many years, he was active as an elder in the church. In 1878, he homesteaded in Kansas, where he met and married Alice Jane Willett.

In 1891, they returned to Iowa where Brother Donaldson was employed by the Chicago and Northwestern Railway shops. He was secretary of the first trade union organized there in May, 1901. Three years later, he entered the office of Trade Union Headquarters in Kansas City as assistant secretary. His service with the Brotherhood of Railway Car Men of America extended from 1904 to 1935, when he retired from active work. It was then that he finished the compilation of over 100 scrapbooks covering the major events which occurred during his lifetime. These scrapbooks are now in the Jackson County Library. Mrs. Donaldson preceded him in death about a year and a half ago.

He is survived by three daughters: Mrs. Bertha L. Mader and Mrs. Edna L. Wisdom of Independence; and Mrs. Alice Fern Weeks of Douglas, Arizona; a son, Carl Donaldson of Lake Quivira, Kansas; a brother, Nelson A. Donaldson of Inglewood, California; seven grandchildren; and seven great-grandchildren. Funeral services were held at the Dixon Kephley Chapel in Independence, Elders Evan Fry and John Robinson officiating.

BISHOP.—Viola, daughter of Ancil and Alice Freel, was born at Adelphi on May 20, 1864, and died February 6, 1949, at the home of her son in Kansas City, Kansas. She was baptized into the Reorganized Church at the age of thirteen and was ever a faithful member. On October 16, 1884, she was married to Albert R. Bishop, who preceded her in death on December 29, 1943. After that, she made her home with her children.

Surviving are five sons: Fred O., J. Clarence, and William E. of Des Moines, Iowa; Virgil S. of Troup, Texas; and Albert LeRoy of Kansas City, Kansas; two daughters: Mrs. Alice Gray of LaFeria, Texas, and Mrs. Bessie Jarvis of Robidoux, Missouri; five brothers: Oss and Scott of Ames, Iowa; Ross of Minneapolis, Minnesota; Edwin of Runnells, and Cary of Port Isabel, Texas; two sisters: Mrs. Magnolia Taylor and Mrs. Ida Davenport of Newport, Washington; seventeen grandchildren; and six great-grandchildren. Funeral services were held at the Adelphi Church, Elders Herbert Scott and Clyde McDonald officiating.

ANDREWS.—Roy Francis, was born near Eminence, Indiana, in 1874, and died in an Okarche, Oklahoma hospital on December 4, 1948. He was married to Ocy Ferguson on January 12, 1896; four children were born to them. They had made their home in and near Calumet, Oklahoma, since 1911. Mr. Andrews was baptized into the Reorganized Church on August 28, 1922, and was a faithful member the rest of his life.

He leaves his wife; two daughters: Mrs. Clarice Walbaum and Mrs. Iva Powell of Calumet; and a son, Glen, of Pampa, Texas. Another son, Leon, died at the age of five. Funeral services were conducted by Elder Lawrence Webb and Seventy Bill Hayden.

FETTING.—Anna Marie, was born August 20, 1894, in Detroit, Michigan, and died January 9, 1949, at Sandusky, Michigan, where she had lived most of her life. She was a member of the Reorganized Church and the widow of the late John P. Fetting, to whom she was married on March 27, 1912.

She is survived by four sisters: Ethel Jess of Sandusky; Mae and Alice Jess of Detroit; and Mrs. Yusta Powell of Pontiac, Michigan; and six brothers: Harvey, William and Albert of Sandusky; Herman of Port Huron, Michigan; Edward and John Jess of Pontiac. Funeral services were held at the Reorganized Church in Cash, Michigan. Evangelist John R. Grice and Elder Eldon Winters officiating. Interment was in the Zion Cemetery in Watertown.

KEWISH.—Harvey Walter, was born March 2, 1881, at Galva, Illinois, and died February 26, 1949, at East Moline, Illinois, of injuries received in a car accident. He was married to Emma Z. Lindstrom on June 12, 1900; five children were born to them, two of which died in infancy. He had been a member of the Reorganized Church since 1926. His wife, Emma, died on March 10, 1924, and on September 3, 1925, he married Mrs. Hattie Barnes, who survives him. He also leaves two sons: Fred H. of St. Charles, Illinois, and H. William of Dixon, Illinois; a daughter, Mrs. Andrew Kleppen of Seattle, Washington; and a stepdaughter, Mrs. Bernard Kutscheid of Anderson, Indiana.

Elders J. O. Dutton and Edward Jones were in charge of the funeral service, which was held at the Johnson Funeral Home in Galva. Burial was in Galva cemetery.

* HELP, PLEASE!

Every morning, just before my favorite news broadcast, there is a radio cowboy who has a terrible homesickness to get back to another state. Every morning his terrific nostalgia nearly reduces him to tears, and me, too. Every morning he wants to go home, and I wish he would go. But he never does. They just keep him here, singing for peanuts and bubble gum, and won't let him go home. I don't know why. I'm sure the hogs and the hosses and the chickens need him more than we do. Why doesn't somebody start a collection so he can go home?

And whatever became of the radio announcer of commercials who could say "sodium-acetyl-salicylate" faster and smoother than you can say "cupcakes"?

The saddest voice in the world is that of a K. C. livestock market reporter, who is plunged deep in sorrow every morning as he announces receipt of this quantity of "sheeb," that many "hoggs," and such a number of "caddle" at the stockyards. As he contemplates the macabre march of the little "dogies" toward the slaughterhouse, he seems to feel the pangs of grief for the loss of each personal friend. Talent scouts should contact him for top comedy programs, just for contrast and relief from the parade of haw-haw boys.

* ANCIENT AND MODERN

The modern "Circuit Court" had an ancient precedent in the career of the Prophet Samuel who "went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places" (1 Samuel 7: 16).

* QUOTE

"When we take stock of human nature, we almost wish that Noah had missed the boat."—Edward R. Murrow, radio commentator, in a broadcast statement on the cruelty and ruin of war in Europe.

* COMPETENCE

"It pays to know your stuff!"—Hubert Case, in a comment on using equipment for missionary work.

* CHURCHES AND CONGREGATIONS

Sister E. M. Neff, Route 3, Mammoth Springs, Arkansas, secretary of our church at Thayer, Missouri, sends a picture of the pretty stone church at that place, which was built under the leadership of Brother Will Hayden. Older leaders have died and families have moved away, although there are good opportunities there, and the country is beautiful with a mild climate.

"Our trouble is, we want a congregation," writes Sister Neff. "Wish you could drive down to see us. I know you have all you can do, but so do I, and most every other real Latter Day Saint. . . . No elder here, and just see how many there are in your town. Come and see for yourself. . . . To see our church idle hurts me."

People are always moving, and often they lose much by it. An uncle used to say, "Three moves are as bad as a fire," and he ought to know because he moved so often. Property is left behind, knowledge of the situation and place is made useless, and valued credit ratings, taking years to establish, are abandoned. Gypsies rarely have anything. "A rolling stone gathers no moss." In some places we have people who need a church. Here we have a church that needs people. It would be fine if they could get together.

Clearance Sale . . .

This is your opportunity to save on Visual Aids Equipment! We have a number of items which have been used for display or are being superseded by later models, that are being sold at a considerable saving. Some items will show a few small marks because of being on display, but all are in perfect working order. Quantities are limited, and all items are subject to prior sale.

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MISCELLANEOUS

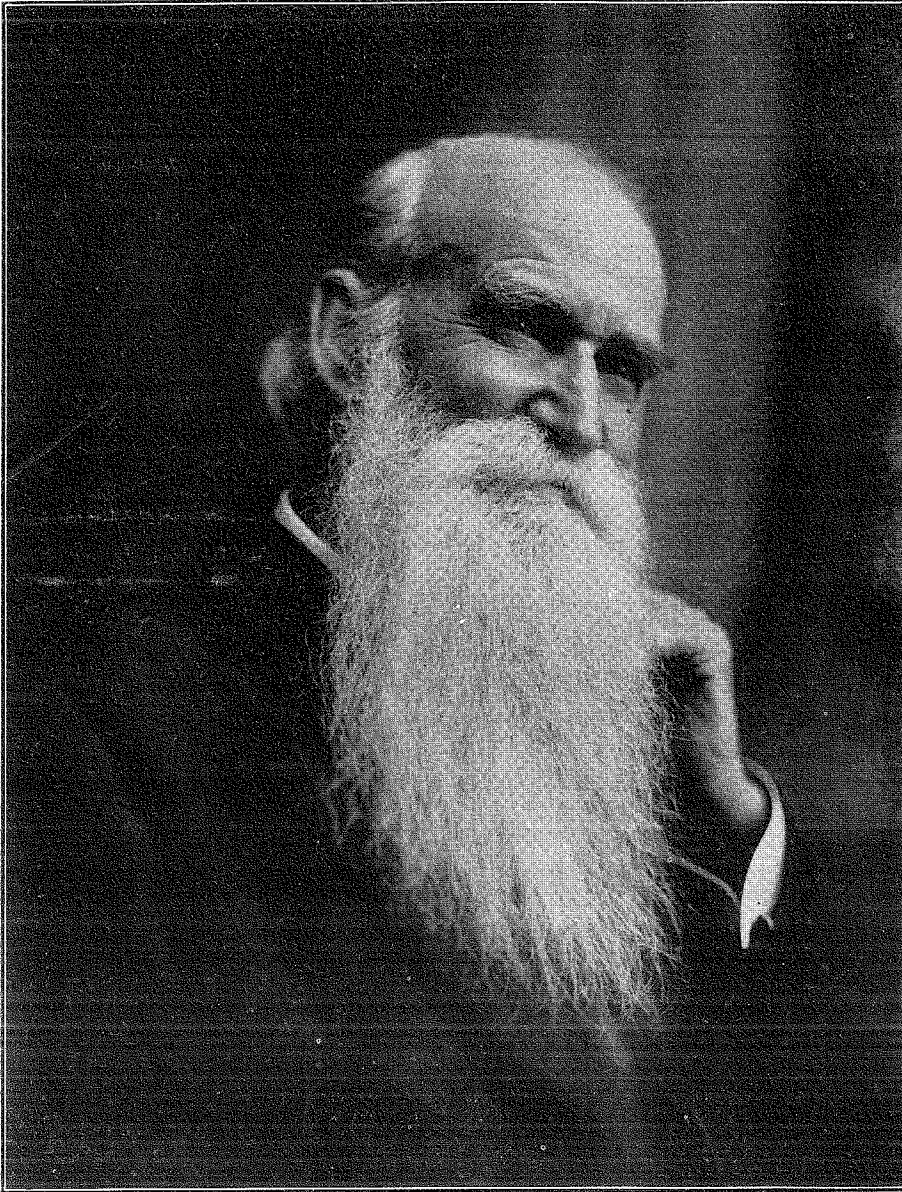
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2 boxes S. V. E. slide binders (bantam size)	5.15	3.50

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E. C. Briggs

*A Pioneer Missionary
of
The Reorganization*

THE
Saints Herald

VOLUME 96

APRIL 2, 1949

NUMBER 14

www.LatterDayTruth.org

Edmund C. Briggs

EDMUND C. BRIGGS was distinguished for three great services in the work of the Reorganized Church of Jesus Christ of Latter Day Saints. These services immortalize his name in our history. His brother, Jason W. Briggs, had joined the church in 1841 and later brought Edmund his first knowledge of the gospel. Edmund was baptized in July, 1852, and was ordained an elder the same day. As a pioneer missionary, he traveled steadily through Illinois, Iowa, and Wisconsin, visiting scattered members of the early church and preaching whenever he could. Later missionary work took him farther west.

His first great service to the Reorganization was to accompany Samuel H. Gurley in December, 1856, bearing the letter of invitation from the Reorganized Church at Zarahemla, Wisconsin, to "Young Joseph" Smith at Nauvoo, Illinois, calling him to carry on the work of his martyred father and accept leadership of the church. In his zeal, Briggs spoke too authoritatively and almost lost the cause, but a reconciliation was effected. After Gurley departed, Briggs remained in Nauvoo, maintained friendly relations with "Young Joseph" and worked for him for a time. Joseph did not accept the call till 1860.

His second great service was to serve as an apostle from October, 1860, until April, 1902, when he was ordained a patriarch. He was one of the strong men of the church.

His third great service was, as the first representative of the Reorganization, to carry its message to the state of Utah. Arriving in Salt Lake City in August, 1863, he immediately interviewed Brigham Young and opened his campaign against that man's heresies. There he bravely met all kinds of opposition, threats, and mobbing, and persevered until he gathered a congregation of thirty-nine members. He passed away July 4, 1913, after an illness.

Introducing . . .

ARTHUR A. OAKMAN (page 5), was born in Ponder's End, England, 1905, and baptized 1915 by Bishop R. May. He came to Graceland, 1928, and immediately won acclaim as a baritone soloist. Just before sailing for America, he was ordained a priest. Two years later, he became an elder. In 1934 he was ordained a seventy; a high priest in 1936, and an apostle in 1938. In June, 1938, he returned to the British Isles, and for six and a half years was in charge of the European Mission. With his wife, Elva, and son, Channing, he lives in Independence. His present apostolic field includes Michigan, Wisconsin, Minnesota, and Northern Indiana District.

GERALDINE WYATT (page 11), author of the historical novel *Buffalo Gold*, and the religious novel, *Dawn of Peace*, was born in Hope, Kansas, in 1907. She has contributed many articles to the *Saints' Herald*. Her husband, Roy A. Wyatt, is an attorney employed by a railroad in Kansas City. They have one daughter, Alberta, eighteen, and live in Independence, Missouri.

FRANKLYN S. WEDDLE (page 12), Director of Music and Radio, was born in Bantry, North Dakota, in 1905. He received the Special Gold Seal Award for Outstanding Contribution in Music upon his graduation from Graceland in 1928. He received his Bachelor of Music degree from University of Iowa, and Master of Music degree from University of Michigan. Postgraduate work was done at Northwestern and Berkshire Music Center. From 1930 to 1943, he taught music in the schools of Flint, Michigan. Since then he has been Director of Music for the General Church. He is Director of Music for the Community Music Association and conductor of the Independence Symphony Orchestra. The 1948 General Conference added the Radio Department to his responsibilities. He is a high priest and gives unstintedly of his time and talent to the church and the community. With his wife, Doris, son, Claire, and daughter, Eleanor, he makes his home in Independence.

C. ED. MILLER (page 13) established and had charge of the Graphic Arts Bureau for over thirty years, popularizing visual aids in church work. He was born in Marietta, Ohio, 1867. Bishop Kelley needed someone to take charge of the *Ensign* in 1901. He found "C. Ed." in Pittsburgh, Pennsylvania, in charge of a printing shop and brought him to Independence. From this experience, he went into missionary and pastoral work. During his ministry, he has held pastorates in Canada, Hawaii, the United States, and Australia. He was a member of the Standing High Council for fourteen years. He lives in Independence with his wife, Anna, and daughter, Mrs. Vera Wendelburg.

THE SAINTS' HERALD

Volume 96

April 2, 1949

Number 14

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



NEWS AND NOTES

BUILDING PROGRAMS

Apostle Percy E. Farrow reports that considerable building is being done by the congregations of his area. The Port Elgin reunion grounds, church-owned, is having three new buildings added to its facilities this summer, in time for the reunion of the Owen Sound and Toronto Districts. There will be a worship auditorium, a nursery and kindergarten building, and a snack bar. The grounds already boasts an excellent dining hall and auditorium.

Erie Beach Branch has moved the church building, purchased two years ago, to their new reunion grounds. The church has been newly decorated.

The church at Oak Harbor, Ohio, has been remodeled under the direction of Elvin C. Wadsworth, president of the Northwest Ohio District. The Saints at Barberton, Ohio, have just recently moved into their new basement church. Plans have been approved and work is beginning in the remodeling of the Lancaster, Ohio, church. A new church is planned for Jackson, Ohio. The plans have been tentatively approved. The Saints at Stokes Bay, Ontario, have been in their new church about a year. Lots have been purchased at McDermott, Ohio, for a church building. Plans for the edifice are being drawn.

Sanitary facilities at Kirtland are being remodeled and will be completed before the reunion. The old sanitary system was condemned and the shortage of materials in the past few years made it impossible to remodel, thus necessitating that the Kirtland reunion be canceled last year. Apostle Farrow reports that the Kirtland reunion definitely will be held this year.

BAPTISMS

Seventy Merle Guthrie, acting as assistant to P. E. Farrow in Youngstown, Pittsburgh, and West Virginia Districts, baptized eight people in January at Bellaire, Ohio. Two were baptized in February at New Castle, Ohio.

Jack Pray baptized five people in Chatham, Ontario, on March 6.

GLEAZER IN SPRING RIVER DISTRICT

Apostle E. J. Gleazer, Sr., met with the reunion committee on the week end of March 20 and visited the branches of Joplin, Missouri; Miami, Oklahoma; and Springfield, Missouri. The reunion grounds near Joplin, known as the Ozark Reunion, is in the process of completing building facilities. Brother Gleazer reports that John Blackmore, president of Spring River District and Joplin Branch, is very well received in his new territory.

WORK IN EUROPE

Apostle D. Blair Jensen reports that Elders Frank Fry and Eric Rowe have done excellent work in Wales and have already received eight decisions for baptism with prospects for a few others to come. They are having difficulty in securing the use of a font for the baptismal service, but are not far from the sea so are not too greatly worried.

Brother Jensen also reports that Elder Alfred Urban, recently appointed missionary in Germany, has baptized eleven in various points in his field. He is making contact with some of the Saints who had hitherto been away from the church because of war conditions.

The Birthday of the Church

April 6, 1830

Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote.—*Church History*, Volume I, page 76.

The first official act of the newly organized church was the ordination of two elders to serve as officers. Joseph Smith ordained Oliver Cowdery, who in turn ordained Joseph. The group of six men partook of the sacrament of the Lord's Supper. Each member was then blessed by the laying on of hands for the gift of the Holy Ghost, and to confirm him a member of the church. "The Holy Ghost was poured out upon us to a very great degree."

The church began its ministry in the latter days with the observation of the ordinances that were practiced in the early Christian church under the apostles. The founders of the church assumed that the religious observances described in the New Testament were performed according to law, and not according to momentary caprice or special dispensation. In everything, they sought for evidences of law and order in the gospel, desiring to be obedient to that law to honor the will of God. Our church people still turn to the law for authority, guidance, and protecting power.

Our 119th Birthday

On its 119th birthday, the church that bears the message of the Restored Gospel stands among many Christian organizations, some younger, some older. The Restoration is relatively new; but the gospel message, the authority, the mission, are very old. Since the oldest of the Christian churches changed the

ordinances, abandoned the historic mission of the apostolic church, and suffered corruption at the hands of men, it also lost the character and the authority of the movement Christ began. As God had intervened miraculously to found the church in the meridian of time, so he moved again to restore it in the latter days.

Concerning Birthdays

Birthdays are occasions for remembering things that have been important to us, which we may have neglected with the passing of time. They return us to our beginnings to see if we are still on the course we first followed.

A birthday tells us, too, that another year of opportunity has gone, and there is one year less in which to achieve our purposes. A birthday is a warning that we do not have eternity in which to accomplish our tasks—that our time is limited. A birthday is an amber light on the highway to warn us there is a red stop light to come.

A birthday is a new beginning. We look to the future. We repent of old mistakes; we write off old failures and determine to do better. Then we go ahead again.

Celebrating This Birthday

How should the birthday of the church be celebrated? Many ways are possible. Most obvious would be a special service in which the story of the founding of the church is told, the reasons for it, and the circumstances attending it. We have many young people who do not know that story very well, and some older people who need to be reminded.

Going a little farther, we might have a party, a banquet, and a birthday cake. And then, of course, a gift. Your church, as the local portion of the total organization, may have a number of needs: new shrubs and landscaping, resodding for the lawn; a neat bulletin board

or name plate; a new pulpit, organ, or choir robes. Any fine improvement could come as a birthday gift. We could find happiness in a good birthday celebration for the church. If you are planning something new for your church, this occasion would be a fine opportunity for presenting it with due happiness and celebration.

Checkup

Something that does not necessarily go with a birthday, but must certainly go with the advancing years, is the checkup on the condition of the person or the institution. A man goes to his doctor to have his heart, his metabolism, and any other factors in his health tested. He wants to survive, and his doctor will tell him how he must be careful. Even the youngest and most vigorous people should visit the doctor, who sometimes finds surprising weaknesses that must receive attention and care.

How about the church? What is its condition today? Are the people reaching the standards set for them?

Consider the local congregation. Perhaps there are some misunderstandings and difficulties among the people that cut down attendance, restrict co-operation, leave other members cold and discouraged, and make it all but impossible to win new members. Probably, if your branch is normal, there are people who have been baptized but are not now attending the church and need reconversion. Much has been said in recent times about conversions, and that is good. But we need to give attention to reconversions, too.

The restoration of the gospel was divinely instituted for a great purpose—the building of the kingdom of God. That is our mission. Today it would be good for us to consider how far we are devoting our energies to that purpose.

L. J. L.

Editorial

Across the Desk

BY THE FIRST PRESIDENCY

We feel sure that readers of the *Herald* will enjoy the following paragraphs taken from a report recently received from Elder E. A. Theys, who is laboring in Germany and Holland:

It seems that almost wherever we set our foot down, our work finds a new place. I have always wanted to share in such an experience as the early church went through from 1830 to 1844, and little did I realize I would find my desires coming true. Of course, we are kept very busy, but I love it that way. It seems like only yesterday that we got off the boat in England, and I don't even dare think of returning home at present. We just have too much to do to think about home.

Last week I held several meetings at the church here in Rotterdam. I used for my theme, "The Kingdom of God." When I had finished Sunday evening, I made appointments with all the priesthood members of Rotterdam, except three, to help them and their families file their inventories. By the time we finish these appointments, we will have helped at least fifteen to file their inventories. Brother Jensen has asked that I help in some of the missionary work here during the time it is impossible to travel in Germany. I have had the pleasure of developing several new contacts, and by the time Brother Scherer returns from Amsterdam, he will have several more to give his time and ministry to. I believe Holland has many fine prospects to follow up, and they should increase this mission many times more in the next few years.

We appreciate the fine ministry Brother Jensen is giving us, and we look forward to many pleasant associations.

The following from Patriarch William Patterson, dated February 24, 1949:

Dear Brother Israel:

While "browsing" through a file of old letters, I came upon one dated at Independence, Missouri, July 12, 1927, that I thought might be of interest.

Elder William Patterson
Onset, Massachusetts

Dear Brother:

Your letter from the camp at Onset has been received, and I have read your letter with a

great deal of interest. I thank you very much for the suggestions and criticisms made.

I have realized, of course, that our church is rapidly becoming more and more international in its character, and I shall try to remember this as occasion demands in my public utterances as a public official.

I have already taken action in regard to the flag matter, and have on hand both the Union Jack and the Canadian ensign. I should like, also, to get the Australian flags.

With kindest regards, I am,

Very sincerely yours,

FREDERICK M. SMITH.

At the previous conference, I approached the President with regard to the world character of our message and church and expressed surprise that the Stars and Stripes was the only flag on display at the conferences. In those days of stress, he abruptly asked: "What's on your mind?" Learning the nature of my inquiry, he very solicitously answered, "I am very busy now, and when you return to your field, I wish you would write me on the matter."

This I did, suggesting to him that the Stars and Stripes be the largest ensign in the most conspicuous place, because of the headquarters of the church, and that flags of uniform size representing the nations of the world be given preference of place according to church achievement in that country. At the next conference, the flags were presented in a fine ceremony, and at each succeeding conference are ceremonially unfurled. Perhaps I should explain the reason for his statement, "And I shall try to remember this as occasion demands in my public utterances as a public official." In my letter, I pointed out that the Saints in Australia during World War I looked to him as the prophet and president of the church for direction; and when they read in *The Saints' Herald* that he—prior to the entrance of the United States into the war—advocated neutrality; but afterwards (when the States had entered the war) said at the Lowbanks, Canada, Reunion, "I see no reason why a young man should not enlist, but I see many reasons why he should," the Australian people were confused. In Australia, we saw him only as the "prophet, seer, and revelator" and not as a private citizen of the United States of America. It should be helpful to members in other lands if they knew when he was speaking ex cathedra or as a private citizen.

Let not things, because they are common, enjoy for that the less share of our consideration.—Pliny the Elder.

OFFICIAL

Statements of General Church Contributions for 1948 have been mailed to all individual contributors in United States, Canada, and Hawaii for whom we have complete addresses. Approximately 20,400 statements have been mailed. About 600 statements are being held because of incomplete addresses.

Statements of contributions by branches will be mailed about April 1 to all pastors for whom we have complete addresses. Solicitors are instructed to write receipts for all General Church offerings received through branch collections or from organizations within the branch. These statements mailed to pastors will include oblation, College Day, Christmas, and other General Church offerings which have been contributed from branch organizations or on a branch collection basis. Individually receipted contributions for tithes or offerings of members within the branch are not included on these statements to branch pastors.

Members receiving these statements are reminded that contributions listed thereon are tithes and General Church offerings for which individual receipts have been written by our authorized representatives. It should be understood that offerings to branch budgets, branch or district building funds, and other offerings of a local nature are not included. Statements cover the calendar year of 1948 only.

We are very desirous that every error in names, addresses, and amounts should be called to our attention. In many instances, branch solicitors will be happy to answer questions which may be raised, but all statements containing errors should be returned to our office for correction. Simply return the statement to the office of the Presiding Bishopric and write on the statement a complete explanation of the error which should be corrected.

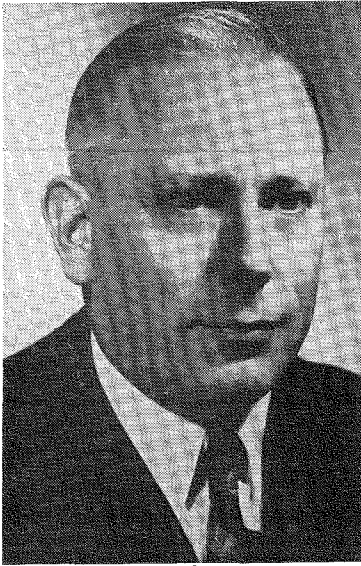
Anyone paying tithing during 1948 who has not received a statement at this time should write us immediately, giving all particulars possible and furnishing the complete mailing address.

Attention is called to the enclosure sent with each statement, "1948 Contributors' Report." We believe the message contained therein merits careful consideration.

Our grateful appreciation is expressed to the many devoted and generous contributors who financed the good achievements of the year 1948.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

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Creation and Destiny

By Apostle Arthur A. Oakman

A sermon delivered at The Campus, Independence, Missouri, on Sunday evening, June 27, 1948. From a recording by Gordon Resch.

JESUS STANDS TO JUDGE THE WORLD. History centers in him. When history is shown to be an operation which has at its heart the production and the sustaining of his life, war will be no more. The truth about history is an absolute necessity for the production and the prelude to peace. One man has said, "The way to world peace is through the abolition of history." If men knew the truth, they would be free from the destructive contamination of the fables which are implanted in their hearts, which take their deepest and most precious instincts—their love of home, of country, and of posterity—and marshal and direct them toward ends which cannot, in the nature of things, endure.

If once we can come to an understanding of the truth about history and see that it points toward Jesus as the one ideal person, and that men and nations that give their lives to his ideals receive immortality in direct relationship to the manner in which they obey his law, we can teach our children the truth. If we can produce a race of men who know the truth about themselves—what they are made for, what their purpose in life is—we shall have men who, in conflicts to come, will use the weapons fashioned in heaven for the overthrow of every evil philosophy and power in the world. The Constitution of the United

States and the ideals of liberty, freedom, and equality enshrined in it, which have been safeguarded marvelously by the decisions of the Supreme Court were an absolute necessity as a setting in which Zion should be established.

If the ideals of liberty, equality, and fraternity, which are based upon the agency of man should disappear from the governmental institutions of this country, there will be no hope for the kingdom of God. Some people would tell us that Zion will be built on a heap of ruins, that the Government and the Constitution and the economy of the nation are going clear out of existence; and that when we have nothing left, other people who have nothing are coming to us, and out of nothing, we are going to build the kingdom. That is absolutely untrue. It is my firm belief that, in spite of the corruption in politics, there are men throughout our nation who are being used by Almighty God to maintain our great ideals, and those men are under the inspiration of heaven though they are perhaps unknown to us. We have a tendency to overlook the fact that there are in our midst men who would give their lives for the maintenance of peace and the ideals for which this country stands. If we ever come under the domination of foreign influences which would destroy the agency of man, the kingdom of God ideal will suffer a setback for just as long as those ideals are not cherished in the hearts of people.

BEHIND HISTORY, lies creation; and behind creation, lies destiny; and behind destiny, lies the personality of God.

Some months ago Dr. Charles F.

Grabske, our church physician, was teaching a class in the basement of the Stone Church. He had come to address the Fellowship Class; after talking along the general lines of health and pointing out some simple measures for the maintenance of health, he left the time open for questions. Someone said something like this: "Dr. Grabske: You have come to know that, through the course of nature, there exists law. There is no accident about good health. Every ill or disease has a cause and runs its course according to law. Could you tell us if, in your judgment, there is a good intention behind the operation of law in the physical body?"

And it wasn't so much what the good doctor said that counted, as what he did. He came from behind the table and stood in front of it, temporarily speaking not as a teacher or a doctor but as a minister. He began to bear a testimony as to the hopes and the ideals he has for the fraternity and the building of social institutions in which disease shall be a sin; and how he had hoped and longed all during his professional life for the time to come when the term *Zion* would be given a real meaning. As he talked, our hearts were thrilled, and our minds enlightened; we saw clearly that through the processes of the body, through the operation of law, there dwelled something more than law—more than mere process—something which moved in the midst of things to preserve what we know as love and good intention.

This is our thesis, then, that all the processes of inanimate nature, and all the movements of all things

show the existence of God who has good intention. As a matter of fact, it has been the Christian view that no amount of sin on the part of man can ever alter God's good intention. He wills to do good to us, in spite of what we may do to him. The body that persistently disobeys the law will, in the course of time, be taken out and destroyed. That which obeys the law shall be permitted to exist and glorify the lawgiver. It is a marvelous thing to note that down through the course of time there have been people who have seen this clearly.

Let me read you a poem which beautifully illustrates this point.

Emily Bronte, the daughter of a Yorkshire clergyman, was afflicted with a disease for which there was no cure. She died when she was in her early thirties; but through the frail flesh, and shining out through the sunken eyes, there was an indomitable spirit. Somehow she had come in touch with the nature of things, and just a little while before she died, she wrote this poem entitled, "Last Lines":

No coward's soul is mine,
No trembler in the world's storm-troubled
sphere.

I see heaven's glory shine,
And faith shines equal, arming me from fear.

Oh God, within my breast,
Almighty! ever-present Deity!
Life—that in me has rest,
As I—undying life—have power in Thee!

Vain are the thousand creeds
That move men's hearts: unutterably vain;
Worthless as withered weeds,
Or idlest froth amid the boundless main.

To waken doubt in one,
Holding so fast by Thine infinity;
So surely anchored on
The steadfast rock of immortality.

With wide-embracing love,
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void:
Thou—THOU art Being and Breath,
And what THOU art may never be destroy'd.

What a beautiful expression of the unutterable and unshakable conviction that in God we live and move and have our being! Truly there is shown in the life of this young woman, who was unknown to us and our philosophy, the assurance that behind all things there dwells a loving Father, that no part of his creation goes beyond his control, that every atom in every place in every

time has within it the seeds of immortality and cannot be destroyed. This is the hope of the church. This is the philosophy of the Restoration Movement. And by the grace of God, this is the conviction that has come to us to the resurrection of our Lord.

BETWEEN GOD AND HIS CREATION there stands the destiny he has devised for us, the ideal he had in his soul before the worlds were, and the ideal which governed his almighty hand in the way we were put together. Destiny is not something we wait for. Destiny is something that is written in the way we are made, and if it isn't in us, it will never be before us. If the Zion for which we long does not first dwell in the inner man, there will never be any changing of the outward environment.

John Rushton has said, "Social reformation through individual regeneration." This ideal, this destiny, which is a living thing, is not like a picture on a wall at which we look; it is not like some ideal or story to which creation moves. It is something in us and through us. It was; it is, it is to come; and it is within us to the extent we are obedient to the mandates of the gospel of Jesus Christ.

This destiny was devised for us, and it was devised so we cannot live ultimately if we disregard it. The men and women who take no thought for the kingdom of God have no thought. Those who live consistently for the things of this world, when this world passes away, pass away with it. This destiny which is part of the divine movement in and through the world stands within us, and because it is within us, it helps our vision and sustains us in the hour of trial until the time comes when it shall be manifest all around us.

This destiny respects the agency of man. It is, therefore, in the nature of a contract or agreement—something which is covenanted, something which God agrees to do with us, and something which we agree to do for him. It respects our agency to the uttermost. He will not compel us. He will never force the door of our understanding. He will never do for us what we can do for ourselves.

Christ respected the agency of man so much that he gave his life rather than force or compel man to be obedient to his gospel. That was the battle which was fought in the wilderness. "Make these stones bread," said the tempter. Yes, a perfectly natural temptation. Our Lord—hungry, legitimately in need of bread to sustain the physical—was invited by the tempter to use his miraculous power to satisfy a temporal need.

He was coaxed to use the powers given him to build the kingdom of God to sustain that physical man which could not inherit the kingdom, and he refused to do it.

Then, when he was taken by the Spirit and placed upon the pinnacle of the temple and shown the kingdoms of this world, the thought came to him, *If you use your miraculous power to force men to serve you, you can work some miracles and sit in Caesar's seat; the legions of Rome you can put to flight; all you have to do is to call upon the elements to obey you, and you can overbrow Caesar.* If Christ had used his power in that way, men would have served him through fear; they would have given allegiance with their bodies, but their minds would have remained unconverted.

You cannot force a man to think as you want him to think. You cannot force him to be righteous, for every time you attempt to, you render the action which is done under that kind of compulsion without any moral value, and you undo the man. So Jesus set himself the more difficult task of winning men's love, knowing he could display before them the unutterable love of his Father, and that somehow of their own free will they would yield themselves obedient to his gospel.

AND SO, respecting our agency, not condoning our sin, Christ stands before us and shows us in his own body what sin is always doing to us. He gave us a revelation of what the consequences would be if we failed to yield obedience to his gospel. In him, who knew no sin, is the perfect revelation of the consequences of sin, what it really is, how it destroys the sons of God, how it puts them to open shame, and denies them of the hope that they may ever reach their best possibilities.

So vital in the process of creation is the agency of man that God will not deal with us on any other basis than that of mutual agreement. He says to me and to you: "I will make you in the image of my Son if you will be obedient. If you will not be obedient, I cannot help you. If you will not endure the degree of intelligence I have made possible—if you desire only a lesser degree of intelligence—I will give the very best I have to enable you to achieve what you desire; but you receive the little you desire because you would not accept the much you might have received."

The agency of man, I repeat, is vital in the dealings God has with us. The covenants of God comprehend immortality. We're not made to be butchers, and bakers, and candlestick makers. We're not made alone for this world. We have interests in eternity. What we

do now does something to us, throughout the countless ages of eternity, and therefore, we have some right to an investment in the invisible spiritual world.

TONIGHT IS THE 104th anniversary of the martyrdom of Joseph and Hyrum Smith. They in the language of the covenant, sealed their testimony with their own blood. On the way to Carthage, Joseph, knowing he would not come back, quoted to the men who were with him—John Taylor, Willard Richards, and Hyrum Smith, I believe—a portion of the sixth chapter of the Book of Revelation:

I saw under the altar the souls of them that were slain for the word of God. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth? And white robes were given unto them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.—Inspired Version, 9-11.

And, of course, the implication was plain that in the eternities the souls of the slain under the altar, the spirits of those who had gone on restless and waiting for their inheritance, crying a while, "How long, O Lord, how long?" were permitted a glimpse of the things which were upon the earth. Joseph and Hyrum who were facing their great summons, who had hazarded their lives, also were permitted a glimpse into that invisible world and saw in their own martyrdom a partial fulfillment of the words of comfort given to those who had gone before. I have no doubt that Joseph felt he was one of those alluded to in the Scripture which says that their fellow servants should be slain as they were slain.

THE TIME crowds upon us, and through the flesh we look to the outer world, but, by the eye of intelligence, we glimpse the inner spiritual world. And these covenants we have been talking about are those agreements which comprehend both the agency of man and his immortality.

Recall the Scripture in the early chapters of the Book of Genesis in which our Heavenly Father was administering comfort to Enoch and his people, when Enoch was concerned about the culmination of the great destiny he had been preaching of and for which he had prepared his people; and then God instructed him about the course of time. He spoke about our time when righteousness and truth should "sweep the earth as with a flood," to gather out his elect from the four quarters of the earth "unto a place," he said, "which

I shall prepare"—not prepared by man, or man's devices or schemes, but by God, a place we believe has been designated as in and around here, the Center Place.

I shall prepare a holy city that my people may gird up their loins and be looking forth for the time of my coming; and it shall be called Zion, a New Jerusalem. And the Lord said to Enoch, Then shalt thou and all thy city meet them there, and we will receive them into our necks, and we will kiss each other. And fall upon their necks and they shall fall upon our necks, and we will kiss each other. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.—Genesis 7: 70-72, Inspired Version.

There it is, the vision of Enoch, revealed to us in these latter days to give understanding of some of the agreements or covenants God has made for our welfare. This destiny has regard not only to our spiritual life, our immortality, and our agency; but also to our economic and social need.

IF I WERE TO ASK you what the distinctive covenant made with the church in the latter days is, what the sworn statement of our Heavenly Father concerning his gifts to us is, I wonder what your answer would be. What would you say if I asked you to give a description of the everlasting covenant? What one thing has our Heavenly Father said shall be distinctively the heritage of this people? I wonder whether this generation sees it as clearly as a former generation did, the leaders of which lost their lives on this day a hundred and four years ago? It is plainly outlined in the revelation that this destiny has a relationship to our economic needs. The language could have been uttered yesterday, and it can be uttered tomorrow with just as much emphasis and meaning as it was uttered in January, 1831.

"I show you a mystery, a thing which is had in secret chambers to bring to pass your destruction." Who knows what goes on in secret chambers today, seeking the destruction of every agency and every organization for the good of man? Who would dare to predict what decisions may be made even this night, which might have consequences for us here twenty years from now?

I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours.—Doctrine and Covenants 38: 4.

Notice that—not *may be* or *will be* sometime in the future—the kingdom *is* yours.

And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made; and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and, behold, it is my footstool; wherefore, again I will stand upon it.—*Ibid.*

Notice, the earth belongs to God. It is the basis of all wealth. No earth no wealth!

This last war was basically a struggle as to whether the world would be ruled from Berlin and Tokyo, or whether it would be ruled from Washington and London, and whether or not the riches of the earth and the markets of the world would be dominated by the one or the other. At root, this war grew out of inequality and iniquity. At root this war was a struggle between the "haves" and "have nots." At root, this war was engendered because men did not recognize that the earth belonged to God. This business of putting a fence around a piece of property and saying, "This is mine and nothing shall ever make me yield my right to the production and what comes of this earth," is utterly unchristian. "The earth have I made, and it is rich, and it is my footstool, wherefore again I will stand upon it."

Did you ever read Revelation 14: 6, "another angel fly in the midst of heaven, having the everlasting gospel?" Certainly. We have published it abroad. We talk about "the angel message." But what did the angel say? It wasn't so much the fact that an angel came—that doesn't count. If an angel appeared to me, I would want to know what he had to say for himself. ". . . Saying with a loud voice, fear God and give glory to him." There's the foundation of the kingdom of God—the recognition of divine ownership. God made the world. It is his.

Beethoven wrote a piece of music, Opus 127. A publisher bought it and gave it the title "Moonlight Sonata." Beethoven wrote quartettes for various princes, but they don't belong to the princes he wrote them for. They don't belong to the publisher he sold them to. They belong to Beethoven because he is in them. He is in every line and cadence, every key relationship. They are stamped with his personality, and whoever touches them has a glimpse of part of the personality of the composer.

The same thing is true of the earth. No amount of argument, no amount of law or jurisprudence can ever alter the fact that the earth belongs to God. "Fear

God, and give glory to him who made."

The scripture we have been reading places on a spiritual foundation the promise, the covenant, to these people, which I am about to read to you, and which I am sure the church generally does not understand, because it doesn't know about it. I'm not talking about individuals. I'm talking about the church as a whole.

I have made the earth rich, and behold, it is my footstool: wherefore again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you.—Doctrine and Covenants 38: 4.

That was given in January, 1831.

Ye shall have it for the land of your inheritance, for the inheritance of your children, forever, while the earth shall stand and ye shall possess it again in eternity, no more to pass away.—*Ibid.*

God starts from the ground up. This destiny has regard for our economic life. The covenant which God seeks to make with us is this: that the earth shall be used for the promulgation and continuance of fraternity; if we use the things of this earth and world in the manner designed of God, it is plain we shall be the richest of all people—rich in the true sense of the term. I am conscious of the fact that there have been many, many efforts in the past, to come to an understanding of some of these things; but we have never yet, as a people—at least in our day—come to understand the meaning of that covenant. Why? Perhaps we've had too much with which to do. Perhaps, had we been poorer, we could have been richer. Perhaps, had we not had so much, we would have been farther along the road in spiritual things.

IN CHRIST, the messenger of the covenant, is preserved even our physical manhood. How important it is that we see clearly the implications of the resurrection of Jesus. The most distinctive thing the earth does is to produce and maintain a human body—marvelously put together, intricately woven, piece in piece; every cell and nerve obeys some almighty law and is sustained by the spirit and the element which moves through all things. The most distinctive thing the earth does is to produce our bodies.

I heard Dr. Platz about three years ago, at a reunion in Lamoni, give a most marvelous testimony. With visible emotion, he stood and said: "Brethren

and sisters, I am reminded this morning that the sun is the light of day. The earth on which we stand, the grass that grows, the seats we sit on, the canvas which covers us, the poles which hold the tent up, the cloth which is fashioned for the clothes I wear, and even my flesh itself, is sustained by the operation of the visible universe and held in relationship by the sun that rules the day. Our visible sun is the Lord of all things seen; and just as the sun is the light of day, so Christ is the light of my soul."

It is good to hear a scientist say that. For there is abroad today a very hopeless view of the universe. Here is what H. G. Wells said:

Our universe is not merely bankrupt . . . It is not simply liquidated, it is going clean out of existence, leaving not a rack behind. The attempt to trace any pattern of any sort is absolutely futile. A series of events has forced upon the intelligent observer the realization that the human story has already come to an end, and that man as he has been pleased to call himself, is in his present form, played out. The stars in their courses have turned against him, and he has to give place to some other animal better adapted to face the fate that closes in more swiftly upon him.

What a hopeless view! It was brought about by the explosions at Nagasaki and Bikini, when atomic power was yielded into the hands of man. When H. G. Wells realized we really had the power to blow the universe and ourselves to pieces, he died in despair. But how different, as we view the body of our Lord, Jesus Christ, in history and in the story of Book of Mormon times; there is tangible proof that what the physical universe produces is capable of being immortalized, and that the elements of the human body, if they are wrought upon by the Spirit of God, are capable of being transformed and absorbed into the very presence of God; they are capable of being transformed and absorbed into the very presence of God; they are capable, if you please, of being celestialized.

Jesus came here after his ascension on the Asiatic continent and invited the people—2,000 of them—to come forth and feel the prints in his hands and feet. I suspect he knew that had he not added to their sense of sight and sound and touch, someone might have started the rumor that his appearance was simply a vision and could be explained away on a psychological basis. He was anxious to give his people the assurance that their bodies were part of an eternal destiny; and if you look at the body of Jesus, you can see the destiny of the physical universe. It is made for the production of the sons of God. So even our physical man is provided for. Our individual and social life, our spir-

itual life, with its agency and hope of immortality, are provided for in the great destiny which God had designed for the children of man.

OUR WORDS are so inadequate—are they not?—whether spoken or written. We must rely upon some additional sense, if the inner meaning of the word is to come to us. That inner sense known to us as the Spirit of God has long ministered to us understanding in proportion as we have sought it. The Inspired Version of the Bible was one of the three major trusts which devolved upon Emma Smith when her husband was taken by death. In it we have an attempt on the part of the Heavenly Father, through the spirit of revelation, to give us additional information about the destiny of mankind. And in the story early in Genesis, we have this beautiful statement of the everlasting covenant:

I will set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant which I made unto thy Father, Enoch; that when men should keep all my commandments, Zion should come again on the earth, the city of Enoch, which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness and the earth shall tremble with joy; and the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant which I made with thy father, Enoch.

This was the city which was sought by Melchizedek. It was under this covenant and this covenant alone that Melchizedek was ordained. There is no Melchizedek priesthood anywhere apart from the administration of this covenant. We are informed in the fourteenth chapter of Genesis that Melchizedek "was ordained a high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God." (Verses 27, 28.)

And now, Melchizedek was a priest after this order; therefore he obtained peace in Salem, and was called the Prince of Peace. And his people wrought righteousness and obtained heaven, and sought for the city of Enoch, which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world; and hath said, and sworn with an oath, that the heavens and the earth should come together, and the sons of God should be tried so as by fire.—Genesis 14: 33-35.

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APOSTLE PAUL M. HANSON

General Conference Missionary Service

Organized and executed under direction of the Quorum of Twelve, Arthur A. Oakman presiding.

WE ARE VERY GLAD to greet you here this evening to participate with the Quorums of Twelve and Seventy, High Priests and Bishops in this missionary endeavor. May the good spirit abide with us during this service as we shall wait together here and meditate upon the task which has been entrusted to our care.

Many years ago the Apostle John said, "I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people saying with a loud voice, Fear God and give glory to him . . . and worship him that made heaven and earth and the sea and the fountains of waters."

The appointees will sing a very old, well-known hymn for us, and we request you to join in the chorus:

Hymn: No. 413, "When Earth in Bondage Long Had Lain."

Prayer: By Apostle Paul M. Hanson, President of the Quorum.

Hymn: No. 315, "Our Father Which in Heaven Doth Dwell"—sung by appointees.

Scripture: Doctrine and Covenants 1: 1, 4, 8.

Hymn: No. 308, "I Have Found the Glorious Gospel."

Reading: by Stephen Black. (This is an account of the Restoration—of the Restoration of the Aaronic priesthood by Oliver Cowdery.)

The Lord who is rich in mercy and ever willing to answer the consistent prayers of the humble, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us. While the veil was parted and the angel of God came down, clothed with glory, and delivered the anxiously looked for message and the keys of the gospel of repentance, what joy, what wonder, what amazement. While the world was racked and distracted, millions were groping as the blind for the wall and while all

men were resting upon uncertainty, our eyes beheld and our ears heard as in the blaze of day, yes more, above the glitter of the May sunbeam which shed its brilliancy over the face of nature, the voice, though mild, pierced to the very center of his words, "I am thy fellow servant," dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of the angel from glory, 'twas a message from the most high, and as we heard we rejoiced while his love enkindled upon our souls and we were wrapped in the vision of the Almighty. Where was there room for doubt? Nowhere. Uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever.

But dear brethren, think!—further think, for a moment what joy filled our hearts and with what surprise we must have bowed, for who would not have bowed the knee for such a blessing when we received under his hand the Holy Priesthood as he said, "Upon you, my fellow servants, in the name of Messiah, I confer this priesthood and this authority which shall remain upon earth that the sons of Levi might yet offer an offering unto the Lord in righteousness."

I shall not attempt to paint to you the feeling of this heart nor the majestic beauty and glory which surrounded us on this occasion, but you will believe me when I say that earth nor men with the eloquence of time cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No, nor has this earth power to give the joy bestowed, the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit. Man may deceive his fellowman; deception may follow deception, and the children of the wicked one may have the power to seduce the foolish and untaught till naught but fiction feeds the many and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love—yes, one ray of glory from the upper world, or one word from the mouth of the Savior from the bosom of eternity, strikes it all into insignificance and blots it forever from the mind. The assurance that we were in the presence of an angel, the certainty that we had heard the voice of Jesus and the truth unsullied as it flooded from a true personage dictated by the will of God is, to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry and in those missions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

Hymn: No. 414, "The Spirit of God Like a Fire Is Burning"—sung by appointees with congregation joining in on chorus.

Affirmations of Belief:

E. Y. Hunker: I believe in God, the Father almighty, creator, ruler, and central fact of the universe.

I believe God is eternal, unchangeable in the nature of his godly attributes and in the pursuance of his divine objectives.

I believe God created man in his own

image for an eternal and glorious purpose.

I believe God is our Heavenly Father, a personal and intelligent being, approachable by those who truly seek him.

I believe God from the beginning, through his chosen servants and through his Son, has revealed the essential truth and doctrine by which man can come unto correspondence with him.

I believe God's highest earthly goal for man is to eventuate in the kingdom of God.

I believe God has restored the fullness of the gospel in these latter days so all who will may find him and know him.

I believe God will conquer death and bring to pass a resurrection of all in the glorious majesty of the final consummation of his eternal purposes through Jesus Christ the Lord.

James Daugherty: I believe man is a creature created by God and formed by the dust of the earth.

I believe man is endowed with intellect and free will and is called to share with God the joys of creation.

I believe Christ Jesus is the true measure of all things.

I believe men have the capacity to become sons of God by the obedience to the gospel.

I believe that the purposes of God in creation center in Christ Jesus.

I believe men are called to proclaim the gospel of Jesus Christ and to reveal the divine truth and to share with God the responsibility of building the kingdom.

I believe that the will of God is the peace of his sons.

I believe man was created with the capacity to respond to the love of God and that eventually all men will be one by that love save those who persistently and continually rebel against him.

I believe man's faith in God is a true measure of man's faith in God.

Tom Worth: I believe in the coming kingdom, eternal in its being, universal in its membership.

I believe in the coming kingdom as the heritage of the child of God.

I believe in the coming kingdom, a

community of regenerate Christian men and women with Christ as their King.

I believe in the coming kingdom as the only place of peace, safety, freedom, and glory.

I believe in the coming kingdom as the Zionite ideal of the church of Jesus Christ in these latter days.

I believe in the coming kingdom composed of citizens from all over the world.

I believe in the coming kingdom as revealing the highest form of government among men.

I believe in the coming kingdom, never to be overthrown.

I believe in the coming kingdom as embodying the divine testimony of the ages.

Hymn: No. 386, "Shout the Tidings of Salvation."

E. J. Gleazer, Sr.: Soon after the resurrection of our Lord and Master, Jesus Christ, certain of his disciples inquired, "Lord, wilt thou at this time restore again the kingdom unto Israel?" You may recall that among other things he said to them on that occasion, "Ye shall be my witnesses." Now that was a very significant statement. These disciples had no longer any reason to doubt the power of their Lord and Master. He had risen triumphantly from the dead. He was alive. He worked with them. No power on this earth could touch him after his resurrection. He had gone all the way. He had permitted sin to go as far as sin could possibly go. So, having absolute confidence that he was able to bring to pass anything upon the face of the earth, these disciples said to him, "Wilt thou at this time restore again the kingdom?"

They were concerned regarding the time and the fact that he was to do it, so I think his answer was indeed significant, "Ye shall be my witnesses." There is a definite relationship between the establishment of the kingdom in which we have professed our belief and in witnessing. This kingdom cannot be realized without a witnessing people. All the power that is resident in our blessed Lord cannot be fully exercised unless we, utilizing our agency, permit him to use us as his witnesses, for it is through those of us who profess that he is our Savior—those of us who become new creatures in Christ Jesus—that the kingdom shall be realized or made manifest. Before any of us can be effectual in our witnessing, we must experience.

I have thrilled many, many times as I have read the testimony of Peter, regarding the things he had seen and heard when he was with his Master on

the holy mount. He spoke with authority. He had experiences with God. Hence, for us to be effectual in our witnessing, we, too, must have our experience with God. We also must be in possession of his Spirit. Time and time again we have such testimony as "the Spirit beareth witness." Though we should speak with the tongues of men and of angels and do not receive of that Spirit to bear witness, our testimony would not suffice. We must have the witness of the Spirit if we are to testify effectually regarding Christ and his purposes pertaining to mankind. Then there is another witness, and Jesus set this example himself. In his very person, he was all he professed. He was all he preached. "I am the way, the truth and the life." No man could deny the authority of that life, and as we become more and more like our Lord, we, too, shall be such witnesses that no one can reject our testimony, for the power of his gospel shall be made manifest in what we have become.

We have attended a very wonderful conference where the Spirit of God has been made manifest in many of our activities. If this has been your first opportunity to visit as it were on the mountaintop—with him, no doubt it would suffice as far as convincing you of the power of the gospel of Jesus. But many of us have walked with him for a number of years, maybe not as closely as we should, but we have had testimonies as we have journeyed by the way. Even this week I have shared in conversation with many brothers and sisters of former years and of former places, some of these remarkable experiences, in which God selected the humble and those who were limited in this life, and through them manifested such power that even those not of our faith were led to acknowledge there was a power in this gospel. Many of us have witnessed every miracle recorded in the word of God. We are living testimonies of the divinity of the Restoration Movement. We are not dependent upon the testimony of Joseph Smith or Oliver Cowdery, marvelous as these testimonies are, for we have had experiences with the same God. I know something of your experience, and you know something of mine; therefore, we are in a position to bear witness of him.

My brother and my sister, can we leave this conference without resolving in our hearts that we shall go forth to bring the light of this truth to the good people in our communities who have not as yet shared in this light? I cannot take time now to speak of the world's need or the need of your neighbor, your friend, or your associates in business.

You can give them the greatest gift

that is possible for one man to share with another. I know you require the power of God to make this gift worth-while, but that power is yourself. Our Heavenly Father has promised over and over again he will share this power with you and bear witness with you that your testimony is divine. I believe there are at least 5,000 people here, maybe more. Suppose each would succeed in winning one soul to the gospel of Jesus Christ in the next twelve months—what a marvelous conversion that would be! But we can do even more than that. The hour is now when this church must move forward as a witnessing institution for Him. The world is without hope, and despite all the efforts being put forth, there is no power on this earth which can be substituted for that made possible through the church of the living God.

We stand, therefore, in positions of trust and responsibility. How are we going to discharge this trust and prove ourselves worthy of the trust imposed in us? As I listened to my brother read the account of the restoration of the Aaronic priesthood to Joseph Smith and Oliver Cowdery, my mind went back to another scene where six men—most of them young men—sat in Father Whitmer's house, following the direction of God Almighty to bring to pass the organization of his church. I compared those six men with the multitude occupying this Auditorium. I compared their resources with our resources and couldn't help saying to myself, "My God, my God, what could we accomplish if we moved forward in harmony with the divine command, with our numbers, with our resources, with what we possess today?" To the extent we move forward, we save our own souls. We'll bring to pass a power in this church that will banish all darkness and confusion. To the extent that you engage with Jesus Christ in this mission, light will surround your pathway and the power of God's Spirit shall be revealed in your endeavor. We want to help you to do that. We feel you cannot do less. You have a solemn responsibility. Your attendance at this conference places upon you an obligation such as you have never had before, for you have seen the hand of God made manifest, even since you have arrived to attend this gathering.

Hymn: No. 394, "Christ For the World We Sing."

Prayer of Dedication: by Apostle George Mesley.

A STORY THAT HAS NO END

by Kate Ward

Here are seven short stories for primary children, each of which illustrates one aspect of the nature of love. 65c



Environment and Faith

By GERALDINE WYATT

The value of combining the physical and spiritual forces for the healing of the sick has long been known and put into effect. Our church Sanitarium is peculiar only in the extent of the spiritual law involved, and, too, that it is an institution established by divine revelation: "Where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick." So we have an institution wherein the ordinances of the church are the accepted procedure, rather than the exception.

OF COURSE, the purpose of a hospital is for the physical care and the institution of those laws which will bring healing or comfort to the ill. In these days of highly technical treatment and specialized medicine—which incidentally is each year lengthening our life expectancy—the home can no longer compete with the care of a good hospital. When realizing that at the Sanitarium it takes, on the average, the steady employment of two and one fourth persons to care for each patient, one may understand the type of service extended.

The high standard maintained by our hospital is a tribute to the professional staff, and especially to the church physician, upon whom weighs the responsibility of keeping abreast of new medical discoveries and new treatments. The scripture, "That which is governed by law, is also preserved by law," also applies to the human body. Certainly a knowledge of the laws regulating the physical body and its functions—and when nature goes awry, the searching out and acquiring of a knowledge of the laws which will rehabilitate the diseased parts—makes a doctor a necessity. The more expert his knowledge the

more skilled his treatment and the nearer he approaches the comprehending and fulfilling of the laws of God.

Along with the skill and a devotion to professional duty is also added the factor of working toward a divine plan in our church hospital. It always enlarges the goal. The resultant achievement is much higher than if mere personal or even professional standards were met. Hence, the fellowship is more Zion-ic. The personnel work in self-forgetfulness.

DURING MY RECENT STAY THERE, nurses not assigned to care for me would come in and offer suggestions for making me more comfortable. And as Christmas drew near, they would sympathize:

"It's too bad you have to spend Christmas here."

"Oh, do you get the day off?" I would ask.

"No," nearly all would invariably answer as if surprised. "But that's different." The last would be added uncertainly, as the speaker vaguely realized her devotion to duty had obscured her own desires.

Together with the skilled medical head of the Sanitarium works the chaplain. He says he tries to make one call per day on each patient. Before going to the operating room, the patient is always visited by the chaplain. I know I enjoyed his cheery "hello" more often. He begins his day at the awe-inspiring time of five-thirty. One doesn't wonder at the necessity for the early hour when realizing he also serves as counselor to the personnel.

It is a splendid achievement when, along with the fine medical service given, the laws of our church can be fulfilled in regard to membership.

(Continued on page 19.)

OVER A YEAR AGO, we had the fine experience of enjoying a night campfire program in Mesa Verde National Park. After a lecture on the ruins, a ranger piled more wood on the fire, and dancing slowly into the flickering light moved several Navaho Indian men chanting their tribe's ancient ritual for the healing of the sick. We were at the edge of a cliff. Below us the ancient cliff dwellings were crumbling in their huge rock recesses.

One lost all sense of the present, watching these native-costumed Indians enacting in this natural setting a ritual so old they no longer knew the meaning of the words they sang. One could almost see the primitive, destitute hogans of these Indians, their medicine men plying their meager, poor knowledge, while in the fire-flickering darkness, the slow dance of the Navahos progressed in step to their wailing chant.

I spent the Christmas holidays in our church Sanitarium. There, too, the physical and spiritual forces were combined for the healing of the sick, but the marked skill of the doctors and staff was combined with a higher spiritual law. As the poor health of the Navaho tribe members reflects the worthlessness of their medicine men and their ancient rites, so do the results obtained at the Sanitarium attest to the medical skill and religious ordinances used there.

Suggestions for Learning New Hymns

By FRANKLYN S. WEDDLE

Director of Music and Radio

CONGREGATIONAL SINGING is in history, theory, and fact the center of church music. Second perhaps only to the Bible, the hymn-book is the most important sacred book in the hands of both the pastor and the layman. One may dare to say that most members of most congregations have in their hands and use each week their hymnals more than they do their Bibles or other church books. Since the hymnal is the people's manual of musical worship, and since about 80 per cent of all worship is in some way connected with music, it is most important that in both verse and music it be of such quality as to command respect and to stimulate noble emotion, spacious thoughts, and desires.

The haphazard, perfunctory, or lazy choice of hymns is an offense against the rights of the congregation, and harping on a few favorites tends to produce spiritual anaemia—or even nausea. Any congregation willing to have better congregational singing of the hymns can develop a musical service that is richly devotional and musically satisfying. The greater the repertory of hymns a congregation knows, the more worship possibilities it will have. There is something in human nature which seems to resist the learning of anything new; and yet after it is learned, almost everyone takes pride in it. Congregations resist and grumble about learning new hymns, but once a *new hymn* is learned and used for a time, it is referred to as one of the "good old hymns."

There has been much discussion about the right way to learn new hymns and about the way to teach a congregation new hymns. There is probably no one final solution.

One thing seems certain however, new hymns are not learned by talking about them, they are learned by hearing them and singing them. The tune must be made familiar to the congregation. It must be heard over and over again *before* it is taught to the congregation as a hymn.

A FEW SUGGESTIONS for hymn-learning procedure might be timely at this point. First of all, a program for learning new hymns should be planned well ahead. The planning should be done by *music minister and pastor jointly*. A hymn consists of two parts, the verse and the tune.

The tune can be used by the organist as a prelude, an offertory, meditation, or as a postlude for several services in advance of the time it is introduced as a new hymn to be learned. In this way, the congregation hears it over and over again until it becomes quite familiar. Later it might be used in place of an anthem sung by the choir, or as a solo or mixed quartet number for a service. Every opportunity should be given the congregation to become familiar with the tune *before* it is taught as a hymn.

The verse can be used by the pastor as a call to worship, if it will lend itself to such use or in place of a scripture reading or as a poem in connection with a sermon, or as the text for a sermon. In some cases, the verse may be used as a responsive reading by pastor and congregation. Here again the object is to familiarize the congregation with the verse and thought content.

If the learning process is preceded by motivation, learning takes place more quickly and easily. The preceding suggestions tend to create

motivation, the will to learn, and at the same time to subtly impregnate the congregation with the content and tune of the new hymn.

With all of this preliminary hearing of verse and tune, the congregation is now ready to learn to sing it. When the people of the congregation first try it, they suddenly discover that they practically know it already and obtain a thrill at the ease with which they grasp it. At this point, the story of how the hymn came to be written, something about the poet and the composer might be related to help stimulate interest and increase appreciation.

THE QUESTION of a good time to teach new hymns is often difficult to decide. If a *song service* is announced for the time preceding a regular service, it is often poorly attended, especially if the congregation is told it is to learn a new hymn. Taking a few minutes of the beginning or end of a regular service for the purpose of learning a new hymn has been found to be most satisfactory. The art of congregational worship is one activity which seems to be woefully neglected by most pastors. Members are expected to come to church and instinctively know how to sing effectively, how to read responsively, how to recite the Lord's Prayer well together, to know when to stand and when to sit, and all of the other mechanics of worship without any word or help from those in charge of the service. If short periods could be given for congregational training in these mechanics of worship, how much more devotional and impressive our worship could be. Yes, and how much more acceptable to our Heavenly Father it might be.

(Continued on page 19.)

What Is the Matter With Our Easter Programs?

By C. ED. MILLER

WHILE IN THE AKRON, OHIO, public library thirty-six years ago, I read, several weeks before Easter, the following editorial in the *Biblical World*, which is published for ministers:

Easter brings a challenge to every thoughtful man. If Jesus be not raised from the dead, he is still with the dead. The crucial question is this: Does anybody really know whether Jesus is still living, still man's companion, still our Redeemer? Easter challenges us to say whether he is, not what he was. At Easter, we face the dark tower and demand a triumphant champion, not a fellow victim.

Did Jesus conquer death or did death conquer Jesus? Does he still exist, still himself, or did he go back into some impersonal whole? An answer to such questions is either a gospel or a summons to another forlorn hope.

Alas! the editor does not answer affirmatively this question of tremendous importance to the whole Christian world. It can be answered in an affirmative manner if God should reveal that his Son was raised from the dead and is with him. Additional evidence may be in existence, supplementing the Biblical evidence. Apparently the editor had no knowledge of such.

At one time the name of Henry Drummond, F.R.S.E., F.G.S., was a household word, especially in England. On pages 18 and 19 of the preface of *Natural Law in the Spiritual World*, he says:

But however nobly it has held its ground, theology must feel today that the modern world calls for a further proof. Theology is searching on every hand for another echo of the Voice of which Revelation also is the echo, that out of the mouths of two witnesses its truths should be established A second court of appeal has become an imperative necessity.

Christ himself knew a time would come when it would be necessary to provide additional evidence to substantiate the Biblical account of his resurrection. "Other sheep I have which are not of this fold . . . they shall hear my voice."—John 10:16. Momentous promise! Christ's sheep at Jerusalem heard his voice, and we have the New Testament account. Now, if we had the account of his other sheep, we would have another witness of his resurrection. It would be a *Gospel* as the editor quoted would call it.

DOES ANYBODY really know whether Jesus is still living? Our church says it knows he is. It has the evidence. The Christian churches are in the anomalous position of not being able to accept this additional evidence, which has been before the world for 120 years. If this

splendid evidence was to be accepted by the Christian world, it would upset their systems. Christ came to turn the world upside down, so it would be right side up.

In 1820, a fourteen-year-old boy claimed he had a vision and saw two glorious personages. One, pointing to the other, said: "This is my beloved Son, hear him." The boy was given instruction which resulted in the re-establishment of the church of Christ after the organic structure Christ instituted. That boy was Joseph Smith. We accept the Doctrine and Covenants, a book of about 300 pages, as containing revelations from Jesus Christ to his church. These revelations were carefully examined by the various quorums of the church before they were accepted as being of God. While Joseph Smith and Sidney Rigdon were under a degree of inspiration, correcting parts of the New Testament, a vision was opened to them. Joseph describes it thus: "And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father."—Doctrine and Covenants 76:3.

The editor wanted to know if anybody really knew whether Christ was living now. We believe he is, because we hear from him! Joseph clasped hands over the ages with Job, and said, "I know that my Redeemer liveth."

WHEN JESUS CHRIST SAID to his sheep in Palestine that other sheep would hear his voice, he had in mind Jews who left Jerusalem 600 years B. C. and entered America. To claim that Christ came to these continents after his resurrection would seem to be impossible of proof. The Book of Mormon is a history of these ancient people and gives a description of Christ's ministry among them. If this claim can be substantiated, the Book of Mormon, next to the Bible, is the most valuable book in the world. It is the "Second Court of Appeal" which Professor Drummond said was an "absolute necessity."

Apostle Paul M. Hanson has published a book entitled *Jesus Christ Among the Ancient Americans*. It contains 220 pages of evidence from archaeology, paintings, legends, and traditions that such a being as Christ visited the ancient people of America, established Christianity among

them, and, before leaving, promised to return.

During the last General Conference, Apostle W. Wallace Smith preached a splendid sermon on the subject, "Remember." During the sermon he said:

Wouldn't it be marvelous if today there could be uncovered in these countries where the original church was founded writings of the Apostle Paul which would give us additional assurance that Jesus was there and walked and communed with these people at that time? I am sure we would accept it if it could be authenticated as an additional witness to us of the divinity of Christ.

Yet today, as we go down into Mexico and Central America and uncover some of the archæological wonders of the world and make a study of them and have them brought to us by learned men of our church and of others, there comes a realization that here indeed is another witness for Christ in America. I wonder why it is that we as a people are not as diligent in witnessing for this particular record as we are in assuring people that the Christ was here and that he did walk and talk with us after he had been with those people in the early days? These things I would like to have you remember. Additional information is coming to us every day to corroborate the story of the Book of Mormon. Today, in the courts of law, it is only necessary to produce one witness in some cases to indict a man and perhaps send him to his death for certain types of crime. One witness is sufficient to do that. And yet as we look into our Book of Mormon and the record we have in it, we find there were three witnesses to the fact that these plates were as they were and that an angel came down and talked to these people. There were eight witnesses in addition to these, making eleven in all testifying to the truthfulness of this document that we have left to us. Yet there are those who will refuse to be diligent telling the world of this record we have. I'm saying to you at this time that this indicts us as a people if we refuse to be a witness in this latter day. Regardless of our place or station in the church, this is part of our responsibility.

WHAT IS THE MATTER with our Easter programs? I quote Brother Wallace again, "I am saying to you at this time that this indicts us as a people if we refuse to be a witness in this latter day."

We have all the evidence the so-called Christian world possesses, but, in addition, we have the witness of the men who helped to establish the church, and we have the "Second Court of Appeal." I will be dogmatic and say it is our business, especially at the Easter services, to feature our exclusive talking points referred to. We follow the lead of the world and have about the same Easter program as is given in any church. Let the talented folk in our branches give a real Latter Day Saint Easter program. It may be too late this year, but REMEMBER!

Worship Suggestions for May

Theme for the Month: OUR FATHER'S
BUSINESS

MAY 1, 1949

Theme: SERVING THROUGH LOVE.

Prelude: "My Jesus, I Love Thee," Saints'
Hymnal, No. 12.

Call to Worship:

A new commandment I give unto you, That ye love one another; as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 34, 35.

Suggested Hymn: "Love Divine, All Love Excelling," Saints' Hymnal, No. 131.

Inspirational Talk:

Love is the basic fundamental upon which the entire world is built. Because of his great love for his creations, God gave his only begotten Son that we might live a more abundant life—one in which we have the gospel plan and every potentiality for the upbuilding of Zion's lives and homes. "The Lord said unto Enoch, Behold, these thy brethren, they are the workmanship of mine own hands, and I gave unto them their intelligence in the day that I created them. And in the garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father." What great love was manifested through the life of Christ! Although he was tempted in all ways, he held firm to the realization which came to him early in life when he said to his mother, Mary, "Know ye not that I must be about my Father's business?"

The great gift of love has filled the bosoms of human beings since the beginning of time and has echoed and re-echoed through the years. During the reformation period, men, women, and children gave their lives for Christianity. When the gospel was restored in the latter days, men were again called upon to give their lives for the preservation of the Lord's work. This was indeed the essence of love—and the need for love remains today. It is our responsibility to bring peace to the world through the manifestation of brotherly love and through the redemption of Zion in our individual lives as well as through the gospel plan. We must, through love, "be a light unto all who sit in darkness, unto the uttermost parts of the earth."

Hymn: "Father, When in Love to Thee," Saints' Hymnal, No. 151.

Suggested Scripture Readings:

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 10-13.

Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—Mark 12: 35, 36.

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—Hebrews 13: 1, 2.

MAY 8, 1949

Theme: SERVING THROUGH THE HOME
(Mother's Day)

Prelude: "Home, Home, Sweet Home," Saints'
Hymnal, No. 107.

Call to Worship:

And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house.—Doctrine and Covenants 90: 6.

Suggested Hymn: "I Would Be True," Saints'
Hymnal, No. 294.

Article in Tribute to Emma Hale Smith, first mother of the church. (This is an adaptation of an article written by Elbert A. Smith, first published in the *Saints' Herald*, January 20, 1926.)

THE POWER OF THE GOOD HOME

I have but to go back into the history of the church to remind you of the power of the good home. My father, David H. Smith, was born five months after his father, Joseph, had gone to a martyr's grave. His father had been slain by a mob at Carthage and carried home and laid at the feet of his wife. She would have been more than human if she had not said, "My unborn son, who will never see his father's face, shall never know the sacrifice that goes with his religion. I will take him and my other sons and lose myself in the obscurity of the world where the cross of Christ shall never claim another martyr from my family."

She did leave Nauvoo for a few months, but then she said to herself, "I have nothing left but my home, and no friend greater than God." So she went back to Nauvoo. She was told that her house would be burned over her head, but she went back into that home and gathered her children about her. I can imagine that when she lighted her lamp at night the rays shone out over the dark waters of the Mississippi and rose up into heaven like a widow's prayer: "Almighty God, make my house thy house; make my sons thy sons." And thus her sons, under her maternal care, grew strong in body and in spirit.

And when the church was ready, Emma presented her three sons: Joseph, the president and prophet of the church; Alexander, the patriarch and father of the church; David, the sweet singer of Israel.

The home had kept the faith. You may give to that home due credit. It helped save the church to you. Before I was born and before my father was born, a woman saved me to the church. No—she saved the church to me. The church might not have missed me; but she saved the church to me as she saved it to you.

I have in mind the thought that Zion shall be a collection of homes. And instead of three men only coming forth from one home, there will be a hundred thousand consecrated young men and women come forth from Zion's homes. When at night the lights in the homes that cluster about Zion's hills shall shine forth like the stars of heaven, righteousness shall look up from the earth and righteousness shall come down from heaven. Then shall be fulfilled the Master's word, "Ye are the light of the world. A city that is set on a hill cannot be hid."

Hymn: "Behold the Savior at Your Door," Saints' Hymnal, No. 328.

By FRANCIS HARTMAN

Suggested Scripture Readings:

Whosoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like. He is like a man who built a house, and digged deep and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.—Luke 7: 47, 48.

Into whatsoever house ye enter, first say, Peace to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.—Luke 10: 5, 6.

MAY 15, 1949

Theme: SERVING THROUGH KINDNESS

Prelude: "Something for Jesus," Saints' Hymnal, No. 302.

Call to Worship:

That best portion of a good man's life—
His little, nameless, unremembered acts
Of kindness and of love.
—William Wordsworth.

Duet: "Is Thy Cruse of Comfort Failing?"
Saints' Hymnal, No. 345.

Meditation in Verse:

(Clarity and measured speech will greatly enhance the effectiveness and beauty of this message.)

SEEDS OF KINDNESS

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing
Own your kinship in the skies.
Why should anyone be glad
When another's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a fellow worker near
Falter for a word of cheer?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest-giver;
He will make each seed to grow.
So until the happy end,
Your life shall never lack a friend.
—Author Unknown.

Duet: "O Brother Man," Saints' Hymnal,
No. 339.

Suggested Scripture Readings:

For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I

have mercy on thee, saith the Lord thy Redeemer.—Isaiah 54: 7, 8.

... Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—II Peter 1: 5-9.

MAY 22, 1949

Theme: SERVING THROUGH HUMILITY

Prelude: "How Gentle God's Command,"
Saints' Hymnal, No. 248.

Call to Worship:

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

Hymn: "Savior, Like a Shepherd Lead Us,"
Saints' Hymnal, No. 263.

Suggested Meditation:

A GOOD CREED

If any little word of ours
Can make one life the brighter;
If any little song of ours
Can make one heart the lighter;
God help us speak that little word,
And take our bit of singing
And drop it in some lonely vale
To set the echoes ringing.

If any little love of ours
Can make one life the sweeter;
If any little care of ours
Can make one step the feeter;
If any little help may ease
The burden of another;
God give us love and care and strength
To help along each other.

If any little thought of ours
Can make one life the stronger;
If any cheery smile of ours
Can make its brightness longer;
Then let us speak that thought today,
With tender eyes aglowing,
So God may grant some weary one
Shall reap from our glad sowing.
—Author Unknown.

Inspirational Talk:

Humility—that one great virtue which the world stamps out of the hearts of men so easily—is a necessity in the fundamental potentialities of the kingdom-builder. This talk should be based upon the words of Christ to his disciples, "He who is least among you all, the same shall be great," and, "Whosoever shall humble himself like one of these children, and receiveth me, ye shall receive my name. And whosoever shall receive me, receiveth not me only, but him that sent me, even the Father." In the gospel plan of the Lord, there is room for the great and the small, there is need for work to be done in the ministry, in the women's department, in Zion's League, in the children's departments, in the use of music and other talents, in the keeping of the church home in beautiful condition, in arranging flowers for services. There is no task so small that it is not recorded as service; and to work in diligence and humility brings its own reward.

Hymn: "He Leadeth Me; Oh, Blessed Thought!" Saints' Hymnal, No. 264.

Suggested Scripture Readings:

The fear of the Lord is the instruction of wisdom; and before honor is humility.—Proverbs 15: 33.

By humility and the fear of the Lord are riches, and honor, and life.—Proverbs 22: 4.

All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.—I Peter 5: 5.

MAY 29, 1949

Theme: SERVING THROUGH CHARITY

Prelude: "Blest Be the Tie That Binds,"
Saints' Hymnal, No. 343.

Call to Worship:

Clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself.—Doctrine and Covenants 85: 38.

Hymn: "You May Sing of the Beauty,"
Saints' Hymnal, No. 109.

A Sermon in Scripture:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, they shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Corinthians, chapter 13.

Hymn: "Take Time to Be Holy," Saints' Hymnal, No. 322.

Suggested Meditations:

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to perfection.—Abraham Lincoln.

We rise by raising others—and he who stoops above the fallen, stands erect.—Robert G. Ingersoll.

Suggested Scripture Readings:

Put on . . . as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.—Colossians 3: 12-14.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.—I Timothy 1: 5.

Above all things have fervent charity among yourselves; for charity preventeth a multitude of sins.—I Peter 4: 8.

(All Scriptures quoted for this month's worship suggestions have been taken from the Inspired Version.)

Studies for the Aaronic Priesthood in Ministry to the Family PART I

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What Does April 6 Mean to You?

By Mrs. V. D. Ruch

OUR LIVES are full of days, each one far more precious than we realize. However, in our calendar of days, there are certain ones that stand out. They are the red letter days we hold in reverence and celebrate. Some of these days take us back to past joys and achievements; others remind us of great men that have lived and died and left with us the heritage of service they have rendered; still others speak to us of freedom and the birth of a nation. But the days that count most are the ones that reach into the innermost recesses of our lives and hallow them with the presence of Divinity. These are the days that not only bring back the rich experiences of yesteryear, but serve us in this present age and stretch forth into the future, linking us with eternity. These are the days that are important, not just in the lives of a few or even a nation. They reach out and touch the souls of all men everywhere. Such days are Christmas and Easter and—may I also say—April 6.

What of that day? What does it mean to you—to me, to our nation, to the world, to the ongoing movement of time and eternity? Is it a red-letter day on your calendar? Is it cherished in your heart? Does it link you with eternity?

Once upon a time, long ages ago, a lone man beheld a bush burning in the midst of a desert. The bush was not consumed, and he turned aside to see this great sight. The voice of the Lord spoke to him from that bush. The place whereupon he stood was holy ground, and the glory of the Lord shone round about. Many years afterward, there were shepherds in a field tending their flocks by night. The glory of the Lord shone round about them too. Their souls were filled with tidings of great joy and the song of angels. Then there was the time when Christ took three men with him up into a high mountain to pray. The glory of the Lord was also there, and Christ was transfigured before their very eyes. And the voice of God spoke to them.

A little more than a century ago, a young man went into a grove to pray. The glory of the Lord shone round about him, too, as he knelt there. Again the heavens opened, and the voice of God spoke to him. A few years later, this

same young man met with five other men in a room to organize a church. God was there that day, too, and the glory of the Lord moved those men in the thing they did there.

Were these experiences we have just related mere days in the lives of Moses, the shepherds, of Christ and the disciples, and of Joseph Smith and his associates? Many men have seen burning bushes, and many shepherds have watched their flocks by night. Christ, no

April

"April Showers Bring May Flowers" is the theme song of a month of promise. The fresh green of the trees and the grass, tiny shoots bursting into bloom almost before they have pierced the earth, row upon row of new gardens, fields everywhere alive with the activity of spring planting and cultivation—all these things attest to the hope of better things to come.

April is blessed this year with the day of celebrating the promise of all promises, Easter. With most of the world denying the existence of God, it is good to know that long before sunrise, throngs will be gathering throughout all Christendom to manifest their belief and joy in the truth that he is indeed risen, and because he is, we, too, may reap the eternal harvest through the planting and cultivation of our garden of life.

—Lula Carmichael.

doubt, often took his disciples up into a mountain to pray. Many a lad has sought the solitude of the forest for his prayers, and countless men have organized their churches. Why, then, do the memories of these days linger with us and continue to bring rich experiences into our lives so many years afterwards? Just this—the glory of the Lord was there, and his voice was heard speaking to them with a divine command and commission. And they were true to that commission and went forth in the name of the Lord to do his bidding. The heavens opened, and men hastened to obey.

WHAT OF APRIL 6, 1830? That was not just another day, nor did those men meet to organize just another church. Already there were many churches. What those men did that day was to bring out of the darkness the church of Jesus Christ and restore it to earth again in these latter days—"the only true and living church upon the face of the earth today." It was a church organized with a divine command and pattern, for a divine purpose, and with a divine commission. God was again speaking from on high, and men turned aside to hear his voice and to hearken to his words. The gifts and blessings of the gospel in its fullness were again brought to earth. The pattern of a social order—new, yet old—and a living message of salvation to declare to the ends of the world was given to the Saints of the Lord.

What does April 6 mean? It means the Restoration, authority, the old Jerusalem gospel, divine revelation. It means Zion—the hope of the world. But it also brings to us the rich heritage of the early Saints who, with their very life's blood, saved the church to you and to me and to all men everywhere.

Last summer I made my first visit to Nauvoo, and there a great revelation awaited me. As we drove through that quaint, beautiful country and were entering the city of Nauvoo, peace settled like a mantle over my soul. The hills seemed to draw sheltering arms about me, and I felt safe from all harm and anything that might molest. This was quite puzzling to me. I couldn't understand how such a peaceful experience could come to me in a region which had been the scene of so much violence, heartache, and bloodshed. This wonderful influence remained with me through the days, and I pondered over it in meditation and prayer. Finally the answer came in a glorious burst of light. This peace and protection were a part of the heritage handed down to us by the Saints of the early days. Love had overcome hate; martyrdom had surmounted prejudice and bloodshed; the light of the gospel in the lives of those people had driven away darkness. Their suffering, sacrifice, and fidelity had hallowed the land. "Thus they did leave a blessing upon the land in their prayers." What a heritage!

When I reviewed the history of those first days and thought of the great work of Joseph Smith in the organization and founding of the church, I sang from the

a home column feature

bottom of my heart, "We Thank Thee, O God, for a Prophet." Truly he was prophet, seer, and revelator. He had been obedient to the command of the Lord, even to death. With his own life's blood, he gave the church to us.

IT WAS MY PRIVILEGE to be domiciled in the Mansion House. As I went through those hallowed rooms, I seemed to sense something of the spirit of that home when Joseph and Emma lived there. Through all those dark and troublesome days, that home had remained true. Emma had indeed filled the office of her calling by being a comfort to her husband—the Lord's servant—in his afflictions and trials. "The heart of her husband could safely trust in her." Many times he was torn from her side by ruthless enemies, but her love and loyalty followed him still. She carried on the work while he was gone. The sheltering warmth of a peaceful home and the arms of a loving wife always met him on his return. She was ever "his faithful, loving Emma"—wife, companion, helper, and friend.

As I looked over the wide expanse of the waters of the Mississippi there in Nauvoo, I was reminded of the time when Emma, fleeing from Far West and vengeful enemies, crossed that frozen river with two children in her arms and two clinging to her skirts. Around her waist she carried the hidden manuscript of the Inspired Version of the Holy Scriptures. I sensed more than ever before the stanch courageous spirit of the woman whom God had called an elect lady. She didn't know where her husband was, but she was carrying on in his place, taking her children with her to a place of safety to which he could return when his enemies set him free, and all the time preserving the manuscript at the peril of her life. What confidence God must have had in her, and how she measured up to that confidence!

When her husband was slain by an angry mob and carried home to her and laid at her feet, she still remained true. We could not have censured her too much had she fled from it all, determined that this work would never claim another martyr from her family. She had lost the dearest thing she had on earth—but God was dearer! Her home was her important duty, and her children her stewardship. The ongoing movement of that organization which had taken place on April the sixth was in her hands. Brave woman that she was, with all the power of her being, she arose to the occasion and did much to save the church to you and to me.

In the quietude of her home, she raised her sons to service in the church. They were not hers—they were the

Lord's. And when God called for them, she had them ready. Without her contribution, there probably wouldn't have been any prophet for the Reorganization, and the Lord would have had to look elsewhere for a father to the church and a sweet singer of Israel. Under her gentle hands, neighbor and stranger alike received ministry. She compiled a hymnbook. She organized and led the first "Women's Relief Society." She helped rally the Saints again to the standard when they had almost lost hope. Truly her ministry was great. Can we presume to say that her calling to Christian Womanhood and Elect Ladyship was any less sacred than that of her husband as prophet, seer, and revelator? Wife, mother, handmaiden of the Lord, elect lady, good neighbor and friend, servant of the church and community—what a heritage she passed on, and what a challenge!

AS I SAT THERE in prayer service that morning contemplating these things, a truly great spirit of consecration swelled within my breast. I, too, wanted to pass on a heritage to future generations. I desired to be pure, true, and brave. I wanted, with all my heart, to fulfill my calling as wife, mother, friend, and neighbor. I determined to help keep this cause moving by giving my best. I wanted to help save this great church to those yet unborn. And there I pledged my consecration.

What does April 6 mean to you and me? It means we can be servants and handmaidens of the Lord. It means we all have a heritage to pass on. It means we have trusts to keep and homes to save and children to bless for the Lord. It means we must be filled with the joy of our salvation and guard well the great heritage that has been passed on to us. It means we must fulfill the privilege of our stewardship by serving and serving and serving. It means loving the Lord with all our heart, mind, and strength and our neighbor as ourselves. It means gratitude, holiness, consecration, obedience, sacrifice, and suffering. But it also means joy, abundant living, and life everlasting to us and all mankind. It means "the glory of the Lord shining round about us." It means the ground whereon we stand is holy. The voice of the Lord speaks from on high. Will you heed his call?

PEOPLE OF THE PROMISE

by Elizabeth Hanness

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Picked From the Periodicals

By Aarona B. Kohlman

If your reading time is limited, do look first for these articles and features from March magazines.

"You Can Take It With You," *Woman's Home Companion*, contains a few suggestions useful to any woman who attends covered-dish luncheons or suppers.

"It Hurts to Grow Up," *Woman's Home Companion*, is good reading for parents of "twelve-to-twenty" children. You'll recognize your own child, no doubt.

"It's an American Idea," *Good Housekeeping*, is thought-provoking reading for everyone and should almost be considered a "must." It will bear several rereadings.

"Cook's Heaven," *Good Housekeeping*, is for you if you have wanted to try home-baked French bread.

"Death Be Not Proud," a book by John Gunther, may be found in condensed form in the February *Ladies' Home Journal* and in the March *Reader's Digest*. It is not-entertainment, but is an inspiring account of courage and faith.

"The World I Want for Children," *Parents' Magazine*, discusses ways of insuring the future of our children and tomorrow's children. It was written by a mother and member of Congress, Helen Graham Douglas.

"Till Children Do Us Part," *Parents' Magazine*, (also condensed in *Reader's Digest*) will help parents to maintain a healthy attitude about marriage and the family.

THE SECRET OF A HAPPY MARRIAGE

By Roy A. Burkhart

One of the most quoted and published Christian marriage counselors in the country presents a little gift book which will be as unusual and helpful in content as it is attractive. It can be used for group study, individual reading, or by a couple planning marriage. White simulated leather with gold lettering, and space for a marriage certificate. \$1

BRIEFS

ORLANDO, FLORIDA.—On February 6, Patriarch E. R. Carter completed a series of four sermons to this congregation and their friends. In the week preceeding this date, six members received patriarchal blessings, and a number of isolated Saints were visited. The gift of prophecy was heard by some of the Saints for the first time, at the midweek prayer service.

BAY MINETTE BRANCH, ALABAMA.—On February 6, the Zion's League participated in the installation service of the new officers: Pat Baggette, president, vice-president, and study chairman; Betty Joyce Newton, worship chairman; Charles Weatherford, service chairman, secretary and treasurer; Mrs. Mitchell White, recreation chairman; Carolyn White, pianist. The League was in charge of the evening service at the church, Sunday, February 13. It was a candlelight service under the leadership of Mr. and Mrs. Leonard Clark. The theme was "The Three Standard Books of the Church." Approximately twelve League members participated in the program.

RICHLAND, WASHINGTON. — Apostle C. George Mesley, assisted by Bishop Monte Lasater, and Seventies Arthur Gibbs and Phillip Moore organized the Richland Branch on November 29. There are approximately seventy families in attendance at the new branch, with nineteen members of the priesthood. Richland has been a mission since March, 1945. The Saints hold services in rooms of one of the public schools of the city. A surplus building has been purchased, a location is procured and the Saints of Richland Branch hope to build a church home in 1949.

Seventy Arthur Gibbs held a two-week series of illustrated lectures in Richland in November and December, and one week in North Richland. Three men were ordained to the Aaronic priesthood on December 12, 1948. They are W. Marvin Cox, deacon; Angus C. Doer, teacher; Harold C. Hight, priest.

DOW CITY, IOWA.—Two families became united in the church on December 12, when Fauchon Quick and Don Armstrong were baptized. Several babies have been blessed during the recent months: Jerry Duayne, son of Mr. and Mrs. Max Lambert, Gary William, son of Mr. and Mrs. John Staller, Leslee June, daughter of Mr. and Mrs. Don Arm-

strong, Patricia Jean, daughter of Mr. and Mrs. Porter Lowry, and Roberta Jean, daughter of Mr. and Mrs. Robert Baxter. Pastor Elvin Baughman and his associates are conducting regular cottage meetings during week nights. Increased attendance at services is evidenced as a result.

DELTA, COLORADO.—After a series of services in this branch, Seventy Russell Ralston reports a total of six requests for baptism. The average attendance at his services was fifty-five to sixty, of which there was an average of twenty-two nonmembers.

LOUISVILLE, KENTUCKY.—The official opening of the new church in Louisville was held March 27 with President Israel A. Smith as the principle speaker. Apostle W. W. Smith, minister in charge of this field, was also present. A cantata, "Behold, It Is Written," by Louise Hills Lewis, was presented by the choir on Saturday evening. President Smith was the scheduled speaker at 10:00 o'clock Sunday morning for the dedication service. The church is located at 4800 South Third at Kenwood way.

PORTLAND, OREGON.—Apostle C. G. Mesley and Missionary Arthur F. Gibbs finished a School of Evangelism in this branch early in March. District President J. L. Verhei reports that this week of meetings were the best attended that the branch has ever had. On the first Sunday, there were 327, and on the second Sunday, there were 517. The average night attendance was 178. Loren and Wana McDole and Bishop M. E. Lasater from Seattle helped with the school, as did Patriarch Mark Yeoman and the district officers. The attend-

ance was from the city of Portland and the Oregon District.

Nine men were ordained in the district. To the office of elder: Robert Bailey, Sherwood; Earl Wilcox, La Grande. To the office of priest: Robert Nelson, Portland; Robert Henderson, Bend; John Rodley, Roseburg; Hale Whiting, Longview; John McKee and Joseph Schofield, Baker. To the office of teacher: Donald Sawyer, Portland.

HONOLULU, HAWAII.—According to the report of Missionary Howard Miller, Hilo Branch presented J. M. Kemp, baritone soloist in a concert at Hilo High School, with his wife, Helen, accompanying him at the piano. There was an audience of 400 persons. The *Hilo Tribune Herald* carried a very favorable article of appreciation. Brother Kemp also broadcasts in a regular radio program. He is giving the church good advertisement.

The subscriptions to *Daily Bread* in Honolulu and vicinity have reached 120. This worship magazine is filling a need in the homes, and good comments are heard concerning it.

A priesthood visiting program is being carried out in two congregations of Honolulu—Kalihi on the first and third Tuesdays of the month and Makiki on the second and fourth Tuesdays. On these nights all members of the priesthood meet at the church at 6:30 p.m. They then divide two by two. They are assigned homes and given pertinent information concerning the ones they are to visit. They are suggested objectives for the visit, such as to talk about *Daily Bread* and family worship, or similar pointed aids. If there are any sick, two elders are assigned. The group has prayer together, and then they go out. An individual priesthood member does not go out with the same worker each time, and thus by working with different ones, an understanding and unity is being built among the group. The majority of the priesthood have joined in the program, and among those who have, spiritual growth is apparent.

CHICAGO, ILLINOIS.—Missionary G. Wayne Smith baptized one family of three during a recent series in the Ashburn Mission and left a growing interest in the work of the church among the members.

MISSOURI VALLEY, IOWA.—Further news concerning the recent flood in which several Reorganized Latter Day Saint families lost their belongings, is reported by Apostle D. T. Williams. Three church families in this town lost about all their possessions when the levee of the Boyer River broke, driving about 1,500 people from their homes. Nine other Latter Day Saint families were among those driven from their homes and suffering damage to their property. The church was flooded to within one foot of the basement ceiling, damaging the furnishings, including the church school and kitchen equipment. The furnace was filled with mud and debris.

PASADENA, CALIFORNIA.—Kathleen Esther Murphy, infant daughter of Mr. and Mrs. Fred Murphy of Portland, Oregon, was blessed at the Pasadena Branch on February 27. Elders Joseph F. Ruchaber and Warren K. McElwain officiated. Mrs. Murphy is the former Uarda Eyer of the Pasadena Mission.

Mr. James Shafer and Mrs. Virginia M. Shafer of this branch were baptized by Elder Warren K. McElwain, pastor of the Pasadena Branch, at Central, Los Angeles. Confirmation was on Sunday morning, March 6, with Elders McElwain and Harry Waylett officiating.

Those selected to report the news of the branches are urged to write the editor for our "Helps for Reporters."

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Creation and Destiny

(Continued from page 8.)

This is the same covenant which was in the ordination of Abraham.

Jesus said, "Thy kingdom come." It was already in existence. He said that the kingdom of heaven is like a grain of mustard seed . . . which grew into a tree so that the fowls of the heaven came and lodged in the branches thereof. That is a covenant God has made with us in these the latter days. The covenants of God reach back to the beginning of time, and they stretch forward into eternity. The people who pay attention to them, who know about them, who live for them, are blessed by their provision. Think of it! "When thy posterity shall embrace the truth and look upward, then shall Zion look downward." This group of people is the most significant group of people on the earth today. And yet how far short we come with our trivialities. Our gaze isn't upward—it is outward. We're too busy looking at things around us to seek for the things that are above us. We have ambitions, but no aspirations. We come time and again to the veil which separates us from God, but we don't recognize it is a veil, and because we don't, we never put forth our hands to part it. I'm sure, under the evident blessing of our Father, and the blessing of this covenant, that we can go forth with new hope. What God purposes, he will do. We're not called to do his work. We're called to assist him in doing his work. And under his leadership, by the power of his spirit, I'm sure that we shall be able to do it if we will.

Environment and Faith

(Continued from page 11.)

But when these laws and their resultant blessings are tendered toward nonmembers, too, it is a much finer accomplishment.

If, with our knowledge of the church standards, we are impressed, we can know nonmembers—75 to 80 per cent of those hospitalized—are also influenced by the service they receive and the atmosphere prevailing there. One such patient made this remark to a church member last summer: "These are fine people out here. When I get out, I intend to learn more about them." Such interested persons—possible converts—are contacted by capable ministers after their release. And, as

would be expected, the church gains some new members.

Those Saints who are so situated they can be hospitalized at the Sanitarium when necessary are certainly privileged, for its peaceful influence and high medical standards are incentives toward well-being.

Suggestions for Learning New Hymns

(Continued from page 12.)

Such periods of worship training could eliminate the necessity of the pastor or man in charge of motioning or telling the congregation to rise for certain hymns if the congregation knew that when the man in charge of the service arose during the playing of the hymn by the organ, that it was a signal for the congregation to rise also. Such responsibility for attention by the congregation would also create within

it a quickening interest in the progress and success of the service and make the members more *active* participants. Much congregational apathy is due to the fact that the people have no active part in many services; they are told when to stand, when to sit, and when to do everything else so that they don't have to use their own minds or pay any particular attention to the progress of the service. Training periods for congregational activity in worship are essential to better participation in singing, responsive reading, appreciation of the organ music, and even interest in the spoken word.

That church whose congregation has discovered its powers of song, and likewise the inspiration and uplift that come through religious *self-expression* in worship, hymns, and music, will find that a newer and finer atmosphere has been created for the advancement of all the interests of the church.

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The Unseen Power — *By Robert Heald*

NO ONE HAS ever seen the power of God, but we all know it does exist. Neither can we see the power which drives the piston of an engine up and down, but we know that power is there because we see the engine turn; and the car, in which the engine is mounted, moves. We can feel the movement, but we can't see what actually causes it.

Everything has a creator. God created man, and man, in turn, created the automobile. The creator has a plan which makes his creation work, but it doesn't always respond. It takes water, oil, gas, tires, electricity, and many other things to make an automobile function properly, and these essentials must be in first-class working condition, or the power needed to make it go just isn't there. It takes every item in its place, working properly and at the right time.

God created man. God has a plan. We are his working parts—his spark plugs, pistons, gears, and wheels. Each and every one of us has a part to play if we are to make God's plan work. We must work together as a unit, just as the parts in the automobile. If a spark plug is missing, some power is lost. Therefore, the automobile moves haltingly forward. The plan of the Creator is not completed. After all the work that goes into the making of an automobile, how do you suppose the creator of it feels when something is missing or not working properly? How do we feel after working on a car for hours or days when it still will not go and give the power needed to make it move forward? God's plan is for us to work

with one another—to co-operate—to thrive as a unit.

We can see the results of the power of God just as we can see the results of the power in an automobile, *if* we work together properly and in the right place. Our part here on earth is to build the kingdom of God—to strive for that power we cannot actually see, yet we can feel it and see the results of

Here Is the Writer



Robert Heald, recently called to the office of priest, has been a member of the church only two years. He was active in young people's work before joining and was responsible for organizing the Junior Zion's League in Tucson Branch. His present occupation is assistant service manager of the Rollings Motor Company in Tucson. He and his wife, the former Margaret Hartman, have two sons: Bobby, six, and Barty, three.

it. If we want to build a church, each of us must do his share. If we want a prayer service to be a success, each one must participate in it. There can be no missing parts. The power of God will come to us so that we can feel it and see the results of it if each one desires it.

We are all children of God. We must not let our Creator down. We must let him show what great power he has. We must all pray for his power and his Spirit to make the wheels of progress turn onward and forward. Co-operation in prayer or service or whatever you do will help

you accomplish the task, but remember—it takes *every* part. To bring about the desires of your prayer, you must have faith.

We are told in Mark, "Therefore, I say unto you: whatsoever things ye desire when ye pray, believe that ye receive, and ye shall have whatsoever ye ask." Have you ever thought about an unanswered prayer or desire in this manner?—"I have done everything I can think of to be worthy of the desire, but I did not get an answer." A lot depends on the desire. Is it acceptable to God or not? Is it foolish or just? If it is foolish, you deserve no answer. If it is just and all parts are in proper order, it will be answered. It is up to us as links in God's plan to make it go.

No *one* person or part can bring about the power of God to such an extent that it will move forward and attract more persons, thereby adding more power. As soon as each one of us is doing his part, the power of God will come to us in immeasurable quantity. We will grow quickly, and Zion will become a reality.

It is our desire to live peacefully with each other, rather than existing always with the fear of impending war. The sooner we can attain this state of living, the better we'll be able to carry out God's plan for us. If we delay, we shall move forward slowly as an automobile with a clogged gas line.

We cannot see the power of God, but we *can* feel it and see the effects of it in operation. It is much like the wind that moves unseen among the trees, and the atom—invisible to the naked eye—that surpasses all other known forms of energy. We know these things exist, because we can see their results. So it is with our religion. So it is with the power of God.

New Horizons

Watch Your Elbows! — By Marie Gosline

THERE WAS ONCE A BOY—just a simple, lonely, country lad—who wrote many songs about the Lord he loved. These songs are the Psalms, and there is one which is particularly beautiful to me. In this one hundred seventh Psalm, the same verse appears four times. It is seen first in the eighth verse, then in the fifteenth, again in the twenty-first, and finally in the thirty-first verse. “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!”

I wonder if you have ever lived in a Centerville, or if you have ever known a Jones family? All went well in Centerville until the Jones family arrived. The little branch functioned as one large family, each doing his part to make the organization “work.” Everyone was contented and busy until Satan arrived. But he did arrive—and guess where! Right on the elbows of the Jones family. You see, the Joneses had feelings, and these feelings were not hidden away and forgotten about; they were always out in plain sight—especially on Sundays. Few people go around hurting other’s feelings willfully. If only the Jones family had been busy “praising the Lord for his goodness”—what a difference it would have made in Centerville!

Now if you have ever lived in a Centerville, you know what one large family can add to a tiny, struggling branch. When the Joneses came, they had all the “breaks.” They had a clean slate. They moved into Centerville without a past. All was before them, and what a glorious future theirs could have been! In it, they could have lived, labored, and rejoiced in this tiny but ever so important field for Christ called Centerville. But not the Joneses! You see, *they* had feelings, and *they* were so busy wondering on whose elbow Satan would rest him-

self next that they completely forgot to “praise the Lord for his goodness.”

Now as soon as Satan found a nice, soft resting place on the elbows of the Jones family, these “feelings” became contagious. Peace and harmony were on their way out, and Satan was on the way in. For sure, he was on the royal road to success in Centerville, and before long the whole branch was in turmoil. Sister So-and-So wouldn’t speak to Brother This-and-That. Just as soon as the pastor made a point in his sermon on a certain Sunday morning, Sister Black whispered to Brother White—who was a little hard of hearing

—“His wife told him to say that.” There wasn’t anyone to play the piano, there were no altos in the choir because—of all things—the pianist and the altos had had their feelings hurt!

So, by this little story, you see what havoc can be wrought by just a few who forget to “praise the Lord for his goodness and for his wonderful works to the children of men.” If only all of us could remember to “praise the Lord for his goodness,” Satan would not find so welcome a spot on our elbows, and there need not be any Centerville, and certainly there need not be any Jones family.

WILL YOU? — By SADI MOON

PEARL HAS A BIG HOUSE and nothing to take up her time, so when the pastor asked her to take a circle of Oriole girls, she said, “Yes, I’ll try,” which is really the most important characteristic of a top-notch Oriole leader.

Pearl’s home is a block from the junior high school, which shows that the Lord is looking after those girls. It wasn’t long before the Orioles, all eighteen of them, began bringing their lunches to Pearl’s house at noon and spending those happy hours in her bright sunroom, catching up on badge requirements, discussing service projects, planning circle meetings, and just talking. Pearl welcomes them daily. Those young girls enjoy a seven-day-a-week Oriole program, church-centered.

The Oriole and Boy Scout programs are sponsored by our church for the junior high boys and girls. Consecrated leaders is the first need of this age group. The happiest combinations arise when a group of girls or boys, needing leadership and companionship, are gathered under the wing of a person like Pearl. Perhaps not all can turn over their homes and most of their time as Pearl does, but they can love these young people and their Heavenly Father enough to see that by keeping their allegiances church-centered now, no extra efforts will be necessary in ten or twenty years to get them “out to church.” Such leaders are hastening the day of Zion’s fulfillment.

The Oriole and the Boy Scout, under a leader who is consecrated to Christ, live our church beliefs in their daily lives. They learn that religion is life, that God is their great companion, and that the church is his instrument for perfecting his children on earth. Who will volunteer to guide young citizens in the work of the kingdom? Will you?

BULLETIN BOARD

WEDDINGS

Peevy-Thompson

Willia Jean Thompson, daughter of Mr. and Mrs. David Thompson of Dixonville, Alabama, and Aurelius Victor Peevy, son of Mr. and Mrs. C. B. Peevy of Mobile, Alabama, were married on March 12 at the home of Elder Ben L. Jernigan in Brewton, Alabama, Elder Jernigan officiating. Following a wedding trip to New Orleans, they returned to Mobile where they are making their home.

BIRTHS

A son, Paul Howard, was born on January 16 to Mr. and Mrs. Clyde Wilson of Warrensburg, Missouri. Mrs. Wilson is the former Evelyn Carlson.

DEATHS

BURDICK.—James Albert, was born February 22, 1868, in Waleska, Illinois, and died at his home in Santa Paula, California, on March 14, 1949. He was married to Anna Stella Nawlin on August 16, 1898; seven children were born to them. He was baptized into the Reorganized Church on October 27, 1907. An ordained minister, he was loved by all who knew him. All seven children belong to the church, and two sons are in the priesthood. He is survived by his wife, Anna; three sons: Jack and Charles of Santa Paula, and James of Chicago, Illinois; four daughters: Mrs. Laura Hice and Mrs. Ruth Bledsoe of Santa Paula; Mrs. Josie Hacker of Compton, California; and Mrs. Dorothy Mayh of Lomita, California; thirteen grandchildren, and two great-grandchildren. Services were held at the H. B. Skillin Memorial Chapel, N. T. Chapman and V. L. Lum officiating. Interment was in the Santa Paula cemetery.

KELLEY.—William Andrew, son of Leander and Rhoda Webb Kelley was born at Tunnell Hill, Illinois, on April 8, 1854, and died March 13, 1949, at his home in Independence, Missouri. He was baptized into the Reorganized Church on August 31, 1875, was ordained a priest on February 8, 1891, and an elder on January 25, 1894. He served as pastor of the Tunnell Hill congregation for thirty years. Here he married Lillie Anne Gold on October 28, 1903; six children were born to them. He was a schoolteacher for twenty-five years. Shortly after his retirement, he moved to Independence in 1923 so that his children would be close to Graceland College. He continued active in church work until his death, ministering freely to members and nonmembers alike.

He is survived by his wife, Lillie, of the home; three daughters: Mrs. Lloyd Hammer, Mrs. Charles Hattey, and Mrs. Paul Snider, all of Independence; three sons: Myron of Sibley, Missouri; Paul and Everett of near Independence; a stepson Floyd Barringer of Centralia, Illinois; a brother, John Kelley of Benton, Illinois; thirteen grandchildren; and one great-grandchild. Funeral services were held at the Walnut Park Reorganized Church in Independence, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

KLAUS.—Peter Fred, died November 6, 1948, at his home in Deep Creek, Washington, at the age of sixty-one. He was an elder in the Reorganized Church, a member of the Medical Lake Masonic Lodge Number 102, Loyal Chapter Number 143 of the Eastern Star, the Lions Club of Reardan, Washington, and the Deep Creek Pomona and Washington State Grange and Patrons of Husbandry. He is survived by his wife, May, of Deep Creek; seven sons: Peter Fred, Jr., of Grangeville; Archie and Edgar of Spokane; Wilbur of Sparta, Tennessee; Everett of Walla Walla; Delbert and Charles of the home; four daughters: Mrs. Marie Troeh of Grangeville; Mrs. Irene Altman of Riggins; Mrs. Doris Wegner of Reardan; and Mrs. Bonnie Scott of Spokane; three brothers: John S. of Lewiston; Nicholas H. of Sedro-Wooley; and Ray J. of Portland; two sisters: Mrs. Mamie Warren of Portland and Mrs. Nettie Harms of Los Angeles; and seventeen grandchildren. Seventy Philip Moore conducted the funeral service at Hennessey's Chapel in Spokane. Masonic services were conducted at the graveside in Riverside Park Cemetery.

KIMBALL.—James Norman, son of James and Charlotte Kimball, was born April 17, 1888, at Kimball, Ontario, and died January 15, 1949, at his home in East Detroit, Michigan. He was baptized into the Reorganized Church as a young man. By profession, he was an inventor and manufacturer. His wife, Mary, preceded him in death in 1947. He is survived by his mother, Mrs. Char-

lotte Kimball of Kimball; four sisters: Mrs. James Cairns of Campbellford, Ontario; Mrs. Walter Baker and Mrs. John Claus, both of Detroit; and Mrs. Oral Webster of Dearborn, Michigan; also three brothers: Wellington and George of Kimball, and Clarence of Sandusky, Michigan. Funeral services were conducted by Elders Lorraine Belrose and Walter Cargill. Interment was in the Woodmere Cemetery in Detroit.

REESE.—Mary, daughter of Laughlin and Mary McKensie McDonald, was born on July 2, 1862, at Sydney, Nova Scotia, and died February 12, 1949, at Rest Haven Home in Independence, Missouri. She was married to Andrew Brember on June 17, 1885, at Boston, Massachusetts. Mr. Brember became ill following the Spanish-American War and died ten years later. She married Thomas Reese at Bozeman, Montana, on April 29, 1917. Mr. Reese preceded her in death on March 12, 1933. She was baptized a member of the Reorganized Church on May 27, 1917, at Reese Creek, Montana. From 1917 until her death, she made her home in Missouri, living in Kingston and Independence. She is survived by one stepson, Oliver Reese of Belgrade, Montana, a step-daughter-in-law, Mrs. Josephine Reese of Independence, and two step-grandchildren. Funeral services were conducted by Elder Glaude A. Smith at the Speaks Chapel. Interment was in Mound Grove Cemetery.

FEWELL.—Ida May, daughter of Achillis and Sophia Ford, was born near Wirt, Indiana, on March 22, 1861, and died at Greenwood, Indiana, on March 4, 1949. She was married to James A. Fewell on May 26, 1880; eleven children were born to them. Mr. Fewell and four of the children preceded her in death. She was baptized into the Reorganized Church on August 11, 1895, holding membership in the Union Indiana Branch until May, 1929, when she transferred to the Indianapolis congregation.

Surviving are three sons: Harley, Frank, and Robert of Greenwood, Indiana; four daughters: Mrs. Alfred Heaton and Mrs. Carl Werbe of Greenwood; Mrs. Edward Dunham of Shelbyville, Indiana; and Mrs. Elgin Humphrey of Dupont, Indiana; twenty-three grandchildren; and twenty-seven great-grandchildren. Funeral services were held at the home in Greenwood and at the Baptist Church in Dupont, Evangelist Arthur W. Gage officiating. Burial was in the family lot at Dupont.

CARPENTER.—Mildred E., daughter of John and Carrie DeWolf, was born in Imlay City, Michigan, on November 5, 1889, and died of a heart attack on March 7, 1949, while visiting her sister in Melvindale, Michigan. On February 6, 1918, she was married to Frank L. Carpenter of Flint, who died on October 25, 1948. She had resided in Flint for the past thirty-seven years and had been a member of the Reorganized Church since April 11, 1915. She was also a member of the American Legion Auxiliary of A. C. Post Number 366.

She is survived by her son, Jack, of Flint; a sister, Mrs. Neva Gray of Melvindale; and four grandchildren. Funeral services were conducted by Elder Harry J. Simons. Interment was in the Flint Memorial Cemetery.

HANGGI.—Elsie, was born February 12, 1895, in Adams Township, Arenac County, Michigan, and died at her home in Moore Junction, Michigan, at the age of fifty-three (date of death not given), following a long illness. She was baptized into the Reorganized Church in August, 1913, and remained a faithful worker until the time of her death.

She is survived by her husband, Maurice; two daughters: Eleanor Hanggi and Mrs. Cyril Ostrosky of Sterling, Michigan; her mother, Mrs. Kate Wilson; and two brothers: Allan and Henry Wilson, also of Sterling. Funeral services were held at the Howard Chapel in Standish, Michigan, Elders Byron Doty and John Umphrey officiating. Burial was in the Sterling cemetery.

HARPER.—Nellie Fay, was born April 22, 1885, at Mancelona, Michigan, and died January 14, 1949, at the North Vancouver General Hospital in British Columbia. She was married to John W. Harper at Bellaire, Michigan, on November 24, 1904. She had been a member of the Reorganized Church since January 16, 1898.

Besides her husband she leaves one daughter, Mrs. Doris Davis of Mission, British Columbia; and two sons: Floyd E. of Trail, British Columbia, and Arline I. of Mission. Services were held at the Henderson Funeral Home in Mission, Elder Stanley E. Taylor officiating.

Kirtland Reunion

The Kirtland Reunion has been scheduled for August 12 to 21, inclusive. Sanitation facilities that forced the cancellation of the 1948 reunion have been taken care of. Rental rates for tents, cots, etc., will be announced at a later date.

J. F. WILDERMUTH.

Notice to Members in Virginia

Elder D. Henry Ford, Box 12, Lackey, Virginia, would like to contact any members who may be living near Fort Eustis, Langley Field, or the Yorktown Naval Mine Depot in Virginia. He may also be reached by telephone—Yorktown 3489.

Idaho Spring Festival

The Idaho District spring festival will be held April 8, 9, and 10 at the church in Boise, 817 Franklin Street. The theme is, "I Witness for Christ." The festival will begin at 8 p.m. on Friday evening with a social gathering. Activities for the other two days are as follows: Saturday—8:45, prayer service; 10 and 11, classwork; 8 p.m., banquet; Sunday—8:30 a.m., prayer service; 10, classes; 11, preaching. Seventy Philip Moore is to be the guest speaker. All wishing to purchase banquet tickets or wanting places to stay should contact Virginia Haas, 408 Idaho Street, Boise, as soon as possible.

Notice to Members in Northern California and Southern Oregon

Elder Joseph Elkin, 1210 Fifth Street, Eureka, California, is eager to contact and serve any of the Saints within 150 miles of Eureka. He has served as president of the branch at Salt Lake City and is a fine worker. He recently transferred his business to Eureka.

CHARLES R. HIELD,
Apostle, Southwest Mission.

Notice to California Members

Mrs. Roy Turner will appreciate having the Saints in or near Richmond, California, contact her sister, Mrs. Odis Henderson, 4540 Overend, Apartment 2-E, Richmond.

REQUESTS FOR PRAYERS

Mrs. Lloyd A. Salter of West Monroe, Louisiana, requests prayers for Mrs. O. N. Parrish, who was operated on recently. Since medical care and surgery have not restored her health, she believes that through the prayers of the Saints she may be divinely healed.

Jennie Butler requests prayers for her grandson, Ted Butler, of Holden, Missouri, who is a patient at Mercy Hospital in Kansas City, Missouri. Ted has rheumatic fever.

Emily Sumner Breckenridge, Missouri, requests prayers for Lillie Holmes, also of Breckenridge, who is suffering from cancer, and for herself that she may have sight restored in her left eye.

Mrs. Naomi N. Woods, 1812-B Lane Drive, Granite City, Illinois, requests prayers for her granddaughter who has been ill for some time.

Mrs. C. M. Foxworthy 46 East Thirty-second Street, Kansas City, Missouri, asks to be remembered in prayer that the operation she must soon undergo will be successful and, that if it is God's will, she may be healed.

LETTERS

The Need for Ministry

I want to express my appreciation for the help I have received from reading the *Herald*. I want to say, too, that a visit from a member of the priesthood means much to an isolated Saint. Those who are ministers should consider their calling a great opportunity to serve God. Elder Harry Sheffer has brought many blessings to the Saints in New Mexico. His visits each year is the only chance we have to hear the gospel. Through his ministry, my husband and older daughter have been baptized and my two younger children blessed. We would be happy to have somebody here who could meet with the Saints and help to organize the work. Will one who is qualified answer our need?

LOUCEAL SUMRULD.

Lovington, New Mexico

From an Isolated Saint

Being isolated, I find I can't do without the *Herald*. There are many excellent articles and testimonies in it. It strengthens me to read the Three Standard Books, also; through the spirit, I have been able to understand many things in them.

God has blessed and healed me numerous times. Several years ago I had a dislocated knee. After receiving administration, I felt the bone pop back into place and have not felt any discomfort in it since. Other members of my family have been miraculously healed also.

It is a wonderful privilege to belong to this church. I hope I shall be able to help in accomplishing the purpose of God for it. I ask an interest in the prayers of the Saints.

LILLIAN BOGCESS.

Route 2

Murray, Kentucky

Concerning Kneeling

I read the *Herald* and try to apply the advice in it. I am glad there are those in the church who have the courage to write such articles as those which have recently appeared concerning the conducting of church services. As I study the Doctrine and Covenants, I find the command is definitely given for the church to kneel as the prayer of blessing is offered for the emblems. Of course, no one would expect the maimed or crippled to torture themselves by kneeling; the Heavenly Father is loving and merciful. He does, however, expect obedience from his Saints who are able to kneel.

I share my *Herald* with others trusting that they may be benefited also. God has been good to me all my days; this I acknowledge with gratitude.

MAE EVERETT TAYLOR.

1105 Polk Street
Oregon City, Oregon

Receives a Blessing

I enjoy reading and hearing the testimonies of others. I, too, have received a blessing since my affiliation with this church. Although for many years I was in ill health, since my baptism and the birth of my first child, I have been healed of my affliction. Perhaps the reason I hadn't received this blessing before is that I might not have used it wisely. As time goes by, I'm learning to help with God's work and to instruct my family. I feel that we are "growing up" in this work, and we are happy to be able to help.

May God bless all who seek to do his will.

LOUISE LEWIS.

Bayfield, Colorado

"The Voice of Warning"

In my neighborhood lived a good, honest, hard-working woman. She and her husband reared a family of seven children, all honorable and respected. They didn't attend church often, although some of the young people did go to Religio occasionally with their Latter Day Saint friends. One day, the fifteen-year-old son was stricken with a heart ailment and, after several months of suffering, passed away. The mother's sorrow was very great, and she seemed only to want to be alone. There was a driveway between her home and that of a Latter Day Saint family. When the Saints decided to move to another town, they discarded some of their articles and burned them in the driveway. When evening came, the grief-stricken mother walked along the driveway and noticed a scorched book near the edge of the embers. When she saw the words, "The Voice of Warning," she picked the book up and took it into the house to read. While reading it, the spirit of resignation came to her troubled heart and mind, and a power began to burn within her soul. She started to attend church after that, and at the close of a series conducted by Elder Richard Baldwin, she asked for baptism. She was a faithful member and many times bore the testimony that she knew the gospel was true.

God moves in mysterious ways his wonders to perform.

BERNADINE BENBOW MUIR.

Melvin, Michigan

God Speaks

I believe Latter Day Saints have a concept of God no other Christians have. We believe he is a living, personal Father—one who is able to reveal his will to man. If we ever reach the condition in which we deny divine revelation, we will no longer be a "different" people. Where there is life, there is nourishment, and a living church requires attention. If we intend to establish Zion, we have a lot of "growing up" to do, and our only source of nourishment for this type of growth is divine revelation. Our need for spiritual guidance is greater today than it has ever been.

To say that God no longer speaks is to say he is a changeable God. Would a father who really loves his child give him counsel when he is very young and then refuse to pay any attention to him later on? So it is with the church. God spoke to the prophets of old, but the prophecies of their time are not adequate for today's needs.

We must never deny the existence of this power. If we do, we shall be a lost people, groping in darkness.

MRS. BART RUBY.

820 Avenue I
Council Bluffs, Iowa

Wants to Correspond With Members

I am nineteen years old, married, and will soon become a mother. Although there is no church in this town, I know I am not alone in my faith so long as there is another Latter Day Saint somewhere in the world. I should like to hear from other members, young or old. I know their letters will help me, and perhaps I can help them, too.

MRS. NORMA STEARMAN.

641 North Louisa
Shawnee, Oklahoma

1949 Reunion Schedule

Reunions	Date	Place
No. Ontario	Jun. 3-Jun. 10	Kirtland Lake, Ontario
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Eastern Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Central Mo.	July 9-July 17	Odessa, Mo.
Stake Saskatchewan	July 9-July 17	Saskatoon, Sask.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excel.Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Oklahoma	July 20-Aug. 7	Pawnee Okla.
Idaho	July 21-July 28	Hagerman
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit-		
Windsor	July 29-Aug. 7	Blue Water
Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades
Cen. & So. Michigan	Aug. 5-Aug. 14	Sanford, Mich.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 14	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Eastern	Aug. 14-Aug. 21	Lamoni, Iowa
Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado

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*** MORNING MAIL**

You struggle to get your desk cleared, and you almost succeed, when the next mail comes in, and a new deluge descends upon it. Papers that you can't find time to read; ads for things you can't buy; requests for money you can't give; questions you can't answer; inquiries about literary treasures, received long ago, that you can't find; bulky printed information about hopeless projects and lost causes you can't do anything about. Editors are a frustrated lot—so many things they can't do. All these to dispose of before you get down to the real work on your publication, for which you are paid. So many papers calling for decisions, information, or help. You try pushing the stuff over Here, but that doesn't help; you try piling it over There, which is no better. One morning you find your desk buried under the avalanche of mail, and for several weeks you don't see it. Then in desperation you excavate, glad to find that it has been there all the time.

*** THE FRIENDLY NOTE**

When I went to the store the other day, my grocer had a minute to chat. "I like to buy here," I told him. "But I really come in for something you don't have on your shelves." That one puzzled him. "I come in for friendship, too, along with my groceries. When I was young, I enjoyed going to the big city and shopping in the large department stores where I didn't know a soul. But now I like to shop with friendly people, and it is fun to have the manager call me by my first name." Why do people come back again and again? They can buy goods anywhere. They come for the intangibles: for clear light and clean walls, for a pleasant odor of good things, and above all for the pleasant faces and voices of friendly people Incidentally, that affects church attendance, too. What is the atmosphere like at your church?

*** QUIPS**

A smart wife sends her husband to the grocery occasionally to do the shopping, just so he will have a real look at the high cost of living. . . . Moreover, if he overspends the budget, he doesn't fuss. . . . And furthermore, he pays for it out of his pocket, instead of out of her budget. . . . A wise wife, if she can make it work!

Tip to husbands: Wash the dishes for your wife tonight. Let her dry and put them away, so they can be found for the next meal. She won't say much, but the compliments you give yourself for this great generous act will make you feel wonderful!

There is nothing in the world more fun than the feeling you have when you discover that the government took too big a bite out of your pocketbook for weekly income tax deductions, and has to send some of it back. And that naive idea they have that you might want to leave it there so it will be ready for next year! "Send it back, Uncle—I worked for it—you didn't!"

How's YOUR Missionary Effort?

Are you winning members? Telling the Story to your friends . . . non-member relatives . . . people you meet? That's what personal evangelism calls for!

One good way to tell prospective members about our church in a pleasant manner is to hand them copies of our new tract, "Hear Our Story" from the missionary kit shown above. In this tract, your friends will read the story of our church and find brief facts about our church in simple, easy-to-read language.



"Your Missionary Kit" includes five copies of the pocket-sized "Hear Our Story" tract plus the large "This Is Our Church" tract for church members. "This Is Our Church" has just been revised with latest pictures of church officials.

Let these tracts help you in your personal missionary effort . . . order today from Herald House!

Your Missionary Kit

1 copy	50c
10 copies	\$ 4.50
25 copies	10.00
50 copies	18.50
100 copies	35.00

Hear Our Story

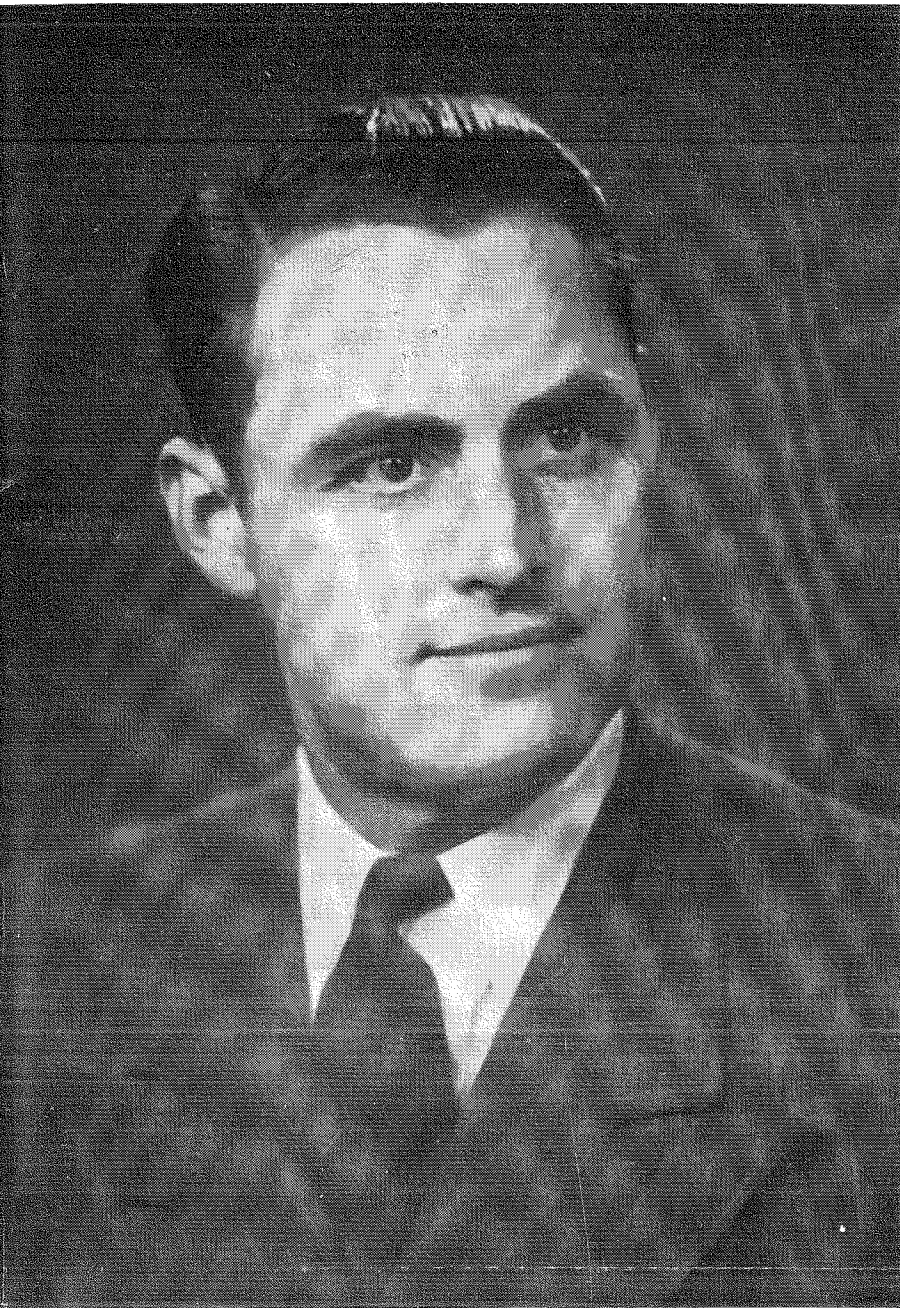
10 copies	60c
25 copies	\$ 1.25
50 copies	2.25
100 copies	4.00
1,000 copies	35.00

This Is Our Church

10 copies	\$ 2.00
25 copies	3.50
50 copies	6.50
100 copies	12.50
1,000 copies	115.00

herald house

INDEPENDENCE, MO.



Seventy
Loyd R. Adams

*“The Lord appointed
other seventy and
sent them . . .”*

Luke 10:1

THE
Saints Herald

VOLUME 96

APRIL 9, 1949

NUMBER 15

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Persuade Men to Obey the Truth



NEWS AND NOTES

FRANKLYN WEDDLE TO DIRECT "MESSIAH"

Two performances of Handel's "Messiah" will be presented by the Los Angeles Metropolitan District Choir under the direction of Franklyn Weddle, General Church Director of Music.

The first performance will be presented at the Long Beach church on Palm Sunday evening, April 10, at 7:30 o'clock. The second performance will be at the Central Los Angeles church on Easter Sunday afternoon at 3:30 o'clock.

This presentation of the "Messiah" is one of several activities planned for the current year by the officers and members of the newly organized Los Angeles Metropolitan District.

A very successful interbranch play contest was held during the month of February, and Zion's League entries from the eleven branches and missions of the district will compete in a Restoration Festival Oratorical contest on Sunday, March 27. The winners will be featured speakers at the Restoration Festival banquet, April 6.

There are approximately 3,000 members in the district, and three new congregations have been organized at Van Nuys, Southgate, and South Los Angeles during the past thirteen months.

CHURCH DESTROYED

Lester Dyke, pastor of Canton, Oklahoma, Branch, wired Bishop G. L. DeLapp Wednesday morning, March 30, to report that the Canton Reorganized Latter Day Saint church was completely destroyed in a tornado that struck the town during the night. Three Oklahoma towns were hit by the storm.

FARROW AND BALDWIN ON TRIP

Apostle Percy E. Farrow and Bishop Joseph E. Baldwin made an extensive trip of the four districts, Chatham, London, Owen Sound, and Toronto. On February 12 and 13 they were at a young people's institute in the newly rededicated London, Ontario, church. Missionary Louis Zonker and his new wife, Betty, made their first appearance in Ontario, where he will be missionary. They and Brother Baldwin are excellently received in their new territory. Other appointees present at the institute were Jack Pray, president of Chatham District, and Carl Muir, president of London District. The institute was of the combined London and Chatham Districts.

On the week end of February 19, 20, Brothers Baldwin and Farrow attended a week end workers' institute at Owen Sound. They ended their trip by attending the youth talent institute in Toronto on March 4, 5, and 6. The theme was "Stewardship of Our Talents." Franklyn S. Weddle, church director of music, was present at the institute. Brothers Baldwin and Weddle taught classes and delivered the sermons.

PRIESTHOOD INSTITUTES

After returning from a short visit with his family in Portland, Oregon, Apostle W. Wallace Smith resumed his work in Southeastern United States with a schedule of three priesthood institutes: Mobile, Alabama, on April 1-3; Brewton, Alabama, on April 8-10; and Bandera, Texas, combining the Central and Southwest Texas Districts, on April 15-17.

Dr. F. M. McDowell, supervisor of priesthood education of the General Church, was present at all three of these institutes to direct instruction.

STANDING BEFORE PILATE, Jesus declared, "To this end was I born, and for this cause came I into the world, that I might bear witness of the truth."

Our brethren of the Twelve and Seventy are called to be "special witnesses of the name of Christ in all the world." How fitting it is, then, that they should be directly charged that their mission is "to persuade men to obey the truth."

All of us spend a major part of our time in practicing the arts of persuasion. Many earn their living by persuading others to give, others to buy and to sell, to study, to work, and to vote. But no one ever exercised a nobler calling than persuading men to obey the truth.

Nevertheless, none of us need envy the Twelve or the Seventy, for we are all called to share in this ministry of persuasion. The only limits set are these which center in our devotion, our zeal, our time, our strength, our understanding, and our skill.

Obviously, we share their ministry when we provide the financial means which enables these brethren to respond to the call of the church, which is the call of Christ. We also share when we remember the missionaries in our prayers, write them letters of encouragement, bring our friends to hear them preach, and add our own testimony. We share best of all when we do all these things. Each contribution we make strengthening, illuminating, and blessing all the others.

"Wherefore now let every man learn his duty in the field of persuasion and act in the office in which he is appointed, in all diligence."

Introducing . . .

LOYD R. ADAMS (page 5) was born March 6, 1919, at Magnolia, Iowa. He was graduated from Magnolia High School in 1936, and from Graceland in 1938. The next year he was ordained an elder and elected pastor of the McKenzie, Alabama, Branch. He was the shepherd of this flock until he was sent out as a missionary appointee in 1944. Since that time he has served as pastor at Cameron, Missouri, and as missionary in Central Missouri Stake, and in Ohio. He has also done some missionary work in Southeastern and Central Illinois Districts, and in Sault Ste. Marie District and Ontario. He was ordained to the quorum of seventy, October 10, 1948. This is his first *Herald* contribution.

His marriage to Lula Odom occurred on December 4, 1938. They have three children: Charlene Raye, 9; Judy Margret, 7; Loyd Ray, 2. The Adams home is now in Columbus, Ohio.

JOHN W. RUSHTON (page 7) received his early training as an "apothecary" in Leeds, England. His ability to delight his audiences with long and unusual words doubtless stems from his training in the use of the Latin root words used in the drug business. He was born at Leeds, Yorkshire, England, on February 12, 1874. His first ordination occurred in 1893 to the office of priest. Two years later he became an elder, and was ordained a seventy in 1901.

Brother Rushton's longest and most distinguished service to the church began on April 20, 1902, when he was ordained to the office of apostle. He gave thirty-eight years of arduous work in this quorum and was relieved by action of the conference of 1947. He now labors as "Minister at Large."

Beatrice M. Budd became his wife in 1901. They now live at Laguna Beach, California. Brother Rushton has contributed much and well to the *Herald* columns over the years.

HUBERT CASE (page 11). One of the longest and most distinguished records as a seventy was earned by Elder Case who served the church continuously between the years 1897 and 1944. He was born in Mondamin, Iowa, on June 5, 1870. He was married to Alice Montague, daughter of a missionary, on September 30, 1894. About three weeks later, they sailed on the "Evanelia" for his mission to the South Sea Islands. They have three daughters: Cicely (Mrs. Arthur B.) Church, Dorothy Maloney, and Ardyce (Mrs. G. Leslie) DeLapp.

Brother Case's first ordination was to the office of priest on June 3, 1893. He became an elder on March 4, 1894, and a seventy on December 19, 1897. His superannuation in April, 1944, did not stop his activities. He is busy administering to the sick, preaching, writing, and even making recordings of his sermons to send to the Indians among whom he is held in high regard because of many years of missionary labors among them.

THE SAINTS' HERALD

Volume 96

April 9, 1949

Number 15

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager. The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

The Triumph of Christ

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

And Jesus entered into Jerusalem, and into the temple.

—Mark 11: 7-11.

Palm Sunday

In the great drama of the life of Christ, the alternation of defeats and victories creates a tremendous impact upon one who is reading the story or witnessing the play. The fact that we have been over the story many times makes little difference. When we read of how Jesus was lifted up in the Transfiguration, our hopes soar with him, and we feel he can never die. When we see him, in imagination, nailed to the Cross, it seems that he and his cause are forever lost. But the Resurrection and the open tomb negate that.

What a pity it is that the temporary defeat of Christ is represented so widely in the symbol of the cross; that we do not have some equally vivid and dramatic symbol of his glorious triumph in the Resurrection.

On this Palm Sunday, we have an opportunity to turn our attention from the sharp defeats that Christ suffered to his victories. Here is a triumph of popular recognition and affection. Here the disciples had an opportunity to express in an open and spontaneous way the tremendous hold Jesus had won in their lives. Here he demonstrated his power to fulfill his prediction, "I will draw all men unto me."

Jesus entered the city of Jerusalem as a king. In his honor, the disciples scattered branches of trees in his path and even cast their garments down before him. He rode

into Jerusalem on a mount that was willingly given to his service; and the beast, too, was draped with the garments of friends. Whatever they had was gladly given to Jesus in this hour of his earthly glory. His journey ended at the proper place for such a spiritual pilgrimage—at the temple.

What It Means Today

The past is meaningless to us unless it points to the future, and the celebration of historical events is futile unless we can learn something from them that will help us in the onward progress of that mission which it is our destiny to promote—the creation in a world of ignorance and selfishness of a Christian civilization, the kingdom of God.

Palm Sunday reminds us that the work of Christ is not without its recognition. It is true that a blind world worships success of any kind and despises failure, regardless of the idealism or the merit of the thing that failed.

Before Jesus went through the bitter days and hours of the betrayal, the trials, the scourging, and the agony of the cross, it was appropriate that he should have been recognized and received as a king. Thus it was no mere teacher, no solitary prophet who was tried and nailed to the cross. It was a king—the King of Glory. And it was the acclamation of Palm Sunday that signified the royal character of the Lamb that was led to the slaughter who rose in triumph again.

The Third Strike

A friend lent me a recently published little book, a brilliantly written document, filled with sympathy, suffering, and horror. The story begins with the author when he was twenty-seven, a victim of drink, and sick with despair. It ends some time later on the water, with small circling waves rippling outward, and a few bubbles breaking at the spot where he plunged in, ending his misery, on this earth at least. I read *The Third Strike* by Jerry Gray in a couple of hours; and as much as I had been impressed before the reading by what the liquor traffic is doing in America, I am horrified now. The book reduces the statistics on alcoholism to human terms, and shows what it means in personal tragedy. Wherever there is a man or a woman in our country, wavering on the edge of the fatal habit, this book might be a means of salvation. It would be worth your dollar to save a friend.

Negro Statesman

An important name in recent news stories has been that of Dr. Ralph J. Bunche, who was assistant to the late Count Bernadotte who was killed while conducting negotiations between the warring Jews and Arabs in Palestine. After Bernadotte's death, Dr. Bunche was persuaded to continue this difficult and important work on a temporary basis. With great patience, he brought the parties together and obtained agreements where others had failed. Although the recent overthrow of the Arab government will complicate matters, Dr. Bunche has done a fine work and has won world-wide recognition for his services. An American Negro, trained at Harvard, he was a professor at Howard University and an authority on African anthropology. He was brought into the Federal service during the war under O.W.I.

L. J. L.

Editorial

Radio Department

The General Church Radio Department has ready for distribution a double set of fifteen-minute devotional transcriptions for use by local branches which have opportunity for radio station outlet for such programs. These transcriptions are of fourteen and one-half minutes duration with background music at the beginning and end, over which a local announcer can announce the sponsoring church, its pastor, location, etc. These transcriptions are not for home use. They can be used only by radio stations. It is hoped by the department that wide use will be made of this type of service and, as soon as the demand becomes apparent, additions will be made to this library. These transcriptions contain a six-minute devotional talk by Elder Evan Fry, Radio Minister for the Church, with Scripture reading and general announcements by Elder Stephen Black, and organ music by Bethel Knoche.

In order to make these transcriptions available, it will be necessary for us to charge \$2 per record which amounts to \$1.00 per broadcast as each side contains a complete fifteen-minute transcription. Express charges to and from Independence, Missouri, will be added. The Radio Department will also furnish scripts for the opening and closing announcements if the user will supply the name and call number of the station, the name of the local pastor, address of the local church, and other pertinent information. The department will also furnish a transcript of each message which can be mimeographed and mailed out to listeners requesting them.

For further information, please address your inquiry to the Radio Department, Attention, Director of Radio, The Auditorium, Independence, Missouri.

FRANKLYN S. WEDDLE,
Director of Radio

European Relief

Effective March 31, 1949, all gift parcel shipments to families living in the British and American Zones of Germany are being discontinued.

Apostle Blair Jensen and Seventy Eugene Theys have notified us that after the above date it will no longer be necessary to ship regular monthly gift parcels of food and clothing into these zones of Germany.

All sponsors of families living in these zones of Germany are requested to cease shipment of gift parcels accordingly.

To all who have shared in this program of relief, we want to express our heartfelt thanks for your co-operation and assistance. That which has been given in time, money, and material has meant much to the success of our relief program in helping these families to rehabilitate themselves and meet a dire need in their lives.

THE PRESIDING BISHOPRIC

Across the Desk

BY THE FIRST PRESIDENCY

Apostle Hanson to South America

President Hanson of the Quorum of Twelve is leaving for Peru and Bolivia in search of additional material for his archaeological studies. Under date of March 24, Brother Hanson writes:

Dear President Smith:

With my passport and other needed papers now in hand, the way appears clear for me to leave for South America, March 31. The plane of the Braniff International Airways is scheduled to take off from Kansas City, Missouri, at 2:40 a. m., and arrive in Lima, Peru, 7:55 the next morning; calling en route at Dallas, Houston, Havana, Balboa, and Guayaquil in Ecuador.

I appreciate the clearance given by the First Presidency to me to make this trip. It is the culmination of many years of thought and hope that some day I might visit the impressive ruins of ancient civilization in Peru and Bolivia,

among which are the pre-Inca ruins of Pachacamac and Chau Chau in the coastal area of Peru, and Tiahuanaco and Sacsahuaman in the mountains.

Autumn is now beginning down there as spring is beginning here.

My interest in the remains of ancient nations has led me to the ruins of Thebes and Karuak in Egypt, the Roman ruins at Baalbek in Syria, to the Acropolis in Athens, and to many museums, including the leading ones in Cairo, Paris, London, Berlin, and New York. Now the privilege is mine of soon starting on this trip—a fitting complement to my two visits among pre-Columbian ruins in Mexico, and my visit to the ruins of Quirigua in Guatemala, and of Copan in Honduras.

My interest in the trip is inseparably bound up with the Reorganized Church of Jesus Christ of Latter Day Saints and its Society for Archaeological Research.

PAUL M. HANSON.

Our prayers go with Apostle Hanson that he will have safe journeys and that the exploration will be of great profit to the cause of the Restoration.

John Conway III

Apostle Maurice Draper writes from Philadelphia, Pennsylvania, that John Conway is a patient in the Jewish Hospital there. His illness has been tentatively diagnosed as virus pneumonia, but it is completely atypical, and the physicians are not at all certain about his condition. He is receiving the finest care possible, but he is still in need of the prayers of the Saints.

Apostle Draper pays this tribute to him: "His absence from the branch is felt keenly. His ministry in Philadelphia has already endeared him to the people here."

Brother Gomer T. Griffiths was taken to the Huron Road Hospital in East Cleveland the first of March. He was in a critical condition for over a week and is still ill. He needs the prayers of the Saints for he has suffered much and is very feeble.

Among the many tributes recently paid to the late President John F. Garver, we have the following from

(Continued on page 10.)

Greatness Through Service

A STUDY OF THE BIBLE reveals many features of Hebrew thinking which were developed over a period of generations and shifting fortunes as a nation. Among the most significant of these is an attitude expressed by Moses as he reviewed the history of his people and wrote, "Now in those days there were giants on the earth."—Genesis 8: 6. In many ways, the current thinking of our own nation and church membership is closely akin to such an attitude.

Study, if you will, the conditions of the Hebrew people at the time of Christ, and discover the havoc wrought by such thinking.

Try to imagine a Hebrew father of that period picking up his three- or four-year-old son and carrying him to the bedroom to put him to sleep for the night. Hear the child say, as boys are still saying, "Daddy, tell me a story." What do you suppose goes through the father's mind?

He probably sees the condition of his nation—the taxes, the disgrace, the Roman occupation, the loss of sovereignty and the shrinking of borders. Then, with a sigh, he thinks of a better day and says, "Yes, son, I'll tell you a story. Once upon a time there was a man by the name of Abraham. To him God spoke and gave as an inheritance forever all the land of Canaan." Then he tells of the birth of Abraham's son Isaac, of his growth, and later of Abraham's willingness to sacrifice him at God's command. He tells the story which has been told so many times before, and as his son slips away to dreamland he ends by saying . . . "Abraham, now there was a man for you . . . yes, in those days there were giants on the earth."

There were other stories also of Isaac and of Jacob and of Joseph—yes, certainly of Joseph who rose to power and honor among the Egyptians and whose vision and vigilance

saved the Hebrew nation from starvation. Then, too, there were stories of the giant, Moses, who led the people to freedom once again. But most of all there was David—David the shepherd lad who slew Goliath; David the poet and musician who gained favor with the king; David, who was the Lord's anointed and under whose magnetic leadership and military power the borders of Israel were extended more and more. During his rule, the nation rose to its peak as an influence on the commerce and culture of the world. It was during the reign of David that Israel became a mighty nation in wealth, power, and prestige. "The kingdom of David" was a high point in Hebrew history. Truly, "There were giants on the earth in those days."

STORIES OF THE PAST, however, were not the only subjects which occupied the thinking of the Hebrews at the time of Christ. There was another story which kindled the fire in their veins even more. It had been developed especially since the time of Isaiah and had now become the choice legend of the nation. "Some day," they told their children, "some day Messiah will come. He shall restore unto us the kingdom of David." In fact, he was to be a descendant of this famous ruler—a sort of crown prince who would almost singlehandedly return Israel to its place of power and prominence among the nations.

The better days of the past and the glorious days of the future blinded them for the moment to the hardships of their present and made them forget the seemingly impossible task of throwing off the shackles of their bondage. They were content to dream . . . and wait.

The tragedy of such thinking is revealed in the fact that now, during 1949, Hebrews in New York and

By Loyd R. Adams

Jerusalem and London and Kansas City are still putting their children to bed with stories of the giants of past days and of a Messiah who is yet to come. The years have dragged out into generations, and the generations into centuries, but the realities of existing conditions are always erased by the work of their giants.

THIS PROCESS OF APATHY is not a copyright of the Jews. No, many nations have felt the sleepiness of this drug. China was great in the Orient under Genghis Khan a thousand years after Jesus was born in Bethlehem. Under the despotic rule of this great dictator, the Orient became the center of culture, wealth, and power. This dynasty was carried on for almost a century by Kublai Khan, a grandson of the great warrior. With his death, however, China's influence began to wane, and it was easier to tell of past feats of glory than to meet with courage and vision the demands of the hour. So the legend sprang up among the Chinese that some day Genghis Khan would come back, and then they would take their rightful place at the head of the nations of the world. Perhaps they still tell that story in China . . . I don't know—but the temptation to wait for a better day has been ever with them.

Italy remembers the glorious days of the Roman Empire, and in the hearts of her countrymen burns the desire for such influence once again. It was this honor which Benito Mussolini hoped to restore.

Greece, overrun by invaders and stricken with starvation and poverty, dreams of the days of her giants, when she was the seat of culture and

learning, and when all nations bowed to her power.

It was interesting to note the reaction of Britain to the marriage of Elizabeth and the birth of her son. You could almost read in their celebrations the memories of a better day when it could be said with pride that the sun never set on the British Empire—when England ruled as undisputed “Queen of the Seas,” when the title of “British subject” was a synonym of all that was rich and powerful and influential. Forgotten were the hardships of war and reconstruction; in their minds and hearts burned the dream that maybe Elizabeth, as queen, will usher in another glorious day for their nation—a day such as was theirs under Victoria. At least, they hope, the tiny prince, when he becomes king, will have that magic touch and be their giant.

America has suffered the same malady, although it now enjoys its heyday. This last summer it was amusing to listen to the speeches from Philadelphia as the two major political parties met there and to hear such a statement as this: “What the Republican Party needs is another Abraham Lincoln.” For a few blissful weeks following, the Republicans thought they had found one, but their dreams were rudely shattered on November 3. Now they are busy looking for another giant.

We heard a few weeks later: “What the Democratic Party needs is another Andrew Jackson, or Woodrow Wilson, or Franklin Roosevelt.” How happy they were when Harry Truman developed to be so much bigger than they had dared to hope, and they hailed him as their giant.

THE HISTORY OF MANKIND is an oft-repeated story. Nations have fought their way to power, rested smugly on top for a while, and then gone down to be replaced by another. Many have refused to believe the wisdom of Jesus when

he said, “He who would be great among you, must be the servant of all.” They have trusted in their giants of wealth and arms and industry and cleverness, and they have perished, looking for an easy way to remain great.

We Americans, as well as the rest of the world, have fed on such a diet for so long that we have become a world of bargain seekers, desiring something for nothing. I can remember when I was just a small lad, my Dad pointed to the rainbow which decorated with glory the evening sky and said, “Son, if you run and dig in the place where the rainbow meets the earth, you will find a pot of gold.” My boyish heart beat faster at the thought, but I soon discovered there was no pot of gold at the foot of the rainbow. My Dad taught me that lesson even better by the pride he took in doing his job well and the diligence with which he went about his labor.

Everywhere today there is the appeal of easy riches. Fabulous prizes attract millions to listen to certain radio programs. In every city we see new automobiles advertised to be given away to some lucky person. Multiplied thousands of dollars exchange hands in the effort to acquire a car by such methods. The amount of money spent in gambling on races in United States runs into billions of dollars. In Cleveland, Ohio, I saw about 10,000 women lose all sense of courtesy or decorum as they tried to become “Queen for a Day.” One lady became so enraged over the fact that she was not chosen as a candidate from among those 10,000 that she took a knife from her purse and stabbed the director of the program in the leg. It was a typical example of modern desire to get something for nothing.

The old-fashioned slot machine with its jack pot full of nickels used to fascinate me. I can remember when I was only tall enough to look that jack pot straight in the eye that I would eagerly stand on my tiptoes to drop in my nickel and pull the

handle, then wait with heart-pounding anticipation for the riches to drop into my hands. I finally learned—as we all must learn—that riches do not come that way; that the only riches or power or greatness which endures is what comes from service and is not measured in terms of money or land or control of other people.

I have gone to great length to draw this picture of attitudes developed over the centuries. It is important that we see its sequence, for many of our church members are afflicted with its germ.

MARCH AND APRIL of this year have been designated as months of intensive missionary activity in the church throughout the world. Members of the Quorum of Twelve have committed themselves to supply needed appointee personnel as far as possible to aid the local branches in this effort. Many of our branches are dying and in desperate need of new enthusiasm and new members. In many of these branches, large and small alike, there is the hope that during these two months the general church will send them some giant who will convert a multitude of people and a transfusion of power to solve their problems.

During my five years of missionary work, I have labored in many areas that are rich in Latter Day Saint history—Kirtland, Nauvoo, Far West, Lamoni, and Zion itself. In all of these places, I have been told over and over of the “good old days” and of the giants that made them so—stories that were old to me before I was ten years of age. My mother had related them to me since my earliest recollection. I later read them by choice in our church publications and was thrilled. Yes, I had learned that “there were giants in the earth in those days.” I have heard again and again this question in the congregations and homes of Saints, “When will our missionaries preach with

(Continued on page 15.)

The Power of His Resurrection

By JOHN W. RUSHTON

For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of mine own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain to the resurrection from the dead.—Philippians 3: 8-11, Revised Standard Edition.

AROUND THE WORLD, Easter Day is celebrated, and wherever the Christian church has been established, ecstasy and thanksgiving characterize the worship of the day. The historical details of this supreme festival of the church can be briefly summarized.

Following a short public ministry which is generally believed to have been of three years' duration, and some scholars say was not more than one year—the growing hostility to Jesus of Nazareth reached its climax in the betrayal to his enemies by one of his followers. He was insulted and abused in humiliating ways and finally was ignominiously put to death as a criminal on Golgotha's hill. This tragic event stamped out the light of hope and scattered his followers in despair, and their dream of the coming kingdom lay in ruins. Forgotten were the gracious words, the healing benediction, the tender ministry, and the public acclaim of the other day when the Son of David entered the city, a potential king, to leave it execrated and regarded as a criminal. Now, he was dead; the dream faded, and they were forsaken. The "Light of the World" born in Bethlehem was eclipsed by the gloom of Calvary.

Jews and Romans thought the threat to their respective interests, religion and state, had been successfully liquidated. Friday and Saturday, the mutilated body of the Christ lay in the sepulcher of Joseph of Arimathea. The threat to Jewish priesthood and the Roman magistrate was dead and done with. His movement and ambitions were smashed, his followers paralyzed and shamed.

But, as the light of the new day, Sunday, broke over the world, some women who had prepared spices and ointments for the body went to the tomb and were surprised that the stone guarding the sepulcher had been moved. On entering, they found the body missing. They saw two men (angels) sitting where the body had lain and the discarded cements rolled up in a place by themselves. The men asked the weeping women, "Why do you seek the living among the dead?" and reminded them of the Master's saying, "The Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise." Then they remembered these

words and went and told this story to the eleven and all the rest, to whom it seemed like an "idle tale" and "they did not believe." So records St. Luke. However, these followers had experiences themselves which convinced them that Jesus Christ was indeed raised from the dead. St. Paul testifies that he himself had delivered to the Corinthians as of first importance that Christ died for our sins, that he was buried, and that he was raised on the third day in accordance with the Scriptures. Further, he states that the risen Christ appeared unto Cephas and the Twelve, to James, to more than five hundred of the brethren at one time, "and last of all, he appeared also to me."

One thing is sure—this band of disappointed and broken people was transformed into a band of heroic crusaders who challenged the world of Rome and Greece and won it for this Man, who, in the language of Jean Paul Richter, "lifted empires from their hinges, turned into new channels all the tides of history and today controls the ages."

The Resurrection with the Incarnation and the Atonement constitutes the foundation upon which the Christian faith is established. The manger of Bethlehem, the cross of Calvary, and the one grave are the symbols of the "power of the Spirit" which, through Christ, came into human experience, reconciled man to God, and finally triumphed over all material opposition and from henceforth is the divinely accepted norm or standard by which all men shall be evaluated and judged.

II

WHAT DOES THIS EVENT MEAN, which has gripped the imagination of the passing generations?

"If a man die, shall he live again?" asked Job, which question has echoed down the centuries since.

Jesus answered, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live." St. Paul's conclusion is, "For as in Adam all die, so also in Christ shall all be made alive."

These questions still challenge us. There are different answers, none of which solve this last of life's mysteries. We still must live and die by faith based

upon nature, history, and experience supplemented by inspiration and revelation through prophets, apostles, and supremely through Jesus Christ. We are surrounded by mystery. The simple pebble at our feet up to the celestial galaxies stimulate us in our search for reality. Life in its cycles of birth and death present their volumes for exploration. We still dream of the undiscovered bourn, and, with Tennyson, we can say:

So runs my dream, but what am I?
A child crying in the night,
A child crying for the light,
And with no language but a cry.

The unknown is so immense, that what little we do know seems trivial and uncertain; but, through imagination and faith, that little is big with promise.

Keeping in mind the admonition of our Lord, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and the advice of Huxley to sit down before a fact with the humility of a child, we shall not be too dogmatic in our assertions.

Despite our limitations, however, there are intimations and analogies which Nature affords and leads us to a knowledge of the Truth we cannot ignore.

One of the most emphatic lessons she teaches is that "Life is ever Lord of Death." The seasons in their recurring cycles reveal that "If winter comes, spring is not far away." Love, life, and beauty revive; old forms pass away, new forms come into being, and life's symphonies continually appeal in new combinations. Dr. W. R. Inge reminds us that Nature does not remain static, nor is there endless repetition. This would spoil everything, and such a world would be irrational. While the doom of death hangs over all, "the one way in which the values of life can escape the doom of the existences to which they are linked is by constant transmutation into values of higher quality." We are indeed familiar with this truth in the unending story of evolution, in the passage from the simple to the complex.

Our Lord's attitude toward Death is clearly shown in his teachings. Following his announcement to Andrew and Philip, "The hour has come for the Son of Man to be glorified," he goes on to explain how this glorification or "bloom of ripeness" is attained: "Truly, I say to you, unless a grain of wheat falls into

the ground and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life." So Death becomes the gateway to a new life, and to hold on to the life of this world of necessity the "eternal life" could not be enjoyed. Death belongs to God's scheme of things; and so the true child of God can join with St. Paul in saying, "To die is gain." We are disrobed of the fleshly house which, while adapted to the material world, has its limitations and hinders full communion of spirit with Spirit, which is man's destiny. As Jesus said to the disciples, incapable as they were of understanding the spiritual values he sought to unfold, "the flesh profiteth nothing; the words I speak unto you, they are spirit and life."

III

BUT SOMEONE WILL ASK, 'How are the dead raised, and with what kind of body do they come?' You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or some other grain."

Often questions similar to these have been asked, and many whose lives are conditioned in flesh and have no other medium of contact but the five senses have demeaned the spiritual ideal which is of the essence of our Christian faith. St. Augustine said, "Thou hast made me for thyself"; St. Paul said, "While we are at home in the body we are away from the Lord, . . . and we would rather be away from the body and at home with the Lord." And to the Philippians, he writes: "For me to live is Christ, and to die is gain. . . . Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ for that is far better. But to remain in the flesh is more necessary on your account." In this, as in other matters, St. Paul is near to St. John in his theology:

To St. John, eternal life is something of which we can already experience a foretaste in this world; it is a life to which death is not an interruption but rather the removal of restrictions and impediments; it is a life of which the important characteristic is, not the place where it is lived, but the quality of the life itself.—*The Resurrection of the Dead*, by H. B. Streeter, page 149.

Admittedly, there are Scriptures which apparently favor the idea of the resurrection of the body. The oldest reference in the Bible is in Job 19: 26: "For though my skin worms destroy this body, yet in my flesh shall I see God." Many

do not notice that the marginal reference shows that the translation of the original should be: "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God." A study of the Scriptures shows that the ideas of immortality and resurrection were a slow development and a blending of thoughts from other peoples with whom the Hebrews had been either voluntarily or involuntarily associated. For history shows that many peoples believed life continued after death and in various ways expressed that belief. Even in the New Testament, a close student may see the changes in opinions and ideas as a truer concept of the Master's meaning and purpose dawned upon their consciousness. We must not overlook the fact that even in revelation much depends upon the medium or instrument through which the inspiration comes. Dr. Wm. R. Inge makes an interesting observation on this point:

Even when we are dealing with a divine revelation in its simplest and purest form, like unworn and untarnished coins fresh from the mint, we have to remember that it takes two to tell the truth—one to speak and one to hear. None can receive a revelation which is unrelated to his education, his habits of thought and his experience of life.—*Christian Ethics*, page 28.

This same principle is recognized in modern educational technique as expressed by Sir Richard Livingstone, president of Corpus Christi College, Oxford:

If our education is to be really fruitful, we must recognize a principle which has been almost wholly ignored in education—the cross-fertilization of theory and experience. There is or should be a continual interaction between the two.—*Education*, page 17.

IN THE WRITINGS of St. Paul, there is a blending of the contemporary Hebrew and Greek thought influenced by the teachings of Christ, which came to him through the testimony of others and the operation of the Holy Spirit. Consequently, all the references to the Resurrection cannot have the same meaning and value and must be interpreted in the light of the essential meaning of the Christian message and God's purpose as revealed therein. That Christ looked upon the life of the resurrected state as being above the earthly experience and of a spiritual quality on a level with that "of the angels in heaven" is clear and unequivocal (see Matthew 22: 30). Always the emphasis was put by him on the spiritual and not the material aspect of life. From the beginning, he taught, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God."

Touching the Resurrection of our Lord, the body apparently was raised, yet it is equally clear there was a difference. The recognition of him by his intimate friends was not physical and not until some spir-

itual quality or distinctive flash of his personality had revealed him; or, to use the scriptural words, "Their eyes were open." With Mary in the garden, it was the accent and inflection of his voice as he called her name as no one else ever called it.

While "the bulk of the material in the first three Gospels has a high degree of historical matter," says the late Dr. H. B. Streeter, an acute Bible scholar, "it cannot be assumed that every detail in this story is reliable." One of several reasons for this doubt among others is:

In spite of the clear teaching of our Lord and St. Paul, the early church continued to be largely dominated by the pre-Christian idea of a flesh and blood resurrection; and there are clear indications that the influence of this preconceived idea has modified the tradition of what actually happened in this case.

It obviously would not be sound exposition to build upon traditions when such are opposed to the teachings of Christ himself and his greatest follower. Especially when there is reason to believe they have been influenced by *a priori* conceptions of a generation which, in this as in other things, only partially understood the teachings of Christ or St. Paul. We accept the basic fact of Christ's resurrection of which the Christian church and its prevailing Power is the abiding witness without necessarily being committed to the details of what people think they saw and their attempts to explain so great a mystery. Then as now, it is "personality" which is the permanent element and not the bodily medium through which it is expressed. This, as we know, is in a state of constant change. Personality, science admits, may exist discarnate; though so far as experience goes, we only know of personality through the medium of a physical body. Science recognizes the tendency of the mind towards independence and autonomy and suggests the possibility of its becoming entirely liberated from the body and living disembodied and free.—See *The Mind and Brain*, by Dr. James A. Hadfield, in the series on "Immortality," page 21.

Personality having its source and center in the mind and its functions, the resurrection of the body of flesh and blood is not necessary for identification of the person. The mind functions in terms of emotion, reason, and will, which are not material qualities, and they are registered in what we call character. This, in turn, is the basis of destiny.

The concluding thought of Dr. Hadfield in this connection is of peculiar interest:

We have looked upon the emancipation of the soul from the body as a process of evolution. This emancipation we may therefore assume to be the purpose of our existence upon this earth. Before our birth we were undifferentiated "soul"; we were parts of the "cosmic mind," we were drawn as water drawn in a pitcher from the "mind pool." Our destiny is to grow personalities out of the raw material with which we began life. In every stage of evolution it is only the few who progress, the many remain unevolved. So it may be in the passage from the physical to the spiritual.—*Ibid.*, page 72.

This seems to accord with the philosophy of the Apostle Paul and is in agreement with the teachings of Jesus Christ. And, to those familiar with Doctrine and Covenants 85, the same is suggested. The supremacy of the human soul and its possibilities of development until it reaches unity with God is the most conspicuous mark of the moral level of any community; it is the reason of the revolt against the ideologies of Hitler and Stalin. Jesus made it clear God is not only Creator and Artist, but "our Father," to whom the individual is dear and becomes dearer as he fulfills the purpose of his creation.

As each one is of more value than "sparrows" or "sheep," death cannot be the end. In the language of Christ, death is the gateway to life and the prelude to a new life. As he said to Andrew and Philip, "The hour has come for the Son of Man to be glorified. Truly, truly I say unto you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life."—St. John 12: 23-25. In this sense, death becomes the great liberator, freeing the spirit from the body of flesh that it may be clothed with the "house eternal and heavenly" (II Corinthians 5: 1, 2).

IV

WE MUST NOW DISCUSS the question, "What is this power of the Resurrection to which St. Paul aspires?" In other words, what is the active property? What is it that generates the ability to qualify one for this great consummation?

We take as a fixed principle that values are indestructible:

Whatever has value in the sight of God is safe forevermore, time and change cannot touch it. This has the support of the science of psychology as stated by the Danish authority, Dr. Hoffding, who sums up the essence of religion as "the belief in the conservation of value." That is, the conviction that good in the moral sphere, like energy in the physical realm, can never be destroyed, but only transformed, so that what appears to be lost inevitably returns in another form.—*Concerning Prayer*, by Dr. B. H. Streeter, page 6.

What are these indestructible values God conserves? They are not material qualities, for values are moral and spiritual. Things in and of themselves are neither good nor bad but have value according to the use they are put to. We must approve the conclusion then, "Religion is concerned not only with existence but with values." Such values are bound up with the life and character of God and therefore are intended by him to be the aim of his children. Always we must remember, "God is Spirit," al-

ways truth, always beauty, always goodness, always love. In all his activities, he is revealed in the cardinal virtues: prudence, temperance, justice, fortitude, faith, hope and love. Because he is God, he is always good. As St. John has written, "God is love and they who dwell in God dwell in love." In the Pauline analysis of love, the following list of enduring values are the components: joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control. These are pivotal—the hinges on which the gates of heaven swing. The apostle says, "Against such there is no law." Again, the Master makes it clear that "of such is the kingdom of heaven."

The exulting witness of St. Paul is that these qualities are invincible—"We know that in everything God works for good with those who love him." He challenges universal experience with, "Who shall separate us from the love of Christ?" and answers: "Neither death, nor life, nor angels, nor principalities, nor things present, nor to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord."—Romans 8: 28-39. Here are the values which are indestructible! The very essence of Divine Being; if they could be destroyed, then God himself would cease to be.

THE POWER OF CHRIST'S RESURRECTION, therefore, is the Spirit of God. God raised him from the dead. The grave could not hold him, for he belonged to God.

Hence, all the emphasis of the gospel message is on the identification of man with God through His Spirit. Christianity is the religion of spirit; to quote Rudolph Eucken: "The union of the Divine and human nature is the fundamental truth of religion, and its deepest mystery consists in the fact that the Divine enters into the compass of the human without impairing its divinity," and, "Man becomes immediately conscious of the Infinite and the Eternal, of that within him which transcends the world. The true demonstration of religion is one of Spirit and of Power."—*Religion and Life*, pages 7-9.

This same thought is succinctly stated by Athanasius, "He became human that we might become divine."

The Eternal Life is independent of time or place and can be entered into here and now. As Jesus said, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." This means correspondence with God, similarly as in natural life, for life is correspondence between man and his environment. Practically, this implies that the practice of the Chris-

tian life means learning to love what he loves, to know what he knows, and to will what he wills. These functions are the components of personality, so as we discipline ourselves in this practice of God and his way of life, we are developing those values which are beyond the vicissitudes incident to this life's uncertainties. Thus we qualify for the "power of his resurrection." To attain this, all else must be regarded as "refuse" and surrendered, for life here takes the matter needed for its expression and its correspondence with the environment for which it is adapted and organizes it into such form and forms as it requires. The Power of his resurrection is God, who, in his very nature, could not exert his power to perpetuate that which is in antagonism to himself. "To be out of harmony with the nature of things means to be out of harmony with God." All that is inimical to him will be destroyed, and finally death itself will be destroyed. So, the Resurrection will be God fulfilling himself; St. Paul—who strains language to the utmost when he writes to the Ephesians, describes it in these words:

Remembering you in my prayers . . . that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.—Ephesians 1: 15-23.

"Only as included in the thought of God has anything a place in reality; only in fulfilling that thought is the purpose of creation achieved," and "Through age-long effort and self-oblation, God, the Holy Spirit, is making the Body of Christ and creating a universe that shall fully embody the Thought of God."—Bishop Masterton in *The Christianity of Tomorrow*, pages 50, 51.

TO POSSESS THIS POWER of Christ's resurrection, the Christian must live a life of constant discipline which seeks to unify man with God until complete reconciliation is effected. With St. Paul we may say, "I live, yet not I, but Christ who liveth in me" (Galatians 2: 20). This thought of the apostle runs through the Christian message like the blood stream through the human body—"Christ in you, the hope of glory." The hope of complete and ripened character is because Christ dwells in us. Once again

we note the intimacy between Paul and John in their understanding of Christian truth. Let us think of the implications of the following statements of St. John:

He who believes in the Son of God has the testimony in himself. . . . And the testimony is that God gave us eternal life and this life is in his Son. He who has the Son has life; he who has not the Son has not life.—I John 5: 10-12.

In the Acts of the Apostles there is an account of Paul's address to the Athenians, in which the main theme is the Resurrection of Jesus Christ; and he concludes with the following: "He [God] has fixed on a day in which he will judge the world in righteousness by that man whom he has appointed, and of this he has given assurance to all men by raising him from the dead."—Acts 17: 31. By this exercise of his power to perpetuate Christ, God is committed to the life of Christ and all it means. Here the Darwinian law of "the survival of the fittest" suggests that He is the norm or standard of the kind of personality God has exerted his power to survive, because in his judgment, he is best fitted or qualified to survive in the environment in which "he is all in all."

Dr. J. S. Whale, in *Christian Doctrine*, page 73, writes:

The Gospels cannot explain the resurrection. It is the resurrection which alone explains the Gospels. Here is the mightiest of the mighty acts of God, foreign to the common experience of man, incredible to all his science, astounding to believer and unbeliever alike. But here, and here only, is an activity of God, wrought out in this world of pain, sin, and death, which is the key pattern for the world's true life. Here is the sure promise that life according to this pattern is eternal. This and this alone is the key to the Christian doctrine of history.

Truly, "Because he lives, we shall live also"—if and to the extent we are like him. "We know that when he shall appear, we shall be like him, for we shall see [discern] him as he is."—I John 3: 2. Then follows this responsibility, which cannot be shirked if we would enjoy the privilege: "And every one who thus hopes in him purifies himself even as he is pure" (verse 3). In the light of these considerations, there is a depth of meaning in St. Paul's classification under the two federal heads of the race: "As in Adam all die; in Christ all shall be made alive." All who align themselves with the Adamic standards of life are doomed to death. All who identify themselves with Christ and his cause are promised life.

V

AS LIFE ON THE EARTH is differentiated and organizes the body of matter through which it expresses itself—fishes,

birds, animals, and man; so, says the apostle, in the resurrected life there will be differentiation, not determined by the life force of nature but by the spirit. "Bodies celestial and bodies terrestrial" are symbols of the varying degree of glory as represented by the categories of brilliance in the sun, moon, and stars. "And as one star differeth from another star in glory, so also is the resurrection of the dead." It is evident there will be a body in the resurrected state, but not of flesh and blood, "for flesh and blood cannot inherit the kingdom of God" (I Corinthians 15: 50). Again, "For if you live after the flesh, ye shall die, but if by the Spirit you put to death the deeds of the body, you will live."—Romans 8: 13.

Says the apostle, the fleshly body that is perishable, weak, and dishonorable, is of the earth, adapted to his environment of time and sense. But the resurrected body will be spiritual—"as we have borne the image of the earthly, we shall also bear the image of the heavenly."—I Corinthians 15: 50. "For we know that if the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens . . . and he who prepared us for this very thing is God, who has given us the Spirit as a guarantee."—II Corinthians 5: 1-5.

If man is potentially the noblest of all the Creator's works of art, he is also the most unfinished; if he is the child of God, he is only in the nursery stage. A God that was contented to leave it so would be morally of lower status than ourselves.—Dr. B. H. Streeter.

Thus man moves on to his destined end as stated by St. Paul:

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory into another; for this comes from the Lord who is the Spirit.—II Corinthians 3: 18.

We cannot overlook the definition of evolution simplified by LeConte in this connection, "continuous, progressive change according to well-defined laws, determined by the resident forces within."

If that resident force or power within us is the Spirit of God, and we subscribe faithfully to the truth revealed in Christ Jesus, then that cause operative in him will produce the same result in us. "If the Spirit of him, who raised Jesus from the dead dwells within you, then he who raised Christ from the dead will also make your mortal bodies live by his indwelling Spirit in your lives."—Romans 8: 11.

We conclude with the words of the poet, John Milton: The supreme end of life is "to know God aright, and out of that knowledge to love him, to imitate him, to be like him as we may the nar-

est, by possessing our souls of true virtue."

What I am here will condition what God will be able to do with and for me in the resurrected state.

Across the Desk

(Continued from page 4.)

the pen of Apostle D. Blair Jensen, writing in the *British Mission Courier*.

In the passing of President John F. Garver on the morning of March 3, the church has lost another from those rapidly diminishing ranks of active ministers whose priestly responsibilities were assumed under the leadership of "the late Joseph."

Brother Garver was not cradled in the Restoration Movement. In his early manhood, he was led to its light and became a convert to its truths. Straightway he took himself into those educational pursuits and endeavors which would best sharpen and quicken the goodly talents with which he had been endowed. He was always the aggressive champion of intelligent forces of education. He maintained an active interest in the youth of the church. He was the sympathetic friend and the kindly neighbor of the aged. He was the comforting and the ministering priest to the sick and the infirm. In his home community, he was a chief, a respected citizen, and a most gracious friend. In his home, he was the considerate and lovable companion and kindly father.

Our brother's span of life attained the allotted three score years and ten. His full-time service to the church was given generously and wisely, for many years in the Presidency of Lamoni Stake, followed by almost a quarter of a century in the Quorum of Twelve, and, for the past three years, as Counselor to President Israel A. Smith. He was in truth an able and aggressive "defender of the faith."

Church-wide we mourn the departure of Brother John. In our prayers and with our faith, we seek to sustain Sister Garver and the three daughters who survive him. We are indeed grateful to our Heavenly Father for the many full and rich years he gave in diligent and devoted service to the Cause. And, while we do mourn his passing and shall miss him very much, we are thankful that his time of departure was not extended to further pain and suffering.

To know Brother Garver personally was to love him and respect him. Those of us who were favored to know him best will miss him most. We salute him as a stalwart of the faith, a godly servant, and friend. We bid him au revoir.

D. BLAIR JENSEN.

The Great Springtime of the Restoration

Sermon delivered at Englewood Church, April 18, 1948

By HUBERT CASE

I SHOULD LIKE TO CALL your attention to some of the wonderful events that took place in our early history. The prophets looked forward to this time; many of them spoke concerning latter-day Restoration. Paul calls it the "dispensation of the fullness of time." Jesus called it the eleventh hour and said that we would have to work until the cry came: "Behold the bridegroom cometh."

John Wesley, in one of his famous sermons, said in his day: "The primitive gospel is yet to shine forth in its effulgence and power to regenerate the world before the coming of Jesus." Zechariah (14:7) said, "Behold it shall come to pass, that at evening time it shall be light."

I had an infidel friend—a neighbor—many years ago, who said, "Mr. Case, I just cannot believe in the resurrection of the dead." I said, "Captain, didn't you ever stop to think about how all nature—all the vegetable world—dies away in the fall and then in the spring-time new life comes forth?" "Well, sir," he said, "that does look quite reasonable."

A short time after that, his daughter told me the captain would never say one word against the resurrection. He said, "I had a dream last night in which I saw the coming of the Savior and saw the dead come out of their graves." His daughter said he wanted to make arrangements for me to preach his funeral sermon.

I want to call attention now to something that is familiar to everybody. Just look outdoors or go for a drive into the country and admire the beauty of spring-time. You can see new life and new beauty which present a challenge to humanity to recognize that an all-wise Creator is bringing these things to pass. We need to take into account these prophecies and the wonderful things recorded in the Bible. Jesus said there would be a long night of darkness, then there would be the Restoration. He also has spoken of it through the prophets. One of the themes that has thrilled millions since the time of the Restoration is the marvelous statement in the fourteenth chapter of Revelation:

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

I HAVE BEEN PREACHING a long time, and I have never seen a congregation yet—even if it were composed of nonmembers—that did not marvel at such prophecies as that. The religious world can read over those prophecies and pay no attention to them. Most of the reformers were conscious of them, however. I take off my hat to the reformers, because they paved the way for the Restoration.

After the coming of the angel, don't think the world didn't hear of the story! That first vision of Joseph Smith in 1820 was made famous when he saw the Father and the Son above him in the heavens and heard the Father say, "This is my beloved Son. Hear him." Joseph wanted to know which church he should join, and Jesus told him not to unite with any of them. The time had arrived for the great movement that was to come among men on this earth, signifying the Restoration of the gospel. Then the coming forth of the Book of Mormon three years before the church was organized was such a marvelous thing, it paved the way for the spiritual vision of living the gospel—the great springtime of all the spiritual forces God had set in his gospel to come forth in the Restoration of that great movement. Old and young everywhere were interested. Congregations were brought into the church.

If I could I would like to paint a picture of Oliver Cowdery, after he went through those experiences from the time of the translation of the Book of Mormon until the angel ordained him and Joseph Smith. That was on May 15, 1829, almost a full year before the church was organized, and what an education it was! What a school of spiritual power he passed through with the latter-day seer, although he was just a young man. See what those two men experienced before the organization of the church with just six members on April 6, 1830! After the Melchisedec priesthood was restored, see the power of the Spirit of God that was manifest in their ministry and the congregations they brought into the church!

One year from that time Oliver Cowdery baptized my grandparents among others who were thrilled with the spirit. Parley P. Pratt, author of *The Voice of Warning*—one of the great missionary books of this church—wrote almost every word of that book by the inspiration of God. He traveled with Oliver Cowdery and Ziba Peterson. They

made their first trip to where Kirtland, Ohio, now is. In that vicinity, they baptized a thousand people. Imagine a power so great moving those men and enlisting soldiers in the army of the Lord! It almost staggers reason to think of the power given through the young prophet and his associates which caused all the spiritual forces spoken of in the New Testament Scriptures to spring up, as nature is today, with life everywhere. There is nothing more thrilling than to realize that the church is moving into a great new day. We can make the Zion of God such a challenge to the world that men everywhere will come and enlist in the service of God without any reservations whatever. That is what it will take to build Zion.

TALK ABOUT EDUCATION in those days! The young seer of God had some great men with whom he organized the movement and started the School of the Prophets. It lasted for three years, and this church has never had a school equal to it. The School of the Prophets fired men's souls with the power of God, and they went forth as a living light among the people. They did not convert just a few; they converted men everywhere. Surely they had opposition—plenty of it!

Let me tell a story that transpired in one of the college towns where J. F. Curtis and I were speaking on the street. We were holding a reunion, but we were not having large crowds, so we decided to do some street preaching. Brother Curtis had just finished speaking when a well-dressed young man stepped up in the crowd and said, "Tell us about old Joe Smith stealing sheep." I said, "Brother Curtis, let me tell that."

I got on the box we had, and said, "Folks, that is a funny story. That is the time some of our men met the minister of the Christian Church for the first time and converted a thousand people. Most of them were of the congregation which was started by Alexander Campbell. They were his sheep, and our men converted or 'stole' them from his flock. That is all there is to it, yet people actually believe he stole sheep. Men have circulated the story, and many have believed it. I have met it everywhere." By then, the young man was going down the street. He did not stay to hear any more.

At that time the gospel sprang forth

as a great springtime of spiritual light as nature springs forth in new beauty, and men's souls were converted. You may ask, "Brother Case, why did not the movement go on at that pace? Do you suppose the Devil was asleep?" The Devil will rage wherever God's work is established, just as in the days of Jesus and his disciples. The Devil met Jesus face to face, talked with him, and tried to tempt him, "If thou be the Son of God, command these stones to be made bread." Jesus said, "It is written that man shall not live by bread alone but by every word that proceedeth forth from the mouth of God."

WE SHOULD READ some of the marvelous events that followed the experience of Christ and lead to his death. There was a terrible power of the evil one turned loose then and in 1844. Look what took place in Independence. My grandparents were a part of that contingent. My grandfather's best friend was left by the mob as dead on the town square. His head was beaten so that it was covered with scars.

Why did the Lord permit such things as that? Let us read and see. "Behold, I say unto you, there were jarrings and contentions and strifes."—Doctrine and Covenants 98: 3. Do we have any of those things today with us—lustful and covetous desires? By these things "they polluted their inheritance."

Those men in the first colony were men of God. They were noble men, but most of them had only been baptized. They had some good leaders—strong men—but they were human just as we are human; and you can set it down in your notebook that Jesus dealt with this same humanity in his day—with men like the betraying Judas. We wonder why any man would do such a thing. The Devil took possession of Judas, and he lost his reason. That is what a lot of people have done. You can see men now who don't live the gospel, and people who don't pay attention to the beautiful things in the gospel. Some of the great men have been called to service and many have fallen. Don't think that Satan did not begin to mobilize his forces when the young seer organized his forces in this cause.

We are told that we shall seek to bring forth and establish the cause of Zion. This is the great objective of the church. Let us ask ourselves the question, "Why don't we take the selfish and devilish traits out of our very nature that this gospel may go on, so that spiritual power may spring forth everywhere?"

It is because we are only about half-

converted. There are lots of the beautiful things of the gospel we are not converted to. Jesus said to Peter, "When thou art converted, strengthen thy brethren." He was not converted entirely, and neither are we.

Joseph Smith asked God to let no obstruction hinder the spiritual forces of the church. That was a wonderful statement because it pointed out some of the things we can put into our lives.

Revelation 18: 1-4 tells us the church went into the wilderness and that a long period of time would pass over the world before the church would be called forth. We are told we must come out of Babylon, because it will fall. He commands that we come out so as not to partake of its plagues, because it is going to be destroyed. Make up your mind right now. If we cling to Babylon, we will fall with it. Let us turn to spiritual things which build life and vitality in the church so that God Almighty can manifest himself and the people can function under his power.

I WANT TO TALK about the dawning of a new day in this church, and I thank God for the men at its head. I believe we have a man today in the presidency of this church who is a great seer. He will become even greater if we will uphold him, and the Lord will manifest his power through him. One of the beautiful things he has said is, "I can work with any or all the men without friction." I believe he can, but we must uphold him and our other leaders. We must pray for them. When we go back over that wonderful period of spiritual light and power which ushered in the Restoration of the gospel, we can see that a force must have been manifest and brought into the church, for about 250,000 people were baptized in the short space of fourteen years.

We turn to Kirtland. The first time I ever spoke at Kirtland Temple, the power of the Spirit of God filled and thrilled me. I stood at the sacred altar behind the first pulpit. It was at the second pulpit that Oliver and Joseph saw Jesus in vision. Angels were seen also. Men went forth from that Temple endowed with the Spirit of God. We have never seen such men in the history of the church go forth under the endowment of God's power. Look at those who went to England. Seven men went to the British Isles and brought in 30,000 people. No wonder people in the British Isles said, "We have never seen such profound scriptorians. Nothing can stand before that power." Certainly it cannot. If we will get down into the depths of humility and live this gospel and enter into a new day, we, too, will go forward.

Brother Holmes and I were in Kansas City recently to administer to a lady who had been to Mayo's clinic. The doctors told her nothing could save her life. We told her that the power of God is beginning to increase in the church. I said, "Sister, I have seen more incurables healed in the last year than in any year of my life." When we come to talk about the forces of God in this new day, they are abundant for us if we will take hold of them. There was a power in the 1830's, and there is no reason why this work should not go forward with the same power today. I believe it will, but we of the priesthood cannot function properly unless the membership prays for us. Then the endowment of God's power will come upon his servants, and it will triumph over everything. Zion shall be redeemed. That is exactly what God says—that his people shall be gathered.

Here is a beautiful tribute he paid those men of the early church:

Let your hearts be comforted concerning Zion, for all flesh is in my hands. Be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled.

I want you to remember this one central thought—that the Restoration was just as wonderful in the spiritual world as springtime in the physical creation. You can look out over the face of nature today and see new life springing forth everywhere. God ordained the laws that govern nature, he also ordained those which govern spiritual life. Through their power, Zion can become a reality.

"Zion the beautiful beckons us on." Our lives should vibrate the story of Jesus and his love. Love gives the tone and quality we must have to build Zion. To avoid such troubles as we have had over nothing, charity answers the call; it means kindness and peace on earth and brings men toward God, enabling them to avoid unpleasant things. As Paul expresses it, "Whatsoever things are lovely and of good report, think on these things."

PEOPLE OF THE PROMISE

by Elizabeth Hanness

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COMING SOON! a beautiful album of eight of our favorite church hymns recorded by the nationally famous Stone Church choir. Ready about May 1. Watch for the news!



Funeral Address for Louise Hills Lewis

November 22, 1948

By Israel A. Smith

THIS IS A TIME of sadness, one of many we experience from time to time, when death takes a loved one from our midst. We show by our presence, our affection and fraternal regard for her whose remains lie before us. The body is but a mortal tenement. The body is not the being; it is only a residence—a residence not built of enduring marble nor founded on everlasting granite, but a small "booth," as it were, a temporary habitation pitched here during a limited stay, blown about and buffeted by storm, and in the end destined to be leveled to the earth.

Sister Louise Hills Lewis has reached the end of her earth life and has now entered into a new and, we are sure, a wonderful phase of her existence. She rests from her labors, but her soul is eternal.

One's life speaks more eloquently what he is than anything mere oratory can offer. In contemplating the death of Sister Louise, I am reminded of a passage in the Scriptures in which is recorded a simple reference to the death of King David: "For David, after he had served his own generation by the will of God, fell asleep and was laid unto his fathers."

SURELY ONE CAN SAY in truth that Sister Lewis, having served well her own generation, by the will and grace of God, has now fallen asleep and rests, like David, with her loved ones who have gone on before. For she was a righteous person whose delight was in the gospel of Christ and in the church of her allegiance. She served her Lord according to her best leadings.

Our sister was born into a goodly—a Christian family. I well recall her father, Louis E. Hills—one of our stalwart defenders of the faith, a man of

much native ability, a missionary from 1908 to 1917. He had earlier been a railroad man, and during the years his daily life was spent along the rails of a modern railroad, his mind and his thoughts were oft engaged with the things of the kingdom. Especially was he interested in that marvelous work, the Book of Mormon, and in the archaeological evidences of the truthfulness of that record. His death in 1925, while he had lived almost to the span allotted to men, was untimely, as he was struck down and killed in an accident at a spot almost within the shadow of this edifice.

Her mother was a devoted, long-time member of the church. She was the daughter of an early church leader, Samuel Powers, one of the men who ordained my father president and leader of the church. She long survived the passing of her husband, and maintained her interest in all the affairs of life. Through the years of her widowhood, she was the constant companion of her daughter. She died on June 14, 1944. This God-fearing woman was not long survived by the daughter, who devotedly cared for her in her long sickness.

Louise's first husband was a consecrated member of the Restored church and was at one time a missionary for the church. His death was sudden and unexpected, and for a time our sister was a widow.

She then became the wife of Daniel Lewis, thus identifying herself by marriage with another family with a rich and sacred church background. Daniel was the son of William Lewis, beloved patriarch and the father of numerous sons and daughters, all of whom have been faithful members. By this alliance, Louise became the stepmother to a number of children. This is always a difficult role for one to occupy, but she was equal to the demands made upon her, and she soon secured a place in the affections and love of these children, as attested through the years by all who have known them, and by the presence here today of all of them, though coming from great distances.

AS A BOY, I early became acquainted with Daniel Lewis, as for a time in the early days of Lamoni he was superintendent of a factory there. There I learned to love Dan Lewis. Soon, thereafter, he engaged in railroading and for many years was a locomotive engineer on the Burlington Railroad in Missouri and Wyoming, and later, on the Florida East Coast Lines in southern Florida.

But desiring to have a place in Zion, some fifteen years or more ago, he and Louise changed their business connections and moved to Independence. Here he established a new business and through his initiative and industry, aided by Louise, he was quite successful.

This establishment of a home in Independence enabled both of them to take part in the affairs of the church and in other activities.

Dan, as we affectionately called him, went to his reward a few years ago, and now Louise, after a busy life of home and church activities through the years, having found a secure place in the hearts of her family, her associates, the Saints at the Center Place and many other places, has joined the sainted circle of husband, father, and mother on the other side of the vale. As one of her dearest friends said to me only the other day, "Louise will always be remembered by her charming personality and her never-failing good cheer."

Sister Lewis was stricken while on a visit to her daughter, Mrs. Jayne Corum at Vallejo, California. She received every possible attention, but failed to rally.

WE MAY GET A GLIMPSE of Sister Lewis' work from a letter she wrote to her daughter in February, 1945, from which I quote portions:

I received a blessing when seventeen years of age and was told I was given the "gift of music" and would do a musical work as I advanced in years. I wrote some music soon after my marriage (about nineteen years old) to Dr. Farr. He was one of the Seventy, and we traveled for many years in missionary and

tent work. But I didn't do much music writing until after I married Daniel Lewis.

I wrote "Slumber Song" in 1934, and had it published in 1936. "Behold! It Is Written" came out that same year.

I am supervisor of visiting for Zion (eleven churches), and also women's group leader for group eight. I also attend prayer meeting and choir practice (Wednesday and Thursday night) and sing in the choir. On top of that, Brother Frederick M. Smith has asked me to write some music for him, so I work on that between times, then sandwich in playing for funerals, etc. I am busy, but I feel pretty good.

Auntie and I went to Music Club last night. Miss Eberhart (cousin of Mignon Eberhart, the authoress) from the Conservatory of Music in Kansas City, gave the lecture on "Grand Opera," and then Garland Tickemyer, Virgil Woodside, Mrs. Josephine Mader, Mrs. George Miller, Lilly Belle Allen, George Miller, Mrs. Pauline Turner, the Victory Singers, and the Wayside Chapel Quartet gave excerpts of "Faust." It was grand! I wanted to shout, "Bravo!"

Sister Lewis, always an active member of the Independence Music Club, served on various committees and boards and, for a time, served as president of that fine organization.

While I have known something of her musical activities and ability which found an outlet in a number of musical productions, I have been profoundly impressed by the scope and range and the themes of some of the things she produced.

At the time she wrote to her daughter, Jayne, from which letter I have quoted, she listed her various works. Among these I note the following:

A cantata, "Behold, It Is Written," which was sung by various choral organizations in Australia, Hawaii, Canada, and many places all over the United States. Of this she wrote:

At times I was so filled with the spirit of inspiration that the music came faster than I could write it down; and many times I was in tears when writing this. I told no one except my mother at that time. But later I had letters from people in the east and the west saying that when the singers started rehearsals on this cantata, they "were in tears" they were so filled with the spirit. So that was proof to me that the same spirit I had felt in writing was felt by those who sang it.

I MYSELF HEARD a confirmation of this statement by one of Louise's best friends, my own companion, Sister Smith, who said she always had the same experience every time she sang it.

A second cantata, "Other Sheep I Have," was based on the Book of Mormon. Her mother, a great Book of Mormon student, supplied the text. Louise was told by many of our missionaries that she had given them a superior synopsis of that book. This has also been rendered in many places in our country and in some foreign lands. Parts

have also been broadcast over Radio Station KMBC and the Canadian Broadcasting systems.

A song, "Our Prayer," was inspired by hearing church hymns being sung in one home, while from others she heard popular music. The closing lines are:

From every home in Zion, Lord,
May hymns of praise arise;
And goodness emanate from them
As incense to the skies.

Sister Lewis added these words in her statement, "This is my ideal of Zion."

"Steps That Lead to God," the words of which were written by Sister Ruth Haden of St. Joseph, Missouri, was rendered by a chorus at the General Conference of the church in 1940.

Many other songs followed, all of them used in our churches and over the airways:

"Beneath the Cross of Christ," a hymn-anthem.

"Like the Brook to the Valley," words by her neighbor and friend, Presiding Evangelist Elbert A. Smith.

"The Years," words written also by Brother Smith.

A collection of songs entitled "Come to Zion Singing," one of them written by her aunt, Ella Brooks Harris.

"Easter," which came to her at an Easter service.

"Jesus, Thy Love Is Dear to Me," words written by Doctor Fred B. Farr, her first husband.

"Slumber Song," which came to her after an afternoon siesta.

A second (revised) edition of "Songs of Consolation," to include her father's favorite funeral text, "Precious in the sight of the Lord is the death of his saints."

Hymn 416, "We Limit Not the Truth of God," in the *Saints' Hymnal*, words written by G. Rawson.

In addition to these—and I have not mentioned all of them—is a collection of songs just off the press.

All these works reflected her great faith and confidence in the divinity of the Restored Gospel and in the promise of salvation.

Our singers today will sing her "End of Day," which was used at the funeral of her mother, from which I quote the closing lines:

Oh what joy to meet our loved ones there,
In that heavenly home so bright and fair;
And our joys and hopes and work to share
In peace—at end of day.

Was this not a personal prophecy of what she has now experienced!

Her anthem, "Thanksgiving," will be rendered by the Stone Church Choir on next Thursday at a special Thanksgiving service.

I have, in simple terms, told something of her life. No words add anything to the glory of a righteous soul. The simplicity of true narration of the life of a good man or good woman sustains them beyond words of mine or of any other.

GOD IT IS who makes us. Everything good—everything in our natures that is good—comes from his powerful hand. He sends all generous sentiments and good thoughts; but while the most errant may be so endowed, there are special gifts reserved for his servants, his covenant children, those who have a place in his family as adopted sons and daughters, joint heirs with Christ.

Among these that mark the followers of our Lord is piety. Until this gift from heaven is received, all others but add to the ruin and failure of these whom they might otherwise adorn—all an illusion without faith and piety. Indeed piety marks the whole worth of man.

When God formed the heart of man, he planted goodness therein as the proper characteristic of the divine nature, since only God is all good, and goodness is the greatest means of attracting the affections of others.

These qualities of heart and mind were endowed upon our sister in a great measure. They have been seen and voiced by her friends and associates. It was as if she had prayed, as did Solomon, for a heart of understanding, for, as the Psalmist said, "Out of the heart come the issues of life." Louise Lewis cherished the things of the heart, and while all else decays, sentiment lives.

Once, a noted divine in addressing a great man whose death and passing were imminent, said, "I can see in you nothing which death can efface." I am wondering if we cannot with propriety and truthfulness say of our sister who has gone from us, "We remember nothing in you which death can destroy. You will, in the entirety of your goodness, be preserved." Yes, the qualifications of mind and heart are enduring and will not in departing hence be lost to us.

PERHAPS THE DEATH of a Christian should never be noted without special reference to the Resurrection, that principle of the gospel of Christ that has comforted the Saints of all times, and to which Paul made such eloquent reference in his letter to the Corinthians. It is unnecessary to remind you that Sister Lewis believed in the promise of the Savior as devoutly as did Paul and those very disciples who had witnessed the resurrection of Jesus.

I do feel led to call your attention to what was said by the Prophet Alma as found in the Book of Mormon:

Now there must needs be a space betwixt the time of death and the time of the resurrection.

And now I would inquire what becometh of the souls of men, from the time of death, to the time appointed for the resurrection! . . .

Behold, [and here are the words used by Sister Lewis in her Songs of Consolation to which I made reference] it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow.

Here is one of the grandest promises of the Restored Gospel, found in that record we have chosen to believe contains the fullness of the gospel, and which we truly believe.

Our sister evidenced her supreme faith in that promise, because she used it exactly as we find it in the record when she arranged her own music.

SIR ARTHUR SULLIVAN wrote an immortal song called "The Lost Chord." No doubt many of you can in imagination hear it now. The sentiments of this song are so engaging, I feel I must give you part of it. When seated one day at the organ, the player struck a wonderful chord which he said was "like the sound of a great Amen."

It flooded crimson twilight, like the close of an angel's psalm, and it lay on my fevered spirit, with a touch of infinite calm. It quieted pain and sorrow, like life overcoming strife. It seemed the harmonious echo from our discordant life. It linked all perplexed meanings into one perfect peace, and trembled away in the silence, as if it were loth to cease.

And then the player says he had sought in vain to find again that marvelous chord, "that one lost chord divine, which came from the soul of the organ, and entered into mine." And he mused:

It may be that Death's bright angel will speak
in that chord again,
It may be that only in heaven I shall hear that
great Amen.

Many bright and shining souls have gone into that heavenly realm, but I doubt if any of them will have a greater appreciation of that divine chord, should it be struck again in heaven, than will Louise Hills Lewis.

SUCH A PERSON must surely live on. Her passing is but the liberation of her earth-bound powers. It is not frustration or collapse, but victory!

I know not how far her influence has gone, or how long she will be remembered, for it is human to forget, though her memory will be extended far because of her ministry of music; but this I know:

she was a righteous woman and her works, her character, and the influence she set in motion will still be when the stars have fallen.

REST TO HER ASHES.

PEACE, ETERNAL PEACE TO HER SOUL!

Greatness Through Service

(Continued from page 6.)

power as they did in former days?" I freely admit I could only with a bit of embarrassment review my own anemic presentation and testimony and answer, "I don't know." But in my mind would burn the realization that greater power would come in direct ratio with greater effort, devotion, and willingness to serve.

WITH THESE STORIES of our giants, there is another classic legend which has come down to our generation. I often heard my mother speak of it along with the other dreams she had for the kingdom. "Loyd," she would say, "some day the endowment will come." I can remember my mind running off into all sorts of places as I viewed the magical power which would be manifested through the endowment. I will remember a district conference theme of quite a number of years past which was emblazoned across the front of the church in cardboard letters covered with silver paint—"THE ENDOWMENT."

Not for one moment would I try to dim the dream of a greater power than we now experience working among our people and through our priesthood, but I pray earnestly that God's Spirit will open the eyes of us all to the realities of our condition and stir us from our inertia.

"The Endowment" in some places is a phrase that is uttered in almost reverence, and in these same places our people go merrily on their way, waiting for the time when God will move in a miraculous manner and do their work for them. Their inventories are not filed, their tithes are not paid, their priesthood calling in many instances has not been magnified, there is neither a prospect list nor any definite mission-

ary plans, there is no sustained home-visiting or service preparation . . . but they rest securely in the conviction that some day the endowment will come. They are quite sure there is no reason to work until their giant arrives. I am reminded that when Goliath fell, the Philistine armies turned and fled. It will ever be so for those whose faith is dependent upon some source of power other than that which comes from humble, unselfish, unreserved service to Christ through his church to our fellow men.

The recent debt which held us in bondage for several years was not lifted by a few giants paying hundreds of thousands of dollars to the church but by the consistent obedience and sacrifice by members whose conversion was to service and obedience instead of being served. Thank God those numbered into the thousands. I saw a lovely and efficient new church building put up by the Saints of my home branch in McKenzie, Alabama. It was made possible not because one or two gave thousands, but because about one hundred gave in terms of ten and twenty and fifty dollars and did it consistently. That same story is repeated in many branches.

LET US NOT DECEIVE OURSELVES. The missionary effort of March and April—the missionary effort of 1949, of the twentieth century, and of all time to come—will be successful not because a few giants labor for us, but because in every branch dozens of consecrated elders and priests and teachers and deacons, along with many unordained men, women, and children, dedicate themselves to service. The good servant obeys the commandments of his Master.

With such dedication, let us labor diligently and patiently, then in years to come, our children will look back on the day in which we live and say, "Now in those days there were giants in the earth."

The Sacred Week — By ELVA OAKMAN

ALL NIGHT people had sat huddled together in the dense darkness of their homes, some praying, some cursing, some just sitting in fear. A few who were more courageous, or perhaps more foolhardy, had stood outside and listened to the loud humming of five hundred enemy planes overhead and the noise of the guns and exploding bombs—some far, some near.

They had marveled at the weird beauty of the sky crisscrossed with streamers of light, brilliantly illuminated here and there with slowly sinking flares. All of this was set off against a background of the reddish-orange glow that meant hundreds of burning homes and . . . death.

It was morning now; the enemy had gone. Conditions were so dreadful in the next town, seven miles away, no one was permitted to enter or leave it until the dead should be buried. Tales of horror spread from door to door. People were too weary and yet too alive to rest now that it was possible—or was it possible? Momentarily they expected the sirens to shriek their warning of danger.

All over the city was intense silence. Not even a delivery wagon passed the doorway. The very earth seemed dead, and the air motionless.

WHAT DAY was this? Was it the Sabbath when traffic was very light? One's brain worked slowly. No, yesterday was Thursday. This would be Friday. Why to be sure! It was Good Friday—the day set apart to commemorate the death of the Master. This was England—every business house would be closed; during the morning, even the trams would not run. But really, had this day ever more fittingly been observed? Death was everywhere about us.

All of that day we thought of the Master—thought of that time so long ago when he was hung upon a cross of wood and left to die. The very earth had cried out in pain; there had been earthquake and darkness.

This day must have been a bit like that one; but where was the Master? Not now upon a cross of wood. No! But could it be that he was dead in the homes of his people? Had many of them invited him into their homes even for this sacred week? In memory, I could hear the words I had so often heard in the past: "The children will hear about him at Sunday school. Besides, nobody likes to hear about the crucifixion of Christ—certainly not the children. This must be a time of gaiety. We will have Easter eggs and bunnies and surely a new dress or suit." And even at church there had been Easter eggs and bunnies. No, they hadn't bothered to think much about Him on Easter and certainly not on Good Friday or on the other days of that week.

Amid the desolation of a world wracked in pain, we seemed to hear the faint call of the Master: "And I, if I be lifted up from the earth, will draw all men unto me."

ESUS HAD BEEN LIFTED UP from the earth, but how could we make this such a living reality in our homes that all who entered there would be drawn toward him? After all, that is our calling as mothers.

If you began reading one of the Gospels aloud to your family at Christmas time, you would probably just be ready to read the ending of the story now. The week will seem much more real if, at the beginning of each day, you picture the hap-

penings of that day so long ago. It isn't all a happy story, but it is the most dramatic one that was ever lived or written, and it ends in a paeon of joy. And if you are wise, you will continue the reading when the week has ended, for the later appearance of Christ to the disciples is a delightful conclusion. Luke and John record them.

OUR READINGS will be something like this, although on some days we will chose one and not read them all aloud:

Palm Sunday: Matthew 21: 1-15.

(All of the Gospels tell the story.)

Monday: The cursing of the fig tree, Matthew 21: 16-20; Mark 11:14-16, 21, 22. It is an acted story, for that is what happens to us when we do not bear fruit.

The casting out of the money-changers, Mark 11: 17-20.

Tuesday: He went to the temple to worship. That is where the Sadducees and Pharisees and members of the Sanhedrin found him and sought to get evidence against him. These are the stories he told in answer to their questions:

Tribute to Caesar, Luke 20: 20-26.

The two sons, Matthew 21: 21-33.

The vineyard story, Matthew 21: 35-43.

Wednesday: Jesus was again in the temple:

When he saw a certain widow, Luke 21: 1-6.

Then he dined with his friends, Mark 14: 4-9.

Thursday: The Last Supper, John 13. The Last Prayer, John 17 (for adults). In the Garden, Mark 14: 36-51. Peter's story, Mark 14: 59-82.

Good Friday: All of the Gospel writers record this.

Saturday: Of this day, little is recorded, so why not use the words of a lovely poem?—Perhaps, "There Is a Green Hill Far

a home column feature

Away," by Cecil F. Alexander.

Easter Sunday: You must chose from the four Gospels, for all of them tell the story.

Today people shrink from the sorrow of the crucifixion story. The world says, "Let us be gay; there is enough of sorrow." But if we would rejoice in the Resurrection, we must first have suffered in the Crucifixion. We are told that if the crucifixion story is told to children, it will fill them with horror, and they will hate the Scriptures. Still, we are not silent about the heroic deeds of those we love, despite the fact that those deeds are closely allied with death. Why should we remain silent about the most wonderful deed that was ever done? It opens the doors of eternal life to each of us who care to enter.

THE CHILD WAS three. Since birth he had been told stories of Jesus, and he loved them. The very words of the Scripture read aloud would entice him from active play, and he would stand entranced until they ended.

Just before the sacred week began, his mother acquired a set of pictures, one for each day of the week. Each morning she gave him the picture, and, while he looked at it, she read him the story. At the close, he would nod and point out the things he had noticed there.

Then came Good Friday. The child had never heard the words or seen a picture of the Crucifixion, although it had been mentioned indirectly. With a prayer in her heart, the mother handed him the picture. It was one of Anna Ruth Wood's paintings. Then she began to read the story as recorded by Matthew (27: 29-37, 55, 58).

The reading ended, and there was silence. The child had put the picture down early in the story and sat just looking at his mother. His eyes were full of tears. She would have drawn him into her lap and said, "Let me tell you the happy ending to the story," but, before she could speak, he said wistfully, "Read

it again, please, Mother." He put his free hand engagingly on hers, "Please, Mother dear." The tears were gone now, and so she read it again.

This time the tears coursed down his cheeks, but he begged to hear it just once more. "No, dear," she said gently, "it makes you too sad." But he shook his head as he urged, "Please, Mother, just once more. It is a happy sad." Who can say that the Spirit of Him who had given his life that such as this should be saved from death had not touched the little one?

Thereafter through the years he loved the story and often asked for it, and later read it himself from the Scriptures.

HOW WONDERFUL it would be if every home could have at least some of the pictures which bring understanding to the events of this week. A picture could be hung in a prominent place in the home so that all who entered would be of one mind for that day. Quite large pictures can be obtained from the Pilgrim Press for a nominal cost (Pilgrim Press, 19 South La Salle Street, Chicago 3, Illinois). A single frame could be used for each in turn. It would offer a lovely setting for the worship service with which to begin the day. It would furnish a lovely theme for the bedtime story of the evening. And, when the child is tucked into bed, if the picture were placed near by with a wee light beside it—just enough to give it life—who can say that the angels of heaven would not be sent to quicken the mind of the child into an understanding of the Master's life and way.

At Christmas time, did you have the scene pictured with figurines? Why not use those same small characters to illustrate the happenings of the sacred week? Each day the children, with your help, could change the setting and find joy in doing it.

People of some other faiths change their manner of eating dur-

ing Passion Week. They go without some of the dainties they have come to love. Would it not bring joy to the heart of the Master if we, too, sacrificed some of the things we cherish, go without a meal or two, or give up our desserts that our minds might be more clear to hear his voice?

Too often Easter is a time when new garments are in evidence. It is a nice thought that as Christ came forth in newness of life, so we also come forth in new clothing; yet, often children and young people who come from homes where Christ is most needed stay away from church at Easter because they do not have lovely clothes as do their friends. I wonder if Christ would not smile upon us if, perchance, we sacrificed the price of that new garment that others of his children who were needy might be clothed. That would be representative of the spirit of the sacred week. Children eagerly partake of the spirit of sacrifice and joy in the making of such offerings. If this is truly to be a "day of sacrifice," is this not a good time to begin?

YES, EASTER DAY is the time when we begin a new life with the Master. Let us make it a different day, and one in which we could expect to have our risen Lord with us every minute.

What a fine thing it is to live where there is an early morning sunrise service in which the Resurrection is depicted! The children and youth will be eager to go and share the joy of it with you.

Then, when church school and church are over, let the meal be a simple one, prepared in singleness of heart and eaten in that spirit. The table decorations might illustrate the Easter story. The conversation may be directed about the thought: "If Jesus came to my house, what would I do today?" In the afternoon, go for a hike and look especially for all of the new life that has come out

(Continued on page 19.)

Our Emotional Savior

Some Palm Sunday Thoughts

By **DAN B. SORDEN**

And when he was come near, he beheld the city, and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.—Luke 19: 40, 41.

SO FREQUENTLY we think of Palm Sunday as a day of gladness and great joy. It is called the day of the triumphal entry of Jesus into Jerusalem. Today Christians usually make it a day of rejoicing. But for the Master, it was a sorrowful day. It was not a day of gladness but one of sadness.

Yet it is the commencement of our Savior's coronation. He had spent the day before in Bethany at the home of Lazarus whom he had raised from the dead. The popularity of Jesus had spread throughout all Judea, and the people who were gathering in Jerusalem for the Passover were hoping he would come to the city so they might see him. Then suddenly the word was noised about that Jesus was on his way to the city. That was the prelude of his passion and the commencement of his coronation. He was approaching the cruel end of his earthly career. Conscious of the fact that he came into the world to die for the people, Jesus surrendered himself into their hands. The enthusiasm of the multitude was at its height, and out of love and adoration for him, they broke off palm branches, strewed them in the way, and spread their garments before him.

This was the greatest demonstration ever given to Jesus. Some have estimated that perhaps there were two million people in and around Jerusalem. And here indeed was the fulfillment of the prophecy in the Book of Zechariah which says: "Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The multitudes shouted themselves hoarse: "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord!"

Yet in many ways, Palm Sunday was one of the saddest days in the life of Jesus. As the Savior came within sight of the city, shining in all its glory below him, beautifully situated, glorious with its sacred memories of the past, a strange depression came over him. He broke down at the sight of the city and wept over it. The sorrowing Savior gave way

to the surging emotion within him and found relief in tears.

WHY DID HE WEEP? It was not for himself, even though it was just before his hour of anguish and only a few days before the time of his death. He shed no tears for himself. Most of us would have shown admiration for Jerusalem the golden. The Psalmist said: "Beautiful for situation, the joy of the whole earth, is Mount Zion. Mark ye well her bulwarks, consider her palaces; that ye may tell them to the generations following." Yet Jesus wept over the city. It was very uncommon for him to weep. In fact, we have only one other instance of his weeping, and that was at the grave of Lazarus.

Why did he weep? It was because of Jerusalem's corruption. He was not thinking of the massive buildings, glittering temple, or the picturesque gardens. He could not see the beauty of the city because of its corruption, its sin, its blindness. That is why Jesus wept. What are beautiful buildings, palaces, and temples if they are rotten with sin, shame, and degradation? How could he feel otherwise when he knew that the hearts of the people would soon permit him to be dragged out and hung on a cruel cross to die for this unrepentant people? What else could he do?

He was made to cry out: "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! But now are they hid from thine eyes." The teeming thousands did not seem to care or even to be aware that the walls of their beautiful city would soon be torn down, and they or their children taken captive by Rome. But Jesus knew all this, and so he wept. He wept only because he loved. It was love that brought this weeping Savior into the world to die upon the cross. We should thank God for this weeping Savior.

The world has need of weepers today. When Christians no longer weep over the sins of humanity, it will be a bad day for them. We need more than mere weepers, however; we need men and women whose weeping goes deeper than tears. We need people who will weep and work.

John Knox wept over his fair and beautiful Scotland, corrupted with sin, yet he prayed while he wept: "Lord, give me Scotland or I die," and he meant the conversion of Scotland.

Then we remember the brave missionary, Doctor Duff, who fainted in the midst of a speech while pleading for men to go to India to do church work. Recovering a little, he said: "I was speaking of India, was I not? Take me back that I may finish my speech." They did so and, with a surge of emotion sweeping over him, he exclaimed: "Although I have spent twenty-five years in India and lost my constitution, if Scotland has no more men to give to the Lord Jesus, I will be off to the banks of the Ganges tomorrow."

Such men wept and prayed and lived and labored and died for the salvation of their fellow men. We need more weepers who will work as well as weep. Jeremiah cried out: "Oh, that my head were waters and that mine eyes were a fountain of tears, that I might weep for the slain of the daughters of my people."

Yes, we need more emotion, more devotion, more zeal, more earnestness, more passion for the cause of Christ and his Zion. We need more of the concern of our Savior when he looked down upon Jerusalem and exclaimed: "O, Jerusalem! Jerusalem! . . . how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not."

Jesus wept over Jerusalem. He died for her people and for us.

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Graceland Faculty Changes

THE APPOINTMENT of two persons to the faculty and staff of Graceland College and other personnel changes were announced by President E. J. Gleazer, Jr., following approval of the Board of Trustees. Malcolm Ritchie, a graduate of Graceland with the class of 1947, will become Dean of Students and Director of Student Activities on August 1. Leonard Delano, a member of the class of 1938, will become Director of Food Service in the fall.

While a student at Graceland, Mr. Ritchie was editor of the *Tower* and was instrumental in the formation of the Student Publications Board which governs the operation of student publications. He was a member of the Student Council, the Camp and Kit Club, Oratorio Society, and the Skylarks—an organization for students interested in flying. He came to Graceland after having served in the air force as a captain. A former resident of Texas, he is now studying at the University of California, where he received his Bachelor of Arts Degree with a major in psychology in 1948. He will complete his Masters Degree in sociology in August of this year. In addition to his duties as Dean of Students and Director of Student Activities, he will have teaching responsibility in psychology and sociology at Graceland. As dean, he will be responsible for directing the residence program, counseling in student welfare, and will direct student life and activities in general. He is twenty-eight years old. His wife, the former Roberta Ann Gos-sadge, is a graduate of Graceland, class of 1946.

LEONARD DELANO was president of his graduating class at Graceland, a member of College Players, the Oratorio Society, the Religion Club, and the Chemistry Club. He holds a B.S. Degree from Iowa State College with a major in industrial

economics. He received the Master of Business Administration Degree in 1947 from the University of Chicago, specializing in restaurant administration. Since that time, he has been working in the field of dining room management. His most recent position has been as manager of an industrial cafeteria for the Harding-Williams Company in Chicago.

During the war, he was officer in charge of bakeries at various posts and held other responsible positions including that of commandant of a quartermaster garrison force and supply depot in the South Pacific. He is thirty years old and single.

DR. ROY CHEVILLE will become Dean of Faculty and Instruction under a new plan announced by Gleazer. This appointment comes near the end of his twenty-fifth year of teaching at Graceland College. He first came to Graceland in 1919 as a member of the class in religious education. He has also attended five other colleges and universities, including the University of Chicago from which he holds the degrees of Ph.B., A.M., B. D., and Ph. D.

At present Dr. Cheville is Director of Religious Life, Chairman of the Social Science Division, counselor to married students, and teacher of sociology and religion at Graceland. He will continue to teach courses in religion and sociology in addition to his other duties.

Mr. and Mrs. William Gould were granted a year's leave of absence by the board, beginning with the end of the present school year. Mr. Gould will be working on his Ed.D. Degree in the field of Communications at Columbia University, beginning with the summer session. Mrs. Gould will continue her work in secretarial science.

The resignations of Miss Donna Holmes, college nurse; Miss Doris Conklin, Activities Director; and Jack Downey, Chief Accountant, were also announced.

Miss Holmes, college nurse since

1947, will attend school at the University of Kansas City this summer and will begin work in the fall at the Independence Sanitarium. She plans to continue her schooling part-time toward a degree in public health nursing.

Miss Conklin, a member of the staff since her graduation in 1946, plans to continue her schooling at the University of Michigan.

Downey, who has been a member of the business office staff since 1946, will continue work begun last summer at the University of California in Los Angeles toward his Bachelor of Science Degree in accounting. He plans to make his residence on the West Coast.

The Sacred Week

(Continued from page 17.)

to testify of the Master. When he was on earth, they spoke to him of his Father, God.

Are there any sick people or shut-ins to whom you can minister in song or story? Go there!

And then, during your hour of rest, read all of the Easter stories as recorded by the gospel writers. Notice what different things each remembered and wrote down. They all told the truth, and their stories fit in together like the pieces of a jigsaw puzzle—if you have eyes to see.

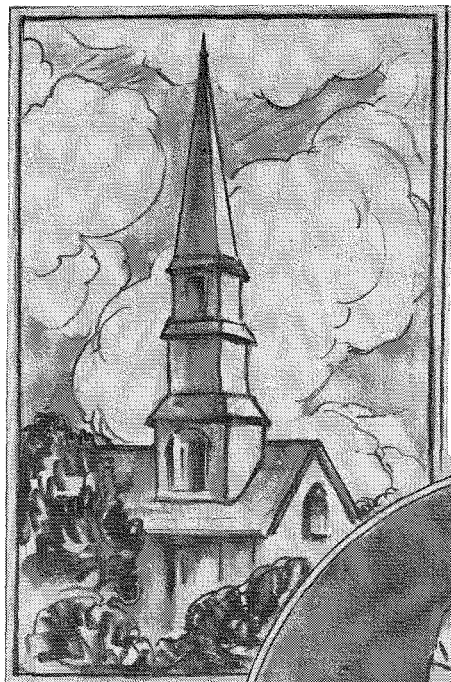
Can you not sing the Easter songs and, if you have a phonograph, play the *Messiah*? Tell of the haste and yet the precision of Handel's writing, of how when the Hallelujah Chorus was sung, the king and all of the people stood together in reverence, for they had seen beyond the man and beyond the music to Jesus, their Redeemer.

Truly this can be a sacred week and end with a blessing under the hands of the Master if we will but open our door and bid him enter.

No! He is not dead in the homes of his people when we go forth in this spirit. He is our risen Lord, and to him we will all be drawn.

In the Spring - - -

By ALTA DOUGHERTY



friends gathered around an outdoor fireplace for a wiener roast or seated under the stars in a semi-circle singing old, familiar songs.

Why not begin now making plans? Blueprints aren't necessary

from an unused plot of ground to a recreation center can be made in a short while. Suggestions and help from those with practical experience on the construction end are always in order. With the other volunteers co-operating, the rest is easy. And if you do get some blisters on your hands, you'll be congratulating yourself all summer for it.



It's up to the individual ingenuity of each church to make and carry out its plans for summer recreation and fellowship, but the realization of the importance of such an undertaking is the force behind the actuality—it's what you might call the "go power." Recreation and fellowship together are dynamically important factors in living life to its fullest. Webster defines recreation as refreshment of strength and spirit after toil, and fellowship as friendliness and comradeship with others. This mental and physical stimulation helps to maintain the balance of life. Whether we are consciously aware of it or not, each normal individual is constantly seeking this balance. When his needs are unfulfilled, he cannot become the kind of person his potentialities say is possible, and the loss to himself and society is great. On the other hand, unless it is offered in the proper atmosphere, the result is often even more detrimental.

GOING, GOING, GONE! That's winter in the background and spring in the foreground. And in the spring, a young man's fancy, a young girl's fancy—in fact, everyone's fancy—turns to thoughts of the out-of-doors—to long, balmy evenings and summer vacations away from school or work. Of course, there's the garden to hoe and grass to cut, but there's fun, too—the kind that relaxes and builds healthy bodies and healthy minds.

What about volleyball, tennis, baseball, picnics, and campfire services? Now, with the first breath of spring in the air, our enthusiasm should be boundless. We should be able to visualize a group of our

—the essential requirements are visionary ability, vigor, and vitality. The first of this combination, visionary ability, is the over-all, integrating force. It enables us to discern in advance what is needed, how it should be accomplished, and what the result will be. The second and third, vigor and vitality, support the first by carrying the vision to its completion. Take a good look at your church yard. Wouldn't that spot at the side make an ideal tennis or volleyball court? With the money from a chili supper and the work of willing hands, the miraculous change

THE IMPORTANCE of such a project assumes still greater proportions when one stops to consider the number of young people who are soon to set aside their books for three months and are, even now,

(Continued on page 22.)

Easter Has Meaning for Me

By Geneva Crutcher

WHEN I WAS A CHILD, my concept of Easter Day was a holiday that was a lot of fun. We always had eggs for each meal that day and an Easter egg hunt with colored eggs we helped to color. Usually my cousins came to our home for Easter, and we all looked forward to having a good time together. Sometimes our parents took the older boys and girls into town for the sunrise services, but that didn't mean anything to the rest of us.

When I was about eleven, my brother, my sisters, and I began attending Sunday school with some of our friends. There we learned that Easter was the day on which Christ arose from the dead. The teacher impressed us with the declaration that Christ was still alive, but that didn't mean anything to me either. I can never remember having doubted the existence of Christ.

We didn't talk of him at home, but I had heard of him and the story of his life at school. The pure whiteness and the simplicity of the cross appealed to me, and I wanted a cross necklace to wear to signify that I believed in Christ.

For the past five years, the season of Easter has been preceded by the death of someone whom I loved very much—my grandfather, my grandmother, a neighbor boy killed in service, my pastor's wife, and my best girl friend. I don't know what I would have done without the hope and the feeling of the deep love of Christ that accompanies the Easter season. This season of the year has come to be the period of closest contact with Christ for me because it is the time I needed him most. The knowledge that Christ died that we might live after death together with him erased much of the sadness of the loss of those I loved and helped to ease the longing for them as I trusted them to his care.

I understand now more what this

Christ has done, not only for me but for all the world. The story of Christ is a beautiful one. If it were not true, it would still appeal to me as a story, but it *is* true. I *know* it is true and that Christ still lives today. Easter is the emphasis time for our faith in his existence. That knowledge gives me the feeling that life is worth living, and that I am here for a reason.

Each time I read from the Bible the account of the Crucifixion and the period just before it, I resolve to try to make myself more worthy of the love and sacrifice of this Christ who gave his all that we might be permitted to live again after death.

Christ's love for all mankind, his tolerance of those who did not understand; his patience with Thomas who did not believe; his forgiveness of Peter, the thief on the cross, and those who crucified him; his thoughtfulness in seeing that his mother was

cared for; and his own personal dignity throughout his whole life on earth—especially during his crucifixion—have made me love him very much and desire to become what he wants me to be.

The peace and joy and hope he left with his disciples is ours, and the commission to feed his sheep and to follow him is ours today just as much as it was Peter's then. Somehow, Easter is doing everything Christ has said for us to do; it is the carrying on of the noble work that he began and entrusted to us to finish; it is living in a manner preparatory to some day being with him in the places he went to prepare for us; it is peace and joy and hope of life with him whose resurrection we commemorate on the Easter Day. In short, the essence of Easter is living the fullest life possible with this risen Christ occupying his rightful place in it.

Ingratitude

For you I did these things
Hung bleeding, pain-wracked, on a wooden cross.
Stood quiet in the scorn
Of men.
Heard hypocrites revile my name.

I watched your brother sell his very soul
For thirty shining, silver coins,
Which turned all dark and bitter
In his hand.
The crowd's roar swells so loud
Can you not hear me past its fearsome din?
Will you not listen? Nay,
You turn away.

I am pressed down with grief
For you, my lambs, my straying flock;
No bitterness is in me only love
And weeping.
For you I gave myself
Can I have made this greatest sacrifice
In vain?

LOUISE WRIGLEY.

In the Spring--

(Continued from page 20.)

eagerly looking forward to this freedom and playtime. What is going to be provided? We can't afford to take the chance of having today's youth guided into the wrong channels or stumble into them through misunderstanding or lack of comprehension of the true values in life. They must have instilled in them a faith that will stand up against all odds; they must have ideals for continued striving and growing. Where will they find these? Not in the corner drugstore, the local pool hall, or the nearest roadhouse. Not in these places where they are taught it's smart to be rough. They learn about honesty and purity and the Golden Rule through activities where standards of fair play and good sportsmanship are set, and where there is pride in accomplishments achieved honorably.

There could be no better reason—no more urgent reason for the expenditure of our efforts in planning and building for wholesome recreation and fellowship. We will be laying another cornerstone for the new kind of world that is the dream and hope of the oppressed and which must become a reality through the labor of free men and women.

Celebrate Fifty-fifth Wedding Anniversary

Mr. and Mrs. Edward Whitworth of Humber Bay, Ontario, celebrated their fifty-fifth wedding anniversary at their home on Saturday, March 19. Mr. Whitworth is a native of Lincolnshire, England, and Mrs. Whitworth is a native of Kent, England. Eight of their nine children are living; they also have seventeen grandchildren and two great-grandchildren. They have been members of the Humber Bay Reorganized Church for fifty-two years.

COMING SOON! a beautiful album of eight of our favorite church hymns recorded by the nationally famous Stone Church choir. Ready about May 1. Watch for the news!

BRIEFS

DAVIDSON, OKLAHOMA.—Elder and Mrs. Ray Carrow of Fort Worth, Texas, meet with this group on the first Sunday of each month for Communion. On February 20, Seventy Z. Z. Renfroe preached the morning sermon. W. W. Bunch of Caney, Kansas, preached the evening sermon. This group seldom has the opportunity to hear a sermon. Missionary William Haden visited the Saints during a period in January. The women of the branch meet regularly to study the Doctrine and Covenants, using F. Henry Edwards' *Commentary*.

LACHINE, MICHIGAN.—Mrs. Helen Fritz of Gaylord, Michigan, was the speaker at the meeting of the women's department in the home of Mrs. Ben Manning, on March 3. The women from Alpena, Wisconsin, were guests. The Zion's League meets on Friday evenings. Mrs. Lillian Manning is the leader. They have been actively participating in the work of the branch during the winter.

CRESTON, IOWA.—Harry Propst, pastor of the Creston Branch, was ordained to the office of elder on March 6 in Creston by Elders John Blackstock and A. D. Blair.

DANVILLE, ILLINOIS.—This mission has had a total of seven baptisms during the past year. Two men were ordained recently, R. W. Poore to the office of deacon, and Jonathan Collins to the office of teacher. Seventy James Menzies spent one week working in the mission. On February 27, Patriarch Arthur Gage and Charles Nolan from Indianapolis, Indiana, were in the

group, and Brother Gage gave several patriarchal blessings. The new address of the place of meeting is 10½ North Walnut Street, Danville, Illinois.

LOGAN, IOWA.—The priesthood institute for the four districts—Northwest and Southwest Iowa, and Southern and Northeastern Nebraska, was held in Logan rather than Missouri Valley, Iowa, as originally planned, because of floods. Twelve Latter Day Saint families among a total of 1,500 people lost their furniture and were driven from their homes. The Reorganized Latter Day Saint church there was flooded. In spite of the tragedy, the institute was well attended by representatives from each district. F. M. McDowell, director of priesthood education, was present to teach some of the six classes. He presided at the prayer service and delivered two addresses on Sunday. An eagerness to secure materials for individual and class study was displayed.

KANSAS CITY, MISSOURI.—Stake conference was held on March 13. Bishop Wayne Updike gave the first sermon of the morning, and Apostle E. J. Gleazer, Sr., presented the second sermon. There was a good attendance at the conference.

PERSIA, IOWA.—Harold I. Velt, after cottage meetings and services for two weeks, baptized four persons and was given four other names for baptism. A fine spirit accompanied the confirmations.

MOLINE, ILLINOIS.—Mrs. Ethel Jordan of Rock Island, Illinois, is the instructor of a class in *Bible Studies*, an accredited course, for the Zion's League of this branch. They meet every Sunday evening before church.

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BULLETIN BOARD

Maine District Spring Conference and Institute

The spring conference in Maine District will be held at Stonington on May 22. A district institute will be held in Jonesport on May 29. Apostle Maurice L. Draper and other general church appointees will be in charge.

NEWMAN WILSON,
District President.

Notice to Members in West Central Iowa

Mrs. Edwin Long, Route 2, Atlantic, Iowa, would like to contact any members living near her.

Northern Indiana District Meeting

Northern Indiana District will have an all-day meeting at Fort Wayne on Easter Sunday, April 17. Activities of the day include a 9:30 a.m. prayer service and sermons by Apostle Arthur Oakman at 11 a.m. and 3:13 p.m. A potluck dinner will be served in the church basement at noon.

LUTHER S. TROYER,
District President.

Books Needed for Utah Mission

Church books and publications now out of print such as the *Journal of Discourses*, *Times and Seasons*, *Millennial Star*, early editions of the *Doctrine and Covenants*, and the *U. S. Circuit Court Plaintiffs' Abstract* are needed in the Utah Mission. They are to be used in a central reference library. Any *Herald* readers having copies of these are requested to contact Russell F. Ralston, 336 South 4-E, Salt Lake City, Utah, stating the name, date of publication, price, and condition. Those who do not wish to sell are requested to send name and date of publication so that a "writing list" may be prepared.

REQUESTS FOR PRAYERS

Mrs. C. R. Clapp, Box 52-W, Star Route, Escondido, California, asks for prayers that she may be able to regain her health and again serve in the church.

Mrs. A. J. Mayse, Arago, Oregon, asks the prayers of the Saints that she may receive relief from a sinus condition which is causing her much discomfort.

Prayers are requested for Mrs. O. M. Parrish of West Monroe, Louisiana, who is seriously ill with cancer.

ENGAGEMENTS

Eyssell-Howard

Mrs. Audrey L. Howard of Independence, Missouri, announces the engagement of her daughter, Dorothy Alice, to Arnold Frank Eyssell, son of Mrs. Henry O. Eyssell, also of Independence, and the late Dr. Eyssell. Miss Howard attended Graceland College in 1946-47. Mr. Eyssell attended the University of Missouri Business School where he was a member of the Kappa Sigma fraternity. The wedding will take place on June 26 at the Stone Church.

Taylor-Seaver

Mr. and Mrs. Joseph Loren Seaver of Independence, Missouri, announce the engagement of their daughter, Betty Jane, to Chester George Taylor of Richland, Washington, son of the late Mr. and Mrs. Floyd Taylor. The wedding will take place May 6 at the Englewood Reorganized Church in Independence.

Wagner-Robinson

Mr. and Mrs. Stephen Robinson of Des Moines, Iowa, announce the engagement of their daughter, Beverly Mae, to Robert A. Wagner. The wedding will take place in Des Moines on June 18. Miss Robinson is attending Graceland College. Mr. Wagner is a junior at Drake University in Des Moines.

WEDDINGS

Gnadt-Davis

Patricia Nadine Davis, daughter of Mrs. Clara Moore Davis of Independence, Missouri, and Lt. William Henry Gnadt, son of Mrs. Manara Gnadt of Bellingham, Washington, were married March 8 at the home of the bride by Elder Richard J. Lambert. Lt. Gnadt is taking a brief officer's basic training course at Fort Benning, Georgia, after which he will be assigned to Fort Lewis, Washington. Mrs. Gnadt will join him in Washington.

Albon-Minor

Hazel Alice Minor, daughter of Mrs. Arthur Minor, and David R. Albon, son of Mr. and Mrs. Albert Albon of Tonawanda, New York, were married in the Reorganized Church at Niagara Falls on November 27, Elder Clarence MacDonald, uncle of the bride, officiating. They are making their home in Tonawanda.

Holdefer-Anderson

Ruth Alberta Anderson and Marshall Holdefer, both of Moline, Illinois, were united in marriage at the home of the bride's mother, Mrs. Stella Anderson, on March 26, Elder Lyle Woodstock officiating. They are residing in Moline.

Triebel-Muyres

Betty Jo Muyres, daughter of Mrs. Rolland E. Gabriel of Peoria, Illinois, and John Hunter Triebel, son of Mayor C. O. Triebel of Peoria, were married March 18 at the First Federated Church in Peoria, Elder Lyle Woodstock officiating. The bride attended Graceland College and is a graduate of the University of Illinois.

Ross-Burgess

Bernice Angeline Burgess of Moline, Illinois, and Robert R. Ross of Prophetstown, Illinois, were married at the Reorganized Church in Moline on March 19. Elder Lyle S. Woodstock performed the double-ring ceremony. They are making their home in Prophetstown.

BIRTHS

Mr. and Mrs. Fred Kinkaid, Jr., of Clinton, Iowa, announce the birth of a son, Robert Lee, born February 17. Mrs. Kinkaid is the former Lorraine Walker, daughter of Mr. and Mrs. M. R. Walker of St. Louis, Missouri.

Mr. and Mrs. Delma Williams of Detroit, Michigan, announce the birth of a daughter, Karen Fay, born February 18. Mrs. Williams was formerly Wanda Smith.

A son, Keith Douglas, was born on March 18 to Mr. and Mrs. Vere Rosbury of Detroit, Michigan.

A daughter, Linda Diane, was born on March 21 to Mr. and Mrs. Kenneth A. Newcom of Independence, Missouri. Mrs. Newcom before her marriage was Barbara Trowbridge. Both parents attended Graceland.

A daughter, Nancy Jean, was born on September 27 to Dr. and Mrs. Harold E. Bain of Cameron, Missouri. She was blessed on March 13 at the Stone Church in Independence by her great-grandfather, Elder Richard J. Lambert, and her fourth cousin, Elder Mark H. Siegfried. Mrs. Bain is the former Wanda Bee Moon.

Mr. and Mrs. A. Cliff Smith of Independence, Missouri, announce the birth of a son, Barrie Allan, born January 20, at the Independence Sanitarium. He was blessed on February 27 by Elder Fred O. Davies. Mrs. Smith is the former Majel Kinsfather.

Mr. and Mrs. Charles Edward Houk announce the birth of a son, Charles David, born Sunday, March 13, at the Independence Sanitarium. Mrs. Houk is the former Helen Kathleen Hiles of Independence. Mr. Houk was recently transferred to Milwaukee by the Stone and Webster Engineering Corporation.

A son, James Richard, was born on January 5 to Mr. and Mrs. Richard Jones of Springfield, Missouri. Mrs. Jones is the former Leolla Browne. Both parents attended Graceland College.

Mr. and Mrs. Bill M. Bayless of Springfield, Missouri, announce the birth of a son, William Michael, born February 22. Mrs. Bayless is the former Barbara Berridge. Both parents are graduates of Graceland College.

Captain and Mrs. Russel E. Graf announce the birth of a son born February 1 at Albany, Georgia. Mrs. Graf is the former Lois Eklof.

1949 Reunion Schedule

Reunions	Date	Place
No. Ontario	Jun. 3-Jun. 10	Kirtland Lake, Ontario
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island Eastern	Jun. 25-July 3	Aledo, Illinois
Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Dear Park
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Central Mo.	July 9-July 17	Odessa, Mo.
Stake	July 9-July 17	Saskatoon, Sask.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excels. Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Oklahoma	July 20-Aug. 7	Pawnee Okla.
Idaho	July 21-July 28	Hagerman
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit	July 29-Aug. 7	Blue Water
Windsor	July 29-Aug. 7	Silver Lake
Northwest	July 29-Aug. 7	Erie Beach
Chatham-London	July 29-Aug. 7	Pacific Palisades
So. California	July 29-Aug. 7	Pacific Palisades
Gen. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Eastern	Aug. 14-Aug. 21	Lamoni, Iowa
Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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P. S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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19
h

* VISITING ARTIST

Stone Church congregation, Independence, had a fine experience in hearing Mrs. Mattie J. Willis, a member from Battle Creek, Michigan, sing at the two Sunday morning services on March 27. Sister Willis has attained distinction as a concert oratorio and radio artist. She came here to sing on the preceding Friday night at the Paseo Baptist Church for a meeting of the National Association of Negro Musicians. Her numbers at Stone Church were, "O Divine Redeemer" (Gounod) and the spiritual, "Were You There?" On Sunday, she also sang for other of our Independence congregations. There was great appreciation for the beauty and power of her singing.

* VOICE OF THE CITY

They are repairing the streets, pitted and pockmarked like a battlefield by the winter's snow and traffic. Outside the editorial windows, those sturdy mechanical woodpeckers, the air drills, are chipping away at the craters and chuckholes in the pavement, "Br-t-t-t-t-t-t" — "Br-t-t-t-t-t-t!" or "Clunk-k-k-k-k-k," according to the tool and material. It is strange how a pocket full of snow can make a street disintegrate into dust and gravel, but when you try to take it to pieces, it is tough as granite. Sitting in our offices, trying to write about "the peaceable things of the kingdom" with firecrackers going off under the chair, gives you an idea of how it is. The staccato noise of the drills remind one of Macbeth's line, "full of sound and fury, signifying nothing."

* NEED

You have already made the acquaintance of our charming contributor, Jean Barnett, at the R.C.A.F. Station, Whitehorse, Yukon Territory, Canada ("Herald" of February 12). She reports happily that her Sunday school has reached an attendance of eighty-two, and she is looking forward to a special Easter service which will bring a better understanding of the work to the townspeople. Always seeking divine guidance in her work, she says in a recent letter:

"It seems now that we just shouldn't dare to attempt to start out for the day without getting down on our knees and asking for grace [because of trials and difficulties]. This morning I saw the bus on the way . . . and said, 'I'm afraid we won't have time even for our prayer this morning,' as I began to sort out windbreakers and rubbers. 'But, Mother,' said Ronnie, 'we must have our prayer, at least.' I knew he couldn't face the day without the strength and courage he derives from our early morning communion. . . . What in the world do people ever do without God? I think it would be like trying to walk a tightrope over Niagara Falls without a balance staff. I'm sure I'd be scared to death."

* QUOTE

I saw a man pursuing the horizon.
"Sir, it is futile," I said.
"You lie!" he cried, and ran on.
—Elbert Hubbard.

* Some people live in the conviction that something must be done about every temptation. The best way to treat a temptation is to do nothing about it. Just go on away and leave it alone.

Children's Day Programs . . .

Pageants and Plays

STANDARD CHILDREN'S DAY BOOK NO. 2

This contains the 16-page service, "Follow Me," and 24 pages of well-chosen miscellaneous materials, playlets, poems, stories, articles, and songs. Price, 30c each.

SUMMER'S FESTIVAL OF PRAISE

By Mattie B. Shannon

A nature pageant with scriptural application for kindergartners, primaries, juniors, and junior highs. Cast may vary. Price, 35c each; \$3.60 a dozen.

THE GOLDEN CHAIN

By Martha Bayly and Roy E. Nolte

This pageant for kindergartners, primaries, juniors, and junior highs, is the story of two children sent into the garden by their mother to learn Bible verses. In an interesting way they are shown the value of co-operation for both individuals and nations. Cast may vary. 1 hour. Price, 35c each; \$3.60 a dozen.

A CHILDREN'S DAY DREAM

By Lucy King DeMoss

A sixteen-page play to be used in preparation for a missionary offering. The two leading characters may be taken by senior boys. Other characters are a group of junior and junior high boys and girls, and another group of children who are brightly costumed and represent different nations. The general conversation of the play is interest in the welfare of each nation and how to spread the gospel to all. Price, 10c each.

Church School Service

FOLLOW ME

By Lucy King DeMoss

This playlet (also included in Standard Children's Day Book No. 2) tells a missionary story in which the young people portray interesting scenes in connection with Moffat, Livingstone, Grenfell, Africaner—the old chief—and a number of others. Price, 10c each.

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Left to right: Marjorie Barber, Independence, Missouri; Alice Itamura, Kahului, Maui, T. Hawaii; Shirley Butler, Assistant Director Nursing Service, Independence, Missouri; Vida Butterworth, Educational Director, Independence, Missouri; Lorraine Briggs, Independence, Missouri; Betty Buckley, Nucla, Colorado.

The Student Council in Session

THE Saints Herald

VOLUME 96

APRIL 16, 1949

NUMBER 16

www.LatterDayTruth.org

INDEPENDENCE SANITARIUM AND HOSPITAL DAY

Sunday, April 24, 1949



NEWS AND NOTES

Think of the Sanitarium in human terms . . . Thousands of church members, young and old, have gone through its doors since they opened on December 15, 1909. They went in sick, helpless, and suffering. Most of them were returned to their families—well, strong, and happy. The few who could not be healed were comforted in their last days.

The Sanitarium has been a merciful mother to the people of the church. It has given much. Now it asks the people to give something back in order that it may continue to serve and heal.

Because of the shortage of nurses, the Sanitarium needs help with the training program of its School of Nursing. It is asking church people to help by contributing \$15,000 this Sunday.

When you open your purse as the collection plate comes your way, try to think of your gift in personal terms: a young nurse working to learn her profession for a service of mercy; a mother, expecting the miracle of new life, waiting for her baby to come; a father recuperating in the hope of supporting his family; a suffering child, needing a nurse to tend his wants; a victim of accident being healed.

Think of the Sanitarium in human terms today, and give.

Introducing . . .

CHARLES F. GRABSKE, M.D. (page 5). The doctor may not be the busiest man in town, but he is one of the hardest to get an article or biographical sketch from. He was graduated from Rosedale, Kansas, high school in 1909, from Graceland in 1913, and the University of Kansas in 1915 with an A.B. degree. He was a public schoolteacher and administrator for several years following his graduation. Then he decided to study medicine and returned to the University of Kansas in 1922. He received his M.D. degree five years later and has been practicing in Independence ever since.

Mildred A. Bowman became his wife in 1919. They have two sons: Charles F., Jr., M.D., and Robert Jerold, age 12. Dr. Grabske is Physician to the Church, member of the Board of Trustees of the Sanitarium, member of Graceland College Board, and member of the Standing High Council.

A. NEAL DEEVER (page 6) was born at Webb City, Missouri, in 1908. He was graduated from Graceland College in 1932, and from the University of Chicago, B.A., in 1934. He majored in business and hospital administration. Last year he returned for a short course in hospital administration.

Daisy M. Black became Mrs. Deever in 1936. They have two daughters: Marlene, 9; and Lynette, 5. Their present home is in Independence.

From 1934 to 1947, he was Business Manager and Director of Public Relations of Graceland College. Then for a year and a half he managed a store at Oskaloosa, Iowa. Last September, he became Assistant Superintendent of the Independence Sanitarium and Hospital. He is a high priest.

HARLEY A. MORRIS (page 10), a journalist and psychologist of Chicago, Illinois, was born in 1906 at Haley, Idaho. He took three years' work at Oregon College of Education, then transferred to University of Oregon from which he was graduated (B.S. Psychology) in 1945. He moved to Chicago that same year and became the child psychologist for the Illinois Institute for Juvenile Research. He also took graduate work with the University of Chicago for two years. In 1947 he became Consulting Psychologist at the Chicago Latin School for Boys and Bateman School. He is now Child Psychologist at the Rock County Child Guidance Clinic.

Margaret C. Litton became his bride in 1936. They now have three children: Carol Jean, twelve; Margaret Kathleen, eight; Harley Andrew, Jr., five. For twelve years (1928-1940) Brother Morris followed the journalistic profession and was editor of three different newspapers. He is an elder.

RUBY E. PARFITT TINKHAM (page 12) is the mother of two girls: Shirley Beth, 13; Sandra Ellen, 5. Her husband is Joe E. Tinkham, and they live in The Plains, Ohio. She was born in 1912.

Sister Tinkham teaches an adult class in the church school. She enjoys writing for the publications of her church. Her previous contributions this year appear in the *Heralds* of January 15, February 19, and March 12.

THE SAINTS' HERALD

Volume 96

April 16, 1949

Number 16

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters in The Auditorium, Independence, Missouri. Issued weekly by the Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

THE CHURCH IN EUROPE

Apostle D. Blair Jensen reports that as of March 15 there had been fourteen baptisms in England since the beginning of the year, and another baptismal service was scheduled for March. There were forty-three baptisms in England during the whole of last year. The general trend is upward, and the beginnings of revivals in Wales are quite evident.

Baptisms in Holland last year were approximately 10 per cent of the total membership, and prospects are excellent for this year.

NEW GRACELAND ALUMNI PRESIDENT

Jack Burlington of Kansas City, Missouri, Assistant Advertising Manager of Trans-World Airlines, has been elected president of the Graceland Alumni Association. He visited the Graceland campus on March 23 with Charles V. Graham and Carl Mesle of Independence who went to the campus to recruit members of the camp staff for the youth camp at Excelsior Springs, Missouri.

McDOWELL IN IOWA CITY

Dr. F. M. McDowell was in Iowa City, Iowa, on the week end of March 18-20, ministering to the people of that group, particularly the fifteen or so young couples attending the State University of Iowa. Four of the staff and faculty of that school are church members: Dr. (Evangelist) Walter Daykin of the School of Commerce, Dr. Voas Meredith of the Department of Child Welfare, Dale Ballantyne, instructor of Art in Advertising, and Gene Oliver, assistant to the comptroller of the university. The Iowa City group meets every Sunday morning in the Y. M. C. A. room of the Student Union.

SOUTHERN NEW ENGLAND DISTRICT

March 27, this district met in conference at Providence, Rhode Island, with an attendance of 274. Dinner was served to over 230 persons. Elders Sanford L. Fisher and John W. Foster were approved as counselors to the district president. The following were approved for the priesthood: Elders: M. C. Fisher, Jr., Urban Black, and Eugene P. Carter of Boston; Ralph Candage of Springfield, and Gilbert Hambleton of New London; Priest: Leonard Garlick of Providence; Deacon: Norman Grange of Providence. The speakers were Elder A. W. Sheehy and Bishop D. O. Chesworth. Authorization was given to support the raising of funds for a commissary for the Onset Reunion: Over \$300 was contributed immediately.

BRECKENRIDGES IN PAPEETE

Advices from Papeete indicate that Brother Allen Breckenridge, wife and baby, arrived safely on the last day of February. They were met by a large representation of the Saints, and they greatly enjoyed their introduction to the Island members.

OPERATION FOR EVANGELIST CURTIS

Evangelist J. F. Curtis underwent an operation in the Spokane, Washington, hospital on March 29. Elder Curtis had been on a missionary trip with Seventy Arthur Gibbs when he became ill with the flu and after three weeks' illness developed severe pain. He went to the hospital where X rays indicated the presence of foreign matter, and he underwent an operation. A letter from Sister Curtis tells that he is doing nicely.

Easter Makes a Difference to the World

The Angel's Message

When the two Mary's came to the tomb, seeking the body of Jesus, whom they presumed to be dead, the angel informed them of the Resurrection:

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.—Matthew 28: 6.

Thus the good women who had come with spices, according to other accounts, to embalm the body of Jesus were the first witnesses of the Resurrection. They had come to participate in a memorial of death and received, instead, a testament of the glorious truth of eternal life.

The Difference

In a discussion of Easter, a man once asked, "What difference does it make whether Christ rose from the dead or not?" He dismissed the matter, with a little contempt in his tone, as if it were of no importance. I think he intended, by that statement, to put Christ out of his life; he did not know that he was putting himself out of Christ's life—a very different thing. It makes all the difference in the world whether Christ rose or not.

Saint Paul gave an answer to this question that is as good today as it was when he said it:

If Christ be not risen, then is our preaching vain, and your faith is also vain.—I Corinthians 15: 14.

If Christ did not rise from the dead, there would be no hope of eternal life for us. He would have been a prophet, a great teacher who lived his day and passed on. But he could not have been our Savior.

Paul was very positive about it:

But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—I Corinthians 15: 20-22.

If Christ was not resurrected, we are brothers to the animals, and our death is like the blowing out of a candle, with a tiny spark glowing for a moment in the wick, a plume of white smoke rising, and after that darkness and silence forever.

Since Christ did rise from the dead, our earthly lives are incomplete in themselves; they are only the preparation for eternal life. It makes a difference whether your life is sixty years or sixty million. It should make a difference in the way you live now.

The Resurrection made Christ unique in all history. The triumph of the gospel is dependent upon the truth of this event. Christ made his sacrifice upon the cross, but he won his victory for us—the promise of eternal life—by rising and leaving behind him the empty tomb.

The Resurrection Message

Why did Christ return to the disciples after the Resurrection? Both Matthew and Mark record "the great commission," which reveals the divine purpose in this miraculous event. These are the words of the risen Christ:

Go ye into all the world and preach the gospel to every creature.—Mark 16: 15.

Though Luke omits the specific commandment, he uses the statement that Christ had died and risen again "that repentance and remission of sins should be preached in his name among all nations," which conveys the same meaning. And John records Christ's admonition to Peter to "feed my sheep" signifying the same great purpose.

So, according to the four Gospels, the return of Christ after the Resurrection was not only to demonstrate the truth of eternal life, but to send the disciples out into the world to preach the gospel to all men.

The great commission could not

have meant as much before the Resurrection as it did afterward. The disciples were given a new and wonderful message. Before, the hope of eternal life was only a promise; afterward, it was a reality. Not until then could they know and testify of the great central truth of the Christian message. Then they rose to their full stature as witnesses.

The Skeptics

We are told that when the resurrected Christ appeared to the disciples, "they worshiped him: but some doubted."

Cynics have said, "Some people will believe anything." And a realist must reply to them, "Yes, and some people will doubt anything." It takes a certain kind of deficient mentality to go the limit in either direction. An intelligence that cannot be reached by the truth does not serve the expected function of intelligence. That is why Jesus said, "He who does not believe will be condemned." He will be lost, because he chooses not to be saved.

Millions of people in our country and in the wide world are living for time, and for a rather little bit of time at that. Some live for the day, some for the week, some for the year. A few far-sighted individuals may even plan their lives ten or twenty years ahead.

But the Christian has a great advantage over all these people. He is living for eternity, he is planning his life for immortality. He knows that the "three score years and ten" are only the beginning. Christ has given him eternal life!

Let us bear witness to the message of Christ to bring his salvation to men.

L. J. L.

Editorial

Official

The Appointment of District Historians

INSTRUCTION TO DISTRICT PRESIDENTS

In every stake and district of the church there should be an active local historian who is both qualified and willing to gather and report its activities to the General Church Historian according to instructions received.

PROCEDURE IN APPOINTING DISTRICT HISTORIANS

Pursuant to action of General Conference, the following procedure in the appointment of a district historian is approved: Where no district historian has as yet been appointed by the General Church Historian, the district conference should be requested to approve and recommend to the Church Historian some one known to be both qualified and willing to serve as district historian. This recommendation should be sent to the Church Historian, including the name, address, and date when approved by the conference, so that the one thus recommended may be notified of appointment by the Church Historian and proper instructions be issued for the work to be done. This procedure conforms to General Conference action which authorizes the Church Historian to appoint all local historians in the districts.

In making appointments of local historians recommended to him as above, the Church Historian will issue a circular of instructions and suggestions in regard to gathering, preparing, and reporting the historical data that is desired for filing with the Historical Department of the church, copies of which should also be on file in the district for reference as needed.

Approved by:

THE FIRST PRESIDENCY,

Israel A. Smith

THE CHURCH HISTORIAN,

A. B. Phillips

Notice Regarding the Sending of Church Books and Literature to Persons in the British Isles

Our attention has been called to the possibility that there may be a number of our members who have either member or nonmember relatives or friends living in England to whom they would like to send church books and literature to further interest them in the church.

Arrangements have been made between the Presiding Bishopric and our church representatives in England whereby such orders will be filled from the bookstore stock in England, providing remittances to cover have been sent to the Presiding Bishopric. Therefore, please note carefully the following instructions:

1. Address your order to The Presiding Bishopric, The Auditorium, Independence, Missouri.
2. Furnish full name and correct mailing address of person to whom order is to be sent.
3. Enclose your remittance to cover, making it payable to The Presiding Bishopric.

We hope that many will take advantage of this opportunity to advance the missionary work in England.

THE PRESIDING BISHOPRIC.

Concerning News From the Branches

The *Herald* editors are trying to use more news items even though we cannot, in the foreseeable future, increase the number of pages in the *Herald*. Perhaps the branch reporters and pastors can co-operate with us better if we call a few things to their attention.

That which is sent in for publication first of all should be of general significance, giving sufficient of the happenings, time, and persons so it will be complete. Do not reach back too far. To merit space as a news item, it must be recent enough to still qualify as news.

The reporting of the happenings

Across the Desk

BY THE FIRST PRESIDENCY

Excerpt from letter from E. A. Theys, dated March 18, 1949, from Bunde, Germany:

This is to report that Apostle Jensen and I have arrived at our first stop here in Germany. We arrived yesterday evening.

We spent a very pleasant evening with the head of British Religious Affairs, who most graciously opened the way for us to fly into Berlin and look into matters in that part of the mission. We will be flying into Berlin on March 30 and hope to return April 4, but return passage is always with a question mark due to weather and demands made on express. This trip will call for a slight shift in our schedule, but we will be back on schedule again in Offenbach and continue to be from there on out.

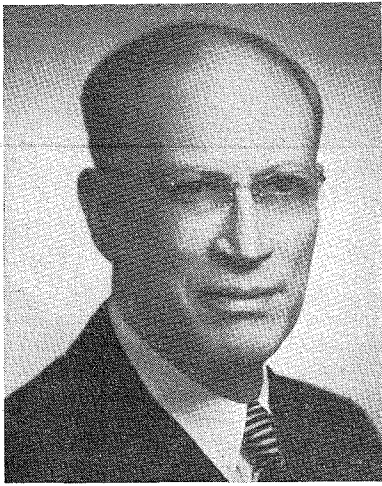
Brother Jensen suggests that you make no changes in his mailing except for Offenbach, and pass that place up for sending in mail. He suggests that you notify the Presidency and Twelve of the change in this one address.

Elder William E. Williams, appointee-guide at Kirtland Temple, reports as follows respecting Elder G. T. Griffiths:

Just a note to let you know that Brother Griffiths has improved a little but is still very ill. I believe he is to come home next week.

of a branch is a trust as well as a privilege. In efforts to condense the article, it is easy to overlook someone who might be hurt by the omission of his name. It is recommended, therefore, that the pastor read and initial the report before it is sent to us. This is an added precaution which will help the editor to feel the report is representative of the happenings in each branch.

Again, let us urge that while we want the news from the various groups throughout the church, we must ask that reporters give us the names and facts without attempting to editorialize or explain them. Remember, the *Herald* is an organ of the whole church, and we want to make every bit of it good. In Christ's service, only the best should be offered.



The Mission of Our Sanitarium

By Charles F. Grabske, M.D.

Church Physician

MORE THAN FORTY YEARS have elapsed since the Spirit spoke to the church in these words:

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church at Independence, Missouri, as my servant Joseph Smith has already stated to you. . . . It is also expedient that these should be assisted by the advice and counsel of one of my servants who is acquainted with the laws of health and the practice of medicine. . . . It is in accordance with the instructions given to my servant Joseph Smith that my servant Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician to the church.—Doctrine and Covenants 127: 1, 2.

Consequent to this direction, we built in the Center Place the institution of the church we now know as the Independence Sanitarium. Through all this time it has been the definite and explicit intention of the various physicians to the church and the board of trustees of our Sanitarium that the will of the church be kept in direct accord with the direction that this institution be a place of refuge where the afflicted "may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick."

It was in 1910 that this arm of the church began to function in the "Latter Day Work." At that time, Independence was a somewhat iso-

lated and relatively small community, and the membership of the local branches was small. There was no hospital in the community. Since that time Independence has grown to be the fifth largest city in the state of Missouri, and the congregations in and about Independence have grown to number some 10,000 souls. Almost immediately after its erection, we were petitioned by the citizens of the community for permission to use our "place of refuge" for the care of other sick than our own who were in need of help. However, the Sanitarium never denied care to nonmembers. It daily cares for between one and two hundred patients, both local members and those who come from afar to the Center Place for the benevolence of their own institution. The Sanitarium also serves those of other faiths who live in and around Independence.

SINCE THE DAY of its opening, tremendous advances have been made in the scientific care of those not well. The antitoxins ushered in a new era for mankind. We now have the sulfonamides, and other antibiotics: penicillin, gramicidin, tyrothricin, streptomycin, and in late moments, aureomycin. Refined care in parturition has brought relief from suffering and safety to the child-bearing, and refinements in surgical techniques have brought life and health to thousands. Now with lengthening years coming to those who live in this period, there is a growing interest in geriatrics and the diseases that afflict those who live into their fifties and sixties. Certain kinds of heart disease and their control with the anticoagulants, heparin, and dicumarol, have come to require the attention and knowledge of our workers. With skillful

use, such aids extend health and life for years.

With all of these advances in surgical and medical care, there have arrived responsibilities that require learning from the best books and training from those skilled in the arts and techniques of this modern period. There come to us from devoted homes in all parts of the land young women filled with the ideals of the families who have sent them to help carry out the primary objectives of the Sanitarium and, moreover, to become skilled nurses. Here they come under the training of specialists, some of whom are authors of articles appearing in this symposium of the *Herald*. Among these are Miss Gertrude Copeland who has built the place up to its present stature during the last quarter of a century; Miss Nelle Morgan who has vitally promoted the training of student nurses in the past five years; and Miss Vida Butterworth, Director of the Training School, who has, with great devotion, prepared herself for most excellent service by seeking the training of the greatest colleges of nursing in our land. Mrs. Grace Tousley, a faithful friend, has developed and is now in charge of the Sanitarium's excellent library. Elder Don Lents, the present chaplain to the Sanitarium, has been of great influence in keeping before our nurses as well as the patients the basic purposes of the church.

ALL OF THIS DEVELOPMENT has increased our need for equipment and apparatus, laboratories and books, scholarly and skilled directors so our student nurses may measure up to the high ideals set for them. They have worked faith-

(Continued from page 8.)

The "San" Belongs to You

By *A. Neal Deaver*

THOSE OF US who are most intimately connected with the Independence Sanitarium and Hospital speak of the institution as the "San." This name has a magic meaning for us. We are all also conscious that this institution called the "Sanitarium" for so many years really belongs to you and you and you, for it came into being as a result of special instruction to the church. Because the church accepted this as divine instruction, it seemed to have a future already assured. Thus it has gradually but surely become a part of us. Understanding, then, this strong feeling of "possession" on the part of our church people toward our own church hospital and its school of nursing, it was decided that our hospital School of Nursing Day throughout the church should be called "Sanitarium Day."

WHY SANITARIUM DAY?

There was once a time when thirty-five to forty patients was a houseful in the old Sanitarium building, and only a minimum number of nurses were required to give adequate care. Today we reviewed figures which tell us that over 7,000 persons were treated a total of over 45,000 days in our church hospital the last year. Many of these were members of our own denomination. With our larger hospital serving so many more who are needing medical care these days, we are faced with the need for many, many more young nurses to adequately care for them. Pressure automatically falls on our own School of Nursing, which over the years past has furnished the majority of those educated in this field, who in turn have given their services to the Sanitarium.

Some ask, "Why should the church maintain a school of nursing?" The answer to this question is twofold. In the first place, we are witnessing an expansion in population in this country at a rate far beyond that of past years. Then there is an ever-increasing number of persons asking admittance into our hospitals which is causing a greater and greater demand upon graduate nurses, and the present number of graduates available is entirely inadequate. In the second place, a young Latter Day Saint nurse trained to care for the sick with understanding, patience, love, and sympathy can minister in a way which expresses sincere interest in the patient that not only symbolizes the ideals of the church but speeds the recuperation of the patient. We must have a place, then, for our nurses to be schooled in the "Latter Day Saint way." This brings us to the point of our problem.

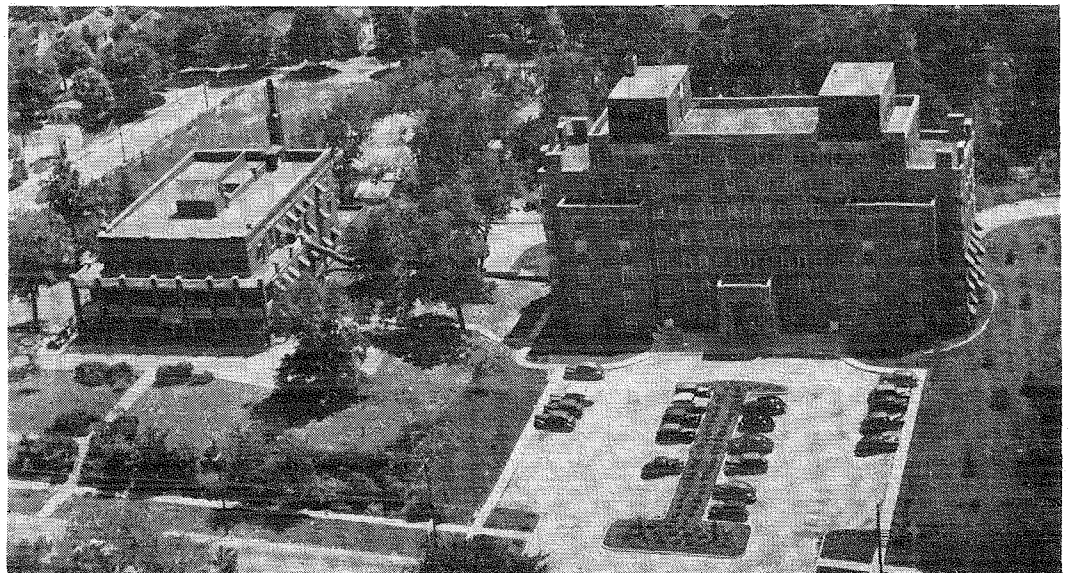
SHARING THE SCHOOLING COSTS

At present the young nurse who enters the Independence Sanitarium School of Nursing pays only \$349 to apply on her schooling expenses

for the entire three-year period. This sum is less than half that amount required to furnish her meals, uniforms, room, textbooks, supplies, and many other items incident to her three years of schooling. Yet, over the period of thirty-nine years of operation of the School of Nursing—during which time 381 nurses have been graduated—the church has at no time been asked to supplement hospital funds for the operation of the school. Today, with ever-increasing costs in school operations, and in the face of new and urgent demands for more graduate nurses schooled in the "Latter Day Saint way," we have asked that our needs be brought to you on this "Sanitarium Day." The more nurses we train, the more money we need for their education!

At present there is a total investment of over \$758,000 in our School of Nursing, the hospital and equipment. This sizable sum represents funds set aside by the church from time to time for building purposes, as well as grants of money from the government during the war years, together with the help of other citizens, groups, and friends. This sum

(Continued on page 22.)



"A Place of Refuge and Help . . ."

By GRACE PENNELL TOUSLEY

THERE SEEMS TO BE A question in the minds of Latter Day Saints concerning the place of the Sanitarium in the *whole* church program. This mental unrest is evidenced by the constantly recurring references in church literature to the enlarged future of this church-owned and operated institution. Too, questions are often asked of those engaged in Sanitarium activities about the ways in which it is fulfilling its divinely-set purpose.

It is not an easy thing to determine if the Sanitarium is living up to this aim in the highest possible degree. It does receive, year after year, the approval of two hospital standardization agencies: the American Hospital Association and the American College of Surgeons. The approval of these associations is not lightly given. It is given only after the annual survey which covers the physical plant, administration, medical staff organization, nursing service, nursing school, and all other departments of the hospital. The scoring reports used by the surveyors are based on what is today considered *minimum*, adequate provision for good hospital service to the sick.

The Sanitarium School of Nursing is accredited by the Missouri State Board of Nurse Examiners. Its director, Miss Nelle Morgan, and its educational director, Miss Vida E. Butterworth, are both active in state and national nursing organizations.

It is of prime importance to the patient in the Sanitarium that this church institution does meet these basic specifications for good hospital service and for good nursing education, for he is thus assured of the best of care while he is hospitalized.

IT IS ALSO IMPORTANT to the whole church program that the Sanitarium is keeping pace with other

good American hospitals, for therein is assurance that any financial allocation made by the church will be wisely spent in the saving of human life. The respect for the church, which is developed locally because this church institution is approved nationally, is no small matter.

The Sanitarium enjoys good community relations which have been built up through the years. Press

Thus saith the Spirit unto the Church:

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri.—Doctrine and Covenants 127: 1.

relations, invaluable to the success of any hospital, are exceptionally pleasant, and the local papers respond with favorable publicity by way of straight news, pictures, and feature articles. One paper prints daily a list of patients admitted and discharged. Ministers of all faiths are given every opportunity to visit with and minister to patients from their congregations. Nursing students are given instruction in the proper ways of helping ministers or priests to carry on the routine prescribed by their different faiths in administering to the sick.

Such good public relations are not obtained by chance but by intention. The administration is to be commended for its far-sighted policy of making friends for the Sanitarium, and through it, for the church.

In 1948, more than 7,000 patients were admitted, seventy-five per cent of this number being nonmembers. One thousand of these nonmembers did not indicate any church preference. These figures seem to prove

that local nonmembers prefer to be hospitalized in the Sanitarium, even though there are equally good hospitals in Kansas City, a fifteen minute automobile drive distant, and many of the physicians and surgeons on the medical staff of the Sanitarium also have membership on the staffs of these Kansas City hospitals.

Now that the Sanitarium has a full-time chaplain, Elder Donald V. Lents, there is opportunity for unobtrusive missionary work among these nonmembers. Each issue of Chaplain Lents' new bulletin "Your Sunday Morning Visitor," carries a summary of Latter Day Saint belief. His cheerful, daily visits to each patient create a pleasant impression of the Sanitarium and the church, which is increased by his ready response to a patient's need for counseling. Relatives of patients find in the chaplain a source of comfort when he serves, as he often does, as guide in difficult situations.

Nonmembers, as well as Latter Day Saints, so often express surprise and pleasure in the graciousness and skill of the medical and nursing staffs, and of the courtesy and interest of hospital personnel, that it appears there is a spiritual influence at work in the Sanitarium which is not common to other hospitals—something which makes them wish to go beyond their professional routines.

AT THIS POINT, the thoughtful Latter Day Saint is asking: "If the benefits of the Sanitarium are only of approximately local extent, why should the *whole* church be concerned with its financial support and progress? Is there a larger work for the Sanitarium to do that it is not now doing? Can the Sanitarium give aid to the Zion program which

no other church institution can give?"

The Sanitarium superintendent, Miss Gertrude E. Copeland, is aware of this questioning attitude among Latter Day Saints. In a recent interview, she said, "Only the church as a whole can answer the question as to the part the Sanitarium can and should play in the Zioniac program. It can go only so far in this larger program as the church membership decides."

One key to understanding why there should be any questions raised as to the scope of the Sanitarium's work lies back in its history. At the time it was established by divine revelation, the policy governing its administration was to provide a place for *Latter Day Saints* away from the world, where, primarily, spiritual healing could take place. The Sanitarium was to be a spiritual ivory tower, even though provision had been made for a skilled physician to head it.

The community said "No!" to such a narrow interpretation of the divine command. In 1910 Kansas City with its great hospitals was not so near in point of time as it is now. Motorized ambulance service had not yet been established between the two cities nor did the average family own an automobile to provide quick transportation in case of illness. Patients of all faiths in this locality backed up by their physicians and by the mayor of Independence demanded admittance to the Sanitarium. With such a beginning forced upon it, the Sanitarium became, as the years passed, more and more of a community asset.

THE CHURCH'S CONCEPT of the Sanitarium's purpose has varied with the years and with the personalities in administrative positions in church and hospital. This is understandable when one considers that living organizations either change with the passage of time, or they die. The Lord's directive in section

127 of the Doctrine and Covenants which was given in 1906 allows the church to guide the Sanitarium's work according to understanding and need. There is nothing in the revelation which limits the scope of the Sanitarium in providing this place of refuge and help. Provision of the *place* is basic; variations in therapeutics must be made according to individual needs as interpreted by those skilled in the healing arts.

For example, the physician's understanding of the unity of mind and body is becoming clearer all the time. "Psychosomatic medicine" is a term used today to denote that branch of medical knowledge which deals with the ways in which the mind and body affect each other in sickness and in health. It is a new term for a condition recognized by physicians hundreds of years before Christ's time, almost forgotten for centuries, and revived in comparatively recent years. Actually, all medicine is psychosomatic medicine, but for the present the new term is used in order that psychosomatic aspects will not be overlooked in diagnosis and treatment.

The Sanitarium recognizes this interaction of mind and body, and the physical environment has been planned to help in the healing process. The room furnishings and color schemes have been selected primarily for beauty, with utility a close second. Any psychiatrist will support that basis for selection, for he knows that people actually do become ill from ugliness and disorganization in their surroundings.

A sound foundation has been laid by the Sanitarium for any further expansion in either hospital service or in aiding the church in its program. Without this foundation, the hospital could be of no help in the establishment of Zion.

THE LATE President Frederick M. Smith had a panoramic view of the Sanitarium of the future. He saw it as a superior institution of healing, and also as a research and educational center with medical and

nursing schools, with standards far beyond those by which the world measures its hospitals and schools. He saw it as a mighty force in the Zioniac program. From this center would come discoveries in the prevention and healing of disease which would focus the attention of the world on this church and its work; from the schools would come highly skilled practitioners of medicine and nursing with service to man as their goals.

Whether the Independence Sanitarium and Hospital becomes the complete reality of Frederick M. Smith's ideal or whether it remains what it is today—a good, up-to-date hospital with an excellent nursing school—can be determined only by the church. The Sanitarium is ready to go ahead if that is the will of the membership; it is functioning happily and helpfully on the present basis and only occasionally asks for a "lift" from the whole church organization.

The Mission of Our Sanitarium

(Continued from page 5.)

fully and well, and everywhere our nurses—graduates of our Independence Sanitarium and Hospital School of Nursing—have shown by their acceptance of the highest standards of fine nursing and by their skill in carrying out the methods and techniques of skillful nursing that the training has availed them much.

I hope the people of the church everywhere and the branches of our people located throughout the world will show their interest in this phase of the church's work by liberally providing the necessities that our school of nursing must have in order to develop our girls to the plane which they truly represent in their sphere—the Church of Jesus Christ operating in the lives of nurses to the sick and afflicted.

The Human Side of the Hospital

By DONALD V. LENTS, Chaplain

PERHAPS YOU have passed the hospital in your community many times and given little thought to the human drama taking place within its portals. The various activities of hospital life often have to do with heart-rending tragedies; at other times, situations of a humorous nature occur.

In circumstances surrounding illness or accident, the fine characteristics of people often come to the fore. This may open the door for ministry which will result in the Christian teachings bringing about important changes in the lives of those being ministered to—and those ministering. There are those who are frightened into seeking the ministry of Christ, and, when their fear passes, their desire for such help also passes. When people are faced with the possibility of life or death, they are very anxious to receive any ministry for the moment.

Those who are facing death are eager for any word of consolation and help. When people are quietly resigned to dying, they offer a privilege and often an inspiration for those near to walk the last mile with them.

One of the most touching experiences during my ministry at the Sanitarium was that in which a dying father refused aid until his injured son was cared for. Father and son were both critically burned—the father much more seriously than the boy. In his extreme suffering, the father insisted that his son be treated first . . . and in the course of his unselfish waiting, he gave his life for his son. Perhaps he would have died even though he had been given treatment first . . . but he gave of himself that his child might live. This is but one of the tragedies which occur many times to touch the heart of humanity.

On the other side of the picture,

I recently called on a patient and informed him of the nature of my visit. Upon learning that he was receiving a call from the chaplain, his first remark was, "Good night! Am I that far gone?" Humorous as this experience was, it also is an example of the only type of ministry some patients expect the chaplain to offer . . . that is, to administer last rites in assisting him to the "other side."

All of hospital life is not concerned with illness and disease, however. At the Sanitarium, one can always find happiness and cheer as he enters the maternity floor. It is not an uncommon sight to see nervous fathers break into happy smiles as a cheerful white-gowned nurse brings the happy word that mother and daughter (or son, or both) are doing fine. And mothers bask in the joy of their motherhood when assured that they have given birth to a beautiful baby. Thus it is that life also begins within the confines of hospital walls.

The human side of the hospital does not begin and end with the patient, however. There are the nurses who have given of their time, energy, and emotional strength far beyond the call of duty to help ease the suffering of others. Far more times than we realize, behind the cheerful smile of a nurse may be heartache and worry of her own. She may be enduring physical exhaustion, discouragement, and heart-sickness because of the experiences with which her days and nights are filled. Yet the smile and efficient service continue, because there is no greater satisfaction to her than that of assisting a patient to renew his spirit by helping his physical body to recover from injury or disease.

Then there are the doctors who remain in the operating room and on the floors serving until it would seem they could no longer stand,

only to leave for house calls and an office full of trusting patients.

The Sanitarium, as all hospitals, is a beehive of activity and industry twenty-four hours a day. Even while the patients sleep, preparations are being made for their continued care on the next day.

Cheerfully the maintenance crew, the kitchen workers, pages, Gray Ladies, those who work in the laundry, the business office staff as well as doctors, nurses, nurses aides, technicians, and chaplain go about their tasks with the satisfying knowledge that they are doing their bit to relieve part of the world's suffering.

This, then, is a small part of the human drama being enacted on the stage of our hospital.

Christ's Ministry

The ministry of Jesus was ushered in by his individual seeking for men who were to be his disciples, and through whom he should send his life-giving message to the world steeped in sin and wandering far from his Father. But his dealings with individuals did not stop with the calling of the first disciples. One of the most enthralling studies in the New Testament is to follow through the four Gospels Christ's dealing with other individuals. They represented all classes socially, and all classes as far as their need was concerned. The educated Pharisee, the wily Sadducee, the keen scribe, the inquiring Greeks, the lepers, the blind beggars, the palsied sufferers, the women (some pure and some impure), the rich, the poor, the demon-possessed and the sane, the seeking and the critical: in fact the whole world is represented there.—E. R. Fletcher, *The Effective Evangelist*.

The Three Decisive Acts of a Christian

By Harley A. Morris

IT WAS A DESERT LAND. For miles in every direction, the restless sands revealed in delicate tracery the writing of the wind. A single spot of green lightened the monotony of the landscape—brave witness to the presence of life-giving water. Under the shade of a solitary tree, a young man arose from his prayer and turned his face toward a brave, new world—not a world that was—but a world that was to be. The gleam of a noble vision lit his eyes. The rapture of the vision stayed for a time and then, as his consciousness absorbed reality, the deprivation of the long fast pressed her claim, and Jesus was “an hungered.” He looked about him at the seclusion of his camp—ideally suited for the forty days with God, but now, ill-stocked to fill the man of hunger. His vision faded, and Jesus stood alone—alone with the Devil.

In the fervor of his seeking, Jesus had laid aside the tools of his occupation. In the sublimity of his worship, he had found a new at-one-ment with Divinity. In the clarity of his vision, he had discovered his destiny in the world of men.

But now, alone with the Devil, the carnal call of appetite drove out his holy passion and strove to claim him. With materialistic logic, the Devil flung the challenge: “Why trust the testimony of spirit,” he asked, “when at your hand you have a means to test scientifically this power you feel is yours?” *If thou be the Son of God, command that these stones be made bread.*

And Jesus answered!

ON SPIRITUAL WINGS he fled the barren sand and found himself atop the holy temple. His memory’s brush redrew a childhood pilgrimage. He felt again the adventure of the long trail that wound around Judean hills from little Nazareth. He caught the awe he knew when first he viewed the temple, thronged with the heroes of a noble history. He tasted the sweetness of that truant visit with the doctors. Jerusalem—the Holy City because she held the temple of the Lord!

It was like the Devil to lift him above all this he held sacred—to dare him in the moment of exaltation to challenge what tradition hallowed. It was like the Devil to tempt his pride and offer him an easy road to glory. The second trial was founded on the first. If spiritual food surpassed the corporal, surely Jesus with his power of spirit could defy the laws of nature! The Devil spoke. His

silken words concealed a deadly blade. *If thou be the Son of God, cast thyself down.*

And Jesus answered!

A MIGHTY MOUNTAIN reared her head against the sky, her wind-swept crags bereft of soil and vegetation. Alone, a silhouette against the heavens, stood Jesus—alone, with but the Devil. Before Jesus spread a majestic panorama. He saw the Inland Sea—Gibraltar to Bosphorus—bearing up the fleets of mighty Rome. He saw the far-flung empire from Spain to the distant Indies. Who knows—perhaps his vision bent around the earth and saw the teeming millions in a new world—stoning their righteous prophets and following wicked kings into corruption. He saw them all and felt them calling him. His soul responded as he felt the weight of responsibility upon him. He was a son of David—a lineage born to rule. For a moment he felt the surging of a great desire challenging him to bring peace and security and right relationships into a world damned with corruption in high places. His power was in his hand. The legions of heaven were mightier than the legions of Rome! What if it took the sword and scourge of war? The end justified the means.

The Devil voiced the thought: *All these are yours if thou wilt worship me.*

And Jesus answered.

THREE TIMES he answered—confounding temptation with his great spirit.

He met the temptation of appetite with an avowal of spiritual supremacy, “Man shall not live by bread alone.” There was more to life than a gratification of physical desire.

He met the temptation of pride with an avowal of humility. Though he were a son, he would yield to earthly laws and live as other men—a Jew of the Jews. If through his life he was to strike at the roots of tradition, he would await the proper moment, lest impatience wreck his mission.

He met the temptation of power with an avowal of devotion to God. No force or dictatorship would play a part in his conquest. To him, only God was supreme. God’s plan must follow through.

Three times Jesus answered, and in his words he mirrored the first decisive act of a Christian—the act of renunciation.

* * * *

A TRINITY OF YEARS has sped by. It’s nighttime in a garden. A sallow moon peers through gnarled, olive

branches—paled with the forethought of what she would soon look upon. Beneath an ancient tree, a solitary figure kneels in prayer. He is alone—yet not alone—near by are others, but they are wrapt in slumber. Even the knowledge of their Master’s deep concern cannot deny tired eyes their needed rest.

Because he sees tomorrow and shrinks from his suffering, Christ has brought apart with him three friends. He needs them to strengthen this night’s resolve. How human to reach a groping hand toward those you trust when foundations threaten to collapse! How disheartening to see those hands brushed aside by human claims and earthly cares, and find oneself alone to face life’s tragedy! He bears the night alone as he must bear the morrow. Alone he feels the cutting edge of fear—fear of sharp physical pain tearing apart the bond that holds body and spirit together. The friendly night becomes a threatening menace, hiding in her sombre shadows a traitor and a tyrant’s band. He sees the dark angel reaching toward him the goblet of hemlock, and sweat of ruddy hue stands out upon his brow.

He thinks about his mission. There had been an elation in those first years when thousands ate from his bounty, and the sick and desolate revived to his touch. If he saw it at all, the tragedy of tonight seemed far away. But now—now it was upon him. His eyes seek out his sleeping friends. One time their protestations of loyalty were reassuring. He felt a certain confidence in trusting to their hand the unfinished task. He looks at them again. The darkness cannot hide their infirmities.

He turns to God.

His God is not a figment of superstitious awe. His God is real. They share a common speech, a common message; together they had trod Galilean hills—Father and Son sharing a fellowship of service. But tonight—tonight when the black shadows of hell creep close around, tonight when human friends have deserted and raised a traitor’s hand, tonight God seems far away.

Something is happening in Gethsemane this night. Something is changing Jesus the man into Jesus the Master. The mystery of it never fades. With all the urgency of life, Jesus shrank from death, but now, through some mysterious alchemy of spirit, he throws off the shackles of fear, and in an act of surrender, lays himself at the feet of God—not pleading mercy, not demanding protection, not shouting the claims of a favored son. In humble

self-abnegation, he voices his final choice: "Thy will be done."

With these words, he performs the second decisive act of a Christian—the act of surrendering.

* * * *

THE VULTURES CIROLED HIGH above a skull-shaped knoll. Three trees grew on that knoll. Planted in the morning, they already had borne their ghastly fruit.

Hard-faced sons of Rome had long since harvested the crops of two, only to cast them into a common ditch. As the dark legions of hell joined forces with the night, two other reapers climbed the hill to claim the harvest of the third. They were ill-chosen for the task—noblemen, Sanhedrinists, who last night had lacked the courage to defend the Nazarene. They came tonight in tardy repentance, bearing the writ of spineless Pilate. Together they placed the ladder against the cross, drew out the nails, and lowered the body to the ground. With the aid of faithful women, they bound his head in a napkin; and when they had anointed his wounds with myrrh and aloes, they bound him about with a white winding sheet and covered him with a linen cloth. Then gently, reverently, they carried him to a new tomb carved from the rock. It was to have been the final resting place of Joseph of Arimathea; but Joseph took no thought of that now as he and Nicodemus laid down the body of Jesus, and with the help of Roman guards, rolled the mighty stone against the door.

The dark legions of hell had triumphed, scattering to attic and cellar the apostles of a bright new world. The reign of convention was entrenched upon the throne. The next day was Passover Sabbath. Again a sacrificial lamb was selected by the priest and slain—a sin offering for the people.

Tradition was served. The people stayed indoors, save for a pair of Roman guards who loafed in boredom at the tomb, dreaming of the gay life in the capital and cursing the fate that sent them to this desolate post.

The Sabbath passed.

OUT OF THE EAST came the heralds of a new day. Out of the city, faithful in their duty to the dead, came the women, bearing in their arms traditional ointments to complete the burial rites. And as they walked, they talked in hushed sorrow, wondering if the guards would help them roll the rock away.

YOU HAVE HEARD a hundred times the tale of that eventful morning. You have caught in song and story the ecstasy of joy that finally came when certainty vanished doubt. You have felt the thrill of new courage when the truth of that event became pertinent to your own grief

or fear. The question of the angels of the tomb has rung down through the centuries. It challenges us today. It calls us to the third decisive act of a Christian: "Why seek ye the living among the dead?"

The body Jesus wore in life arose from that stone bench. The winding sheet, and linen cloth and napkin were laid aside. His body, pierced by nail and spear, came forth. The glory of that act, banishing death and bringing life, lifted cowards to the stature of heroes and sent an errant discipleship out to the ends of the earth with a compelling message.

YET MORE THAN A BODY came forth from that tomb. There was born that Sunday morning a militant truth. In Jerusalem, in Rome, in a thousand other places, men have pitted their wits and pens against that truth and written tons of explanations. Those who wrote are long since forgotten, yet the truth lives on: the truth that there is no death, that there is in man an immortal essence—a spiritual consciousness that lifts this temporal experience into a new dignity by identifying it as a segment of eternity.

More yet came forth from the Arimathean's tomb. There was born that day in Jerusalem a new purpose—a great commission—a task so magnificent, so challenging, so extensive, that only the courage born of a great victory would be adequate to its demands.

"Why seek ye the living among the dead?" Why hold on to the shallow satisfactions of physical gratification when there exists before you the untried banquet in the household of God? Why be satisfied with a pointless striving for things that have never satisfied, when just ahead lies the road to new adventure with a risen Christ?

WITH DEADLY MONOTONY we turn again to stultifying escapes in movie theaters, cheap fiction, and pointless gossiping while men and women and children are being warped by their ignorance of Christ. The years pass, and they and we pass with them, because there never was life in the goals we sought.

"Why seek ye the living among the dead?"

Why trust your treasures of faith and hope to institutions long since separated from all that gives vitality and future to life—a living, loving God and his risen Son?

"Why seek ye the living among the dead?"

Why build your life on philosophies that deny with materialistic logic the continuity of life? It may not be logical—it may not be scientific, but Jesus lives. He lives and rules in subtle ways the affairs of men. Other men have lived and ruled. Great Rome had many emperors

who ruled most of the world—but who remembers them now? Jesus lived in a smaller world than theirs. He trod the little road from Nazareth to Jerusalem and back again. But now he lives in all the world and bids us share it with him.

"Why seek ye the living among the dead?"

How can we hope to find eternal satisfaction in the little selfish goals we set for ourselves? Jesus calls us to a nobler task. He challenges us to rebuild our world—to seek with Abraham "a city whose builder and maker is God," to share with Isaiah the task of casting up a highway for the people—a highway that leads to the city of righteousness.

The call of the Risen Christ is ringing in our ears. It calls us to the third decisive Christian act—the act of regeneration of self and society. Jesus answered the call with a victory for all mankind. What will your answer be?

Easter Challenge

By Don Booz

If I were to stop and think how many times previous to this writing I have seriously pondered on the significance of Easter, I would have to admit the occasions would be limited.

In my adolescent years, Easter meant a spectacular search for gaily-colored eggs and a day of overindulgence at the family dining table. Now it seems my early impression, though modified, is carrying on as my philosophy of Easter.

Historically speaking, Easter is a Teutonic word which evolved from the name of the goddess of spring. And it is easily associated with spring. It introduces a new season after a period of dead, winter atmosphere. There is, however, something more spectacular to Easter than the season of the year or brightly-colored eggs. It is the celebration of Christ's resurrection. His death was a way in which a sinful world could be warned and raised to God's standard. Through the Resurrection, he proved to the world that there is such a thing as life after death. This is a challenge to people today, especially young people, to live lives of virtue that cannot die.

In the Shadow of the Cross — By RUBY TINKHAM

THE DISCIPLES flung their restless bodies down on the steep hillside and waited impatiently while the Master paused quietly afar off. Unanswered questions hung in the hot, dusty air, as they cast inquiring glances first at one another, and then, as always, back to him. How could he sit there so composed knowing that Jerusalem was seething with opposition toward him? Couldn't he see that coming here now was a dangerous mistake?

On the road below, small groups of happy pilgrims formed an endless parade, intent on making this Passover week one of joyful reunion. Peter kicked a small stone boyishly, and then stood up eagerly—the Master was beckoning; maybe he had changed his mind. John followed Peter, and the others waited, alert for any sign that they were to resume their journey.

Only Judas watched with growing animosity as the Master gave instructions and the two hastened to obey. The others settled back reluctantly against the hillside and then later straightened up in surprise. Peter and John were returning, and they were leading a colt—a young, unsaddled colt. Seeing that the Master fully intended to ride, they generously threw their cloaks over the animal and then stood back proudly, waiting for the gentle smile that always revealed their Master's pleasure whenever they anticipated his needs.

Back on the crowded highway, with the Master leading, the men took their places soberly in the gay procession that was winding its way down to Jerusalem. Around and ahead of them the news was traveling like wildfire that Jesus was coming! Those who had heard of his marvelous deeds joined enthusiastically with those who had felt his miraculous healing power. They threw palm branches in his path and sang, "Hosanna to the Son of David: blessed is he who cometh in the name of the Lord! Hosanna in the highest!"

The disciples looked at one another in delight. Why he looked like a king riding regally into the royal stronghold. And they had been afraid—afraid when the very prophets themselves had said, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass."

Even Judas felt his spirits soar. At last the Master was accepting homage, courting that vast field of public opinion which would play such an important role later on when he was ready to strike for the kingdom. Judas smiled in anticipation, and his sensitive fingers lovingly caressed the little bag that hung at his side. This was more like it! Those Pharisees, now—they had wanted Jesus to quiet the multitude, but he hadn't. The Master had held his own this time and replied firmly, "I tell you that, if these shall hold their peace, the stones will cry out."

Then Judas felt the flick of anger seering into his soul. Those Romans—vile, insufferable swine—they wouldn't be standing around here much longer, jeering and tossing crude insults, laughing scornfully at his Master. Jesus would show them; he'd grind their proud military might into the dust and they'd learn the real meaning of "King of the Jews."

On to the temple pressed the little group, and there an eager crowd waited happily to acclaim the Master. They jostled one another good-naturedly in friendly attempts to get closer to him and miss none of his teaching. They were impressed by such simplicity in one so famous. On every hand exclamations of approval were heard: "How marvelously he teaches"—"Why, even a child could understand." And yet, here and there were those held thoughtful and less complacent as if, underneath that gentle kindness, they detected a note of warning.

THE NEXT DAY expectant groups of people made their way joyfully to the temple, hoping to find Jesus there. They were amazed to find the streets full of excited people and frightened animals. Even the priests seemed to have lost their precious cloak of untouchability and were seen mingling freely with the crowd. Some were smiling, and they spoke in low, exultant tones, "You should have seen him—he was like the prophets of old!" Others were angry and spoke menacingly, "He said we had made the house of God a den of thieves." And the elect were venomous with, "He has no authority; he must go!"

The disciples were distressed. It was evident the majority did not understand that the Son of God had the moral right to cleanse his own Father's house. They looked around them worriedly. Couldn't these people see that they could not buy and sell with God, but that every sacrifice must be one of love from the heart? Would they ever believe that this thing was not done in anger at their treatment

of him but to show disapproval of their methods of sacrifice?

Dejection followed quickly on the heels of their recent exhilaration, and they hovered anxiously around their beloved Master when, early the next morning, they saw a group of Jewish rulers push their way arrogantly through the crowd. The disciples glanced at one another meaningfully, filled with the same baleful thought: "Here they come, sons of the devil, to trap our Lord."

A smooth, oily voice emerged, "Tell us by what authority doest thou these things?"

Peter, under the quiet scrutiny of his Master, held a rigid check on his temper, but anger swelled the cords in his neck, and he was fairly bursting to shout, "Oh, you fools! How dare you question his authority!"

But the Master replied with serenity, "The baptism of John, was it from heaven or of men?"

The disciples grinned, for they read consternation on the faces of those ingenious oracles of great wisdom. There was no doubt about it—they were confounded by the simple, artful question that deftly led them back through the maze of their own trickery. They were trapped!

But they didn't give up. Back again they came, and this time asked casually, "Is it lawful for us to give tribute unto Cæsar?"

The crowd gasped in astonishment. Surely the Master would never be able to get out of this one! But he answered quietly, "Render, therefore, unto Cæsar the things which be Cæsar's and unto God the things which be God's."

The disciples heaved a joint sigh of relief, for it was evident that their Master needed assistance from no man. Besides, it was good to see these sly foxes crawl back into their holes. Peter would have liked to slap his leg and laugh uproariously, but the Master wouldn't like that, so he contained himself with great effort.

John, who had edged closer and closer until he could reach out and touch the Master, asked himself, "How can he sit there so quietly and wait so patiently for the crowd to cease murmuring?" The Master raised his eyes and held John's in a long look of understanding.

When one of the scribes asked, "Which is the first commandment of all?" the Master's voice rang out clear and strong, vibrant with love and power as if in answer to John's silent question. "Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind, and with all thy strength." And then, in the dramatic silence that followed, he held them all spellbound while he continued, "And the second is like unto it, namely this, thou shalt love thy neighbor as thyself."

The crowd, disciples and all, was held in a disturbing mood of silent contemplation. "And no man after that durst ask him any question."

PHILIP WATCHED THE MULTITUDE disperse with a feeling of despair. Every day now there were fewer of them. Why hadn't the Master accepted the invitation from those Greeks this morning to visit their country and teach? It would be safe there, and he could come back here later after he had achieved success abroad. But, no, he had refused to see them. Philip shook his head worriedly and looked at Andrew, but Andrew was puzzled too. Both of them were remembering what the Lord had said, "The hour is come, that the Son of Man should be glorified."

How did he mean *glorified*? Didn't he realize that many were not coming back to hear him teach? Only this morning Peter had an argument in the market place because someone had called the Lord a blasphemer and a perverter. Judas was sullen and thought they should be secretly recruiting forces for the conflict ahead. James advised caution, and Matthew said it was the loss of revenue at the temple that was really causing the trouble. John was busy, as always, smoothing out ruffled feelings so the Master could work in peace.

Philip spoke up anxiously, "Do you suppose he knows how people have turned against him?"

Judas flared up in anger, "Of course he knows; he'll do something when the time is ripe." And then bitterly, "And we should be helping him."

Andrew interposed quietly, "I don't think the Master intends to use force, Judas."

Judas sneered triumphantly, "You heard what he said when we were walking with him in the temple this morning, 'There shall not be left here one stone upon another, which shall not be thrown down.' What do you make of that?"

Matthew spoke up firmly, "That was a prophecy, Judas. The Master never destroys." Then Matthew turned his eyes lovingly upon the temple standing majestic and solemn in the radiance of the afternoon sun. The Master had been very sad when he delivered that prophecy, and no wonder. This was the earthly representation of his Father's house. Here was the rich storehouse of all the beautiful traditions in Jewish history. What memories it held for him—his pilgrimages

here as a child, his early teaching here with the scribes and wise men. Matthew sighed. He wished he might ask the Lord some questions concerning that prophecy. It bothered him.

Peter, who had been gone, burst excitedly into the group. He towered over them, his huge fists clenching as he talked, "Do you know what they're saying down there? Why the whole city is mad—crazy I tell you! They're yelling, 'Get rid of this blasphemer!' 'Kill the traitor!' 'Destroy Christ!' It's awful, I tell you."

They looked apprehensively at each other, and none noticed that Judas had unobtrusively left the group with a look of determination on his handsome face. His footsteps carried him to Caiaphas' house where he conceived a plot that had been festering in the deepest recesses of his mind for some time. As he left the house of the high priest, he thought to himself, "I could have had much more than thirty pieces of silver had I chose to do so, but that is enough, for soon the Master will have to call on his legions of angels to save himself. Then we shall all be rich. Perhaps I shall even have an opportunity to put these sniveling Galileans in their places."

EVENING CAME QUICKLY, and the disciples felt safe and reassured in a secret room with the Master close by. Never had he seemed so radiant. Even when they quarreled among themselves about who would be greatest, he gave no reprimands. He simply arose quietly and took a basin of water and towel and washed each man's feet. Shame was written on their faces, and when he came to Peter, who could no longer stand this lesson in humility, Peter cried imploringly, "Thou needest not to wash my feet."

But the Master replied with authority, "If I wash thee not, thou hast no part with me."

Under the spell of this lesson, the Master went back to the table and turning to Judas, so that none could hear, he said sadly, "That thou doest, do quickly."

The Master looked on his disciples with love and compassion. They needed so much, and there was so little time left. Words of great beauty, comfort, and truth fell from his lips. He told them they must pray the Father in his name. He called them friends rather than servants. He said they would be inspired, directed, and strengthened by another comforter which he would send. Peter, anxious to reaffirm his love for his Master, hastened to protest earnestly, "Lord, I am ready to go with you, both into prison, and unto death."

The Lord answered him warningly, "I tell you, Peter, that the cock shall not crow this day, before you will thrice deny that you know me."

Then out into the thick darkness the little band made its way to the Mount of Olives. It was easy to see that the Master was exceedingly sorrowful, and those who followed were filled with a sense of foreboding. They watched him go on alone, and they knew he was praying.

It was difficult for them to keep their eyes open after such a strenuous day, and they dozed fitfully. Peter felt sure the Master was greatly disappointed when he returned to them for encouragement and found them sleeping—not once, but three times!

John awoke and was horrified at the sight of his beloved Master suffering such untold agony. There were great drops of blood like sweat on his forehead, and, in the quietness of that garden, there was the constant reverberation of, "Not what I will, but what Thou wilt."

Finally into the gloom of that quiet garden, Judas came stealthily, followed by a mob bearing torches and armed with swords and staves. The Master stepped forward protectively, and Judas rushed up and kissed him! Oh, the revulsion, the sickening horror of that kiss! Even the Master looked shocked.

Peter, always the impetuous, drew his sword and cut off an enemy ear. The Master shook his head in gentle remonstrance and replaced the ear with his usual kindness. The disciples glanced at one another inquiringly; they were only beginning to understand that they were now never to use physical violence in his behalf, for they were his representatives before the world. Then, with increasing premonition of the ordeal ahead, they fled!

JESUS WENT WILLINGLY, first to Annas, who was father-in-law to Caiaphas, the high priest. This was merely a preliminary questioning to discover what his defense would be, and he did not deign to answer their insulting questions. Peter, who had followed timidly afar off, felt his heart swell with pride at his Lord's composure and complete mastery of this heinous situation. He moved closer to warm himself at the fire and knew immediately that he had made a mistake. Now they were all watching him and casting questioning glances in his direction.

Laughingly they pointed him out as a friend of the Master's, and Peter, terrified in that air of legal mockery and derision, shouted hysterically, "I know not this man of whom ye speak." Three times Peter raised his voice in denial, then lifting his eyes to the Master, he caught the glance of sorrowing reproach, and Peter rushed out into the night weeping bitterly.

At daylight, they took Jesus before the

chief priests. In this pious atmosphere, surrounded by false witnesses, there was the feeling of frantic urgency and scheming haste. They plied him with malicious questions, hoping to incriminate him on some charge, but he remained silent until one of them asked, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

Under the magnetism of his luminous personality, the whole room seemed to grow smaller as he replied, "Thou hast said."

Around him, meaningful glances of scornful superiority were exchanged; the air was charged with smug complacency and evil conspiracy as Jesus was hauled off to appear before Pilate.

Pilate was worried. Besides the dire warnings from his wife, his Roman sense of justice shied away from condemning this quiet, composed Nazarene who in no way resembled a fanatic or zealot. He fluttered weakly against the pressure of the powerful Sanhedrin and muttered, "I find in him no fault at all," and sent him on to Herod.

Herod was exultant. At last he had a chance to meet this itinerant prophet, this second John the Baptist! Perhaps he could even goad him into performing one of his miracles. Taunts and insults were followed by the soldiers' arraying Jesus in gorgeous apparel and plaiting him a crown of thorns. Then, tired of their sport or shamed by his courageous silence, he sent him back to Pilate.

THE FEW FRIENDS the Master had left were huddled hopelessly together. They were aghast at the spectacle of the bloodthirsty multitude waiting outside Pilate's court for his decision. The priests and scribes had done their work well, for hysteria and hatred had combined forces to work the people into a pitch of excitement necessary for an act of violence. There was the fetid smell of madness in the air, and the insane desire to kill mounted higher and higher with each screaming voice: "He is a blasphemer!" "He ought to die!" "It is better for one man to die than for a whole nation to perish!" "He'll bring Rome down on us!" "Crucify him!"

Hurry, hurry, hurry . . . if they stopped to think, they might remember how he had healed their sick, blessed their little ones, opened their minds to the truth, and even raised their dead. Hurry, hurry . . . "Release unto us, Barabbas!" But Jesus, the Son of God, "Crucify him!"

So Pilate weakly acceded to their murderous demands, and an innocent man suffered the most cruel death human barbarity could devise.

JOHNS COULD HARDLY BEAR to raise his eyes and see him hanging there on the cross. Every wound in that unresisting flesh was a lash laid across his own back. Every jeer and taunt echoed in his ears until a kind of madness made it sound as if it were coming from his own lips. How could Jesus stand it? And yet he refused anything to lessen his pain.

Then John felt the Master's eyes upon him and saw a weeping woman beside him. John moved closer to catch the words of love and compassion, "Behold thy mother!" John's heart leaped . . . the Master still loved and trusted him.

Then Jesus turned to the thief beside him, and it was evident from the look of peace on the man's face that the Master had given him some wonderful promise.

Could there be any more? But wait, now he was watching the Roman soldiers who were drunkenly shooting dice for his few clothes. John leaned forward in amazement, for the Master was saying, "Father, forgive them: for they know not what they do."

Then, "It is finished." Darkness smothered the land and thunder and lightning created havoc. Great rocks were split asunder, trees were uprooted, and, as if portending the impending disaster, the temple veil was rent in twain. There was weeping, wailing of remorseful hearts, and anguished minds condemned themselves with, "Truly, this man is the Son of God."

They took his body down gently, wrapped it tenderly, and laid it away. Then the real darkness descended. Deepest despair settled on those who loved him most.

MARY MAGDALENE was heartbroken. He who had made life so precious to others had sacrificed his own, and now there was nothing left. What would they do? Where would they go? Whom could they turn to? Sleepless, she hurried through the gloom of early morning on the first day of the week, finding comfort in another trip to the tomb where her Master lay.

Her feet were bruised against the stones, for she traveled rapidly, a strange anticipation pounding wildly in her heart. Breathless, she stopped in amazement, for the stone was rolled away! The Master was gone! They had taken him away!

Great, racking sobs shook her body and, turning to leave, she saw a man she thought to be the gardener. Raising a tearstained face, she faltered, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

The voice came softly, tenderly, filled with illuminating radiance, "Mary, Mary."

Instantly she fell at his feet, and cried joyously, "MASTER! MASTER!"

"Angels of Mercy"

By Eleanor Russell

HOW OFTEN we have heard someone say, "Be a nurse? Never! I can't stand the sight of blood!" Not long ago I silently thanked my heavenly Father that two splendid young women had been able to "stand the sight of blood" and to go through three years of rigorous training in order to bring relief to the suffering.

A loved one in my sister's family was dangerously ill. The time came for a serious operation. Nurses were scarce—in fact, there were no special nurses available. Everyone turned in confidence to the older daughter of the family, a registered nurse. The rest of us could only watch and pray, but here was one who had been trained to care for the sick, to make them comfortable. I often think yet of Aliene's soft voice saying as she brought her father a hypo, "I'm going to 'stick you,' Daddy," and of her father's look of pride and faith. Then I remember the anxious hours during the long and grueling operation, an operation so rare that there was just one chance in a thousand of survival. Literally hours of waiting went by. When we thought we could bear the suspense no longer, Aliene appeared with a faint, reassuring smile, to tell us that only the first phase of the operation was over, but that thus far all was well.

The patient eventually was brought back to his room. By some miracle, another nurse was secured. Blood transfusions were given. We watched more than twenty pints of blood plasma disappear into the sick man's veins. Did any of us say, "Take it away; I can't stand the sight of blood!"? No, we did not. Those bottles of plasma meant life to one of our family.

Two hours past midnight, the night nurse was urged to go off duty for a rest. Shortly thereafter the doctor came, carefully examined the patient and said, "This may be the crisis." We didn't know how it happened, but the extra nurse reappeared as if by magic. She stayed the remainder of the night. The help she gave will never be forgotten. As I watched those two nurses work quietly and effectively through the anxious hours that followed, again and again I thought, "Angels of Mercy." No other term could begin to describe them. No angels could have looked more beautiful or have been more welcome to us than those white-uniformed nurses. And only "mercy" could describe the compassion they had for their patient.

Even though we had to eventually

The Significance of Easter — By RAYMOND GRIFFITH

OF ALL THE HOLIDAYS in the Christian calendar, one in particular is outstanding. This day is Easter. The significance of Easter cannot be over-rated, because if Easter loses its meaning, all Christian religion becomes meaningless.

Christmas, with its joyousness, its eager anticipation, and quiet mysticism, is in celebration of events which changed the whole course of man's religious experience. Yet, Christmas emphasizes only the beginning—the alpha—the first in a chain of related events which constitutes the plan for man's redemption in actual operation.

Christmas celebrates the events which opened the door that man might re-enter and partake of those things provided for him in the beginning. Easter represents the culmination of all these events, the climax, the glorious fulfillment without which all Christian religions lack foundation, and all hope and faith in future life is vain.

Christmas brings to mind the Christ as a babe, possessed of those lovable characteristics of all children, physically weak and wholly dependent on his parents for his very life; yet, full of promise and glorified by the effect of those particular circumstances surrounding his birth.

The first Easter reveals Christ at the peak of his mental and spiritual powers, the result of years of preparation for the particular occasion. It shows him at the accomplishment of the very purpose of his earthly existence.

He is no child now, but victor over the greatest forces his enemies could muster against him. He assumes proportions and qualities never before nor since accorded to mortal man. His every word on that great occasion echoes and re-echoes down the corridors of time, reiterating the magnitude of the event.

IN THE SPRING of every year, seed is planted in the earth and begins to grow. This fact, through its annual repe-

tion, tends to be accepted as a matter of course. Yet, if we will but pause for thought, it becomes evident just how omnipresent the principle of resurrection really is.

We have seen how the seed must die before new life takes place, as exemplified by the death, burial, and resurrection of Christ. So, with every year, through the rebirth of leaf and bud and ear, we are brought face to face with evidence in proof of the great significance of the events which Easter commemorates.

Science has, to a large degree, accepted and verified the Biblical account of the creation of the world, and most historians agree that such a person as Christ really lived and performed great works. But, neither science nor history nor all the other accumulated wisdom of the ages can explain completely the annual miracle of renewed life and growth in field and tree. These things are symbolic of those great events of 1900 years ago and can but remind us of their great importance to all

men who have lived, who now live, and who will live on this earth.

The many great miracles performed by Christ during his earthly ministry pale into insignificance when compared with his resurrection. The importance of his resurrection is not due alone to the fact that he was able to lay down his life and then take it up again, but rather because he had made it possible for all men in due time to do likewise, and because he had proved beyond all doubt that man can look forward to life beyond the grave and to an existence far superior to that which we now know.

Once again at Easter time, it behooves all men to pause and consider those happenings and principles which are brought so vividly to our attention by the observance of this holiday in commemoration of the greatest event in all world history.

God is working to redeem the world, not merely waiting to receive the refugees of an unredeemed society.

Tract Price Changes

Effective April 11, 1949

ITEM	TO	ITEM	TO
Approach to Patriarchal Blessing	1.25/c	Immortality and Resurrection (Angel Message No. 7)	10/50c 25/\$1 50/1.50 100/2.50
Baptismal (Busy Man No. 4)	10/25c 25/60c 50/\$1 100/1.75	Latter Day Glory (Angel Message No. 9)	10/\$1 25/2.25 50/4.25 100/\$8
Baptism of the Spirit (Angel Message No. 5)	10/50c 25/\$1 50/1.50 100/2.50	Latter Day Saints and What They Believe (Angel Message No. 10)	10/75c 25/1.50 50/2.75 100/4.50
Baptism in Water (Angel Message No. 4)	10/50c 25/\$1 50/1.75 100/3.25	Laying on of Hands (Busy Man No. 5)	10/15c 25/35c 50/60c 100/\$1
Differences That Persist	10/\$1 25/2.25 50/4.25 100/8.25	Life After Death	10c ea. 50/4.50 100/\$8
Epitome of Faith (Busy Man No. 1)	10/15c 25/35c 50/60c 100/\$1	Life of Christ	25c each
Eternal Judgment (Angel Message No. 8)	10/50c 25/\$1 50/1.50 100/2.75	Repentance (Angel Message No. 3)	10/50c 25/\$1 50/1.50 100/2.75
Faith (Busy Man No. 2)	10/15c 25/35c 50/60c 100/\$1	Repentance (Busy Man No. 3)	10/25c 25/60c 50/\$1 100/1.75
Faith in God (Angel Message No. 2)	10/50c 25/\$1 50/1.50 100/2.50	Resurrection and Eternal Judgment (Busy Man No. 6)	10/15c 25/35c 50/60c 100/\$1
Great Retoration (Busy Man No. 7)	10/25c 25/60c 50/\$1 100/1.75	What Did Jesus Preach (Angel Message No. 1)	10/50c 25/\$1 50/1.75 100/3.25

Herald House INDEPENDENCE, MISSOURI

The Witness of the Church in Home and Pulpit

By APOSTLE ARTHUR A. OAKMAN

Minister in charge of North Central States

IN LINE with the insistent and oft-renewed emphasis in the Quorum of Twelve that missionary work should proceed from large centers outward, and that branches of the church should be built to the point of rigid stability, we organized a missionary campaign in Detroit.

Elders Blair McClain and James Daugherty, under the direction of the minister in charge, were responsible for the planning and execution of the effort. They were assisted by Brothers Ray Ashenhurst, Luther Troyer, and Wallace Jackson. The results were very satisfactory.

The project was discussed some four months ago, and Elder McClain canvassed his large and populous district for cottage meeting opportunity and nonmember prospects. These were brought together under his able leadership so that at the end of January, Brother Daugherty went into Detroit with the others named and supervised the actual presentation of the message and the use of visual aid equipment.

First of all, there was a general meeting of the pastors and priesthood of the area. These men were addressed by Elder Daugherty with deep feeling and moving inspiration so that their co-operation and spiritual support were adequately secured. All during the next five weeks these men worked indefatigably in their spiritual exercises in support of the effort.

Every morning Elder Daugherty and the other appointees mentioned went over their lectures which were to be delivered in the cottages in various parts of the city. On the last morning they met, a rich endowment of the divine Spirit was experienced, although only five or six men were present. At these morning meetings, slides were arranged, the men talked about the various experiences they had in the meetings from night to night, and questions of nonmembers were discussed. These missionaries supported each other with confidence and mutual regard. Under the able direction of Elder Daugherty, they captained a team each night supported by a member of the local priesthood.

The lectures used in the series were: "Birth and Life of Christ," "The Building of the Church," "The Influence of Christ in Pre-Columbian America," "The Apostasy and Restoration," and "The Coming Forth of the Book of Mormon."

IN ALL, 217 nonmembers attended these cottage meetings with enthusiastic interest. The doctrine of the church was

readily received by them, and the door of the church was opened effectually.

One of the interesting things to note was that nonmembers would frequently speak appreciatively of the outstanding merits of good church members who were trying to live the gospel. Many of the prospects were Roman Catholics who would not attend a formal church service but were anxious to hear and gladly attended cottage meetings.

Uninterested nonmember husbands and wives manifested a new warmth toward the church because there was able representation on an intensely personal basis in the home.

Of the 217 nonmembers who attended these cottage meetings, thirty-seven were baptized, twenty-eight of whom were adults. As a result of the total effort, over 150 favorable prospects remain in the area for further follow-up work. It is certain that the church will be receiving them through the ordinance of baptism for months and months to come.

The cottage meetings were climaxed during the week of February 27 to March 6 by intense preaching ministry. Elder Luther Troyer gave a very fine series at Goddard Road; Elder James Pycock preached at River Rouge; Elder James

Daugherty spoke at Windsor; and the writer preached a series following a dedication at the new Royal Oak church.

March 6, when the candidates were baptized, was a great day.

IT IS DIFFICULT to assess or credit different members of the ministry with a certain number of decisions each; we will not attempt to do so but leave the probable record of this for the files of the office. We deeply appreciate the excellent ministry rendered by all who participated and are grateful to Apostle Percy Farrow for permitting Ray Ashenhurst to help. He did an outstanding job among a very fine and cultured group of people.

Cottage meeting missionary work with the use of visual aids climaxed by an intense preaching witness has paid off in large dividends. Although five weeks were expended in this one effort by five appointees, the benefits in training and mutual helpfulness seem beyond calculation. Elder McClain, the presiding leader in Detroit, writes that the missionary effort has permeated the entire area, and increasingly eager missionary expectancy has been created in the heart of every active Latter Day Saint.

Is your child GETTING READY FOR BAPTISM?

"This Is Jesus' Church"

A PRE-BAPTISMAL MANUAL

This booklet of 72 pages is offered to help prepare the children eight to eleven years to take their place in our church. It presumes that they have had religious training in their homes and in our church schools. It is a summary course and a new approach to build intelligent loyalties to the kingdom of God ideals. There are 7 lessons which may be taught to a class, preferably by the pastor, or they may be taught by parents in the home.

50¢

herald house Independence, Missouri

BRIEFS

Pastors or branch correspondents are encouraged to write to the *Saints' Herald* News Editor, Herald House, 103 South Osage, Independence, Missouri, for a list of helps for news reporters.

INDEPENDENCE, MISSOURI.—The four Oriole circles of the Stone Church area presented their third annual First-Nighter program on Friday, March 18, in the Little Theater of the Stone Church. Some sixty Orioles took part in the event which was given to help the girls increase their funds for Oriole camp next summer. Included was a showing of a colored movie taken by Mrs. Pearl Wilcox, portraying exhibits and the work of Orioles in attaining their badges.

The student nurses of the Independence Sanitarium School of Nursing presented a variety show on March 10 at the Stone Church Little Theater. This program helped raise funds so the girls could publish *Ish*, a yearbook, next year. The "Ish" stands for the Independence Sanitarium and Hospital.

The Boy Choir of Stone Church gave its first performance under the directorship of Glenn Fairbanks at the early service on March 13. About forty boys, third through eighth grade, sang in the choir.

Mrs. Mattie Willis, from Battle Creek, Michigan, while coming to Kansas City for a concert at the Paseo Baptist Church, was the guest soloist in several Independence churches on Sunday, March 27. She sang at both the 8:15 and 11:00 o'clock services at Stone Church. At 9:30, she sang in the Enoch Hill congregation. At 7:30 in the evening, she sang at South Crysler. The following Tuesday she sang at the Campus Shop for the workers in their morning worship service. Mrs. Willis was accompanied by her mother, Mrs. Amy Robbins. Mrs. Willis is a lyric soprano and has done considerable concert work in the middle west.

The Zion's Leagues of Independence celebrated the Restoration Festival Week with several outstanding events. On April 3, at 8:45, in the Stone Church upper auditorium, students of Graceland College, under the sponsorship of the Stone Church Senior League, dramatized an "on the spot" broadcast of the martyrdom of Joseph Smith with a program called, *Carthage Jail—1844*.

On Wednesday night, April 6, the Leagues met in four separate groups for fellowship services.

The Festival Banquet was held on Friday evening, April 8, at 7:00 p.m., in the South Crysler gymnasium, with President E. J. Gleazer, Jr., of Graceland College, as speaker.

The week was climaxed on Sunday afternoon, April 10, at 5:00 p.m., in the Walnut Park church with a pageant, "The Solid Rock."

The Zion's Leagues of Stone Church have been making special drives to help the building fund. The teen-age League presented \$30 to the pastor, and the senior League presented \$500 as a result of a chili supper and personal contributions.

All congregations united with all other Christian churches in Independence in observing the last week of Christ's life. In the Reorganized Latter Day Saint congregations on each evening beginning with Palm Sunday and ending with Easter, services were held. The same themes were used in all congregations. Speakers included: Donald Lents, Englewood; Samuel Balsler, Enoch Hill; W. E. Wakeman, East Independence; D. B. Sorden, Liberty Street; Henry Schaefer and William LaGrece, Mount Washington; A. K. Dillee, Second Church; A. C. Martin, Slover Park;

Lewis J. Richards, South Crysler; Glaude A. Smith, Stone Church; C. V. Graham, Spring Branch; Clyde Baker, Sugar Creek; Apostle E. J. Gleazer, Walnut Park (combined with Guggell Park and Eden Heights).

ALBUQUERQUE, NEW MEXICO.—Apostle Charles Hield stopped with this group for two evenings en route from Los Angeles to Independence. On March 10, he preached a sermon and showed slides of Hawaii. On March 11, he showed slides of Southern Mexico ruins and lectured on the Book of Mormon. This group of five or six families meets once a week for study in the homes of the Saints and on the first Sunday of each month for the Communion.

The Saints of Albuquerque will appreciate visits from other Saints and from traveling ministry. Contact A. A. Barrett, Route 3, Box 181; phone 3-9502.

BISHOP DELAPP IN ANN ARBOR.—Bishop G. L. DeLapp met March 12 and 13 with a group of young college people at Ann Arbor, Michigan. They were students from the University of Michigan, the University of Chicago, Wayne University of Detroit, and from East Lansing.

ELDORADO, KANSAS.—Mrs. Pauline Arnsion, chairman of the general department of women, was in Eldorado for the Kansas District Women's Institute in early March. Approximately ninety women attended. Clyde Shannon, district president, Hazel Gose, district women's president, and Mary Robinson, district music leader, carried heavy responsibilities in the successful institute.

MARLIN, TEXAS.—Arthur Rock is the pastor of this congregation while he is attending school. He preaches each Sunday evening at 7:00 p.m. to a large congregation on the subject of the Restoration Movement. The junior choir rehearses each Sunday at 5:00, in preparation for an Easter program. Wednesday night prayer services have an average attendance of about twenty-five. Each Friday night a fellowship group meets to study. Their text is *Book of Mormon Studies*. On the fourth Friday of each month, they have a social evening.

PONTIAC, ILLINOIS.—Evangelist Ray Whiting of Independence, Missouri, completed a two weeks' series of missionary services on Sunday, March 20. Four were baptized: John Leathers of Forrest, Illinois; Miles Brown of Chenoa, Illinois; George Dennerwitz, Chatsworth, Illinois; and Dorris McKinney, Cornell, Illinois.

DEKALB, ILLINOIS.—On Friday evening, March 4, the men of this branch gathered at the home of Pastor Roy F. Healy and organized a Men's Club. This club is organized for cultural and social purposes, as well as making a contribution to the welfare of the branch. They will meet on the first Friday of each month, and part of each evening will be given to cultural activities followed by a social and business period. They meet in the homes of members. The president elected is Edwin Whitney; secretary-treasurer, Harold Powell; and advisor, Roy F. Healy. Among the first projects at hand is the planning of the rehabilitation of the local church.

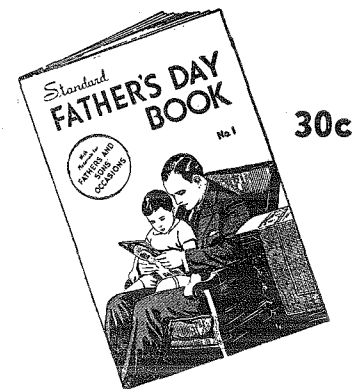
COLUMBUS, OHIO.—The annual district conference was held at First Church in Columbus, March 12 and 13. Missionary Loyd Adams preached the opening sermon on Saturday evening. Apostle P. E. Farrow preached the sermons Sunday morning and evening. In the business meeting, High Priest F. T. Rockwell was re-elected district president. His counsel-

ors for the coming year are High Priest John Booth, city pastor at Columbus, and Elder A. H. Griffen, pastor of Lancaster Branch, southern Ohio District. Some 300 persons attended the 11:00 o'clock service on Sunday morning.

CLEVELAND, OHIO.—A group organized last fall in the west part of this city has increasing attendance. The pastor is Wesley Evans. The east side group, under the pastorship of B. Scott Liston, indicates steady growth.

COLUMBUS, OHIO.—A mission on the west part of the city has been organized and meets in the home of Elder C. H. Hamilton. The attendance over the past three months averages about forty. About seventeen of this number are nonmembers.

FATHER'S DAY Programs



Standard Father's Day Book No. 1

WITH MATERIALS FOR FATHERS' AND SONS' OCCASIONS

A wealth of materials for building successful programs for Father's Day and Fathers' and Sons' occasions in church and school is found in this book. Here are dramatizations, readings, and recitations, song parodies, games, short talks and toasts for banquets, and worship suggestions. Program committees will find just what they want in this new booklet for that celebration to honor the fathers in the church school as they have been honoring the mothers in the past. 38 pages.

Herald House

Independence, Missouri

"Beautiful Hands Are Those That Do"

A tribute to Elder Ernest Roberson of Independence, Missouri, who died at the Independence Sanitarium and Hospital on February 22, 1949.

YESTERDAY we buried my father. Yesterday I looked for the last time upon the face of him whose presence has no beginning in my memory. He was always there. My father looked younger in death than he did the last years of life. The wrinkles of age were smoothed out; the hollows dug by the suffering of his last illness were filled in, and he lay peacefully at rest in his narrow bed.

As I stood at my father's side and tried to fix in my memory every detail of his appearance for future thought and personal comfort, my eyes sought his hands. I have always thought that hands tell much about a person; they speak eloquently of the character which activates them. Dad's hands were no exception in this respect.

His hands were always fine hands to me. They were short, well-shaped, and strong—strong, but gentle too. No woman's hands could be more soothing in helping to relieve childish pains and discomforts. One day as I attended him during the weeks of his hospitalization, I held his hand in mine and reminded him of the way he used to rub his hands together to warm his palms before rubbing my head to relieve the ache which made me uncomfortable. I remembered, also, though I did not tell him, of the times I had felt his hands on my head as he anointed me with oil and asked God to bless and heal me of some pain or illness.

I remembered the times he took my hand in his and walked with me the mile and a half over frozen roads to school. It was too rough for the horses, and Dad was afraid I should freeze if I walked alone. Nothing but our own illness ever kept us children from school. Dad would halt his farm work any time (and

he was a diligent and industrious worker) to take us when weather conditions made it impossible for us to go alone. I hold in memory, too, the times he would pause in the long trek to lift the scarf which covered my face to protect me from the cold and with gentle but competent hands help me wipe my nose. Tenderly and thoughtfully he watched out for my comfort. When I was thirteen years old and ready for high school, we left the farm. Dad was willing to make the vocational adjustment in order to make it easier for his children to get an education.

The strength of Dad's hands was never more manifest than in the business of administering a spanking. He did it with dispatch and complete thoroughness. Even at such times, however, we never felt shut away from his love. Or if, perhaps, we felt some small resentment, it was soon forgotten, because Dad himself seemed to forget it immediately. We were not eager, however, to repeat the offense, because we knew punishment would come swiftly and surely.

BOTH MY PARENTS were completely saturated with the belief that the kind of home life they established and maintained determined the kind of children they gave to society. Evenings at home when I was a child are a part of my most treasured memory. I have spent a good many years of my life in pursuing education and acquiring the doubtful honors which come with college degrees, but when I analyze my experiences, I know that by far the most valuable part of my edu-

cation was acquired in my childhood home.

I am glad I did not neglect to tell Dad of the appreciation I have for my early home life while he was yet with us and could feel proud that his efforts had been rewarded with understanding and gratitude. In our evenings at home, Dad's hands held the hymnbook while I sat on the arm of his chair. Mother and the other children were always near by (there are seven of us). Our circle was close and warm, and we sang the songs of praise and worship with unaffected joy and satisfaction. Dad's hands supported the Bible, *Autumn Leaves*, *Zion's Ensign*, or *Saints' Herald* as he read aloud while we all listened. Mother was a superb storyteller and would often have a child on each arm of the rocking chair and one or two in her lap as she recounted the thrilling adventures of various storybook folk and Bible characters. For some reason, we liked the Bible stories best. It may have been she told them better—they were so close to her heart.

Our evenings around the family hearth in our small house did not always take the same form, but they were almost always religious in character, and they *always* ended by the entire family kneeling in prayer. These experiences were not an ordeal to get through and be done with; they were our most enjoyable experience of the day. We children would never have permitted the day to end without family prayer even if our parents had, on occasion, forgotten. It was as much a part of our living as going to bed at night and getting up in the morning.

NOW, DAD IS GONE, but I remember him in his days of physical vigor when, on numerous occasions,

a home column feature

Tidings From Women's Groups

I have seen him stand with one hand on those of a new convert and the other raised toward heaven as he would say, "Having been commissioned of Jesus Christ, I baptize you" At other times, I have seen these same hands laid upon the head of one to be confirmed a member of this church and heard him say, "By virtue of the authority vested in me" His hands have served the bread and wine. His hands received little children to be blessed, and his hands helped to tell the gospel story as he stood in the pulpit and preached with power and much assurance. I have known many preachers, but I have never known one with such a comprehensive knowledge of the Scriptures as my father had. Neither have I known anyone with a stronger conviction concerning the mission of the gospel of Christ.

I remember Dad, also, during the last twenty-seven months of his life when his health was not good and he could not live the full and vigorous life he had hitherto. The last time I visited my parents before Dad was stricken by his last illness, we sat and listened to him read an article he had hoped to get published in the *Herald*. His hands trembled and shook both in frailty and in fervor as he read, "I am the way, the truth, and the life." He never finished the article, but he brought a message to our hearts that evening.

Truly the work of the hands is activated by character. That is why I remember with love and pride my father's hands in work, in play, in affection, and in churchly duties. If he could speak to us now, I think he might raise his eyes toward heaven, extend his hands toward us, and say, "The Lord bless you and keep you; the Lord make his face to shine upon you . . . and give you peace."

A STORY THAT HAS NO END

by Kate Ward

Here are seven short stories for primary children, each of which illustrates one aspect of the nature of love. 65c

SISTER BESSIE SHUMATE, women's leader of the Northwestern Iowa District, sends her appreciation for the "knowledge and inspiration gathered from the balanced women's program at General Conference." Then continues, "November 7 was the earliest date on which we could have our district women's department cabinet meeting. This cabinet consists of leaders and many assistants. A booklet presenting fourteen minimum standards of excellence and sixteen objectives was prepared and presented to them for their consideration. This had first been approved by the district president and by my three assistants. The cabinet adjusted them to the needs of the groups in the district. The idea for this booklet was suggested to me after reading the pamphlet, *A Functioning Women's Department in the Branch*, and the objectives prepared by the leaders of the Far West Stake."

Two programs of institutes were enclosed also. It was decided that regional institutes would reach more women than one general meeting, so representatives from five branches assembled at Logan, and those from the remaining four branches met at Dow City. At each institute, the same outline of activities was followed but with different themes and leadership. The two themes were "Our Stewardship" and "Labor Together With God."

The sample program follows:

THEME: "Our Stewardship"

PROGRAM

9:30 A. M.	Registration and Organization
9:40	Worship Service
9:55	Prayer Service
11:00	Classwork
12:00	Lunch and Social Time
1:30 P. M.	Young Women's Interests
1:45	Classwork
3:00	Consecration Service

SISTER SHUMATE also sends out report blanks to each leader quarterly. These reports ask questions such as:

Name of branch
 Number of women in branch
 Number of meetings held
 Number of home visits, et cetera
 What church literature given out, et cetera

Of additional interest are these which are listed on the blank of the first quarter:

Food and clothing for Saints in Europe
 Letters written—local, abroad
 Youth organizations in branch
 Number of girls in Blue Birds and Orioles, and the number of young people in Scouts, Cubs, active in Zion's League.

In the second quarter blank, these are added:

Have you adopted a family abroad?

In what may I be of help to you?

The leaders are also requested to send in suggestions for themes for the monthly "Nine O'clock Hour of Prayer." The Sioux City group submitted this one, "Seek ye earnestly the best gifts, *always remembering for what they are given*" (Doctrine and Covenants 46: 4).

The General Department is pleased to pass on this interesting account of activities in the Northwestern Iowa District.

Regret

A golden moment came and I
 Stood heedless as it passed me by;
 A call to serve came challenging,
 Yet I delayed, unanswering.
 Some trifling thing stood in my way,
 While opportunity sped on,
 And then I found, to my dismay,
 The one I could have helped was gone;
 Departed for that distant shore,
 From whence no traveler can return,
 And deep within my inmost soul,
 Regret, remorse and sorrow burn.

Oh, Lord, forgive the thoughtless one
 Who left this day a task undone.

LEONA HANDS.



A Latter Day Saint Looks at the Cross

By WARREN H. CHELLINE

Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8: 36.

Two thousand years ago, the cross was an instrument of shameful, ignominious torture. The convicted criminal who went to the cross knew his death would be slow and extremely painful. But when the Lord Jesus went to the cross, convicted of the “crime” of claiming to be the Son of God, he made of it an instrument of glory and a symbol of his mission to all the world.

WE DO NOT LOOK on the cross as an item to be venerated; neither do we believe its inclusion in architectural or decorative features creates any mystic alteration in the surroundings. We fail to see any magical aura about the sign of the cross. But, when we understand it correctly, it denotes our whole responsibility to the gospel of Christ.

But just think what that means—“our whole responsibility to the gospel.” In this light, the cross is so much more than a gilded bauble or an automatic gesture. Its message fills our entire lives, just as Jesus intended it to do. Is this any less of an emphasis than we see in the institutions around us? We think not. In fact, it seems to be so much saner, so much more in keeping with the teachings of Jesus, to make the cross a hearty challenge rather than an amulet or a morbid advertisement of religious interest.

There are some very real dangers that always seem to appear when people take this larger, fuller view of the cross. First of all, there is the tendency to eliminate all signs of the visible cross from our church buildings, publications, and orna-

ments on the ground that such displays are “too much like” some of the more liturgical religious institutions around us. This is unfair to our people. We need the beauty of the symbol of the cross in our environment, just as we need to sing the gospel hymns often to bring us closer to our real purpose by making us feel the lift of God’s love.

Many of our attractive Latter Day Saint chancels emphasize a simple cross, sometimes over a central altar. The effect of such an arrangement seems to help us center our attention where it belongs and to make the most of the experience of worship. No, the sign of the cross cannot *teach* us anything—we must go elsewhere for instruction—but it can help us *feel* the urgency of our calling.

We are people who need constantly to be reminded, even about things as important as our saintly duties. The Boy Scouts have portions of their uniforms specially designed to remind them to “do a good turn daily,” and a Latter Day Saint with a tiny cross in his lapel is not going to be any the worse for the wearing of it. Indeed, the experience of some of us seems to indicate—all other things being equal—that he might be considerably better.

THERE IS ANOTHER dangerous attitude that sometimes develops when a Latter Day Saint looks at the cross. He may slip into the habit of associating every one of his major burdens with his bearing of the cross of Christ. This is especially bad when he calls his unavoidable handicaps his “crosses.” Many times we

I AM A LATTER DAY SAINT, and I “cherish the old, rugged cross” as much as any Christian who has ever sung that well-known hymn. But, because I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints, my view of the cross of Christ is distinctly different from what some of my friends might consider orthodox. Many times the questions have come: “Do you have the cross in your churches?” “Do you believe in the cross?” “Do you *use* the cross?” I cannot just say, “Yes,” without trying to make it as clear as I can.

First of all, when a Latter Day Saint looks at the cross, he sees that it is an empty cross. There is no dead body of the Christ attached to it, because a Latter Day Saint knows Jesus has risen triumphant above that cross. He lives, and it is surely contrary to our central message to portray him as forever pinned helplessly to the cross.

hear people resignedly sigh, "Well, I guess that is just my cross to bear," when referring to some *personal handicap*. This attitude is wrong on both counts: the cross of the gospel of Christ is not a *personal burden*, neither is it a *handicap*.

Let me explain about the "handicap" mistake. A blind man does not choose his blindness—at least I have never heard of one doing so. Yet, Jesus did definitely *choose*—he was not forced into anything—he deliberately chose to go to the cross, because he knew that to be the best way, and he hoped we would better understand his message through that action. Is it not inaccurate, then, for the blind man to label his affliction his "cross," when actually he has had nothing to do with its acquisition?

I am not blind, but I do have astigmatism in my left eye. Because of it, I need to wear glasses most of the time to keep from getting headaches. Would I be right in saying, "This handicap is my *cross* to bear"? Certainly not! When I was a very small boy, I inadvertently contracted the measles. As a result of that childhood illness, my eye became astigmatized. I didn't ask for it. I wasn't even consulted. It just happened to me. But when Jesus talks about the cross, he uses words like these: "Come—deny yourself, take up the cross, and follow me." Those are transitive verbs—"action verbs" as we used to call them in school. Evidently I must volunteer to bear the cross of Christ with a definite denial of conflicting influences and a conscious selection of his directions. The Lord Jesus is not going to force any one of us into the circle of his disciples, any more than his Father forced him to come to earth and minister to us. But it is the best way, and both the Father and the Only Begotten Son, as well as all the heavenly hosts, are hoping we will *choose* to lift high the cross.

NOW LET ME TRY to explain what is wrong about bearing the cross in a "personal" way. The closer a sinner comes to the cross, the less he

uses that word *personal*. And a real Latter Day Saint knows there is no such thing as "personal salvation." Just look at those two words, *personal* and *salvation*. If I know anything about words, they do not even belong together. Was Jesus thinking of himself when he carried the cross to Calvary? Was it a "personal" trip? Did he allow those Roman soldiers to spike him to the cross merely so he could see over people's heads? Of course not. He did it for others—for you and me.

It is equally silly for any of us to think we are truly bearing the cross if we are primarily interested in our own soul's salvation. The poet, Henry Van Dyke, says it perfectly in his introduction to *The Story of the Other Wise Man*:

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

I think I know what people mean when they talk about "personal salvation." I think they are trying to express the idea that God is interested in us individually, not just collectively. But I wish they could find a better way of saying it and not use such obviously contradictory words as "personal" and "salvation." One of our missionaries presents the idea remarkably well by saying, "God not only loves *all* of us, he loves *each* of us." Surely God is interested in us as individuals, but we cannot serve him as individuals. Only as we are primarily interested in the welfare and salvation of others can we qualify to take up the cross. Only as we express our love for others and

make that love the central theme of our lives can we ever hope to be true followers of Christ.

AND NOW here is one more dangerous pitfall to avoid as you look at the cross. Do not think you can determine in advance just where it will lead you. Although you may have chosen to take up the cross, once having made the choice, you should follow the Lord's instructions as to the bearing of it. Don't be surprised if those instructions are not precisely what you had in mind. Joseph Smith went into the woods to pray for wisdom in making a particular choice—which church to join. Having placed himself fully at the disposal of his Lord, he was shocked at the revelation that he should join *none of them*, but that he would be used as an instrument in the divine restoration of the true church of Jesus Christ. Similarly, when we receive direction, we often may be dumbfounded, because, in our comparative ignorance, we can never attain the inclusive perception of God.

Here, then, are the words of the Christ, as he tries to enlist our services: "Come, deny yourself, take up the cross, and follow me." He begs us to forsake the entanglements of selfishness, then, in the humble spirit of love—for God *is* love—consciously to make the choice of the way of the cross. Having so chosen, we can expect the heartening, flaming presence of his leadership as we follow him.

Look at that cross; love it and cherish it. And above all, assume the duty it symbolizes. There is no greater triumph nor grander service than that which is so powerfully portrayed in the sign of the cross.

New Horizons

The "San" Belongs to You

(Continued from page 6.)

thus far represents a sizable investment in the health of the church and the community.

During this current year, it will take over \$84,000 to maintain and operate the Sanitarium School of Nursing alone. After the hospital pays the school for those nursing services rendered by student nurses, there is still a sizable deficit. On behalf of the School of Nursing and those many young women who will be coming to our halls next September, we are asking our friends throughout the church to help us raise \$15,000 on Sanitarium Day. In no way can this amount of money be spent for greater benefits to our patients, the church, and those who may become interested in the church.

We are depending upon every branch for an offering as large as each member feels he can possibly give to make the work of the Independence Sanitarium School of Nursing a real work of service to humanity.

Message of Thanks

Sister J. F. Garver wishes to express her thanks to the many friends who have written cards and messages in connection with the passing of her husband, the late President Garver. She appreciates very much the kindness and concern of those who have written and regrets there are so many that she cannot answer them individually. She asks her friends to accept this acknowledgment and word of thanks.

RESOURCES FOR WORSHIP

by A. C. Reid

This is fifty brief scripture interpretations developed for chapel talks. They are marked by stimulating insight into great Bible truths and practical ability to relate these truths to the problems of everyday living. Concise and brief, they offer a wealth of material for brief talks on Biblical themes and for private devotional readings. \$2

Golden Wedding Anniversary Celebration

Mr. and Mrs. James H. Davis who live near Independence, Missouri, celebrated their golden wedding anniversary on March 2. Their six children: Mrs. Opal Hands, Mrs. Violet Zimmerman, Alma and Ammon Davis, Mrs. Ruby Curtis, and Mrs. Beulah Lambert; nine grandchildren and three great-grandchildren were present for the occasion. Brother Davis has held the priesthood since he was a young man and has served as pastor of the Columbus, Kansas; Fairland, Oklahoma; and Bates City, Missouri, congregations. All of his descendants who have reached the age of eight are members of the Reorganized Church.

Elder George Beebe, who performed the wedding ceremony on March 2, 1899, at Columbus, Kansas, was also present for the celebration.

ERRATA

On page 11 of the April 9 issue in the article, "The Great Springtime of the Restoration," by Hubert Case (next to last paragraph), the number of converts should read "four preachers and thirty-two members" rather than "a thousand people."

Observe Diamond Wedding Anniversary

Mr. and Mrs. Ira Kinsman of St. Thomas, Ontario, observed their diamond wedding anniversary on March 20 with an informal tea and reception at the home of their daughter, Mrs. Fred Cosen. Fifty-two members of their family, including five children, sixteen grandchildren, and sixteen great-grandchildren, were present. Mrs. M. Heyden, Mrs. Kinsman's bridesmaid, also attended the reception.

Mr. Kinsman, a retired stationary engineer, is eighty-six years old and has been a member of the Reorganized Church since August 18, 1897. Mrs. Kinsman, the former Sarah Ann Skelding, is seventy-six years old and has belonged to the church since May 17, 1896. Elder Albert Cordery presented a gift of money to them from members of the St. Thomas Branch on their anniversary.

An epigram is a half truth so stated as to irritate the person who believes the other half.—Shailer Mathews.

Coming Next Week



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record album

"Hymns
of the

Restoration"

HERALD HOUSE — Independence, Missouri

BULLETIN BOARD

New York District Institutes

District institutes will be held at Buffalo on April 10, Rochester on May 1, and Niagara Falls on May 14 and 15. District President P. L. Weegar and his counselors will be in charge. Apostle Maurice Draper, Seventy William Guthrie, and Bishop D. O. Chesworth are to be present. These sessions will constitute the annual business meeting for New York District.

MAX VOLTMANN,
District Secretary.

Chatham District Women's Institute

The annual Chatham District women's institute will be held at the Sarnia church, Talfourd Street, on Thursday, April 28. Ruth Simons of Flint, Michigan, will be the guest speaker. Activities for the day are as follows: 10 a.m., worship service; 10:15, fellowship; 11:15, classwork; potluck luncheon at noon; 1:45 p.m., worship service; 2, classes; 3, vesper service. Registration will begin at 9 a.m.; there will be a thirty-five cent fee.

Oklahoma State Reunion Correction

There has been a change made in both the time and place of the Oklahoma State Reunion. The correct date is July 30-August 7, inclusive, and the new location is in Robbers Cave State Park, on State Highway Number 2, five miles north of Wilburton, Oklahoma. This camp with its pine-forested, mountainous surroundings is ideally equipped both for reunion and vacation purposes. We extend a cordial invitation to all near-by districts and visitors from other areas to be with us at this reunion. Send all reservations to Clarence Auxier, 1324 South Cheyenne, Tulsa, Oklahoma.

Books Wanted

Myron F. LaPointe, 1714 South Market Street, Wichita, Kansas, wants to purchase a copy of *Into the Latter Day Light*, by J. J. Cornish. Please contact him, stating price and condition of book before sending it.

Sabria Birkby, Tabor, Iowa, wants to purchase Volumes I, II, III, and IV of *Church History*. Please write, stating price and condition of books before sending them.

Notice to San Diego Saints

Mrs. Don Ellis would like to have members in San Diego contact her son who is stationed aboard a Navy repair ship. His name and address:

Wallace C. Ellis (S. A.)
387-98-09
U.S.S. Ajax (AR-6)
San Diego, California

REQUESTS FOR PRAYERS

Prayers are solicited for a brother (name withheld by request) who is suffering from a nervous affliction.

W. J. Saunier, 1132 East Main, Enid, Oklahoma, asks to be remembered in the prayers of the Saints. He is suffering from the effects of a black widow spider bite.

Prayers are requested for Mrs. A. E. Goff, Route 1, Ocean Springs, Mississippi.

BIRTHS

A son, Dennis Leroy, was born on December 30, 1948, to Mr. and Mrs. Charles W. Fleming of East St. Louis, Illinois. He was blessed on March 27 by Elders H. W. Bounkhorst and Charles Fletcher. Mrs. Fleming is the former Helen Hillier.

A son, Richard Frederick, was born on February 7 to Mr. and Mrs. Kenneth Purgahn of St. Charles, Missouri. He was blessed on March 20 by Elders F. E. O'Bryan and David Lehman.

Mr. and Mrs. C. W. Cawfield of Warrensburg, Missouri, announce the birth of a son, James William, born March 21 at the Independence Sanitarium. Mrs. Cawfield is the former Jane Stone.

A son, James Allen, was born on March 27 to Mr. and Mrs. Albert V. Burdick of Sacramento, California. Mrs. Burdick is the former Dorothy May Cline of San Jose, California.

DEATHS

McKINDSEY.—William E., was born on March 31, 1875, in Dillhi, Canada, and died on September 25, 1948, at his home in Detroit, Michigan. He was baptized into the Reorganized Church on September 20, 1908, at Kirtland, Ohio, and was a faithful member throughout his life.

He is survived by his wife, the former Alpheus Roberts; a granddaughter; and three great-grandchildren.

BURGE.—Cora A., daughter of Mr. and Mrs. Van Ransler Brundage, was born April 27, 1895, in Inland Township, Benzie County, Michigan, and died March 11, 1949, at Mercy Hospital in Cadillac, Michigan. She was baptized a member of the Reorganized Church in 1911 and was married to Wiler Park in 1915. Following Mr. Park's death, she was married on November 7, 1926, to Amos Burge, who passed away on December 9, 1948. One son also preceded her in death. Sister Burge, an active worker in the church, was serving as leader of the women's department in Marion, Michigan, at the time of her death.

She is survived by a son, Donald, of the home; three sisters; and three brothers. Elders Byron Doty and Alvin Ellis conducted the funeral service. Interment was in the Middlebranch Cemetery.

PENTICUFF.—Clarence M., was born in Clinton County, Kentucky, on April 18, 1895, and died in St. Paul, Minnesota, on March 5, 1949. He was an employee of Armour and Company in Kansas City, Missouri, for twenty-nine years, before being transferred to St. Paul in 1940. On January 1, 1919, he was married to Jessie Crow, and in August of that year was baptized into the Reorganized Church.

He is survived by his wife, Jessie, of the home in St. Paul; a son, Dr. C. M. Penticuff of Minneapolis, Minnesota; two daughters: Mrs. Nancy Lee Buttrick of Atchison, Kansas, and Mrs. Nadyne MacDonald of Austin, Minnesota; three brothers: George of Wallula, Washington; Parry of Nevada, Missouri; and Ad L. of Mattoon, Illinois; three sisters: Mrs. Minnie Hook, Miss Sarah Penticuff, and Mrs. Violet Woodson, all of Kansas City, Kansas; and two grandchildren. Funeral services were held at the Grandview Reorganized Church in Kansas City, Kansas, Elder Evan A. Fry officiating. Burial was in Memorial Park Cemetery.

MILLER.—Alice Victoria, daughter of David E. and Mary Ann Scott, was born December 14, 1861, at Scottsville, Indiana, and died March 21, 1949, at her home in Independence, Missouri. She was baptized into the Reorganized Church on December 15, 1878, and was married to Granville Beeler Miller on December 19, 1882. Five children were born to them. The Millers moved to Independence in 1912, and for twenty years Sister Miller sang in the Stone Church Choir. She was preceded in death by her husband, who died May 1, 1935, and a daughter, Zora Bertha, who died May 23, 1887.

Surviving are two daughters: Mrs. Effie Pearl Countryman and Miss Myrtle Miller; and two sons: Robert and George, all of Independence; two sisters: Mrs. Nancy Kelley of Independence, and Mrs. Kathryn Walls of New Albany, Indiana; two brothers: David E. Scott of Louisville, Kentucky, and C. W. Scott of Chicago, Illinois; five grandchildren; and seven great-grandchildren. Funeral services were held at the Roland Speaks Chapel, Elders Glaude Smith and Fred O. Davies officiating. Interment was in Mound Grove Cemetery.

1949 Reunion Schedule

Reunions	Date	Place
No. Ontario	July 2-July 10	New Liskeard Ontario
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island	Jun. 25-July 3	Aledo, Illinois
Eastern Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
Wisconsin & Minnesota	July 3-July 10	Chetok
Gulf States	July 8-July 17	Brewton, Ala.
Central Mo.	July 16-July 24	Odessa, Mo.
Stake	July 9-July 17	Saskatoon, Sask.
Saskatchewan	July 16-July 24	Port Elgin, Ontario
Owen Sound-Toronto	July 16-July 24	Gardner Lake, So. New
Zion and Kansas City	July 16-July 24	Excel Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Oklahoma	July 30-Aug. 7	State Park, Wilburton, Ok.
Idaho	July 21-July 28	Hagerman
Texas	July 23-July 31	Bandra, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit	July 29-Aug. 7	Blue Water
Windsor	July 29-Aug. 7	Silver Lake
Northwest Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades
Cen. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Eastern Colorado	Aug. 14-Aug. 21	Lamoni, Iowa
Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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*** ELDERS' BANQUET**

The quorums of elders in Zion met for their annual banquet on Monday night, April 4, at the Laurel Club dining room, with Ralph Freeman in charge. There were 109 elders present, whose service added up to 1,649 years. Oldest elder present was Brother James Laughlin, age eighty-one. Youngest was Harley Nagel, twenty-seven, who was ordained last year. One man was present who had been ordained only a few days. Many present, both elders and their wives, had grandfathers who were elders in the church. Two had great-grandfathers who were elders in the church. And one elder, C. E. Martin, had a great-great-grandfather, Elder Harvey Whitlock, who is named for a mission in Doctrine and Covenants 52: 6.

President F. Henry Edwards was the speaker of the occasion. Among many good things he said, these were recorded: "The work of the church does not rest on the appointees. It rests on the local elders." "We must never have a professionalized ministry." "If we will, here in Independence, we can do marvelous things." He went on to outline good citizenship, adult education, craftsmanship, and others. "Let us exercise the franchise [in voting] in the fear of God, but in the fear of nobody else." "Let us make this place look like the place we say it is." "The time is ripe; it is overdue. We need a revival of the study of the word of God." "We have lost to an extent, and we need to regain, the art of prayer. We must teach our people to pray." "We need to learn how to bear our testimonies. Nothing is more important than introducing men and women to the Lord Jesus." "We need a revival of spiritual power."

*** A FRIEND IN JAPAN**

One of our fine young people on the "Herald" staff has established a friendship with a Christian girl in Japan. They write often, and frequent packages of food, clothing, and supplies are sent across the Pacific. In appreciation, Nobugo Fukada writes: "I received your packages. Thank you very much indeed. I am really grateful for your kindness for my little nephew. I didn't expect to get so many things. My brother asks me to say a thousand thanks to you. I used to hear about macaroni, and now I saw it. I opened a can of corn. It was very good. It was also the first time to taste corn meal for me. White flour, sugar, oats, canned meats, vegetables, shortening are all very valuable for me. I am sure everything cost you a lot. I found pretty combs, soaps, tooth powder—they are wonderful.

"We had three snowfall days in two months—the warmest in twelve years. Many spring flowers are already out, and larks are singing. We like warm weather because we can conserve charcoal, but farmers are worrying about damage to crops."

As an American girl gives, and a Japanese girl receives, something is done to unite the world.

*** HISTORIAN'S NOTE**

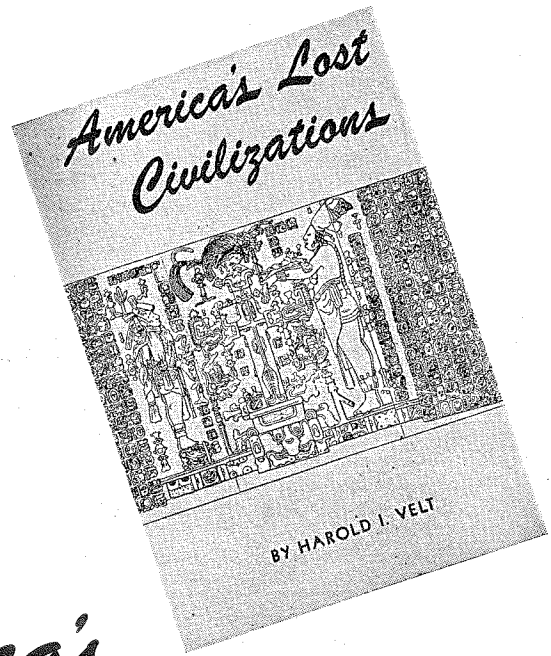
"There is a brilliant and rather militant school of English anthropologists who maintain that all known civilizations—including those of Central America and Peru—can be traced back to an Egyptian origin."—Arnold J. Toynbee, "Civilization on Trial," page 100. (Oxford University Press, 1948.)

*** AUTHORITY**

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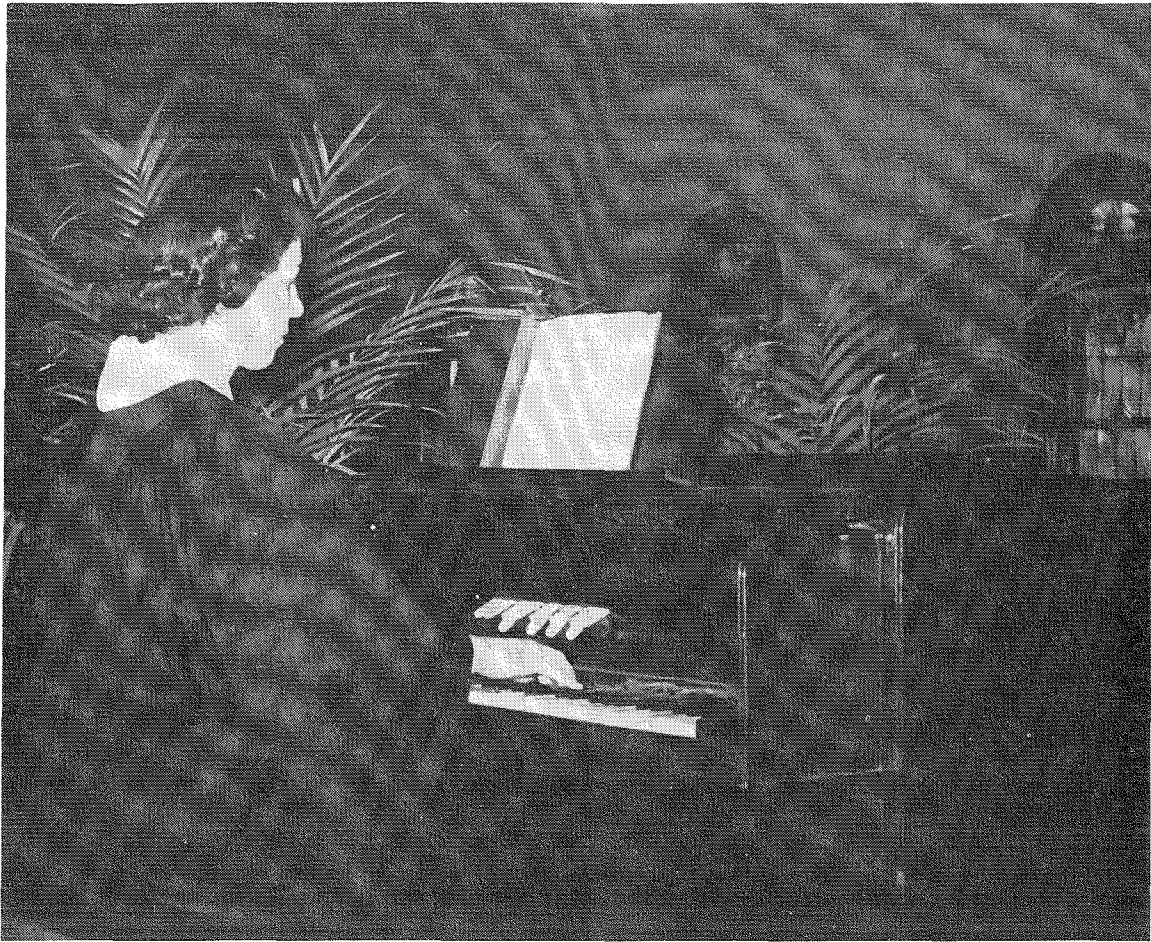


Photo by Warren Chelline

The Church Organist at Her Task

THE
Saints Herald

VOLUME 96

APRIL 23, 1949

NUMBER 17

www.LatterDayTruth.org

Records Are Important

MANY PASTORS and other members of the priesthood are taking seriously the request of the general officers that this year shall be a year of intensive missionary activity. Perhaps it is because of this that we are receiving so many comments indicating that local statistical records are sometimes not kept with serious care. Notably, there are many places where the addresses of nonattending members are quite unknown.

Members of the priesthood holding office as teachers, and others who may be available, might well work under direction of their branch presidents in seeing that these records are brought up to date. Alert branch presidents will then see to it that periodical visits are made among nonattending members. There is a good possibility that many of these so visited will receive them and may yet be reclaimed to activity. Work of this nature calls for devotion and persistence, but there are many families who are active in the work of the church because someone made a specific effort to revive them when they might otherwise have drifted away.

Introducing . . .

THE COVER PICTURE—was taken by Warren H. Chelline. He gave the title to it of "The Song That Angels Know." It shows Vivian Frizell, daughter of Evangelist and Mrs. John R. Grice, playing the organ in the Port Huron, Michigan, church.

ROY A. CHEVILLE (page 8) has been a member of the faculty of Graceland College since 1923. For over a quarter of a century, he has helped channel the educational, emotional, and spiritual lives of the youths of the church and their friends. Religion, sports, music, sociology, romance—all things youthful or human were his concern.

His educational career took him to Graceland, Drake University, Des Moines University, Iowa State Teachers College, University of California, and University of Chicago. From the latter he received the following degrees: Ph.B., 1922; A.M., 1923; B.D., 1925; Ph.D., 1942. He went out under missionary appointment in 1918.

Christmas of 1929 brought him life's choicest gift, a wife, the former Nell Weldon. They have two children: Dick, 17; Charlotte, 12. Roy has been officially active in branch and stake affairs for many years. He is a high priest.

VERDA E. (BILGER) BRYANT (page 10) was born in Norfolk, Nebraska, January 28, 1910. She was graduated from Omaha, Nebraska, Technical High School in 1927 with honors. In 1930 she was married to Stele A. Bryant. They have two children: Blair Burt, 17; and Barbara Beth, 14.

Sister Bryant is the author of *Between the Covers of the Book of Mormon*, and has contributed frequently to church periodicals. She is active in girls' work and particularly with the Blue Birds.

RAYMOND GERALD GABRIEL (page 11) was born in Kennett, Missouri, February 5, 1916. He was graduated from Graceland in 1936, and from University of Missouri (B.S. in Agriculture) in 1948.

Doris Talcott became his wife in 1938. They have two children: R. Gerald (Jerry) Jr., 7; and Cherie Norene, 5. Brother Gabriel is a priest. He is especially interested in agriculture and rural church problems. He has written other articles in this field which were published in 1947 and 1948. He lives in Liberty, Missouri, where he is employed by the County Extension Service.

MAY (MRS. S. C.) BETHEL (page 13) has been a contributor to the *Herald* since 1932. Recently she has written articles on the religion and people of Japan. Her son, Dayle, was in service with the American forces in Japan and she once had two girls of Japanese ancestry living in her home. Sister Bethel was born May 20, 1900, in Toledo, Ohio. In 1922 she was married to Simpson C. Bethel. They have one daughter, Pearl, and three sons, Dayle, William, and Clifford. All are adults except Clifford who is 15. Mrs. Bethel was graduated from a Toledo high school and had three years at the Toledo Conservatory of Music.

THE SAINTS' HERALD

Volume 96

April 23, 1949

Number 17

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The official publication of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters in The Auditorium, Independence, Missouri. Issued weekly by the Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.



NEWS AND NOTES

ENROLLMENTS BEGIN

Now is the time to apply for admission to Graceland College for the school year of 1949-50. One hundred students have already been accepted, and dozens of applications are coming in every week.

This year it will not be necessary to turn down applicants on the basis of lack of room. Graceland expects to be able to accommodate all qualified applicants.

Graceland is the oldest and largest junior college in the state of Iowa. It is the only college sponsored by the church. Graceland is fully accredited, and Graceland's graduates are actually sought by many institutions of higher learning because of the excellent records made by Gracelanders in these institutions.

Every year hundreds of students from most of these United States and from several other countries and territories enroll for the rich educational experiences which are offered at Graceland. Most of these go on to graduate and to begin to make their marks in society, or, after graduation, transfer to other schools to continue preparation for service. Most of them, ever afterward, speak of their Graceland education as one of the richest experiences of their lives.

Graceland is proud of her role as the educational institution of the church. She is challenged by the opportunity which is hers to be the home of so many of the fine young men and women of the church during two of the most important years of their lives. She is glad that today she can open her doors to all qualified applicants.

If you are interested in information about Graceland, or if you desire to apply for admission, write the Director of Public Relations, Graceland College, Lamoni, Iowa.

APOSTLE AND MRS. MESLEY ON TRIP

On March 11, Apostle and Mrs. George Mesley started on a 4,000 mile trip covering much of southern United States. They held joint institutes for women and for priesthood at Tulsa, Oklahoma; Houston, Texas, and Mobile, Alabama. In twenty-four days, they participated in thirty services and visited many isolated Saints. Wherever they went, they found splendid response. Brother Mesley reports that the whole outlook of various areas of the United States has been changed by new industrial developments. This should be drawn to the attention of the Saints. Among these areas are the Tennessee basin, the Columbia River basin, and Texas.

SCHOOLS OF EVANGELISM

Apostle George Mesley and Seventy Arthur Gibbs spent part of January, all of February, and part of March in leading several Schools of Evangelism in the Pacific Northwest. Each school was a week long and had three classes a night. The attendance was a record. Branches in which these schools were held included Spokane, Seattle, and Tacoma, Washington; Portland, Oregon; and Vancouver, British Columbia.

Apostle Mesley reports that as a result of two series in Oregon District during March, by Seventy Gibbs, there were nineteen baptisms.

SISTER TEEL DIES

In a telegram received by the First Presidency from John W. Rushton, the church is advised that Sister Ida May Teel died during the evening of April 13 in a Glendale, California, sanitarium, after a painful illness. She is the wife of the former church physician, Dr. A. W. Teel.

The Miracle of Rebirth

Words of Life

Except a man be born again, he cannot see the kingdom of God.—John 3: 3.

DAYS OR WEEKS ago, according to where you live, the snow was melting, and little patches of green began to show in the brown carpet of dead grass that covered the soil. Buds that survived the winter's cold and sleet thickened and grew feathery at the tips. The trees, lords of all rooted things, made subtle but unmistakable changes. There was a pleasant difference in the air. Nature was making ready for the annual miracle of rebirth.

Rebirth, the capacity for renewal, seems to be a fact of universal law. Radium has its regenerative power. The sun consumes itself to give light and warmth to the planets, but it does not burn out to a cinder; it has something of the character of atomic fire and will keep going for hundreds of millions of years. Here on the earth, all old products find use for new purposes, so that what is waste for one process is raw material for the next, and matter goes through many transformations in its cycles. And, as scientists consider the cosmic ray which filters through all the infinite reaches of space, they suspect that no energy, regardless of where or how it is expended, is ever utterly lost; for the cosmic rays seem to have power to create energy or receive it from sources that have not been apprehended. Everywhere, we see the drama of renewal enacted many times.

Born Again

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—I Peter 1: 23.

Witnessing the miracles of rebirth in so many parts of the natural creation, it is not so difficult to expect the operation of the same law within ourselves and among the people about us. We have all had

the pleasure of seeing our friends participating in amateur plays, and have been amazed and delighted at their power to play other roles, to present different characters on the stage, and, in a sense, to live other lives.

During our lives, too, we have experienced many changes of mind and personality; as Shakespeare says, "one man in his time plays many parts" on the stage of the world. Some parts are good, and some are bad; and if it happens that someone displeases us, it may be for the part he is playing at the time, rather than for any fundamental quality of his character. Thus it was possible for Jesus to condemn the sin without damning the sinner, knowing there is a capacity in all men for a better way of life.

Leaving the Past

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II Corinthians 5: 17.

One of the conditions of rebirth of any kind is that the past is left behind. The child emerges into the world as an independent individual, eating, breathing, and living for himself for the first time. He can never return to the old protected condition. When the time to be born comes, he must begin his own life; for to remain unborn would mean death.

There is a stage in our spiritual experience, too, when it is time for us to be reborn. To delay the action brings spiritual death. We must leave behind us the old blindness to light and truth, and we must see the fuller implications of life with the new powers that are given to us.

The Gospel of John contains a splendid collection of the great declarations of Jesus, a library of spiritual wisdom. Our text is one of those choice jewels of religious literature. Jesus saw that earthly

selfishness and carnality were entirely incompatible with the great spiritual order of the universe. When men step upward to the kingdom of heaven, there are some things of earth that must be left behind. Rebirth cannot endure them. Men cannot walk with one hand in the hand of God and the other clinging to the sins of earth.

Into the Future

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—II Peter 3: 13.

Rebirth belongs definitely to the future. It turns its back upon the outmoded, inferior past. It climbs from the misty shadows and darkneses of the moors and valleys to the clearer moral and spiritual atmosphere of a superior way of life. C. S. Lewis expressed this idea beautifully and elaborately in his book, *The Great Divorce*, an allegory dealing with the difference between good and evil.

Our own future depends upon the way we enter into the new life opened before and revealed to us in the new birth. There are, among the domestic creatures, little chicks that never peck their way out of the confining shell, colts and calves that can never stand upon their own legs. Too weak, they die. There are people, too, who cannot survive the rigors of spiritual rebirth. Shocked by the first contact with the new environment, they fearfully recoil and try to go back, only to die.

Every journey completes a circuit and returns to its starting point, unless some accident or tragedy breaks it off. Our souls had their beginning with God. Our earthly experience is an excursion from which, in due course of time, we are expected to return to our home in God's kingdom. On the way, many things should happen to us, and one of them is the experience of rebirth.

L. J. L.

Editorial

The "Daily Bread" Habit

COMMENTS coming to the desk and personal contacts at the Center Place and in the field indicate that *Daily Bread* is meeting a wholesome reception. The subscription list is enjoying a healthy growth month by month.

Members of the Presidency are of the opinion that all of us need to cultivate our devotional life. With this in mind, we are quite anxious that the use of *Daily Bread* shall be built into a family devotional habit. This can be done only as someone takes care to see that no exceptions to the habit occur until the practice is well-established.

While in the field recently, we learned that there are some who read *Daily Bread* as they would read a tract, then lay it aside with a satisfied feeling as though they were saying, "Well, that's done for another month." We strongly recommend that the material shall be used on the day for which it is set apart. Ten minutes used each day in this manner is likely to keep us much nearer to our heavenly Father than a whole hour once a week.

The Herald House endeavors to get *Daily Bread* ready in time for copies to be mailed to subscribers in missions abroad six weeks in advance of the month in which these copies are to be used.

Recently, through a clerical oversight, all of the May issue was mailed in advance rather than just to the subscribers at distant points. We hope no one will think that this indicates a change in the plan of using this devotional material. The month printed on the cover and the date printed at the top of each service should direct its use. This mailing error is not serious, though it has brought in several inquiries. We hope the priesthood members, particularly pastors and district presidents, as they travel among the Saints will help them to understand

Across the Desk

BY THE FIRST PRESIDENCY

From Sister V. D. Ruch, Council Bluffs, Iowa:

I received your letter of the twenty-first. In the rush of the building fund dinner, I have neglected answering. I am sorry. We had such a wonderful experience at this dinner, and it proved to be financially successful. We reached a high mark that night—about \$27,000. The spiritual experience was an outstanding one and will be a milestone in the lives of many of us, even some of the nonmembers who were there. We are all very happy and grateful for it.

From Elder A. Orlin Crownover, April 5, 1949:

We have just finished one of the busiest and perhaps most fruitful week ends in the history of the Gulf States District. The regional school of priesthood training held here over the week end was attended by men from Biloxi, Mississippi, to Miami, Florida. One and all proclaimed it the finest experience of their lives.

Assisting Brothers McDowell and Smith were W. J. Breshears, Franklin Steiner, R. L. Booker, and myself. On Sunday morning, we participated in a beautiful and inspiring Communion service which was attended by 261 people, the largest attendance since I have been in Mobile. In the evening, Brother McDowell preached a powerful sermon to 164 people, the largest number that has attended a preaching service since I came here. We trust that something of lasting good was received by many of those who attended these services.

The Zion's League is sponsoring a Restoration Festival Banquet tomorrow evening, with Brother McDowell as guest speaker. They are thrilled with being able to have such an affair on the church's birthday.

the purpose and best use of this worship material.

The Herald Manager informs us that all subscriptions received before a month is half over are applied to the current month. Otherwise, they are applied to the following month. Some of the earlier months' supply have been exhausted and will not be available.

F. H. E.

OFFICIAL

Notice of Appointment of Bishop to Ontario

At the General Conference of 1948, Bishop Joseph Baldwin was appointed to Ontario, Canada. Since that time, he has spent most of his time in the office of the Presiding Bishopric, and is now in a position to assume full-time responsibility in the appointment given. He is to assume the duties of this responsibility May 1, by which time he will be located in Ontario.

We are asking all Bishop's Agents and solicitors in the Chatham, Toronto, London, and Owen Sound Districts to send their reports with remittances for the month of April and subsequent thereto to Bishop Joseph Baldwin, Box 70, St. Thomas, Ontario, Canada.

All other agents and solicitors in Canada who previously have sent remittances covering their monthly reports to Bishop Dent are requested to mail these funds to Bishop Baldwin at the above address.

The present arrangement will result in the release of Bishop John C. Dent of Chatham District, Brother J. L. Prentice of Toronto District, Brother C. D. Weeks of London District, and Brother Kenneth B. Rowe of Owen Sound District.

We take advantage of this opportunity to express our deep appreciation for the fine services that these brethren have given over a period of time and commend Bishop Baldwin to the Saints for their favorable consideration and support.

Respectfully submitted,

THE PRESIDING BISHOPRIC.

By G. L. DeLapp

Approved:

THE FIRST PRESIDENCY,

By Israel A. Smith

Request for Books

If there are members who can spare their copies of *A Marvelous Work and a Wonder*, by Macgregor, we have a need of a few copies.

Address the Presidency, Auditorium, Independence, Missouri.

Travelogs Again

WE ARE UNDER some self-condemnation with commensurate regrets that we have failed to chronicle for this column some of the visits made to various places during the past year. In trying to recall those of rather recent date, we realize that the accounts of visits prior to the last General Conference perhaps would be untimely. However, as I ride a modern train across the state of Missouri en route to Louisville, Kentucky, to help celebrate the opening of a new church, I shall review in memory, as best I can, and relate within my powers of narrative some very pleasant experiences since General Conference.

MEN'S CLUB, DES MOINES, IOWA

By invitation from Marion Pease, president of this group in the Iowa capital, in company of my companion, I drove to Des Moines, stopping overnight as guests in the home of Brother and Sister Moroni Traxler, at Lamoni. Mrs. Traxler is my wife's sister.

A large meeting of club members and their wives greeted us. A splendid meal was served, good music provided, and a memorable program presented under the very capable leadership of Brother Pease, who by the way, is a professional photographer on the staff of *Look Magazine*. I wish I had more samples of his work. *Herald* readers will long remember his "Hands" used on the cover of the issue of November 27, 1948.

Here we met the genial Des Moines pastor, Herbert M. Scott, and wife, both still beaming with joy because of the advent last year of a fine girl whom they are quite of the mind to keep. She will be much loved, indeed.

Here also we renewed acquaintance with Ralph Wicker, district president; the ever genial Bishop Stephen Robinson, his good wife and interesting family, and others. We left at a late hour and returned home, stopping en route for the night at Lamoni.

DES MOINES FINANCIAL DAY

On January 30 I was again en route to Des Moines where, with Bishop DeLapp, I assisted in the "Financial Day" observance, speaking at the evening service. I had planned to be present at an afternoon meeting, but engine difficulties delayed my arrival on the "Rocket" about three hours.

Financial Day at Des Moines for the Des Moines District is quite an occasion, and this one met every expectation. Again we met Elder Wicker, dis-

trict president, and Bishop Robinson, and their families, also Pastor Scott, and wife, and many of the district from various points.

During the afternoon, a call was received from President Edwards that Apostle Paul M. Hanson had been injured in an automobile accident and was in the Municipal Hospital at Clarinda, Iowa. After consultation with Bishop DeLapp, I canceled my rail transportation and, after spending the night at Bishop Robinson's I left early the following day with Brother and Sister DeLapp for Clarinda.

There we found Brother Hanson somewhat bruised but already on the way to an early recovery. Much relieved, we left for home by way of Lamoni, where Brother and Sister DeLapp had a short visit with their daughter, Patricia, a Graceland student.

ROYAL OAK—NEW CHURCH

My next out-of-town trip was to the Detroit area. Elder Blair McClain, president, had perfected arrangements for the initial meeting in the new church at Royal Oak on Sunday, March 27.

Apostle Oakman, who was associated with us in ministry for the day, and I arrived at Detroit early in the morning where we were met by Brother McClain. A somewhat hurried breakfast at the station inaugurated a day long to be remembered and filled with activity until I boarded a train at Flint at midnight to return home.

There was a baptismal service first at the Central Church when five men, the husbands of members, were inducted into the kingdom by Pastor Ralph Moore. This makes thirteen families recently "united" in the Detroit area.

At the morning hour, assisted by Pastor Moore, I occupied at Central Church, speaking on the Book of Mormon to a well-filled house. This was followed by an hour or more of relaxation at the hospitable home of Brother and Sister McClain. We had lunch with Ed Williams and a "team" of missionaries—Apostle Oakman, Seventy James Daugherty, Elders Ray J. Ashenurst, Luther S. Troyer, and Wallace Jackson, all of whom had been prosecuting an intensive missionary campaign in the area which resulted in something like thirty-five baptisms. Later advices indicated that four more were inducted as a result of a series which Apostle Oakman began on the day I was there.

At three o'clock, the great event of the day began—the opening services in the new church at Royal Oak, one of the

congregations making up the Detroit Branch or area.

This fine church home is the result of the combined and united efforts of the entire Detroit membership. Such is the fruitage where the "community idea" takes root. Ground was broken on October 3, 1948, and already a structure capable of adequately caring for the growing needs of the group has been completed. I say "growing needs" because the membership at Royal Oak has increased marvelously within recent years.

With Pastor McClain presiding with efficiency and dignity, a well-planned program was carried out in the presence of a capacity congregation in both the upper and lower auditoriums. A public address system brought the proceedings to those who could not find room in the upper auditorium, and there were many who stood outside the building. The day was warm and the doors were left open.

At an appropriate place in the program, Bishop Carl O. Carlson was presented, who gave an account of his stewardship in connection with the building project. He paid tribute to some of the leaders in the Detroit area, notably to Blair Jensen, now apostolic supervisor in Europe, through whose vision and foresight the community spirit had been inaugurated. This work so well started has been brought to the present status under the presidency of Elder McClain. Bishop Carlson is to be commended for carrying a great responsibility in church matters while discharging like heavy duties in connection with one of the great automobile manufacturing companies of Detroit.

Apostle Oakman gave a beautiful prayer of consecration.

Brother McClain's counselors, Elders Eldon Osborn and Clarence T. Heaviland, took part in the services.

Elder Rigby Leighton, present pastor at Royal Oak, and Elder Harold E. McAllister, a former pastor, also addressed the congregation.

The Saints were honored by the presence of Mayor Hayward of Royal Oak. He was presented by President McClain and responded with a fine tribute to our members at Royal Oak.

Time was limited after the close of this service, but we met as many as was possible. Numerous old friends were greeted, new ones met, pictures were flashed, and at 5 o'clock I was taken by Elder Harry J. Simons for a fast ride to Flint, Michigan.

ISRAEL A. SMITH.

"Together We Grow"

LIFE FOR THE STUDENT NURSES at the Sanitarium School of Nursing is a combination of study, service to the patients, and living together. For three years, the student proceeds from one phase of nursing education to another, each phase more advanced than the previous one. Friends make this process of education and growth an enjoyable, pleasant experience. The present fifty-two students enrolled come from thirty-seven states and Hawaii. The following paragraphs written by nine of these students, who represent a 15,000 mile chain of friendship, relate the processes of their life and growth while they are in school.



Spiritual Phase

When I boarded the train to come to Independence, I wondered how my life was to be affected. It would be my first time away from my family, friends, and branch. What would my day be like—all work,

all study? Or would I have time and opportunity to meet new people, see new things, go to church? Most of all I wondered about church and what part religion was to play in my life.

I soon found that religion was a very important part of being at the San. Our day is started with the blessing at breakfast, followed by a fifteen-minute chapel period. We have ample opportunity to attend prayer and worship services held in the evening either at the San or at any of the surrounding branches. The young people of Independence carry on an extensive worship program with the nurses playing an active part.

We have a full-time chaplain who is never too busy to listen to or help with our problems. Here we have not only the same religious opportunities as we had at home but many, many more. We have the opportunity to grow with the youth of our church.

Elizabeth Jahn, Junior,
Ecorse, Michigan

A Missionary's Daughter Speaks



Training at the Sanitarium is more significant than merely making preparation for a living. It carries a religious connotation that is probably more personal to me than to many others in view of the fact that I

am a missionary's daughter. From earliest childhood, teachings in our home carried as an undertone the spirit of cheerful service. It often seems that there is divine guidance in matters as important as the choice of one's life work, and I feel this is so in my case.

When I was trying to decide on nursing, I thought of hospitals in which to secure education. It would have been so easy to go to school in a hospital closer home, but I felt there were advantages at the San which would compensate for miles. The moral caliber of our students is deeply influenced by the integrity of those to whom we are entrusted.

Jo Ann Breshears, Junior,
Pensacola, Florida



The Freshman Speaks

I had planned, during the latter years of high school, to enter nursing and therefore had the advantage of selecting my subjects with this in view. This made things much

easier—chemistry for me was not some unfamiliar world of test tubes and Bunsen burners; equations were, after all, equations, and not a cause for packing my bags.

After a few months of preliminary training, came that first day of floor duty. I remember the way I envied the ease and confidence of our upperclassmen in performing their duties. Looking back, I realize this was part of the necessary adjustment that must be made to fit us for service in our chosen profession. Fully aware that there are more difficult and discouraging periods ahead, we Freshmen nevertheless look to the future with confidence.

Mildred Sparks, Freshman,
Sweet Home, Oregon

Appreciation for Influencing Factors



I wanted to be a nurse. Where could I receive my education? I was not a member of the Latter Day Saint Church and had not even heard of Graceland College. However, there were some Latter Day Saints in

my home town, and as I became better acquainted with the church, its doctrines, and associated institutions, I definitely decided to become a member. Later I went to Graceland and took the pre-nursing course there. I feel that I gained a certain maturity there which enabled me more easily to cope with the often difficult adjustments to be made in nursing.

It is entirely different from any other life I have ever known, and its responsibilities are much greater than I have ever had to assume before. Folks at home continue to encourage me. Advancements follow in swift succession, and it is difficult to keep up with this vigorous pace without the reinforcement and enrichment of the more or less well-defined philosophy Graceland offers. The transition from high school to Nursing School is more gracefully and easily performed after a year at Graceland than by going straight from the shelter of the home into the intense emotional drama of the hospital.

Hilda Norton, Freshman,
Derry, New Hampshire

Return From Affiliations



It is good to be back home after eight months of affiliation. Sanitarium students have three affiliations: pediatrics at Children's Mercy Hospital in Kansas City, Missouri; psychiatry at the State Sanitarium

in St. Louis, Missouri; and Communicable Diseases at Robert Koch Hospital in Koch, Missouri. These hospitals with their individual philosophies, organizations, and techniques help the student develop that adaptability and finesse which is expected of graduates.

In our home school, we are taught the fundamentals in medical and surgical diseases, psychiatry, psychology, and

nursing arts. This enables us to spend our study and duty hours on affiliation, learning the details and fine points of the specialty, rather than having to spend them getting acquainted with the subjects.

After affiliations, I can view the three-year period from a more objective vantage point than was possible during the first grueling experiences—and they are often just that. Duty hours are much more pleasant, because it is usually easier to make intelligent adaptations of procedure to fit individual situations, and much of the emotional charge that naturally accompanies one's first attempts is gone. The mere fact that one gets stomach ulcers from sheer fright those first few days in the new hospitals in no way neutralizes the values obtained from these respective places. The months spent at other hospitals encourages the student to rely more and more on the whys and wherefores behind routines and to realize that while they are somewhat different, all can be effective. Probably many progressive changes come to our home hospital through these channels. I feel that our students are exceptionally fortunate in having so thorough an educational program.

Nettie Alford, Senior,
Columbia, Alabama

Note From the Council President



Self-government is a mark of maturity. Toward this mark the student council strives. Student body officers and representatives from each class, with two faculty advisors, form the council. This group—always open

to suggestions and help from the other students—plans recreation, carries on student business, and fosters closer co-operation between student and faculty.

In these meetings, we learn to adapt our thinking for the good of the group with personal interest put aside. Each member brings the suggestions of her classmates, and we indiscriminately consider, reject, or fully approve them.

Student body meetings are held every three months, and outstanding business is brought before all the students. Each is entitled to her vote and her own opinion.

Self-government prepares each of us for a future place in society, for our position will be an important one and our influence widespread. We must be

prepared to think for ourselves and to form mature opinions. Through self-government, we follow the tradition of our church, our community, and our nation.

Betty Buckley, Senior,
Nucla, Colorado

The Center Place Offers Welcome

My home here in the "Center Place" has been endeared to me by my experiences in nursing. Meeting each student has widened my cultural and religious background.

I find it difficult to express my gratitude for the opportunity of living with girls from scattered points of the United States and Hawaii. Girls have come from these widespread areas into the melting pot of this School of Nursing, and each has gained from her contacts with the others. The joys, discouragements, downright disgusts, and uplifting inspirations that are inevitably born from multiple human relationships seem to evolve into a tolerance and understanding possible only after sharing the highs and lows of our daily existence.

Mary Ward, Junior,
Independence, Missouri

Extra-Curricular Activities

Nurses, perhaps more than most people, need recreation which truly recreates. I have found that the extra-curricular activities at the Sanitarium do just that. They vary from eating crackers and peanut butter

in the recreation room to attending candlelight fellowships, and informal "gab sessions" occupy no small portion of the twenty-four hours.

Activities are distributed throughout the year: freshmen reception, Halloween party, Christmas festivities (including Miss Butterworth's candy party), variety show, May festival, and faculty dinners on the lawn.

There are hours of work and study, but there is still time for a busy, active life outside the hospital walls.

Gene Bonnet, Freshman,
Southton, Texas

Hawaii Speaks

People frequently ask me why I chose to come to Independence for a nursing education when there are any number of schools I could have entered in Hawaii. I have several reasons—all valid to my way of thinking. To travel is to have one's eyes opened to the bigness, "busyness," and friendliness of other people besides one's own. Two years at Graceland convinced me that education should be a balanced thing, with enough emphasis on the physical, spiritual, and mental sides of life and not too much on any one of the three. I knew I could expect to find a balanced curriculum at the San. I wanted instructors who taught more than book matter; I wanted contacts with girls from everywhere, not just one place; I wanted to be close to members of my church . . . I am thousands of miles from home, but I am not lonely. I am among friends.

Ramona Lew, Freshman,
Honolulu, Hawaii



The Graduating Class of 1949



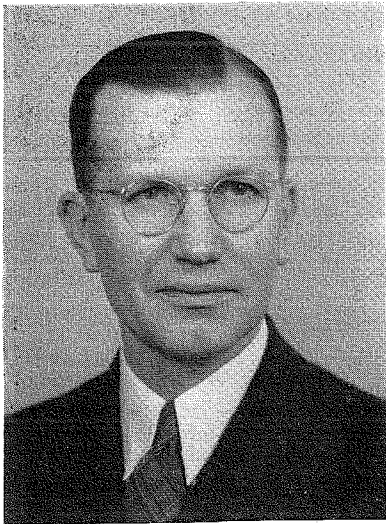
The three years at the Sanitarium are almost completed for twelve young women, senior students, who will become graduate nurses in the fall of this year. These girls have worked, played, studied, and lived together. They have made friendships with each other which will be lifelong. They have experienced the thrills of the first introductions to nursing and medical science. They have been made thoughtful by some of their contacts with the sick and the suffering. They have been lifted up by the knowledge that their skills have helped a new life into the world and many a patient to become well and strong.

They are looking forward now to securing positions as graduate registered nurses. Their opportunities will be numerous, and their choices will be varied. Some of them will go on to college or to the university and continue their studies, then some day return to the Sanitarium and help make an even better school for future students of nursing. Others will take on the responsibilities of a nursing position and make a contribution of service to their community.

The graduating exercises this year will be held on May 29.

An Authorized Church

By ROY CHEVILLE



This is one in the series of five presentations made in January and February to the Graceland College congregation by five ministers of the church under the title, "A Church for These Times." These sought to interpret the message and mission of the church in terms of contemporary life and thought.

A FEW DAYS AGO, I walked into a classroom and saw written on the blackboard the words, "No Class Today." A student looked at it and observed, "Who said so?" This simple incident illustrates how the question of authority concerns us every day. I saw it again yesterday when two students read an announcement on the bulletin board, and one asked the other, "Is there any signature to it?" When the transcript of your academic credits goes to another college or university, it is necessary that the signature of the proper official of our college be attached and the seal of the institution be affixed. We cannot escape considerations of authority.

We require more than official sanctions. We insist on the authority of competency. Not long ago I read an account of the experiments with use of atomic energy at Bikini. I glanced over the article and sought to discover who was writing the review. I wanted to know if the commentator knew the field and had witnessed the experiment. Today we insist on the authority of competency. And all this goes for religion in this contemporary world of ours.

I clearly remember the first time I left New York state and crossed into Canada at Niagara Falls. There stood an official in a uniform slightly different from the ones used in "the

States." His helmet looked like those I had seen in books. Over me waved the Union Jack. I realized that the policemen of Chicago, whence I had come, were effective in their sphere but would not be recognized in Ontario. I sensed then, as I have many times since, that an official with authority is recognized only in the field of his operation. I have been reminded in recent years that a baker may know little about atomic fission, and a gardener little about archaeology. "Each in his own tongue" applies to authority.

AN OLD, OLD QUESTION

Considerations of authority are as old as organized religion. Even Jesus was confronted with direct queries. The priestly leaders of Jewish religion, ever jealous of their prerogatives, put blunt questions to him, "By what authority doest thou these things?"—Matthew 21:23. Over and over Paul had to explain his right to be an apostle. When the Corinthian congregation took up the issue, he made this reply, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—II Corinthians 5:20. To the church of Colossae he declared this authority, "He is the head of the body, the church . . . whereof I am made a minister."—Colossians 1:18, 25.

Through the centuries, then, such questions as these have persisted. Authority for what? By what credentials is it verified? From what sources is it derived? Back and forth, emphasis has shifted, but considerations about authority have persisted. Moderns like to say they have risen above such limitations.

They have only changed thinking about bases of authority.

DISPUTATIONS ON AUTHORITY HAVE TURNED THE COURSE OF HISTORY

Arguments over the right to give decisions have split peoples and turned the direction of events. In 1053, Eastern Christianity, centered at Constantinople, and Western Christianity, headed at Rome, split apart over the right of final authority. Did the patriarch or the pope have supremacy? Nine hundred years later, the breach is unhealed. In 1520, Martin Luther nailed his theses on the church door of his parish. Thus he began the course which was to lead to his repudiation of the authority of the pope and the lifting up of the Bible as the source of authority. The cleavage still holds. In the seventeenth century, the Separatists of England denied the ecclesiastical authority of the bishops of the Established Church and declared each congregation held its own authority. The persecutions that followed carried the "Congregationalists" to America. The Quakers denied the authority of creeds and Scriptures in favor of the "inner light" which every man might experience. Then in our century, scholars rose up to challenge the dogmatism of Bible believers and to substitute the science and scholarship data. Authority has kept bobbing up to demand consideration.

IF SOMEONE REPRESENTED YOU

Authority calls for more than a card bearing credentials. It demands the ability to represent the one for whom we speak. If anyone is going to speak in my name, he needs more than a license card. He

must live with me until he understands my mind and catches my spirit. He should be able to sense what I would do and think in certain situations. It is said that one of the greatest tragedies in life is that of being misrepresented by well-intentioned friends. Alfred Balfour once commented, "I am more or less happy when praised, not very uncomfortable when being abused, but I have moments of uneasiness when being explained." We want our ambassadors to know us well enough to speak for us.

How uneasy God must get! Think of the thousands of men and women who speak out in his name, as if authorized to represent him! The key to authority for Christ rests in vital communion and growing association with this Master Teacher. He who lives near to God senses the *mind* and the *heart* of the Divine.

THE RESTORATION RESTORED THIS CONTACT

In 1820, ministers were getting their authority from conferences, from creeds, from Scriptures, from congregations, from colleges. A youth dared to affirm that he had received firsthand contact with a living Christ. The church began not with a dogma of revelation but with an experience of it. It sensed that he who lives with this Christ becomes equipped to speak for him. Christ then commissions a man to the degree that he can sense the will of God. The scripture that representatives ought to know that Jesus is Christ is more than proof-text. It gets at the heart of authority. It says that one has a living acquaintance with him he represents.

Such a communion calls for moral fitness and growing competency. Only as a man is clean can he know the cleanness of God. Only as a man is wise can he be aware of the wisdom of God. Only as a man loves effectively can he feel the all-inclusiveness of God's love. Only as a man is creative can he appreciate the creativity of God. Those who apprehend these qualities of God can truly speak for God. Out

of such fitness, God can commission his ambassadors.

THE URGENCY FOR SUCH A CHURCH

Our times are not calling for more clubs, lodges, and fraternities. Our country has plenty of these and to spare. If that is all a church is, we have enough. Our time does need a church that is authorized. The authority will not be derived from quotations from the past, from rearrangement of Scriptural passages, from inherited doctrine. It must come from a "nextness" to God that will make possible a "Thus saith the Lord." The revelation for our day must speak in the language of our times, in response to the needs of our times. It will see what God sees. It will look in the microscope and the telescope. It will gauge by metric measurements and logic. It will explain God's universe from atoms to light years. It will rise above color lines and national boundaries. It will see God at work in his total universe.

Such a church will speak to give "consent" to the revealed insight. Legislative vote expresses this high authority. It does not provide the basis. That comes in the revelatory experience itself. Yet, a body ecclesiastic needs to give assent for the democratic development possible therein. Our times needs this church that is qualified to say, "We are ambassadors for Christ." Seven hundred years ago, Roger Bacon wrote of stumbling blocks to truth. The first he mentioned was "the influence of fragile or unworthy authority." Effective authority does not come through bellowing voices or ecclesiastical edicts. It comes through "the sure word of prophecy." And prophecy means speaking the mind of God. Our theologically bewildered age needs this authoritative voice. The time bids you youth to develop the consecrated competency that will permit us to make such an authority come true. It is not enough that we hark back to 1820. A present-day church will still have "a voice commissioned from on high."

Priesthood Education

Opportunity Number 6

Church-Centered Youth Programs

BUILDING MEN FOR TOMORROW, TODAY

The priesthood for tomorrow's branches are in our church schools, scout troops, and Zion's Leagues now. The twenty-five-year-old appointees of 1959 are the fifteen-year-old boys in our branches today. To forget that simple truth and its meaning for us is to fail the church of tomorrow unardonably.

SCOUTING PLUS THE GOD AND COUNTRY AWARD

Scouting for boys has met the acid test of a generation. It does build stalwart manhood; it does lead the way to good citizenship.

Add to scouting the requirements set up by the church for the God and Country Award and you have an excellent means of building men for God.

The requirements for this award include, in part:

- 150 hours of service to the church
- Compliance with the financial law for at least one year
- Regular attendance and participation in church services
- Ability to pass special examinations in church history, doctrine, standard books, etc.

If training for priesthood is, first of all, training the man, our church program for boys is basic.

ZION'S LEAGUE BUILDS FOR LEADERSHIP

"The youth of the church united in action for Christ"—that's Zion's League.

In the League, our young people seek: to learn the heritage and program of Latter Day Saintism, to share in its spiritual fellowship, to participate in its creative work, and to witness of its power.

For that purpose, they explore together month by month the highways of worship, study, recreation, and service.

THE PROOF OF THE PUDDING

Here is a true story in brief outline: One of our branches—a skilled church school director—a class of twelve junior boys—a teacher (member of the priesthood)—a classroom of their very own—a round-the-week activity program—regular participation in church services—program maintained for ten years.

Sequel: eight of the twelve boys ordained to the priesthood—five attended Graceland College—three attended nearby university—one a general church appointee—one the pastor of his branch—several local church leaders—all active in the work of the church.

A Shorthand Supplement - By VERDA BRYANT

The *Herald* of December 4, 1948, carried an announcement to stenographers using the Gregg system. The following article explains the need for additional helps to the Gregg Manual for mastering religious terms. The author tells how this *Gregg Shorthand Workbook* happened to be developed. "We have considered our work on this project as a service to God and the church," she says.

A very limited supply of workbooks is available at the bare cost of materials in it. Order direct from the authors.—EDITOR.

WE LIVE in a highly mechanistic world, so much so that we occasionally wonder if someday the need for all manual labor will be reduced to a nonentity. Among the recent inventions to invade our lives are the wire and tape recorders. The fact that a wire or tape can be used over and over again makes the operation cost almost nothing after the initial investment.

These portable boxes are making an ever-increasing appearance at preaching services, prayer meetings, offices, classrooms, and wherever there is a desire to record the spoken voice. Even in homes their easy and inexpensive operation makes them a popular form of entertainment which can prove highly educational.

Through them we are finding out just how we sound to others, for we never know when someone will have turned on the tape recorder which picks up sounds from the basement to the attic. We have found many enjoyable periods in recording an evening's activities, Scripture readings, poems, worship services, radio programs, piano playing, or just the casual conversation of our friends.

Now I learn that, with the addition of a gadget which enables the operator to stop, start, and reverse the machine, the wire recorder can easily be used in place of the more expensive dictaphone. Because the recorders are small and portable, there seems to be little doubt that they will be making their appearance at all kinds of church services, reunions, and classes; and their use will preserve more accurately the words of blessings, confirmations, ordinations, and sermons.

In time, the use of these recorders may do away with the need for stenographers who can take dictation of religious matter accurately; but until that time comes, there is still a dearth of such stenographers.

DURING THE DEPRESSION, when I needed to work to increase the family income, I attended a business college for a few weeks and began to learn shorthand. However, I never completed the course because a lucky break gave me a job where I didn't need shorthand. Often in the next ten years when something would come up where a stenographer was need-

ed and I would try to do the best I could to take notes, I would wish I had completed the course.

About two and a half years ago, I expressed to Esther Brockway a desire to complete my shorthand training so that I could be used as a church stenographer. Esther, having taught shorthand and typing in high school, offered to act as my tutor. That was the beginning of a long series of lessons. All that fall and winter, I took three lessons a week and spent at least an hour each day practicing. In the meantime, Esther worked on increasing her speed on religious matter, using the Book of Mormon as a text. We worked together. She dictated to me from a Gregg textbook, and I dictated to her from the Book of Mormon. Both of us were interested in religious rather than business words and phrases, so we began to make outlines for the words and phrases commonly used in the church. We bought little notebooks with alphabetical tabs and whenever we worked out a good outline, we inserted it in our dictionary.

ONE DAY I sat next to a stenographer who was trying to record a talk made by a prominent church woman. I could tell by her ease at the notebook and her smooth-writing pen that she was a good stenographer, but I could not help noticing that often she was thrown from the thought by an unfamiliar word or phrase for which there is either no Gregg shorthand equivalent or the outline is so complicated as to make it impractical for speedy use. It was then I realized the application to a stenographer of the old saying, "He who hesitates is lost." In taking dictation, a stenographer may retain whole sentences in her mind so long as the outlines come naturally to her. If a word comes up which she has to puzzle how to write, she is lost; the whole thought is gone from her mind, and her speed is greatly reduced. I mentioned this experience to Esther, and we decided that perhaps something should be done about sharing with other stenographers the words and phrases of our dictionary.

The press of other activities made it necessary for me to discontinue my practice before I reached a speed necessary for a church stenographer. My study of shorthand has taught me some lessons

the hard way. I have learned that while one never forgets the outlines, in order to retain speed, it is necessary to practice daily. A stenographer in an office can do this, but a housewife rarely has the opportunity. So I speak as one who is not a qualified church stenographer, but wishes she were.

ALMOST INVARIABLY when a prophecy, blessing, or ordination has been given, someone says, "I'd like to take up shorthand. I'd like to learn just enough so I could take down these good things I'd like to keep."

One may learn to type a little, to play golf a little, to sing a little, or to play the piano a little for his own amusement; but no one ever learned shorthand a little to take down blessings and prophecies. In order to use shorthand as a hobby in the church, one has to be better than a professional.

A business stenographer may take shorthand at a rate of 100 to 120 words per minute and be a crackerjack; whereas in taking religious matter she may be able to get only the high points. (The Federal Government, I am told, expects stenographers to write only eighty words per minute to pass civil service.) While most ministers speak at a speed of about 120 to 150 words per minute, now and again, when some are speaking under the influence of the Spirit (and then we would really like to get all they say) they may be talking at the rate of 150 to 200 words per minute, using many terms unfamiliar to the shorthand vocabulary of a business stenographer. It is then that the wire recorder is the only means of getting every word of the minister.

A FEW MONTHS AGO, Esther Brockway called on President Israel A. Smith and showed him the work we had done on a shorthand dictionary of religious words and phrases. He was interested and suggested we prepare it for distribution. Esther also wrote the Gregg Publishing Company and received permission to use the outlines.

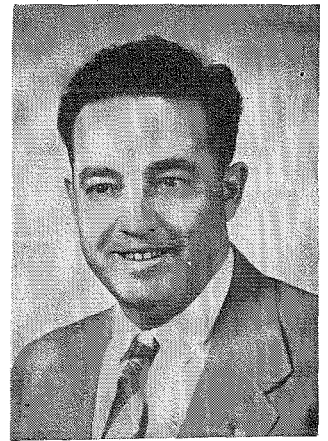
We have now completed and have ready for distribution 100 copies of a "Gregg Shorthand Work Book" for the use of stenographers in our church. We have included approximately 700 words and phrases common to our religion, and (with President Smith's approval) some practice material taken from actual blessings, confirmations, and ordinations. This book consists of fourteen 8½x11 pages printed by "Ditto." We have considered

(Continued on page 17.)

www.LatterDayTruth.org

Land Tenure and the Rural Church

By GERALD GABRIEL



IN 1940, 42 per cent of the farmers in the United States owned no land, 10 per cent owned only part of the land they cultivated, and some 47 per cent owned all the land they tilled. Forty and one-half per cent owning part or all the land they operated had it mortgaged. The period from 1940 to 1945, war years, showed some favorable trends. The average-sized farm increased from 174 acres to 195 acres; however, the number of farms decreased by 220,000. Approximately 6,800,000 people left the farm to go to war or to work in industrial plants during this period. The number of adequate-sized farms increased from 1,400,000 to 1,700,000; the number of full owners and managers increased from 3,120,000 to 3,308,000; the number of part owners increased from 615,000 to 668,000; and the number of tenants decreased from 2,361,000 to 1,901,800. However, the top third of the farms marketed 84 per cent of the farm products. During these lean years, nearly half of the farmers did not have a chance for the labor of the farm family to be applied productively nor to live well.

Land tenantry exists in rural America as an endured evil. The first evil has been an almost continuous rise of land prices, resulting from speculators bidding against one another or against prospective owners. The second evil is that a farm is required to pay for itself once in each generation. If one child inherits, he must pay his brothers or sisters for their part. The interest paid on these farms every five or six years would completely modernize the home. The third evil is that our most productive land is cultivated by tenants who receive only a small share of the profits, while the landowner receives returns for little effort. In these communities are found the most children with few and inefficient churches and schools. The fourth evil is that on the lowest productive land we find the largest percentage of owners—owners living on soil that is neither productive nor having the possibility of ever being so. Many of these farms will not support the owner with even a moderate standard of living. The fifth evil is the poor relationship that exists between land owner and tenant which results in migration—about 33 to 34 per cent of Missouri farmers move every year in hopes of finding better soil, a better home, and a better landlord. This does not allow time for the tenant farmer to set up a

cropping system or plan the farm for more than one year. The family moves so often that the children are not given time to adjust to one school nor take part in youth organizations. The family cannot plan improvements for the farm—they do not know where they will be from one year to the next. Such farming results in draining as much from the soil as is possible to do in one year. Landlords are sometimes dictatorial about everything that is done on the farm. Cash crops (soil deteriorators) too often prove the best for the migrating farmer. He does not have livestock and feed to move. His family is never settled long enough to become a part of the community nor its institutions, including the church.

THE WRITER visited four different counties during this study. The first county was in southeastern Missouri. In this section, we have some of the most fertile soil in the state. The land of the communities studied had been in crops less than twenty years. Cotton was the chief cash crop. More than 90 per cent of the land was farmed by tenants. It was in large holdings—insurance companies and other loan agencies had foreclosed after the timber had been cut off by its former owner (usually large lumber companies) and then returned to the hands of these companies either through foreclosure or delinquent tax sale. These communities were built up by the companies erecting shacks on each "forty acres." They gave one or two years' crop to the tenant for clearing the land, and then the tenant started renting the land either for cash or for a percentage of the crop. The homes are unpainted, poorly constructed, and ill-kept. Sanitation is extremely poor. In this area, there were no strictly open-country churches. The few churches were in the villages and rarely attended by the tenants or their children. Emotional types of services were held in tents or "brush arbors" in the fall months when the weather was agreeable and cash was available at harvest time.

In northeastern Missouri was found medium to low productive soil with two-thirds of the land tended by tenants. In this country much of the land was once held in the hands of the farm family with the owner tending it. Numerous churches dot the countryside—one every four or five miles—and more than two-thirds of the open-country churches were closed; those remaining open were poor-

ly kept. Tenant farm families did not attend the church nor support it financially. From eight farm account books of tenants, only one recorded any contribution to the church—this was less than a dollar for the month. The village churches also suffered, and many were vacant or used for purposes other than church services.

In central Missouri, the situation and the results were about the same as in the county in northeastern part of the state.

In a county in west central Missouri, the land is highly productive. The soil is largely Marshall Silt Loam, Wabash, and Knox. Unlike many fertile areas, this county has less than one-third tenants. The people were largely of German extraction, and the farms had been in the same family for years. Most of the renters were sons of retired farmers whose land they will inherit when the parent dies. Corn is the chief crop, and much of it is fed to livestock, which is their main source of income. In this county, we find more balanced farming rings than in all the other counties combined. In searching the county for three months, looking for closed churches, we found forty-seven live churches and only two dead ones. One of the dead churches was in a small village—now replaced with a modern edifice. The other, an open-country church, was located on the least productive soil of the county.

MISSOURI FARM TENANCY is increasing as is shown by the following chart:

Year	Percentage of Tenants
1890	27 plus
1900	30 plus
1910	30
1920	29 plus (Due to World War I)
1930	34
1935	39

The following chart is taken from

Missouri Bulletin 167 and reveals some of the effects of farm tenancy.

	272 Owners	179 Tenants
Average Capital Invested.....	\$12,555.00	\$1,547.00
Acres farmed	135.9	133.5
Farm Income (Net).....	\$942.00	\$578.00
Corn yield per acre, bu.....	38.3	32.9
Total animal units*.....	20.5	15.0
Receipts from crops, per cent	26.2	51.2
Crops sold, returned in feed		
bought, per cent	49.0	18.7
Children completing district		
school, per cent	37.2	12.7
Church contributions, per farm	\$11.62	\$ 4.47

*An animal unit is one work horse or its equivalent in other livestock, based on the amount of feed consumed in one year.

The farms noted here are about the same size, but the income of the owner is about 48 per cent greater, with a corn yield about six bushels greater. The tenant sells almost twice as much cash crop taking more from the soil. Note, too, the difference in school completion. Also the owners' contribution to the church is almost three times as much.

The following is taken from *The Church and the Land* by Ralph A. Felton.

Items indicate the standard of living and the percentage of the family having one each.

Item	White Owner	White Tenant
Shrubs around the house	71	41
Painted house	57	25
Screened windows	98	84
Electric lights	60	36
Running water in house	30	10
Daily paper	70	43
Religious periodical	50	25

WHEN IS TENANCY DESIRABLE?

EDMUND S. BRUNNER reports in his book, *The Town and Country Church in the United States*, "The church reaches the owner and the tenant farmer with equal success until the proportion of tenant-operator rises above one fifth."

Normally in areas where young people are climbing the agricultural ladder, nearly one fifth of the farmers are tenants. It is, as a rule, not too difficult for a young man to obtain enough capital to equip himself for farming. If he can rent a good farm with a good landlord-tenant lease, he may profit from the advice and guidance of the landlord and from experience gained on the farm. Effort spent toward the improvement of tenant-landlord relationship will make a significant contribution toward the solution of the problem. Good leases help to make this relationship more desirable. *Missouri Bulletin 409* gives the following adequate agreements: "First, a clear statement of the intentions of both

parties; second, provisions for the division of income between the landlord and tenant in proportion to the input of each; and third, incentives and provisions conducive to good husbandry practices and systems." The lease need not be lengthy nor written in highly technical terms. Long-term leases have definite advantages to both parties. A farm plan can be set up which is more conducive to soil improvement and also gives higher yields. Under such leases, the tenant should be encouraged and receive compensation for improvements when he moves off the farm. Of the 160,000 farms for sale in 1939, nearly one half were low-income farms producing less than \$600 worth of farm products annually. This type of farm would be unprofitable to own. The average farm man is in full physical vigor for only about twenty years. After the age of forty, his ability to do hard work declines; however, his managerial ability and judgment may improve. With this in mind, it would be unwise to purchase a farm at the age of twenty-five if it is going to take sixty years to pay for it. It would be far better to rent for a few years until sufficient capital can be saved to purchase a productive farm that can be paid for in twenty to twenty-five years. Rochwell C. Smith in *The Church in Our Town* writes, "In general, tenancy which permits the tenant to operate the land with independence and ingenuity, which makes him secure in the enjoyment of improvements he introduces to the farm, which does not regulate him and his family to a low social state in community affairs, and which is a doorway to future increasing independence—such tenancy may be regarded as socially valuable."

WHAT THE CHURCH CAN DO

A NUMBER of rural churches are working on this problem with some success. The church homestead plan is quite widely adopted. Calvin Schnuckner, pastor at Titonka, Iowa, developed his program by helping worthy young people to get loans and advice on prospective farms. Several denominations have a revolving fund. With this, young people serve on a farm for two years under a good manager, learning modern, scientific methods. At the end of this extensive training period, they are helped to purchase a farm. As they pay for their place, the fund goes on to help others. Co-operative farming has been adopted with some success where conditions are favorable. This type of farming has many pitfalls, and these should be known by officials in charge of such projects before they are started. It does hold great promise if properly managed.

The church can encourage desirable relationship between landlord and tenant. This can be a step toward ownership. The father-and-son farm partnership also holds great promise. Wisconsin studies on dairy farms with this type of partnership have shown a marked stability of size and intensity, and they do not run down like a clock geared to the live energy of one man. The passing on of the family farm to successive generations is another way of helping solve this problem. This may be managed in a number of ways: (1) Parents may hold title as long as either live. In such case, the son will rent the farm and remain a tenant until well into middle age. This delay may handicap him in assuming the risk of ownership. (2) The parents may convert their ownership or equity interest in a farm into a mortgage interest by transferring title to the farm to a child and using the interest on the principle as a source of income. This has the advantage of giving the purchasing children the responsibility and freedom to exercise their own judgments with assurance regarding their status on the farm—if they meet their financial obligations. (3) Parents may transfer title of the farm to a child and convert at least a part of the capital value of the farm into an annuity income, by which method the parents may line up systematically such part of their accumulations.

THE CHURCH can help to establish co-operatives to increase the buying power of its members. Saving and credit unions serve the purpose well; marketing and purchasing co-operatives will increase, decreasing expenses and giving members good experience in working together. The church should, above all, encourage stewardship in regard to the land, farming, and community living.

The development of land settlements where large tracts of land can be purchased from large land holders and resold in family-sized farms to members to build communities should be fostered. Where these tracts of land are not of community size, they may be purchased and rented to tenants with the provisions for returning a portion of the rent paid in when buying an approved farm. This type of venture would naturally call for highly productive land, and a good manager who is also an excellent teacher to train the prospective owners in good farm management.

Further discussion will be given to this subject in the article, "Helping Men Own Farms."

"Education is to know for the sake of living, not to live for the sake of knowing."—Kate Douglas Wiggin.

Christianity in Japan

By MRS. S. C. BETHEL

CHRISTIANITY was first introduced into Japan shortly after Commodore Perry made his voyage there in 1853.

Those who accepted the way of Christ at that time saw a vast opportunity in this new way of life. They gave unstintingly of their time and energy to the spreading of the good news of the gospel and set an example in work and prayer that was stronger than words alone. Christianity found root in the hearts of many Japanese then in spite of the strength of Buddhism, the predominant religion of the people. Christianity had its beginning in what is more recently known as the Kaigan Church.

The Kaigan Kyokia (Beach Church) was founded in 1871 by Dr. S. R. Brown and Dr. James H. Ballagh, two Dutch-Reformed missionaries from the United States. Dr. Ballagh baptized eleven converts and officially organized the first Christian church in Japan. They had no denominational affiliation. The church was called "Christ's Public Church."

At the outbreak of World War II, there were 500,000 Christians in Japan. Of that number, 150,000 were Catholic and 350,000 were Protestant.

There are about 4,000 organized churches; 500 of their buildings were destroyed by bombings. The atomic bombing of Nagasaki resulted in the almost total obliteration of churches at that point, one of the strongholds of Christianity in the islands.

Contrary to the public conception that the Christians were persecuted by the militarists, most of the churches were permitted to continue their work. The police and government agencies maintained a close vigil on the churches, fearing that they were propagandizing their members with anti-government attitudes, but their reports to their superiors were always negative.

THE PROGRESS the Japanese Christians have made during the short period of seventy-five years proves their loyalty to the faith once they accept it.

Christianity will live on in Japan. Progress will be made, for the Japanese people are in need of the help that Christianity alone can give them. But who will play the major role in this work of spreading the gospel in Japan?

When once a Japanese receives the Christian message, he is eager to pass it along to others of his countrymen. No sacrifice is too great for him to make for the work.

I have before me a clipping telling of the eagerness of a young man, Ye Yun Ho, to tell others of the Christ. He became a Christian at the age of sixteen as a result of a Saturday evening Bible class held at the home of a Methodist missionary. He attended Korea's Presbyterian Theological Seminary. One day, he went for a walk along the River Han. On the broad flats where U. S. Army trucks dump the city of Seoul's garbage, he stopped to watch a lot of noisy, ragged youngsters clawing over the piled-up refuse. They were looking for any scrap of tin or paper that could possibly be sold. He returned day after day and made friends with this lot of poor youngsters. While they waited for fresh loads of garbage to arrive, he told them Bible stories and taught them to sing a few hymns. After a while, Ye Yun Ho, twenty-eight, came to live at the dump. Like his new friends, he found a packing case and moved in. He shared his food with them. On Sundays, he gathered them together on the flats for simple services. When the chilly autumn winds began to blow, he built a church. To raise money, he painted oil and watercolor portraits for G.I's. A U. S. Army chaplain helped him get secondhand tin for his church roof. Where could you find greater eagerness to point the way to Christ?

WHEN THE JAPANESE asked General McArthur for advice, he told them, "You can't have democracy without Christianity." He also issued a call for 1,000 Christian workers to hurry the job. According to figures published by Religious News Service, the Roman Catholic Church responded, but Protestantism lagged. In Japan there are now 1,120 Catholic, but only 220 Protestant missionaries.

From *Christian Century* I quote: "Nothing could reveal more clearly than these figures how appalling is the Protestant failure to rise to the opportunity presented by postwar Japan. American Christianity is utterly failing to rise to the mandate which the Great Commission lays upon us. We deserve the verdict history will pass upon us. Can there be any doubt what it will be?"

Christianity is spreading in Japan in spite of this failure to rise to such an opportunity. "I have another clipping which tells that Christianity is spreading to the rural sections with 2,000,000

converts. Evangelists are pushing a large-scale movement in rural areas with hoe in hand preaching the gospel.

With 2,000,000 converts to Christianity, the teaching of Christ is spreading over all the country. Under the leadership of the Japan Christian Federation, large-scale evangelical work is being conducted throughout the country. On one particular day, some 500 were converted at Shizuoka, 400 at Wakamatsu, and 400 at Tokushima. Sounds like the results of Peter's preaching at Pentecost, does it not?

This rapid increase is not due entirely to the work of the missionaries sent over there. Once a Japanese hears the story of Jesus, he receives it with such eagerness that he tells it far and wide among his friends and neighbors. Once a Japanese is warned, he does a good job of "warning his neighbor."

JAPANESE CHRISTIAN YOUNG PEOPLE especially see the greatness of this message and the unusual opportunities it provides for them. In letters we receive from Japanese youth, we read, "Tell us all you can about Christian young people in America."

Japan's future depends largely upon its youth, and these young people are eager to learn all they can about democracy and Christianity. With such eagerness, they will progress. Are we ready to help them?

At this last General Conference, the call came once more to evangelize the world. We were again admonished to take more seriously our responsibility as a divinely-commissioned church. We need to be mindful of this grave responsibility. Perhaps never again in the history of Japan will our opportunity be greater to help these people to see the light of the gospel as we know and understand it. The time is now. Can we afford to pass this opportunity by—neglect so grave a responsibility?

MORE HILLTOP VERSES AND PRAYERS

By Ralph Spaulding Cushman and Robert Earl Cushman

Here is a careful selection of poems time-tested in earlier books, plus many new ones destined to be equally popular, each arranged with a scripture passage and a prayer. A nice little gift book. \$1

Your Girls and Mine

By VIDA KRAUS

THIRTY-FOUR YEARS AGO this month someone had the vision to plan a program of activity for girls of the church. Today it still reaps benefits, still serves our youth. This program is the Oriole movement.

During the last week of April, the Independence, Missouri, Oriole girls and their little sisters, the Blue Birds, celebrate the anniversary of this founding. The girls' organizations of the city instituted Blue Bird-Oriole Week last year as a promotion and activity week for the girls of Independence, and no more fitting time could be found than the week during which we celebrate the origin of the Oriole program. Several out-of-town groups joined with Independence by planning their award services to be held on the same dates as the Independence services.

Starting with very small numbers, the two organizations have grown until at the present time, throughout the church, approximately 350 girls are enrolled and working in the Oriole program. There are about 500 active Blue Bird girls. We must say "approximately" for not all bands and circles keep their registrations with headquarters up-to-date, and probably some have never registered at all.

Blue Bird girls are from seven to ten years of age inclusive, and the program intends to keep their activities church-centered during those years when the girls are becoming socialized. Oriole girls are from eleven to sixteen inclusive, although there is no rule on the top-age limit. Any girl may remain in the organization longer if she desires. The Oriole program attempts to keep the girls' activities church-centered during the all-important teen-age years. By church-centered, we mean that all activities are permeated with the ideals of the church. Parties, games, hikes, studies, camping, and all other activities are conducted in such a way as to develop in these girls Christian characteristics. Both are designed to assist, not supplant, the home.

In order that these things may be rightly taught, Blue Bird and Oriole leaders of sterling quality are sought. When a girl goes to camp or participates in other Blue Bird or Oriole activities, the mother may rest assured that the leaders will be setting a good example for her daughter.

GIRLS WHO FOLLOW THROUGH with the Oriole program broaden their interests, deepen their understanding, and attain skills in a satisfying manner. By the time they have completed First Rank Builder (the highest rank) they have learned something about home-building, religion, nature, skills with their hands, healthful body-and-soul-building recreation, and a number of other things. There is a variety of forty-three honor fields, only twelve of which are required. Each girl is encouraged to complete more than the required activities. Her tasting of these fields often leads to an interesting and worth-while hobby or may even be the beginning of a vocation. Barbara Bryant of the Orinzi circle in Independence has earned a badge in all but eight of these fields, and is now working on those. This sets a record.

Any number of worth-while outside activities may be added. One circle sends monthly a package of food and clothing overseas. At Christmas, the girls took fruit to the county home for the aged, and sang carols to the inmates there. At another time, they sang hymns for the Communion services in the rooms of the church members there. Another circle sings carols each Christmas at Rest Haven.

The highest rank in the program is not easy to attain, and girls who earn it know they have accomplished something. Last year there were seven First Rank Builder awards granted in the Oriole program, six in Independence and one in the Plymouth Branch, Detroit, Michigan. Ten Blue Bird girls of Independence and thirteen from other branches received their highest rank, the gold band.

An award, entirely religious in nature, was instituted in our church in 1946 for girls of all organizations. The minimum time required to earn this honor is one year, although it usually takes longer. It stresses our basic beliefs and growing Christian conduct, requiring 150 hours of actual service to the local church. Seven of these Light of Life pins have been awarded, four of them to Oriole girls: Mary Cooper, Gwendyl Grigg, Delores Tandy, and Lorena Steffens. Quite a number of girls are enrolled now. The "enduring to the end" will be the test.

PAGING SERVICE at the Sanitarium is a very popular project with Independence Orioles. Two girls are on duty at a time (none under twelve years of

age), running errands, delivering mail, newspapers, or flowers, doing elevator service, taking messages or articles from floor to floor, folding linens, and so on. Last year six bronze pins were awarded for 100 hours of service and three silver pins for 200 hours. There is a gold pin for 300 hours, but none were awarded last year.

Outdoor life is and should be an integral part of the girls' programs. In keeping with this idea, camps for Independence girls have been sponsored at Gardner Lake. Oriole camps have been held for ten years, and separate camps for the Blue Birds, three years. There are five sessions planned for this summer—three for the Blue Birds and two for the Orioles. Two hundred eighty-eight girls, exclusive of leaders and staff, attended these sessions last summer. Most of the girls were from Independence, although there were individual and group visitors. The Dow City Orioles attended camp last year and plan to do so again this year. In Des Moines, Iowa, new Blue Bird and Oriole groups have been organized. They are making plans for attendance at the camps this year. (Incidentally, the Des Moines girls must be quite active, for recently they were awarded ninety-three honors.) At camp, the girls learn from participation in group life. Besides swimming, boating, archery, handcraft, dramatics, nature, or whatever fields are chosen for any one camp, the girls have a chance to learn co-operation, consideration, kindness, and the many characteristics which must be learned before any people can live together in a Zion.

BOTH THE BLUE BIRD and the Oriole organizations are designed to encourage girls to more perfect and useful lives. In Independence alone, there are probably 170 Oriole girls. Think what it would mean if everyone of these girls truly demonstrated what Christian girlhood is! This influence certainly would reflect in the improvement of a great many homes. Zion would be much nearer than it is now.

What is being done in your branch for your girls? If there are as many as five in either of the age groups, you have the beginning of a band or circle. Girls who are not members of the church may also wish to join. Thirty per cent of the girls in the largest circle in Independence, the Orinzi circle (which means *Orioles in Zion*), are either members of other churches or members of no church.

Are you capable of leading girls? It is no easy job, but it is a most worth-while opportunity. Nothing important is ever accomplished easily. The light of the Spirit of Christ shining in the lives of girls will be your reward.

LETTERS

Experiences of a Mother

After I was married, I did not attend church regularly as I had before. During my childhood, I went to services three times on Sunday and several times during the week with my father and mother, who were members of the Methodist Church. Since my husband was not interested in religion, I quit going until my children were one, two, and three years of age. The first Sunday I decided to go back to my parents' church, I took the streetcar to that neighborhood but, for some reason, got off before arriving at the church. As I walked along the street, I passed the Reorganized Church and remembered that some of my friends attended it. Partly because I wanted to see them again and partly out of curiosity, I decided to go there instead. The sermon was just what I needed and the fellowship what my heart longed for. The pastor and his wife visited me often after that and explained the church doctrine to me. I read the Book of Mormon and Doctrine and Covenants and was convinced I had found the true church, but I did not request baptism.

One night in a dream or vision, I saw a crescent of brilliant light over the Three Books which I kept on the mantel in the living room. It seemed I called my husband's attention to it, but he said there was no light. Again I mentioned it, but he scoffed at the idea. The third time I tried to get him to see it, it circled my head and descended, then disappeared. The following day I asked some Latter Day Saint friends of mine what it could possibly have meant, and they explained that it was the light of the gospel. I soon was baptized and had my three children blessed.

About a year and a half later, I was alone with the children when I became very ill. All during the day I tried to care for my little family, but by evening I had to remain in bed. Before my husband returned from work, someone knocked on the door, and my daughter asked him in. It was one of the elders who said he felt that I needed him, and so he came. He administered to me and then called in a neighbor to stay with me until my husband came. Late that night I was taken to the hospital where it was discovered that I had double pneumonia. Early the next morning the pastor came and administered to me, and by the following day I was so much better the doctors were a-

mazed; they had been afraid I would not recover when I first arrived at the hospital.

Several days after my fourth child was born, I again had pneumonia; however, I received another blessing and recovered from it. This son has brought much joy into our home and is now assistant to the junior church school leader. My two daughters are active workers also. Betty is church school secretary and Zion's League treasurer; Lois is social convener of the League. I teach a church school class and am a member of the choir and women's department.

My prayer is that I may ever be able to help my children remain true to their faith and that our services may be acceptable to God.

Mrs. Ruth Sheppard
205 East Twenty-third Street
Hamilton, Ontario

Sends "Daily Bread" to President

Please send *Daily Bread* for eleven months to President Harry S. Truman. My people in Germany are very fond of him and, although I am a Republican, I was glad he had another chance. I feel if he puts his trust in our Lord and reads *Daily Bread*, he has a good start every day to govern this great country.

I have lived in America since 1905, and the longer I live here, the better I like it. I am so thankful to God that my two sons and three daughters were born in America and escaped the terrible war in Europe. I found this church in Council Bluffs, Iowa, as I was visiting at P. T. Andersen's home (Mrs. C. A. Skinner's parents); my youngest daughter married their youngest brother, Earl Andersen. I attended prayer meeting with Mrs. Andersen and, from that time on, I studied the Doctrine and Covenants and Book of Mormon. In the month I visited there, Brother Hunker held a series of meetings, speaking on the twelfth chapter of Revelation. I was convinced of the truthfulness of this gospel through the Spirit of God, which I felt burning in my heart. Although I was a member of the Lutheran Church, I felt I had to belong to this great work. It means as much or more to me than my citizenship in America, of which I am very proud. I have felt from the time I was baptized on September 30, 1933, that I would rather die than give it up.

I am sending *Daily Bread* to President Truman, first, because he comes from Independence. I understand he has spoken in our great Auditorium and knows President Israel Smith and many others of our fine men. Second, I feel if he will read it every morning, it will

give him strength and wisdom to start his day, for with God on his side, "whom shall we fear?" I sent him the January copy before his inauguration and had a very pleasing reply from his secretary. I also sent some to my children and friends.

I must tell you of an experience I have had since I came here from General Conference. This place was our home town, 1914 to 1927. I recently heard that the farm which we sold in 1927 was for sale again. I brought someone from Iowa down here who wanted to buy a large tract of land, and he looked it over. I stayed and attended church at the old Lutheran Mission where my children went to Indian Mission school.

When the pastor, who has known us intimately, found out I had joined the Latter Day Saint Church, he told me I had to get up during the service and denounce this church. Another minister was preaching, and the choir sang my confirmation song from Germany, "Now thank we all our God." I did not get up and denounce my church, but told the pastor that evening in his home, as I was a guest there for a few days, that I could not do so even if it severed our friendship. I broke into tears as I was ready to leave, and he too turned pale; then his sweet wife asked me to stay and give a talk to the women that week. Many of the old Cherokee Indians were happy to see me, and some asked me to stay at their homes. The minister's wife still calls on me when she comes to Siloam Springs, and has invited me to come to their women's meeting at Oaks, Oklahoma, the Indian Mission.

I want to live such a life that I can bring many to this church to help build the kingdom of God on earth. I was willing to give my diamonds to help build Zion, but was told I must file my inventory and go according to the financial law. I have done so now, but have been ill for over three years with a nervous breakdown and have not been able to contribute much. Thanks be to God, I am better now than I have been in forty years, and I will spend the rest of my life serving our God and this church.

MRS. C. L. ERICKSON.

201 Broadway
Siloam Springs, Arkansas

Note of Thanks

I wish to thank all who responded to my request for prayers in the *Herald*. I am better but still in need of continued prayers. I'm also grateful for the cards and letters I received. I would write to each individually, but my right arm is very stiff. I will enjoy hearing from anyone who cares to write.

MRS. IDA AGAR.

157 Kennington Road
North Vancouver, British Columbia

Report From Wichita Branch Solicitor

Desiring as large a percentage of financial statement filers as possible, we chose the theme, "We Take Inventory," for January. People seemed quite willing to take inventory of their lives as stewards for Christ. The stewardship program was presented in detail at priesthood meetings, where 100 per cent participation was pledged by men of the ministry.

A Sunday evening in January was set aside as a "Laboratory of Stewards" meeting. The pastor, district bishop's agent, and branch solicitor drew up some examples of a typical family, and copies of a sheet from the *Income and Expense Record Book* and an *Inventory and Annual Tithing Statement* blank were put on large backboards. During the service, examples were cited and the blanks filled in, showing the congregation how to keep accounts and file financial statements. Following each speaker, time for discussion was allowed. At the close of the service, those who desired help in filing their statements and those who wanted statements from the Presiding Bishopric for the total amount of tithing they had paid left their names with the men in charge. This was to help members who had paid tithing previously but had not filed statements regularly.

Inventory Day was observed on February 6 as a part of the communion service. Special envelopes were provided for each person in the congregation. These were designed to serve all purposes: if one desired to enclose a statement, he could do so and check the appropriate space. Space was also provided for those who were waiting for statements from the bishopric. As a result of this effort, 135 persons filed their financial statements; this includes nearly 100 per cent of the Zion's Leaguers and some nonmembers. Indications are that the final number will be near 175.

We have stressed throughout the entire endeavor that the primary purpose of keeping the financial law is the spiritual help it gives the individual. The testimony of many proves this assertion correct. Many who had not previously filed their inventories and some who had let their annual statements lapse expressed appreciation for the special service which drew the matter to their attention.

We feel that our branch is in a better spiritual condition as a result of this stewardship program, and we are looking forward to a new church construction plan in which the men of the branch will contribute much of the labor. This will provide another way in which we can express our stewardship.

VIRGIL E. WEAVER,
Branch Solicitor.

1714 South Market Street
Wichita, Kansas

The Power of the Holy Spirit

I am pastor of the Sheridan, Wyoming, Mission, far from the Center Place. We have twenty members here, but I am the only one belonging to the priesthood. We are having notices of our services published in the local paper. One family, seeing the notices and wishing to know more about the church, called me and arranged for an appointment. I went alone to visit these people. Before going in, I stopped and prayed that God's Spirit might go in with me. I was a different man after that visit. I have had this same spirit help me as I preached. When my thoughts were disorganized, it has sharpened my understanding and made the message clear. I believe God is willing to send his spirit to every member of this church who will prepare to receive it.

About eight years ago, when I lived in Kan-

sas City, Missouri, I was told to prepare myself for the priesthood, but the office was not made known. Using this as an excuse, I did not take advantage of the opportunity that was mine. When I could have had plenty of help from men who were servants of God, I neglected to take it, and now I have to learn by myself. But God is merciful and forgives our blindness when he sees we are truly repentant. I was called to the office of deacon on May 9, and, after serving in that office five months, I was ordained a priest. Now I am studying in all my spare time and ask the prayers of the Saints that I may remain faithful to my calling.

Our prophet, like the prophets of old, can give us only the word of God. It is up to us to live in such a manner that the divine will is manifest in our lives. We shall then have the power that Christ had in his church. Some of us have experienced this power working in our lives, but we are not living in a fullness of that power, for we have not the fellowship of God.

LEONARD A. MITCHELL.

Sheridan, Wyoming

Helped By Administration

I was recently blessed with an experience I should like to share with *Herald* readers. For a number of years I had a serious affliction, but because my husband was in ill health (he died last May), I delayed seeing a doctor. When I did go, he ordered me to the hospital immediately. I called the pastor of my home branch in Wheeling, West Virginia, and asked for administration. When I went to surgery, I felt no fear at all, and the operation was successful.

I am thankful for a faith that makes such blessings possible and for the ministry of those who represent God here on earth.

LULA SHANE.

Harrisville, Ohio

A Tribute to Ernest Roberson

Elder Ernest Roberson, former president of Southern Illinois District and staunch defender of the faith, died at Independence, Missouri, on February 22 from a heart ailment that had confined him largely to his home at 501 Aberdeen for a period of approximately two years. The death of this good man will be of but passing interest to the church at large, but to the people of the district in which he devoted years of unselfish service, to his many friends in Independence, and particularly to his family, it is a grievous loss.

Brother Roberson was particularly well informed on the doctrines of the church and baptized as many as twelve converts in one series of meetings he held. His love for the gospel and his zeal for sharing it with others caused him always to regard his duty as a minister his first obligation.

The marked respect with which his children regarded him is the highest tribute that can be paid to a parent. Through the appreciation that he and his devoted wife had for the value of education, every sacrifice was made that their children might have opportunities which they had been denied. There never came a time, however, when those children were not eager to sit at the feet of their father to listen to his mature and wise counsel even after they had earned recognition for themselves in their chosen fields. It may not be too important, but it is a matter of family pride that among the five sons-in-law, two sons, and five daughters, there is not one who uses tobacco. Neither did his father nor his only brother use it.

Ernest Roberson was a man of integrity, intelligence, high moral standards, good citizenship, and, above all, he was a devoted am-

bassador for Christ. His funeral is being preached in Independence, Missouri, as I write this tribute, and as one of those who cannot honor him by personal presence at these last rites, I would like for Dad Roberson, his family, and friends to know that his son-in-law is thinking about him today.

GARLAND E. TICKEMYER, *President,*
Los Angeles Metropolitan District.
3851 South Grand Avenue
Los Angeles 57, California

The Urge to Pray

Recently on a bright, sunny morning after many dreary, cold days, I started my family wash—an extra large one. I had just begun when I happened to remember that I hadn't offered my morning prayer for the day. But I was busy—too busy to pray, thought, and went on with my work. Later, when I had my first line of clothes hung up, I went to the window to look at them . . . and they were down in the mud. My husband helped me fix the line, and I washed them over, but my mind was filled with thoughts of self-pity. After hanging them out again, I went on with my other work only to look out and see that the other end of the line had broken. I could restrain the tears no longer. With a heavy heart, I gathered up the mud-stained clothes and brought them back for a third washing. That evening as I took the dry clothes from the line, I again remembered that I had not offered my morning supplication for a "shield" throughout the day, and I wondered, if I had prayed, if my work would not have gone more smoothly.

God requires something of us. Whether we recognize it or not, God helps us do any task better if we ask him to. Now when I feel the urge to pray, even though I am very busy, I stop my work and respond to that urge. Who knows how many lives may have been saved, how many souls helped to overcome some temptation, by the prayer of a friend or loved one? There is a constant demand for alertness on our part to the needs of others. The sooner we realize this responsibility, the sooner we will accomplish God's work.

Whether or not we recognize an answer to our prayers, we should hold no task so important that we cannot take time out to pray. God is a jealous God—and why shouldn't he be? All we have belongs to him. He should expect something of us and not be disappointed.

JENNIE HURSH.

Rich Hill, Missouri

Notes of Thanks

I wish to thank all who have sent copies of the *Herald* and tracts to me. I am using them to help tell the story of the Restored Gospel to the public.

CORA EMERSON.

904 South Wayland Avenue
Sioux Falls, South Dakota

I am grateful to all who remembered me in prayer and with letters during my illness. I believe that it is through these prayers that my life has been spared. My aim is to work more diligently for the Master.

G. H. HONEYWELL.

524 West Main Street
Independence, Kansas

I wish to extend my sincere thanks to all who sent flowers, gifts, letters, and cards to me during my recent illness. I am also grateful for the prayers of the Saints. I have come to know that "the prayers of the righteous availeth much."

MRS. BYRON DOTY.

Route 1
Gladwin, Michigan

A Life of Ministry and Service



Elder John C. Oliver and his wife, Ruth, in a picture taken on their golden wedding anniversary in September, 1942.

ELDER JOHN J. OLIVER of Central Chicago Branch in Chicago, Illinois, was eighty years old on March 2. He served two years as branch president in the twenties and has been counselor to nearly every branch pastor who has held that office. He can be depended upon at all times and particularly in cases of administration. Many times, at all hours of the night, in good weather or blizzards, when asked to go administer to the sick, his answer has been always the same, "All right, I'll be ready to go." He probably has blessed more babies than any other elder in the city of Chicago. His simple faith and devotion have endeared him to the hearts of the Saints.

Brother Oliver was born at St. Catharine, Ontario, on March 2, 1869. He first heard the Restoration Message while attending a meeting in Canada at which Elder R. C. Evans preached. He married Ruth Strange of St. Thomas, Ontario, September 13, 1892, and in 1894 they went to Chicago. He was baptized by William Strange in 1903. He has held practically every office in the branch at one time or another except pianist and choir director. This included the office of church school superintendent for twenty years. He retired from his trade of sheet metal foreman for the Chicago Park District when he was seventy-three years old. He had held this position for thirty-one years. The outstanding thing to Brother Oliver is the fact that the gospel has been restored, and that it has been revealed to him. His son, James C. Oliver, says of him, "He is somewhat like Will Rogers, holding no evil thought toward anyone."

A Shorthand Supplement

(Continued from page 10.)

our work on this project as a service to God and the church, but have found that there has been quite a bit of expense involved and, therefore, have found it necessary to charge 25c each to cover the cost of materials and postage.

Until wire recorders become as common as radios, there will be need throughout the church for stenographers who can efficiently record religious matter. It is our hope that this little booklet will help take the hesitancy from the pens of these workers.

VERDA E. BRYANT
415 North Eubank
Independence, Missouri
ESTHER BROCKWAY
619 West Lexington
Independence, Missouri

IN THE BEGINNING

by Robbie Trent

Seven carefully selected stories from the Old Testament suggest the importance of choosing right conduct—of using one's freedom in accordance with God's will. Colorful illustrations make the Biblical events real to the child. 65c

Small Beginnings

I have greatly enjoyed the series of meetings recently conducted by Pastor John Blackmore. In closing each evening, he would say, "Sing at least one verse of 'We've a Story to Tell to the Nations.'" This is something each of us can do—tell the story. Perhaps it seems that we are not making much progress, but I do believe the church is advancing. Many good people are learning to put first things first, and God is blessing them for their effort.

Let us do what we are asked to do for the church, although it may be a very small task. Nothing is so small that God does not notice. Let us work together for the building of his kingdom.

RACHEL M. TROYER.

1213 Grand Avenue
Joplin, Missouri

Teaches in Christian Church

I have been a member of the Reorganized Church since 1918, and I love to tell the gospel story. I am living too far from a branch of our church to attend services, so I have been going to the Christian Church. Here I have been asked to teach a class of older ladies. God has helped me in supplying the right answers to their questions, and they have marveled at the points of doctrine I present.

I have a serious throat ailment, however, which hinders my work. I shall appreciate the prayers of the Saints for my recovery so I can continue to tell of the restored gospel.

MRS. ARTHUR WILSON.

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Carnegie, Oklahoma

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By MRS. LLOYD PARKS

IT TAKES SO LITTLE to please a child, and I think as a mother, I have failed many times in devoting sufficient time to my children. Being a room-mother at school and a teacher at church school has challenged me often.

Our oldest girl's birthday party was a dreadful day in November. The refreshments were all ready, but never once had I thought of favors. So with a couple of oranges, an apple or two, and a few other household items, I started experimenting. The finished product was a Pilgrim maid. On an orange I drew a face with crayola, then took a piece of colored paper and Scotch tape to make the hat—the result was typical of 1620. Setting it up was a problem, but a quick look in the cabinets brought me the idea of using a paper baking cup turned upside down. This served as a stand and also looked like the big white collars worn by the Puritans. It was fastened in place by sticking it onto the bottom of the orange.

For either Thanksgiving or a Founders' Day party, take a plump prune and stick a red cranberry on a toothpick on one end to make the head. On the other end, go to any empty candy box you've been saving and get a brown paper cup. Cut this in half and fasten to the prune to make the tail. These may be set on a paper baking cup turned upside down.

At Christmas, I was wondering what the children at church school could make for their mothers, as children always enjoy making things themselves. At home, our Christmas tree already had taken its place in the living room. A quick glance, and I saw that I could trim the limbs on the bottom and backside where it wouldn't be noticeable. I clipped two pieces about three inches long for each child. With some red ribbon, stove-pipe wire cut in three-inch pieces, Scotch tape, and a handful of cranberries my problem was solved. Each child could easily thread the cranberries on the wire, bend in a circle and fasten with the tape. To this we placed the two pieces of evergreen and about an inch from the bottom tied a dainty bow. It was finished—a Christmas corsage for mother.

All of us have empty medicine droppers which we discard not knowing of any use for them. To keep spring flowers crisp and fresh on your Easter outfit, take the glass part of one of these droppers and a piece of green ribbon.

Close the tiny hole at the bottom with tape, glue, or fingernail polish. Cover the outside with glue and, starting at the bottom, wind the ribbon neatly around to the top. Near the top tie a bow. To keep your favorite flower fresh all day long, fill this with water and pin to your lapel. Children enjoy surprising their teachers with the first spring flower in this miniature vase.

Cooky making is always a time of fun at our house. If you never enjoyed rolling out cookies and cutting them, maybe your cooky making equipment is limited. With the amount of different cutters on the market today which sell for a few cents each, children can make cookies by the hour and never tire. Until a few months ago, I had never owned a cooky sheet. Since I'd never owned one, I didn't know what I was missing. If you have all this, and still do not enjoy making cookies, go to the nearest hardware store and ask for a cooky press which sells for less than a dollar. With this the time is cut in half as it eliminates rolling and cutting. Cookies may be decorated with red hots or chocolate chips. On St. Valentine's Day, go to the dime store and get a heart-shaped cutter. With a little experimenting, again using red hots, you can make faces of every kind. With your press, you will probably get a cake-decorating outfit. Cover these heart-shaped cookies with pink frosting, then use your decorator to write the name of each child on a cookie. Use your cookie press to make fancy shaped candy, too.

If your children are having friends home after school, or if you are planning a party, buy a ten-cent package of crepe paper to make tablecloths. One package will make several. Cut two strips as long as necessary, allowing a little to overlap. Take them to your sewing machine and stitch them together, using your imagination to later decorate the corners. I used these at a St. Patrick's Day party as I was unable to find any suitable ready-made ones. In keeping with the occasion, I pasted green shamrocks in each corner. Hearts could be substituted for valentine's day.

The next time you are invited to a bridal shower, why not take "the bride"? That's what I did several months ago. Did you ever purchase an odd-shaped gift and wonder how you were going to

wrap it? That was my problem. I had purchased a step-on garbage can, but there was no way to wrap it to make an attractive gift. In the linen closet, I found an extra package of white crepe paper. I gathered this on the sewing machine to make a full skirt. Placing it around the can, I secured it with tape. To make the bride's waist, I found an empty tin can (No. 2½ size) in the trash and covered it with some of the crepe paper, placing it on top of the other I had fixed. Two strips of paper were quickly gathered and sewed up the side, then turned right side out. The result—raglan sleeves. I fastened these to the sides of the small can. A grapefruit seemed the appropriate size for a head, so with a black crayola and lipstick, I drew a face. Each piece must be fastened together with tape. She was complete except for one thing—a veil. If you have any big paper lace doilies they make wonderful veils, but I had only a package of small ones. When these were fixed together and fastened on the grapefruit, "she" was almost as beautiful as a bride. A little bow of blue or pink will add to her appearance. You see with a little experimenting, any package can be wrapped uniquely.

Anyone, in the eyes of her children, can be an inventor right in her own home. Try it and see. It's fun.

A Thought for the Week

TEMPERAMENT

Temperament is a convenient name for the balance of qualities of head and heart, of the thinking and the feeling "you" that goes into your work and no less into your play. It is a social as well as a personal reaction.

Personality is temperament plus. Every person and every animal above an oyster has temperament.

Character is temperament under control. Temperament is close to the emotions—how you feel and take things; it is also the emotional support of your work whether mind work or muscle work. It supplies the zest for doing what you decide to have your mind and muscles do. Temperament is your mental climate. —Joseph Jastrow in *Keeping Mentally Fit*.

The Home Column

The Magic of Cookies

By LOUISE WRIGLEY

DO YOUR COOKIES have magic in them? Are children drawn irresistibly to your house? Then you have one of the most precious gifts God ever gave to a mother . . . that of understanding and *liking* children—not just the spanking clean, well-behaved ones, but the grubby, underprivileged ones as well.

Cookies in the oven, cookies in the cookie jar . . . these things make such wonderful memories, such solid things to fit into a child's background. Of course they are only a symbol of generous giving, of the sense of being wanted and welcome. Yet what an important thing this is to your children and their friends. For when you proffer cookies with a friendly smile and a "Glad you're here," they will come again and again to your house through the years, growing up under your wise and watchful eye, finding a haven of security in an unsettled world. No juvenile delinquents these!

Maybe you hadn't thought of "ministering" to the lively, noisy youngsters who tear through your house every day. Maybe you hadn't realized that you can direct their youthful exuberance into useful channels . . . that you have an advantage "because anyone who can bake such good cookies is bound to be someone you can take your troubles to!" Children sense these things much earlier than we realize. They recognize and classify the adults who "care," who "don't care," and who "resent" them.

They are uncomfortable with the grudging mother who never quite opens up, never quite accepts "that grubby little Walters boy" even though he is intelligent, has an infectious grin and honest, trusting eyes.

To many mothers the sterile beauty of clean, cold rooms, furnished with very breakable furni-

ture, is more important than the warm, living beauty of childish smiles and the knowledge of little souls close to your own.

Since we can only strive for perfection, there are times when childish shouts seem too much to bear, the mess and noise impossible. Let us try to remember always that they are growing every minute. We wouldn't want to stop that process if we could. We can't expect them to be normal adults if we stifle every normal impulse they ever have.

AS I WRITE THIS, there are four children in Johnny's playroom, and it sounds as if they might be tearing the house down. They aren't

really . . . just moving the chairs around to make a train. Their train goes to Memphis, Albuquerque, St. Louis, Denver, Tacoma, Seattle, and Independence, Missouri (in that order). It's a game of all chiefs and no Indians . . . there is a conductor, engineer, porter, fireman, and Becky, the baby, is the caboose.

Yes, and there are cookies in the oven. Probably the first one to smell them will be five-year old Eileen who will come wandering casually out, her hands behind her back, asking "Whatcha baking?" And maybe while she is hopefully watching the cookies cool, she will tell me something that needs to come out in the open.

At least I *hope* my cookies have magic in them. Every time I bake them, I try mighty hard to put a little of it in.

Spring Is Here

By Nettie C. Lake

THE REDBUDS are blooming. That is always news to people who live where they grow. You wake one morning, and through the wintry boughs which, as yet, show no hint of green, there gleams the bright embroidery of the pert little redbuds—and your heart swells. Spring is here at last.

The birds are happy, too. After a long silence, which holds only the sleepy chirp of the sparrows, the mornings are filled with song. After that first wild burst of joy, the pretty creatures flit about busy at the business of nest-building.

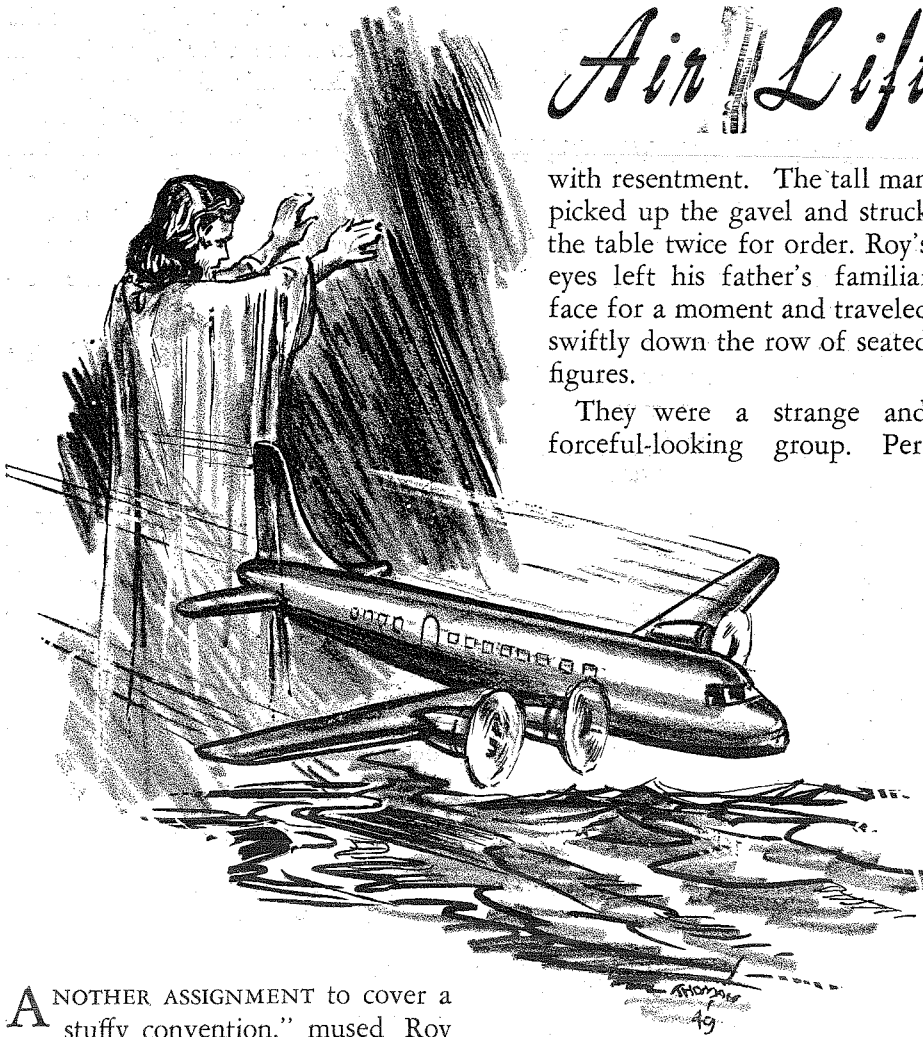
We turn from our newspapers and radios to look at the familiar trees with their swelling buds, at the newly sprung jonquils, and the gay, surprising hyacinths. In one day, a thousand shoots can appear. Where yesterday you saw only a bush, half-naked, today there are lilacs nodding at you.

How sweet it is to see the beginning of another spring! How good for the spirit of man to leave his worries and fears and watch while Nature puts on her make-up.

This is a time when each of us needs healing contacts with the out-of-doors. Our hearts are heavy with great events about which we can do little. So much is happening in the world today that we sometimes feel we never shall attain the peace we have sought these many years. Moments come when we cannot bear to look or listen any longer. Then it is easy to find comfort under the open sky.

Whatever mortals do, God surely walks among redbuds. His mark is set upon the greening hills, and he beckons from the valleys where the fragile dogwood blooms. His promise is as old as earth and fresh as spring: Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Air Lift - By John C. Thoman



with resentment. The tall man picked up the gavel and struck the table twice for order. Roy's eyes left his father's familiar face for a moment and traveled swiftly down the row of seated figures.

They were a strange and forceful-looking group. Per-

viewed the experiences of the past two years of reporting conventions, board meetings, and mergers. Many things had been done and said in his presence to shatter his youthful ideals.

In his mind, he began to marshal the facts he already knew about these men who sat before him. They were all employed by the same great syndicate. It was a legitimate, respected, and expanding organization. It counted its wealth in the hundreds of millions. His father was one of the "profitable servants" of this huge organization.

He thought, sadly, of what his father used to mean to him—a man whose personal life and habits were beyond reproach. Something of a stoic and an iron man, he was now caught up and owned by this cold-blooded, steam-rolling, money-mad machine. A picture of his mother's patient but tired face flashed across his mind . . . the evenings of overtime for the firm . . . the many business trips taken by plane from city to city . . . all had added to her worries. "And for what," mused Roy, "so that the world's largest grain syndicate could make more and more money." The words of the song came again unbidden to his mind.

And would he with an iron will,
Subdue the war lords, they who
drill
God's children all to hate and kill.
If Christ came back today!

ANOTHER ASSIGNMENT to cover a stuffy convention," mused Roy as he strode across the lobby of Big Town's best hotel and made his way up the broad stairs to the private dining rooms above. He stopped before the gilded directory at the head of the stairs; as he read the name of the convention's chairman, his blue eyes snapped wide open and then crinkled at the corners.

"It's the long arm of coincidence again," he thought as he walked into the spacious dining room and seated himself at one side with a good view of the proceedings. All the smaller tables were vacant, but the long table in the center of the banquet hall was fully occupied.

There were sixteen impressive-looking men seated around it, but the most impressive of all was the tall, graying man who stood at the head of the board. As Roy's gaze fell upon him, his eyes took on a strange expression of pride mixed

haps he could write that they were a typical group of American's self-made, ruling class. Surely they were men of responsibility and importance. He took a penknife from his pocket and expertly sharpened a soft copy pencil. He placed it beside his notebook on the snowy tablecloth before him, then he settled back into his chair expectantly. What he needed was an angle, and he hoped one would occur to him soon. His mood was sardonic and cynical, but his mind was vividly alert. He suddenly remembered a verse of a wonderful song he had heard sung the previous Sunday.

God, thy children now behold.
They worship still the calf of gold.
If Christ came back and saw men's
greed—the vicious word—ignoble
deed

HIS DISILLUSION with Big Business filled him with a sudden consuming sadness. Rapidly he re-

BUT THEN his attention was riveted upon the speaker's table. His father had risen and was introducing a man who was seated to his right. His father looked tired; the introduction was courteous but short. "Gentlemen, at this our last meeting, we have the great pleasure and honor to introduce the president of our company who has flown here to be with us."

Even Roy sat a little straighter and craned his neck to get a better look at the man who was president of the great empire which controlled countless elevators filled with grain which these men managed—shipping and controlling the flow throughout the world. The president was a short, stocky man, immaculately dressed. Roy liked him even before he spoke.

"Gentlemen! It is I, who am honored," he began. "I came here, as some of you already know, to honor the chairman of your convention and to make him a proposition. He has given of his time and energy unstintingly. That is why we honor him today. But more important, I want to ask him if he will consider leaving soon for the other side to represent us over there. He will work with the representatives of the government, the state department, and the Army. We are proud of our part in this worth-while project, and we want Henry here to continue the work overseas that he has so ably done here in America. How about it, Henry?" And Roy saw him place his hand affectionately upon his father's arm.

It was a tense moment, and in the second before his father replied, the whole picture before him, which had been hazy and chaotic, came into full focus. These men and his father . . . why they were on the right side after all! The air lift was one of the greatest acts of Christian love in history. He should have known that his father would have had a part in it. He had been spending himself all this while for an ideal, and Roy had thought of him as just another greedy American dollar-chaser. Yes, this ideal of brotherhood and compassion fit the character of his father as Roy had always known him. It was true . . . and now he understood his father's dedication to his job. Again the words of the song rang in his ears:

O may we end our bitter shame.
And fight for him, his love proclaim.
For he would save us, if he came.
If Christ came back today!

Where Credit Is Due By NAOMI RUSSELL

PEOPLE WHO ARE UNWILLING to assume any responsibility for their actions often ascribe the inevitable result of those actions to the whimsey of God. I do not doubt the influence of his will in many things, but I consider it a gross injustice to "accuse" him for the misfortunes we bring on ourselves.

The mother who feels she is being punished for having taken her children to the movies as she sees Junior and Mary break out with measles is misinterpreting the law of God. True, there is a law which makes it necessary for Junior and Mary to suffer the measles when adequately exposed (unless they are naturally immune or have had them previously) but it is not a law of divine punishment.

The man who speeds along the highway at an even eighty is flirting with death. If he has a blow-out or fails to make a corner, it doesn't matter much whether he is a minister or an escaped convict—he is in for a nasty accident. This, too, is the result of a law, but it's not the work of heaven that the careless speeder has an accident at any particular time on any particular stretch of highway.

I knew a lady once who needed a job. She was down to her last few dollars, and she was worried. She was trained to do several types of skilled work, but because there were no openings in fields right at her fingertips, she prayed, "God, help me to find work just anywhere." The next day she applied at the local cannery, and was told to report for work at seven in the morning. She happily confided to me that she knew God had arranged this job for her, and—although the people weren't the kind she usually worked with—she knew all would be well because this was "meant to be." Two days

later I met her again and asked her how she liked the new job. "That place!" she said indignantly, "I wouldn't be caught there again. I quit the first morning."

SOME PEOPLE are like that about marriage, too. They pray to be guided in making a choice, decide for themselves, and give God the "credit." I have no doubt that the Almighty is interested in the creation of happy homes, and I sincerely believe many persons have been directed in making wise choices, but not everyone who prays gets an immediate answer. Too often the enamored man or woman pleads, "God, tell me what to do," and then mistaking the warm glow of infatuation for the leading of the Spirit decides, "God must approve of this person, or I wouldn't feel this way."

Then there are those who analyze the will of God by negative factors. For example, Janie who came to Independence to find a Latter Day Saint husband. After six months and still no prospect for a man of her faith, she became intensely interested in an atheist. Blinded by romance and tired of waiting, she made her decision. "I've given God six months to find a Latter Day Saint for me, and he hasn't, so that must mean it's all right for me to marry Bill."

Isn't it unfortunate that we find it more pleasant to be intellectually dishonest than to face the facts? It is easier, somehow, to pretend we are irresponsible pawns on God's chessboard than human beings with the divine right of free agency. Then when the moves are wrong—God's to blame.

Let's be fair about it. Measles or matrimony, let's admit we are responsible for our own exposure and our own decision.

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SIDE 4

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BULLETIN BOARD

Rochester Youth Conference

A youth conference will be held at Rochester, New York, on Sunday, May 1. Activities of the day include a prayer and Communion service from 9 to 10:30 a.m.; a sermon by Seventy William Guthrie at 11; dinner from 12 to 1 p.m.; a song service from 1:30 to 2; and other services from 2:15 to 4. The district officers will be in charge, and Bishop D. O. Chesworth is also expected to be present to explain his new charts. All young people throughout the district are urged to attend.

Dayton, Ohio, Home-coming

The Dayton, Ohio, home-coming will be held Sunday, May 1, with Seventy Loyd Adams and Evangelist John Grice as guest speakers. Former Daytonians and friends in surrounding districts are invited to attend.

PRISCILLA BOECKMAN.

Arizona Reunion

The 1949 Arizona Reunion will be held August 21 to 28 at Mount Lemon, Tucson, Arizona.

Southern Indiana Reunion

The Southern Indiana District Reunion will be held July 9 to 17 at Santa Claus, Indiana.

CHESTER METCALF,
District President.

Books Wanted

C. R. Auxier, 4111 South Norfolk, Tulsa, Oklahoma, wants to purchase a copy of *A Marvelous Work and a Wonder*. Please write stating price and condition of book before sending it.

REQUESTS FOR PRAYERS

Mrs. L. H. Sanderson requests prayers for her father, L. E. Marsh, 3565 Sanborn, Lynwood, California, who is suffering from a serious heart ailment.

WEDDINGS

Barr-Golightly

Patricia Ann Golightly, daughter of Mrs. Edward Labadie of St. Thomas, Ontario, and the late John Golightly, and John A. M. Barr, son of Mr. and Mrs. C. R. Barr, also of St. Thomas, were married April 9 at the Reorganized Church in London, Ontario. Elder Frank H. Gray performed the double-ring ceremony.

Kochel-Beckner

Edith Mae Beckner, daughter of Mr. and Mrs. Theodore R. Beckner of Council Bluffs, Iowa, and Theodore James Kochel, son of Mr. and Mrs. Ward S. Kochel of Bell, California, were married on April 7 at the Reorganized Church in Council Bluffs with Elder V. D. Ruch performing the double-ring ceremony. Their honeymoon trip will be made by auto from Council Bluffs to Bell, California, where they will make their home.

Parish-Thiles

Eulonda Lee Thiles, daughter of Mr. and Mrs. Ivan Thiles of Woodbine, Iowa, and Bob Parish, son of Mr. and Mrs. Virgil V. Parish of Council Bluffs, Iowa, were united in marriage at the Reorganized Church in Council Bluffs on April 3, Elder V. D. Ruch officiating. They will make their home in Omaha, Nebraska, where both of them are employed.

Glaser-Hill

Ada May Hill of Council Bluffs, Iowa, and Carl A. Glaser of Columbus, Nebraska, were united in marriage on March 26 at the home of Elder V. D. Ruch in Council Bluffs. Elder Ruch performed the double-ring ceremony. They will make their home on a farm owned by the groom near Columbus, Nebraska.

BIRTHS

A son, John Lyle, was born March 17 to Mr. and Mrs. William J. Rounds of Hamilton, Missouri. Mrs. Rounds was formerly Dora Mae Peterson.

Mr. and Mrs. Irving H. Cook of Providence, Rhode Island, announce the birth of a daughter, Elaine Joyce, born March 28. Both parents attended Graceland College. Mrs. Cook was formerly Joyce Wilcox of Shenandoan, Iowa.

Mr. and Mrs. Ray V. Trimble of Gueiph, Ontario, announce the birth of a daughter, Carolyn Marie, born March 21. Mrs. Trimble, the former Betty Marie Hutchins, is a graduate of the Independence Sanitarium and Hospital School of Nursing, class of '46.

DEATHS

CRUM.—Joseph M., son of Jacob and Martha Crum, was born March 30, 1873, at Sinking Spring, Ohio, and died on March 19, 1949, at the home of his brother in Springfield, Ohio, where he had resided for a number of years. He was baptized into the Reorganized Church on June 22, 1889. He was never married.

Surviving are a brother, Jacob O. Crum, and a sister, Mrs. Ambrosia Turner, both of Springfield. Two other brothers and three sisters preceded him in death. Elder Orval M. Hooten conducted the funeral service at the Reorganized Church in Sinking Spring. Interment was in the Sinking Spring cemetery.

BARDWELL.—Clara G., daughter of the late Mr. and Mrs. Richard Anderson, was born September 25, 1882, at Girard, Minnesota, and died March 9, 1949, at the Montana Deaconess Hospital in Great Falls, Montana. She was married to Bert O. Bardwell in December 1902; five children were born to them. Mr. Bardwell preceded her in death in 1939. She was baptized into the Reorganized Church on September 22, 1901, and remained a faithful member the rest of her life.

Surviving are three sons: Vernon, Lawrence, and Delbert Bardwell; and two daughters: Mrs. Hazel Zackery and Mrs. Edna Hamrell, all of Great Falls; five brothers: Ross Anderson of Forest Grove, Oregon; Guy of Clumbia Falls, Montana; Lloyd of St. Paul, Minnesota; Floyd of Vancouver, British Columbia; and Ben of Astavan, Saskatchewan; and twelve grandchildren. Funeral services were conducted by Elder W. C. Redfield at the Croxford Chapel.

SPRAGUE.—Hugh A., was born in Pierpont, Ohio, on November 5, 1868, and died March 18, 1949, in Bellingham, Washington, following a lingering illness. He was baptized into the Reorganized Church in September, 1894, and was ordained to the office of elder in 1910. For many years he served as bishop's agent of the Seattle-British Columbia District.

He is survived by his wife, Mary; a son, Averil H. of Bellingham; three daughters: Jessie Rose and Nettie Schabaika of Seattle, Washington, and Veronia Lockett of San Bruno, California; eleven grandchildren and seven great-grandchildren. Elder L. R. White conducted the funeral service.

WHITE.—Laura Belle Landingham was born November 15, 1876, at Woodbine, Iowa, and died March 13, 1949, at Cherokee, Iowa. At the age of eighteen, she was baptized a member of the Reorganized Church and on February 9, 1896, she was married to William Edgar White, who preceded her in death on September 8, 1947.

Surviving are six sons, six daughters, thirty-eight grandchildren, and six great-grandchildren. Funeral services were held at the Reorganized Church in Cherokee, Apostle D. T. Williams officiating. Interment was in the Oak Hill Cemetery.

Correction

In the feature, "Introducing," page 2, April 9 issue, under the heading, "John W. Rushton," the last paragraph should read: "Beatrice M. Rudd became his wife on August 1, 1898." In the article, "The Power of His Resurrection," page 7 of the same issue, column 2, paragraph 3, line 5, should read: ". . . the cross of Calvary and the open grave are the symbols of the power of the Spirit . . ."

1949 Reunion Schedule

Reunions	Date	Place
No. Ontario	July 2-July 10	New Liskeard Ontario
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island Eastern	Jun. 25-July 3	Aledo, Illinois
Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, So. New
England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Oklahoma	July 30-Aug. 7	State Park, Wilburton, Ok.
Idaho	July 21-July 28	Hagerman
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit-Windsor	July 29-Aug. 7	Blue Water
Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Eric Beach
So. California	July 29-Aug. 7	Pacific Palisades
Cen. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Eastern	Aug. 14-Aug. 21	Lamoni, Iowa
Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Tucson	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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*** TWO MEN**

I heard two men disputing about the nature of God.

And I thought, They know nothing at all about him. If they did, they would be on their knees before him, worshipping, asking for light and understanding, praising him for his glory and majesty, honoring him for his justice, his mercy, his truth, and giving thanks for the wonderful gift of life.

*** SLEEPING IN CHURCH**

Perhaps in the future our churches will have lounge-rooms where harrassed wives may leave their sleep-loving husbands during the service. If ours were the salaried kind of ministers, there might not be so many "sleeping soldiers" in our midst. We would stay awake to see that we were getting our money's worth.—Edith G. Beggs.

*** BACK FENCE GOSSIP**

If the title leads you to expect something sensational in this item, it is misleading, and you can pass by it.

There is a kind of back fence gossip that hurts no one, for there is no malice in it.

There are spiritual fences, too, and one of the pleasures of life is to lean over them to exchange thoughts and ideas with good men, both parties gaining "riches untold" in the bargain.

In his early years, Dr. L. J. Marshall, a good friend of mine, related to me recently, he was taking a trip on a steamboat from St. Louis to New Orleans. It was his honeymoon, and he and his bride enjoyed the peaceful rest and the beauty of a vacation on the great river. They got acquainted with the captain. And before they reached New Orleans, there were eight honeymoon couples on the boat.

"We're pretty close to heaven, Captain," Dr. Marshall said one day.

The captain squinted ahead to a broad curve in the river. "I've had many kinds of people on my ship, with both heaven and hell in them," he replied.

"I remember one trip when I had a load of gamblers bound for the races at New Orleans. They gambled and drank and caroused all night. And there was just one preacher aboard. One morning he came to me and said, 'Captain, this is hell!'"

"Another time, I had a boatload of preachers going to a convention. This time, there was just one gambler aboard. Well, those preachers prayed and sang and quoted scripture and told holy stories until that gambler could hardly stand it. And one morning he came to me and said, 'Captain, this is hell!'"

"I suppose it all depends on how you look at it."—L. L.

*** SAFETY SLOGAN**

A very good safety slogan is appearing in Kansas City—"Watch your step. The life you save may be your own!"

And we could use such a slogan in our church ministry—"Watch your spiritual life. The soul you save may be your own!"

*** SUNLIGHT**

Do not take the clouds too seriously. Of the 93,000,000 miles between you and the sun, they occupy, at most, less than three miles, leaving 92,999,997 miles of pure sunlight. The sun is still shining up there, and it will shine again on you.

* It is a lot easier to start a job than it is to finish it.

BRIEFS

LAMONI, IOWA.—The Zion's Leaguers from the congregations of Lamoni Stake met April 2 and 3 for their Restoration Festival commemoration. The banquet was held in the Coliseum basement on Saturday night with Ed Browne as master of ceremonies and Carl Mesle, youth leader in Independence, Missouri, as speaker. On Sunday, at 11:00, Brother Mesle spoke in the Coliseum. His theme was "What Is Discipleship?"

April 10 to 17, Fred Davies, pastor of the Walnut Park congregation in Independence, Missouri, presented nightly sermons to the Lamoni congregation. His theme was announced as "The Triumphant Christ."

GULF STATES DISTRICT.—District President W. J. Breshears reports that this district has adopted a baptismal goal of one hundred and seventy-five for the calendar year 1949. Last year the goal was 150, which was exceeded by seven.

Five persons were baptized in a missionary series at Birmingham, Alabama, in January, and six at Montgomery, Alabama, in March. As the result of a round-robin missionary series, in which Brother Breshears spent one evening each week for six weeks during February and March at Coldwater and Berrydale in Florida, and Dixonville and Atmore in Alabama, six others presented their names for baptism.

EASTERN MICHIGAN DISTRICT.—This district is "going to school" again as a district. Members have registered for a credit training course, *A Yearbook for Church Schools*, with John Rogers as teacher. In this district class, there are eight members from the Owendale Branch, six members from the Caseville Branch, seven from the Bay Port Branch, five from the Sandusky Branch, and two members from the Cash Branch.

This district has made history by successfully doing this same type of group studying in the past.

COUNCIL BLUFFS, IOWA.—The annual Building Fund dinner was held here on March 25. For the third successive year the branch went over the top of their goal of \$25,000.00. The total cash and pledges raised at the dinner this year was \$26,305.93. Since that date \$835.00 more has been given, increasing the total to \$27,140.93. It was easier to reach the goal at the dinner this year than last. About 400 people were in attendance, and there was an abundance of enthusiasm and a fine spirit present. Those doing the tabulating had a hard time keeping up with the announcement of each contribution.

DES MOINES, IOWA.—On April 3, eleven new members were baptized. Three more decisions for baptism were given as a result of the three-weeks series of meetings just completed. These will be baptized later. John R. Grice preached the series of missionary sermons, and the attendance was excellent. On Sundays, the church building was completely full. The Graceland College A Cappella Choir sang in a concert in the evening. Encore after encore was demanded.

NIAGARA, ONTARIO.—Brother William I. Fligg is making slow but continuous improvement toward full health after an accident which has incapacitated him since December 20.

AURORA, ILLINOIS.—The women of this branch recently had a novel social activity when they sponsored a shower for their church kitchen. The prettily decorated packages were opened by the president, Margaret Reedy, and everyone enjoyed admiring the many useful articles of culinary equipment.

SPRINGFIELD, MISSOURI.—The Zion's Leagues of the Spring River District joined at the Ozark reunion grounds near Joplin, Missouri, for their Restoration Festival celebration. At 8:00 o'clock on April 9, Carl Mesle of Independence, Missouri, spoke. The Springfield Zion's League was in charge of the service. On April 10, there was a Communion service and a prayer service.

HOLDEN, MISSOURI.—Missionary John Puckett baptized seven people on March 27, as a result of extensive missionary work which he has been carrying on in this region. His work has been centered in Central Missouri Stake.

SPRINGFIELD, ILLINOIS.—Apostle E. J. Gleazer, Sr., was at the district conference held here for the Central Illinois District on March 21. He reports there was excellent interest shown, and several prospects for new openings and for an increase of members were seen. A number of ordinations was provided for at the conference.

INDEPENDENCE, MISSOURI.—Mont Keir, six-months-old son of Mr. and Mrs. Mont O. Roper was blessed by his grandfather, James F. Keir, and Vernon A. Reese in the kindergarten department of the Stone Church on April 3. The children were arranged in a large circle and sang "Happy Birthday," and "Welcome to Sunday School," to the baby. Tessie Smith was in charge of the service.

MOBILE, ALABAMA.—The Restoration Festival banquet was held in the new annex building recently added to the Mobile church. There were about ninety present on this April 6 event commemorating the organization of the church. Apostle W. W. Smith was present for the event. F. M. McDowell was the speaker, and Maurine Crownover was the toastmistress. The theme was "The Pioneer." The annex building is in two stories. The first floor is devoted to classrooms. On the second floor is the assembly hall equipped for banquets and having a stage.

DENVER, COLORADO.—On the very day that the Saints in Denver were holding their first services in their new church, there appeared copies of the *Denver Catholic Register* carrying a front page picture of the church at Speer Boulevard and Logan Street occupied by our members for many years and which recently was purchased by the Roman Catholic Church. Quoting from the *Register* briefly: "The creation of a new parish in Denver, the acquisition of a church and residence for it, and the naming of a pastor were announced this week by Archbishop Urban J. Verh. The parish will carry the title of 'Mother of God.'"



Graceland A Cappella Choir

THE
Saints Herald

VOLUME 96

APRIL 30, 1949

NUMBER 18

www.LatterDayTruth.org

Graceland A Cappella

SHOWN ON THE COVER of this week's *Herald* is an organization which is recognized nationally as one of America's finest junior college choirs—the Graceland College A Cappella. The choir is twenty-six years old this year.

As in most other years, members of the choir come from many states. To be exact, sixteen states and the District of Columbia are represented in the organization this year. These states include as widely separated points as Idaho, Florida, California, New York, and Tennessee.

Recently the choir completed a spring concert tour which included radio broadcasts and performances in Des Moines, Council Bluffs, and Omaha. The repertoire this year includes sacred works from such composers as Palestrina and Christiansen, Negro spirituals, folk songs, and selections from the pens of Jerome Kern, Rodgers, and Hammerstein.

Director of the choir is Henry A. Anderson, instructor in voice and director of choral music at Graceland.

All Graceland students, whether music majors or not, are eligible to try out for membership in the A Cappella. Membership in the choir is one of the most highly sought honors at Graceland. The choir is featured regularly in Graceland's church services.

Introducing . . .

L. WAYNE UPDIKE (page 6) has been contributing to *Herald* columns for the past ten years. His last article appeared in the issue of February 19, 1949. He is the author of the booklet, *Ministry to the Erring and Church Court Procedure*, published late last year.

Wayne was born at Black River Falls, Wisconsin, on September 17, 1916. In 1944 he married Mary Elizabeth Malcor. The names of their children are Lee, 3; and Vicki, 2. Brother Updike attended Graceland 1937-1939. He received his Ph.B. (Finance) from the University of Wisconsin in 1942. He has done graduate work at Kansas City University.

After receiving his degree, Wayne went under missionary appointment and served the Southeastern Illinois District. The next year he was ordained a bishop and sent to Kansas City Stake where he has served for six years.

GOMER R. WELLS (page 10) has been a minister of the church for sixty-one years and has served it in many capacities and many fields. He was the first general Sunday school superintendent to give full time to religious educational work. In 1891 he was elected the first general secretary of the Sunday School Association.

Brother Wells was born near Bozeman, Montana, July 10, 1867. He went to Australia on a mission in 1893 and was ordained a seventy in 1896. The next year he married Adelaide Mary Pascoe. They have four sons: Edward H., Gomer R., Melvin R., and Milbert A. Their two daughters are Mrs. Lena Jones and Mrs. Dorothy Kepley.

In 1888 Elder Wells attended State Teacher's College, Warrensburg, Missouri, and was preparing to teach when he was called into general church work. While in college, he began his literary career as manager and contributor of the *Normal Student*. He also played clarinet in the college orchestra. He served six years on the board of trustees of Graceland College.

Seven of the fifteen years Brother Wells served the Australian mission he was counselor to the first bishop on that continent. He also served several years as editor and manager of their mission paper, *The Gospel Standard*. In America he served in pastoral capacity in Illinois, Iowa, Missouri, and Nebraska. Since 1934 he has worked in Independence under the direction of the Presidency. He has served in group pastoral work and as Auditorium guide.

VIDA E. BUTTERWORTH (page 12) is the daughter of Patriarch Charles E. Butterworth, formerly of Dow City, Iowa. She was graduated from the Independence Sanitarium School of Nursing in 1929 and in 1935 came back as educational director and instructor and is still serving in that capacity.

Miss Butterworth attended Graceland College in 1934 and then went on to Teacher's College, Columbia University, New York, where she received a B.S. the next year. From the same university, she received her Master's degree in 1941. She was elected to Lambda Delta Sigma at Graceland and is now serving as treasurer of the Missouri State League of Nursing Education. She is also a member of the Business and Professional Women's Club and of the University Women's Club of Independence.

THE SAINTS' HERALD

Volume 96

April 30, 1949

Number 18

Editors: *The First Presidency*; Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



NEWS AND NOTES

PRIESTHOOD INSTITUTES HELD

April 1 to 3 in Mobile, Alabama, a priesthood institute was held with F. M. McDowell, U. V. Smith, Orlin Crownover, W. J. Breshears, Franklin Steiner, and Raymond Booker on the staff. April 8 to 10, the same staff with A. D. McCall went to Brewton, Alabama, where another priesthood institute was held. With a total of 119 eligible priesthood members in the two branches, there were 103 registered in attendance. "Building Latter Day Saint Family Life," was the text. There was 100 per cent attendance of priesthood at the Brewton Institute by the men from Birmingham, a distance of 250 miles.

ARTHUR GIBBS PRESENTS SERIES

Seventy Arthur Gibbs reports three successful series of preaching services and lectures. In Camas, Washington, he gave ten lectures and two sermons with an average attendance of eighty-four, of which twenty-four were nonmembers. At the end of the work, there were three baptisms. In Woodburn, Oregon, he presented six lectures and one sermon. The average attendance was ninety-five, of which about thirty were nonmembers. There were fifteen baptisms. In Sherwood, Oregon, he presented six lectures and made many visits. At the end of the time there were six baptisms.

HARTSHORNS IN SPRINGFIELD

Elder and Mrs. Chris Hartshorn went to Springfield, Missouri, Sunday, April 17, where Brother Hartshorn preached the Easter sermon at eleven o'clock and the evening sermon. They drove back to Independence on Monday morning. Brother Hartshorn is the managing editor of the "Saints' Herald."

APPOINTEE INSTITUTES

All General Church appointees from the Northwestern, Western, and Southern United States are meeting in an institute May 4 to 13 inclusive at Berkeley, California. At the same time, beginning May 3, the appointees from the Great Lakes and East are meeting at Detroit, and those from the Middle West are meeting at Independence. All three of these institutes will have the same topics for consideration.

BAPTISMS IN GENERAL CHURCH FOR MARCH

President F. Henry Edwards reports that the baptisms for March, reported to the department of statistics, are 214, slightly better than the average.

QUORUM AND COUNCIL SESSIONS

The Quorum of Twelve met in session beginning Monday, April 19. The joint council, comprised of the Twelve, the Presidency, and the Bishopric, convened April 20 and will continue in session until shortly before the opening of the appointees' institute in Independence, on Tuesday, May 3.

REPORT FROM BERLIN

President F. Henry Edwards reports that Apostle D. Blair Jensen and Seventy Eugene Theys have met with the Saints in Berlin, who now have a church building of their own. Conditions in the city are improving. There is good interest, and there is a high percentage of baptisms. The men report an excellent spiritual quality among the people.

Question Department

FROM THE VERY BEGINNING of the *Herald*, its editors have received questions from many sources relating to matters historical and doctrinal. From Isaac Sheen, first editor, on down through the late President Joseph Smith and associates and during the administration of our lately deceased President Frederick M. Smith, literally thousands of questions have been answered in *Herald* columns.

For quite a number of years, a department in charge of Elder A. B. Phillips was successfully maintained; this has been discontinued during recent years. Undoubtedly hundreds of people have directed questions to the editors in chief, the president of the church, or his counselors, thinking that answers could be termed *ex cathedra* or official interpretations having the weight of law; however the fact is that such has not been the case. Answers given have been but the personal opinions of the writers, carrying only such weight as was naturally attached to the thinking of those more or less advised as to the law and familiar with the history of the Restoration.

In 1879 President Joseph Smith, editor, was called upon to answer a direct and explicit question on this point. In the *Herald* for January 15 of that year, we find the following:

"Question.—Are the answers to questions published in the *Herald* to be received and used by the Church as law to govern in matters to which they may refer?"

"Answer.—No; the answers to questions are the opinions of the Editor, or Editors, upon the subjects referred to; and so much is law as may be quoted from the books themselves, or the decisions of conferences which may be cited.

"We have been expecting that this question would be asked, and hence we are prepared both for the

question and the answer. The only weight that these opinions may have is that which may attach to the supposed capability of the Editors, and their opportunity for knowing whereof they speak; or that fictitious, or factitious, meritoriousness supposed to be conferred by the choice of the body to represent them in the editorial chair. But as dignities are not highly prized in the age in which we are living, none are very awe-inspiring. Bigotry and dogmatism may have ruled well in times past, but we all fear to trust them now, and hence weigh well human opinions before being concluded by them.

"One effect that this answering of questions in the *Herald* has had, and does have, it tends to bring about a more complete understanding of the law itself and the practical workings of it, as well as giving us to know how we stand upon the matters discussed.

"We hold that man is not infallible, hence we make no claim to perfection of judgment or knowledge, and even feel to hesitate to declare dogmatically what we do know. And while willing to express an opinion if we have one, upon any point of the law, or any subject upon which we may be questioned, or an opinion may be desired, we are just as willing that every one else shall hold an opinion upon the same subject or point, either agreeing with, or adverse to the one we hold; and further, we are willing that ours shall be examined, criticised, received or discarded, as its demerits or merits may demand."

IT IS IN THIS SPIRIT and pursuant to the policy therein so well stated that *Herald* editors will resume another Question Time department.

We are faced, at the outset, with the difficulty if not the impossibility

of giving personal attention to the questions coming to us for answer. Neither the editors in chief, nor Associate Editor Lea, nor Managing Editor Hartshorn can find time necessary to do this work. However, we have undertaken to enlist the services of a corps of experienced church men and to allocate to them, according to their respective experiences and abilities as nearly as we can, the various questions reaching our office from the desk of Managing Editor Chris B. Hartshorn. Up to the present, the following have consented to serve: Elders Charles Fry, John Blackmore, Samuel A. Burgess, George A. Njeim, and James F. Keir.

We offer whatever of service this department can give to members who have problems. We have no desire to make work for anybody, but feel there is a need, as indicated by the number and nature of questions reaching us.

Each answer will carry the name of the one who has prepared it.

We trust in this way we can supply a real need without assuming a burden we feel we cannot carry by ourselves alone.

Beginning in an early issue, we will give such space to this department as may be required by the number and character of the questions received.

ISRAEL A. SMITH,
F. HENRY EDWARDS

April 14, 1949

If You Don't Know, Ask

We have learned much that we know by asking questions. The kind of questions asked is the important thing. It reveals the nature of our interests, our hunger for knowledge, and our ability to state our problem. The willingness and ability to ask searching questions is a sign of intelligence—not "exposing one's ignorance."—C.B.H.

Editorial

Across the Desk

BY THE FIRST PRESIDENCY

We have recently received two letters from Elder Emery E. Jennings, President of Far West Stake. The first addresses itself to objections to Children's Day activities and expresses our point of view very well. Here it is:

Every once in a while I hear someone indicating that Children's Day activities and perhaps a baptismal service bring children into the church prematurely and consequently serious problems are developed later with too many of our young people who are baptized on this day.

I have done some research work here in Far West Stake in that regard, and I find that that is not generally the case at all. As a matter of fact, most of our delinquents come from people who have been baptized through other sources, and I am one who thinks we should stress even more the importance of holding pre-baptismal classes for our young people and giving better emphasis to Children's Day Activities.

I am sending you for your information a copy of a letter recently sent out to our church school supervisors, urging them to arrange for children's pre-baptismal classes and to send us a list of children who are eligible to be baptized. We have done this sort of thing now in Far West Stake for the last four years and find it quite beneficial.

The second of these letters is addressed to church school supervisors in the Far West Stake and is as follows:

As has been the custom in our church for many years, we have given a great deal of emphasis to Children's Day. Quite often a baptismal service is planned with the other activities on this day. And as a part of the Children's Day program, a pre-baptismal class should be arranged to which boys and girls of the church school can be invited. This class should be organized right away as we have just thirteen Sundays left before Children's Day. The quarterly, "Getting Ready for Baptism," Q-223-D, is most excellent for this work. It is available and can be sent to you from our office if you don't have one and care to use it for this class.

We should like to have you contact your pastor and work with him in or-

ganizing this class if you think you need one, and have any children of baptismal age, or some who will be by June 12, attend. In fact, it would be well to invite seven-year-olds to this class, too.

We are inclosing a form and would like to have you fill it out and return it to our office for our information and "prospect file." Be sure you list all the youngsters in your congregation who are not members of our church even though they may not be attending.

If we can be of any further help, please let us know. This is a very important part of your responsibility, and we know you will do all you can to prepare your children for baptism.

In his latest quarterly report, Elder R. E. Rodgers, president of the West Virginia District, begins with the following paragraph:

On Christmas day, while at home thinking of the church, the Christ child, and many other things around that season of the year, I was impressed to visit a family, of which none of the members belong to the church. After spending about two hours with them "talking church" and feeling very good in my soul, I left with an invitation to come back any time. I informed Brother Zonker, the pastor of our branch here, and we have visited in this home every Tuesday (with a few exceptions) since. The whole family—father, mother, and five children—are to be baptized April 6. I am very happy today to know what God can do through us, his servants, when we are obedient to the impressions that come to our minds.

The following excerpts are from a letter written by Apostle Paul Hanson on April 4:

My passage on the plane from Kansas City to Lima was altogether pleasant. The average number of passengers on the plane was about thirty-five, and there were scarcely any perceptible air pockets. We arrived in Lima on schedule at 7:35 a. m., the day after leaving Kansas City.

After checking in at a hotel, I went out for a stroll on the plaza San Martin, the chief square and busiest part of the city. (San Martin was the Abraham Lincoln of Peru.) As I walked along, I heard a voice say, "Ward Hougas." I was somewhat startled and instantly wondered if I had heard a radio. Then I turned and looked directly into the face of Roy Weldon. It was a happy meeting. Accompanying him was Francis Anderson of Holden, Missouri. They were looking well despite their strenuous trip—mostly by land—from their homes.

I spent a couple of hours with them at their hotel that night, and we had dinner together the following evening. They left Lima yesterday by plane for Cuzco. It was a pleasure to exchange notes on travel and experiences. In a city of 850,000 population, the words, "Ward Hougas," being spoken at my side, the three of us having arrived in the city the same day, and our not knowing of each other's whereabouts would make our meeting seem providential. Brother Weldon had just called for his mail and had received a letter from Brother Hougas.

Lima, named by its founder, Francisco Pizarro, who with his 110 infantrymen and sixty-seven cavalrymen overthrew the mighty empire of the Incas, enjoys perpetual springtime. It is never sufficiently wet for raincoats or umbrellas. I am spending some time at each place of interest. By so doing, I hope to come in contact with information that I might miss on a more hurried trip. I am particularly interested in pre-Inca ruins. The entire coastal section around Lima shows traces of ancient civilizations—ruins of unquestioned antiquity. It has been my privilege already to have visited the ruins of Maranga and those at Cajamarquilla.

The population of Lima is composed almost entirely of *mestizos*, a mixture of Spanish, Indian, and some Negro blood.

Dr. F. M. McDowell, Director of Priesthood Education, reports that he has conducted priesthood institutes at Cameron and St. Joseph, Missouri; Logan, Iowa, Mobile and Brewton, Alabama, since February 25. He compliments the administrative officers in each of these places for their co-operation and says that members of the priesthood appeared "hungry for instruction and materials."

Dr. McDowell outlines his objectives for these institutes as follows: a. a call to renewed priesthood preparation and service; b. a fresh approach to the ministry of the local priesthood; c. making available essential materials for study; d. intensive classwork using new methods, especially stressing various types of discussion; e. providing for a high percentage of participation including oral reports; f. publicity and sale of materials available for priesthood education; and g. mapping out high points for continuing educational programs in each district.

Serve Where You Are

By LEONARD LEA

Service and Success

Service is a key to success. Organizations survive or perish according to the merit of the work they do. People are judged by the work and thought they give to the world. Church members are reminded that "we should bring forth fruit unto God." If the church is to grow in strength, it must improve the quality of its leadership and membership in lines of service.

The path to improvement lies in the direction of deepening and enriching our spiritual life, increasing our devotion, and extending our training and preparation for our specific tasks.

Be Sure You Serve

The church and kingdom of God move slowly along toward their destination because of the many who are willing to ride and do nothing, while those who are willing and able to work are so few. There is an urgency in the necessity for service. Joseph Smith brought this message to the people of his generation:

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day: therefore, if ye have desires to serve God, ye are called to the work.—*Doctrine and Covenants* 4: 1.

In the membership and priesthood of the church, we have many people of talent and ability. If we could persuade more of them to give real time and effort to church work, more good could be done.

There are many excuses for not serving, but there is only one correct answer to the invitation of Jesus, "Follow me, and I will make you fishers of men." That good answer is, "And they straightway left their nets, and followed him."

The original disciples answered with action, not with talk nor excuses.

Serve With What You Have

Some members decline to serve because they allege that they are not prepared. Yet every man has some gift with which he can serve God. "All are called according to the gifts of God unto them."—*Doctrine and Covenants* 119: 8.

The condemnation of unwilling servants was indicated by Jesus in the parable of the talents (*Matthew* 25: 14-30), "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." If this is the fate of the unprofitable servants of God, what shall become of those who do not serve him at all?

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.

Prepare by Serving

The way to learn how to work is to go out and do it. Dr. McDowell used to say to his classes, "You learn to do by doing!" If you want your talent to wither and die, let it lie idle and useless. If you want it to develop, go out and put it to work.

Nobody learns how to do anything by reading a book, except to gather ideas. When the book is read, he must put it down and go to work. Nobody could learn to preach simply by studying books on homiletics. Real learning begins only when one takes a text and some thoughts and goes into the pulpit to address the congregation. So it is in any line of church service.

Prepare While You Serve

Put it either way you wish: serve while you prepare, or prepare while

you serve. They should go together. Many students carry a full load of scholastic work along with some kind of church service. Business and professional people serve and learn at the same time.

Every good life should divide its leisure time into three parts: 1. rest and recreation; 2. study and self-improvement; 3. church and social service. A life deficient in any of these aspects is not wholesome or well-balanced.

Paul castigated the idlers who made learning an excuse for idleness with a sharp phrase, "Ever learning, and never able to come to the knowledge of the truth."

Serve Where You Are

Serve in the work to which you have been called, as member or minister. Do not yearn for higher office. Ambition for advancement of this kind unfits you for any ministry in the church. If you will not serve where you are, you will not serve in a higher office.

Serve in the place—the city, the congregation, the mission—where you are, as long as you are there. When circumstances take you to another place, be ready and willing to serve there. But wherever you are, as long as you are there, continue in the ministry that God has given to you for the advancement of his kingdom.

Some members of the priesthood are "unemployed" because they have moved to congregations where there are already many holding office and serving. Such men could renew their work and find joy in service by going out to assist smaller congregations where the need of help is great.

L. J. L.

IN TELLING THE GOSPEL STORY, we often are asked this question: "Why should I be baptized?" If this question is asked of the average group of Latter Day Saints, one can easily predict that the first answer will be, "Baptism is for the remission of sins." In addition, many other answers are frequently given by those of our faith. Some say, "We should be baptized because Jesus was baptized," and quote the Scripture: "Thus it becometh us to fulfill all righteousness." Sometimes we refer to the experience of Philip in baptizing the eunuch when in answer to the question, "What doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." Those who are inclined to emphasize the need for authority in baptism usually refer to Paul on the occasion when he rebaptized some who formerly had been baptized by Apollos.

There is a definite value in knowing these common answers. It is of unquestionable value to be able to say "the Bible teaches baptism." Jesus often used the words, "It is written," in supporting his position with regard to the subject under discussion.

This ready ability to cite the common scriptural reasons as to why men should be baptized is a definite factor in the growth of the church. Dr. Marcus Bach, in a book entitled, *They Have Found a Faith*, tells of his personal study of what he calls "the world's little known religions." He has taken the time actually to live and worship with, and even to assist various small churches, in an endeavor to discover what makes them grow and become vigorously missionary in general tone. He went along with the Jehovah's Witnesses and turned the crank on the little phonograph that tells the story

of the people of that faith. He attended meetings in the homes of members of other churches. He asked questions. After considerable effort in this regard, he stated two outstanding conclusions as his answer to the question, "What makes a church grow?" These are as follows: (1) Every member is a witness. (2) "Stock answers" are employed almost exclusively.

It can be readily seen that the first of the above reasons as to why a church grows fits in with our philosophy and constitutes a challenge to our church in attempting to win new members.

The second reason given for the growth of small churches also has some value for us, though members of our church are inclined to veer away from any dependence upon a certain set curriculum or list of answers for all questions. It should be recognized, however, that a reasonable "stock answer" is better than no answer at all. It is far better to quote a sound scriptural reference with assurance and faith in its truthfulness than to seek to find the answers in the realm of human thinking and to fail therein. Suffice it to say at this point that Dr. Bach feels that one of the elements which makes small churches grow is that their representatives refuse to be led into discussions of other subjects than those contained in their rather definite missionary story. These men are taught to tell the story as they see it, and to avoid philosophies they do not understand. They merely state: "This is what we believe." This same story is repeated over and over again at every opportunity to many people. The result has proved that this method wins members. One who is in search of truth will be continually reaching out for better answers and greater understanding of God's total plan, but the beginning point is in having a thorough knowledge of what we believe.

THERE ARE MANY COMMON VIEWS in the world as to the purposes of baptism. One of these views is that baptism is a ritual which makes you a member of the organization. A second view is caught up in the phrase "an outward sign of an inward grace." There are those also who hold that no organization is necessary, that baptism is merely baptism "into Jesus," and that becoming a member of a church is anti-Christian.

Latter Day Saints are not inclined to be restricted to any of these common views of the purpose of baptism. They make use of the scriptural quotations supporting the reason for baptism, but in addition to having these stock answers from the Scriptures, the effective Latter Day Saint who wishes to be a witness for Jesus also understands something of the reasons as to why these answers exist in the Scriptures. It is said that the question was once asked, "Why baptism?" The answer was given, "Because God commanded it." And back came the question, "But why did God command it?" And the answer again was, "Because man needed it." This exchange of question and answer might be carried one step further, and in the next question and answer we find the introduction for the following chapters in this series.

Man doesn't need baptism if he wants to stay where he is. Nor does he need it if God were willing to have him stay where he is. But he does need it, because God needs man. God's desire can never be satisfied while man is partly under the domination of another power and another authority and another way of life than the godly way. Since God needs man, man needs baptism.

GOD'S NEED FOR MAN

God loves mankind. He created us. It is difficult to imagine any

Membership By L. WAYNE UPDIKE

but the very kindest of attitudes on the part of the Creator toward his creation. Just as anything I make is mine and has become a part of me because of my investment in it, so have we become a part of God because of his investment in us. Not only did he create us, but he gave his Son that we might not be lost.

There are some people in the world who go through life always saying, "Some day I am going to get that done." Their desire to get it done is, however, insufficient to move them from their lethargy, and day after day passes without the accomplishment of any particular project. Rather suddenly they discover that they are getting old, and that which they set out to do is still not begun.

God is not that way. So long ago that it is beyond the reach of time, he set forth to save his human children. With him it has never been a matter of "Some day I will get that done." With him it has been a matter of continuous striving with man that humankind might be returned to him. "Man is that he might have joy," and God is not joyful as he contemplates the lost condition of man. He cannot rest until all is done that can be done to save us and to overcome the forces of evil which contend against this salvation.

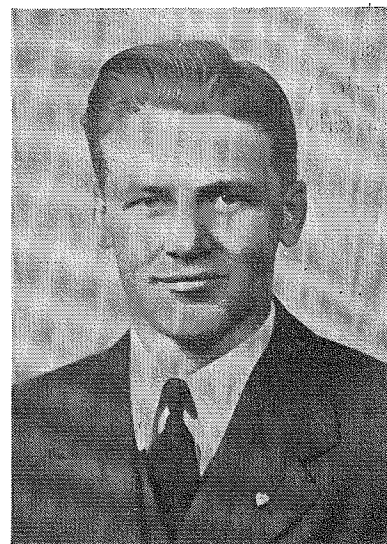
Love demands action. There is no place for lethargy. There should be, therefore, in our philosophy of God, no thought that the forces of righteousness are marking time. Throughout all the ages of human history, there has been above and before men the challenge of the upward pull. Whenever a man has responded to this upward pull, he has risen above the common run of men and has become recorded, not only on the pages of history for our information and challenging, but also on the scoreboard where God's successes have been recorded. While

the battle for the allegiance of humanity grows increasingly fierce, those who trust in him have increasing confidence that when the final score is reckoned up, God will have won the battle for possession of the creation he loves. God needs man so intensely that no failure on the part of man to co-operate with him will cause him to abandon mankind. He is so persistent in his efforts to save man that no seeming defeat will cause him to give up in despair or disgust. His yearning for man is such that with him no rest is possible. No cessation from his labors can be even remotely considered until all is done that can be done to cause man to choose him and accept Jesus as the Savior.

MAN'S NEED FOR SALVATION

The ordinary man of today is lost. He doesn't know where he came from; neither does he know what will happen to him when he dies. He is the acme of creation, yet he is completely without control over the universe in which he lives. Lightning might strike him down at any moment. A flood may wash away all his possessions or drown him. He is completely at the mercy of powers beyond the control of humanity. And yet, to a great extent, he has come to utilize these forces for his own purposes. The rain which might cause the floods can also water his crops. The storm that brings the lightning also cools the earth and makes it habitable. The wind which might destroy and spread havoc over the face of the earth, when reduced in violence becomes the breeze that cools man, drives his windmills, and carries the clouds into position so rain can fall on his fields.

In man's relationship with the universe in which he lives, there exists a son-father relationship between him and his Creator, upon which hangs his dominion. Without the Father, man can no more



make of this universe a place of security and enjoyment than a newborn babe can find its way in the world of humans. Man is dependent upon a kindly God.

This dependence upon God in the field of material things is but a symbol of the dependence upon God in a spiritual sense. Man left to his own devices is often reduced to the level in which he reacts to others more like an animal than a potential son of God. Left to shift for himself, he destroys his brother. This hopelessness of individuals becomes a hopelessness of nations, and peace disappears. Wars follow. This is the way of men who are lost.

When one is lost, his principal problem is that he has no reference points on which to base his movements. There is nothing to which he can refer to determine whether or not he is going in the right direction, and, like a man lost in a forest, he wanders about, knowing not which way to go. He needs to be found.

It was recognition of the fact that man, being lost, needed someone to find him and lead him back to his former relationship with God, that caused God to send his Son to the earth to become "the Way." Herein is demonstrated the action which God's love for humanity demands from him. Without such

help, man would have been forever lost. The purpose of baptism has to do with this great need of man for salvation. It touches his life at the point of embarkation upon "the Way."

GOD AND FUNCTIONALISM

To many of our people the church has become a routine, a ritual, a procedure which is followed Sunday after Sunday and Wednesday after Wednesday. It is hoped by these people that following this routine—"playing church," as it is sometimes called—will result in the salvation of souls. Those saved will be those who "endure." A large part of the effort of many of our church workers is an effort to continue the usual routine and keep it running smoothly. The adept administrative officer senses that a smooth running organization must have unity and good will, and he therefore strives to preserve happiness in all those who are coming to church and participating.

God probably approaches the problem quite differently. While he, too, is very anxious that there should be unity, fellowship, and good will, he seeks that those who are striving to assist him in the achievement of his purposes for man shall find such fellowship and good will, not in activity which is circular and brings us back to the same point each week, but in activity which is pointed toward a distant but definite goal and finds us moving toward that goal a little way each Sunday. He recognizes that the distance to the goal is measured in terms of people. In their habits and thoughts, he measures his successes. To effect such progress, he has set in the church some few rituals which are designed when properly executed to move people in the direction of the kingdom. When these rituals are perfunctorily executed, it soon becomes apparent that even in these no progress is made. But when they are executed with understanding

and purpose, progress becomes obvious.

It is a rule in certain scientific fields that "form follows function." This is particularly true with regard to some architecture. The thought behind this phrase is that the beginning point in the construction of a building or a piece of machinery or other scientific accomplishment is the determination of the desired objective. What are we trying to do? What functions need to be performed?

It was in just this manner that the reaper was invented. The beginning was the objective of cutting wheat and removing the straw from the grain. A process of development followed until these functions were accomplished by one machine. Who could have predicted the form a reaper would take? The function was understood long before the reaper was in existence, but the form has followed the function until now an efficient combine has been built which will cut the grain and thresh it in the field, then load it on trucks to be hauled to the market.

The same process is followed in the construction of buildings. The architect begins with the purpose for which the building is intended. If it is to be an office building, he builds it to house adequately the necessary activities which should take place in an office building. The same procedure might well be followed for the construction of homes and churches, etc., as against a lingering adherence to the practice of building houses as they were built before, and building churches as they were built in the yesterdays.

In our church activities, we have this continual conflict between doing the thing which was done yesterday—the "pull of tradition" as it is often referred to—and accepting functional activities which are gauged to move the church toward the kingdom.

In the setting up of the church and its ordinances, God has always taken the functional approach. His first objective has been to qualify man for life with him. Every as-

pect of the church has been designed in order to contribute to the accomplishment of that objective. God has not set in operation a series of actions to be followed; rather he has begun with a people to be returned to him and devised a plan which includes various rituals, ceremonies, virtues, codes of ethics, standards of procedure, and principles of life, all of which if properly applied will move people in the direction they ought to go.

One of the forms which evolved as a result of these efforts to save man is the ceremony of baptism. It cannot be overemphasized that this ceremony is something more than a means to church membership, something more than an outward sign of an inward grace, something more than a demonstration of authority. More than all of these, baptism is a ceremony designed to "get the job done" with regard to moving a man nearer to the kingdom. *The form of the ceremony follows the function which requires accomplishment.*

Everything God has set in the church by way of commandments and procedures has been so instituted because of God's desire to save man. They have been worked out against the background of his great love for men, and man's great need for salvation. As God observes man in his lost and fallen state, he observes that in his "lostness" there are certain characteristics about humans, all of which must be recognized. Some of these characteristics, of course, must be developed and made stronger, but others must be removed. Regardless of which characteristics are found in a man, the effort to move him toward a better life must recognize those which do exist and begin at that point.

What a task—to devise a set of principles, a code of law and ethics, and a series of outward ordinances which, properly used and co-ordinated, could effect salvation for all the individuals in the world and in all its ages of time. This is the task God has performed in setting up the church. Every man is a lit-

Blue Pencil Notes

THE STORY OF TWO BOYS

THIS IS THE STORY of Eric and the circus. Eric is a small boy of my intimate acquaintance—about three and a half years of age. He is a pronounced extrovert—friendly, a “good mixer,” eager to be in the middle of things, ready to go places, and with a smile that is his passport with most people.

When Eric was not yet three, he was living with the family of Ed and Lois Larsen in Santa Ana, California. One day Ringling Brothers’ “greatest show on earth” pitched tents in a vacant field not far away. All on his own, Eric trudged across the field and joined the circus. First he found some men and women mending canvas. One of the men gave him a penny. Promptly the penny fell through a hole in Eric’s pocket. Then one of the men made him a canvas bag and put the penny in the bag. Other pennies followed. Eric ambled about the grounds,

tle different from his fellows, but all men are similar in some respects. The greatness of God’s ability is expressed to a marked degree in a “marvelous work and a wonder” which is so all-inclusive that every man who lived on the face of the earth throughout all history can be included, and yet which can be so definite and effectual that the result in every case where this great plan is applied will be the development of a kingdom-quality person. Yes, God begins with a vision of the purposes to be wrought, and he has given to us the plan by which these purposes may be accomplished in the life of every man. One of the steps in the plan is known as baptism. In the following chapter of this series there are set forth some of the common characteristics of humanity which account for the fact that God selected the ordinance of baptism as an integral part of the plan of salvation.

making friends right and left and watching the process of pitching tents and getting ready for the big show. He became a prime favorite with the show people. Show people are friendly and probably rather lonely.

When Eric went home, he had 149 pennies in the bag and complimentary tickets for the entire family. And mind you, these were not ordinary tickets—they were tickets to box seats. Eric was guest of honor and sat right next to the big brass band. In Eric were fulfilled about all the dreams of all small boys since circuses began to circus. The strange thing is that the circus people seemed to think Eric was entertaining them. Which may have been true. Perhaps in him their own youth returned to them for a day—unsullied and carefree.

THIS IS THE STORY of a somewhat older lad, under quite different circumstances—the carpenter’s Son from the hilltops of Nazareth who quietly walked into the sacred courts of Solomon’s Temple and made the acquaintance of those learned and dignified doctors of the law who were looked upon with respect and awe by adults. There was something about this twelve-year-old lad, his straightforward sincerity, his ingenuous way of thinking that charmed and held the rabbis and caused them to marvel at his questions and answers.

These men had lost their way in the intricacies of the temple service. They were engrossed with the details of buying and selling, of slaughtering and offering doves, lambs, and other creatures as sacrifices. They were engrossed in the game of taking tribute from those who came to worship. They were enmeshed in the web of technicalities, the thousand and one traditions of the elders. They were concerned to make the outside of the cup and platter “ceremonially” clean when they

should have “cleansed the inside of the cup and the platter.” Here came one untouched by intrigue, unspoiled by sophistry, who asked and answered simply and directly.

I REMEMBER a small lad, the son of one of our prominent ministers, who had reached his eighth birthday. He said to his father, “Daddy, will you baptize me today?” The boy had been well taught. According to the laws of the church, he was eligible for baptism. Nevertheless the father was taken by surprise. Perhaps he had other plans for the day. This was in Lamoni. To go to the home pond and observe the ceremony of baptism was quite a chore. So the father said, “Why not wait a little while? There will be others to baptize.” The son replied, “Father, when Jesus says to do something, should we do it now or wait a while?” The father answered, “We will do it now.”

With like simplicity and directness, Jesus answered the doctors of the law in the temple—and they marveled. He must have been to them like a fresh breeze from the cedar-crowned hills of Lebanon. Perhaps he took them back to their own youth when they were unspoiled, devout, as eager as he to be “about their Father’s business.” In him they saw themselves again as they were before they lost their way. Could they have held the vision, he need not have come back eighteen years later to scourge them from the temple because they had made his Father’s house “a den of thieves” when it was meant to be “a house of prayer.”

ELBERT A. SMITH

“The sacrifice of body and mind and means to the work is what is demanded at this hour, an unreserved consecration and devotion to the cause of Zion which is the chief function of this church and is the one great thing that will permit us to carry on in the unfinished tasks of the church.”—From President Frederick M. Smith’s message to General Conference, April 6, 1936.

"He Is Risen"

Can We Be Assured of It?

By GOMER R. WELLS

The resurrection theme does not lose its interest when Easter is past each year. The author of this article brings out the historicity of Christ's resurrection, but he does more. He shows how the gifts and blessings we enjoy in the gospel have assurances for us that we shall find a new life eternal and triumphant.—Editor.

IF YOU WERE SERVING ON a jury, would you take seriously the witness who testified to something in the case which took place while he was asleep? That was the kind of testimony offered by the enemies of Jesus Christ to show that he was not resurrected. (Read it in Matthew, chapters 27 and 28.) By their request—and to make sure no fraud would be practiced—Pilate, the governor, ordered the tomb officially sealed and sent a guard of his soldiers to make sure the sepulcher would not be disturbed. It meant death to a soldier who failed on guard or who slept.

Imagine the predicament of the soldiers when a heavenly messenger suddenly appeared and rolled the great rock away from the door, releasing the living Christ. "His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." Even the earth quaked.

Some of the guards hurried into the city and reported to the chief priests what they had seen. The priests and elders at once went into a conference. They decided to bribe the soldiers with "large money," directing them, "Say ye, His disciples came by night and stole him away while we slept." They promised, "If this comes to the governor's ears, we will persuade him, and secure you." There you have it—the best evidence from those on the spot. *What is it worth to you?*

On the other hand, what divine assurance of his resurrection can we

have today in addition to the testimony of the many witnesses of 1,949 years ago who saw him and conversed with him after his resurrection?

Paul declared, "As in Adam all die, even so in Christ shall all be made alive." He builds faith in our souls when he compares them to a "purchased possession." Jesus purchased immortality for us, and promised that his Father would send the Comforter, the Spirit of Truth, which would testify to our spirits that *Christ really lives* (John 14: 13-17, 26; 15: 26, 27). On the day of Pentecost, Peter declared that this promise was not only to them and their children, but "to all that are afar off, even as many as the Lord our God shall call."

HOW CAN WE KNOW?

Jesus promised that if any man would do God's will, ". . . he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17). A part of that doctrine (teaching) is that Jesus came out of the tomb and is alive. Paul assures us that God is ready to give to us "the earnest of the Spirit in our hearts;" and that after we believe and obey the gospel, we can be "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."—II Corinthians 1: 22; Ephesians 1: 13, 14.

Note well that word *earnest*, for ages a legal part of transactions involving purchases of property. It means a pledge, a security. Jesus has purchased immortality for us.

As an assurance, he gives us a spiritual experience in which we may know that this doctrine is true; that the promise of our eternal life can be realized. Thus to the believer is given an earnest, a pledge, that "if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." While led by the Spirit, we are children of God; and as such, we are "heirs of God and joint heirs with Christ."

WE MAY EXPERIENCE THE RESURRECTION POWER

We may ask, "Why is the gift of healing operating in Christ's church today? Is it to save us from pain—from hospital bills?" Certainly not! "Is it that we may testify that Jesus heals?" There is much more to it than that.

When my body receives divine healing (which it has), *that is the resurrection power at work*, giving me now in *part* what I can receive in *fullness* "when Christ who is our life shall appear in glory." Thus, I receive the earnest—the pledge—of the completion of the promise (and I must not forget that I am pledged, too, by my covenant). It is much the same as a purchaser of land who makes a down payment, which becomes an earnest or pledge that he will, later on, complete the purchase.

Now, Jesus is the purchaser of our eternal life. When we see his resurrection power at work in ourselves or others, there has been received the earnest of the purchased possession. Thus we are assured that Jesus came out of the tomb—**HE LIVES**. We become witnesses for Christ—not only that he heals the body with his resurrection power but also that he has power to *heal the soul, which is more important than physical healing* (Luke 5: 23-25 I.V.).

The earnest or pledge is also implied in Matthew 16: 15-19, where we read that "signs" are to follow

(Continued on page 18.)

Travelogs Continued

Flint, Michigan

THE SAINTS here were already assembled when we arrived. Brother Simons, in charge, was assisted by Doctor Lawrence Brockway of the University of Michigan, and I addressed a capacity congregation, both upper and lower auditorium being filled. Again I was heard by many through a public address system.

My train home was scheduled for midnight, and so a group met at the home of Brother Simons to pass the hours, all of which was a pleasant experience.

During the evening a slight rain turned to snow, the wind blew, and I boarded the Grand Trunk in what looked like a real blizzard. Chicago was reached early on Monday; I made a close connection with the Santa Fe and by evening I was safely home after a memorable day with the Detroit Saints.

Iowa Lawmakers

For about twenty years now, I have been qualified by experience in a former General Assembly to be a member of the Pioneer Lawmakers' Association of Iowa. Every two years, when the Legislature of Iowa is in session, the Pioneers meet for a program of their own in the forenoon and are the guests of the General Assembly in joint session in the afternoon of the same day.

This year we met on March 15, and I was permitted to meet quite a number of those whom I have known for years. I was impressed, however, with the obvious fact that the years are taking their toll. Those who yet live of the 158 members of the 34th General Assembly (1911), of which I was a member, are few, probably but twenty-five or thirty.

Here I met three of our church members who are present members of the Iowa Legislature: Mrs. Katheryn Metz of Lamoni (Decatur County), Jay Leeka of Thurman (Fremont County), both Representatives; and Charles Van Eaton, senator from Woodbury County (Sioux City). I think it is quite significant that our organization has 2 per cent of the entire personnel of the present Iowa Legislature. Jay Leeka is a brother of Sister Paul M. Hanson.

Peoria, Illinois

Some weeks ago, by interaction between Pastor William H. Norris at Peoria, Apostle Williams, and myself, decision was reached that I should visit the Peoria Branch on Sunday, March 20. I was met at Chillicothe on Saturday evening by William Shotten and Brother Cady and taken the twenty miles to Peoria. Here I found lodgment at the home of Brother and Sister Shotten. I was made to feel at home with these fine Saints. Brother Shotten is well in his seventies, but in spite of almost fifty years as a coal miner, he is of spare, muscular build and has greater physical endurance than a man younger in years.

The day began with a fellowship meeting in joint charge of Pastor Norris (a son of Sister Flora B. Davis, one of those faithful members who have kept alive the coals of faith at Peoria) and Elder Lyle W. Woodstock, missionary and district president.

This was my first ministry in connection with Lyle, and I am much gratified with his prospects as a servant for Christ. I knew him when he was a quiet and unassuming lad in college with my own boys. Today he has his hand on the gospel plow, and if my leadings are correct, there will be no turning back with him. He

has a devoted and efficient aide in Sister Doris Woodstock.

The Saints at Peoria, after three quarters of a century without their own church home, have now inaugurated a movement to build. Tentative plans have been prepared, and a fine model of what they expect to build was on display. The entire Rock Island District was invited, and an unusual crowd from the various centers was present. If the enthusiasm evidenced there is a guide, the Peoria church will be realized before long. The meetings were held in the spacious building of the Peoria Women's Club.

I spoke at eleven o'clock and again at 2:30 p.m. Lunch was served by the women at noon.

Elder Jasper O. Dutton was present and participated. Elders John and Leonard Stiegel also had a part. In fact, Brother Norris did a good job in having various pastors of the district take part in the meetings of the day, including Ambrose King of Galesburg, F. C. Bevan of Rock Island, E. J. Lenox of Moline, and David N. Williams of Kewanee.

Here I met again Elder Raymond Wrigley, formerly of the Liberty Street congregation in Independence.

Robert Frye presided at the organ, and appropriate music was rendered by the Peoria choir. Jess Cady gave a vocal number.

In the evening, after a repast at Shotten's, Brother Woodstock drove us about the city and then to Chillicothe, where I boarded a "streamliner" and arrived safely at home in the early morning of the following day.

New Church at Louisville

My latest excursion took me along with Bishop Henry L. Livingston of the Presiding Bishopric to Louisville (pronounced "Louieville"). We left Independence on Saturday afternoon on the Missouri Pacific, changing cars at "St. Louie" about midnight and arriving at our destination early on Sunday, March 27. Here we were met by Elder James B. Welch, the enterprising pastor of the Louisville Branch; and after breakfast, we were launched on a full day. Here we found Apostle W. Wallace Smith and Seventy Joseph Yager, and so the ministry and preaching burdens were considerably lessened.

I spoke at eleven; Bishop Livingston at three; and Brother Wallace at 7:30. Brother Yager was scheduled to begin a series of meetings the following night.

Elder James B. Welch and associates and the Louisville Saints are to be congratulated on what has been accomplished there. Eleven short months before this initial service, the Saints were worshipping in a basement—they had occupied this unfinished structure for many years. Then they learned that the electric power company was abandoning a transformer station at Third Street and Kenwood Way. Negotiations were begun, and after a visit by President Edwards and Bishop Livingston, this substantial building was purchased.

Then an architect, Mr. A. G. Tafel, was employed. Mr. Tafel with remarkable planning drew specifications for remodeling, and today the Saints have a very fine church home that will care for their needs for a long time. A picture of this structure will be used in the *Herald* before long. With some financial assistance from the church, the Saints at Louisville are now adequately and appropriately housed.

Architect Tafel was present at the morning session and, being presented by Pastor Welch,

spoke briefly, indicating he had been led to feel a special and unusual interest in the project.

Here we met pastors and members from most of the branches in the Southern Indiana District, including Elders Chester B. Metcalf, district president; Dwight D. W. Davis of Indianapolis, John R. Byrn of Byrnville, Thos. W. Wareham of Evansville, Edmond L. Fouts of New Albany, Charles Nolan of Centerton group, Z. M. Harbstreit of Washington, and W. M. Charles of Bedford.

We also met some members formerly of Independence, among them Brother "Andy" Goode, father of Professor Goode at Grace-land College.

There we also met my niece, Rebecca Weld Nolan, wife of Charles, and her son, Dr. Joseph Nolan, and his wife and two children, all of Indianapolis.

We must pay tribute to Mrs. Lucile Oliver, organist, and her husband, Lee Oliver, for musical renditions. The Louisville choir added greatly to the day's services.

A former pastor, Elder W. H. Burwell, now counselor to Pastor Welch, shared the duty of presiding during the day.

Bishop Livingston and I left the Kentucky city for home, knowing we had had a pleasant experience and trusting we had successfully ministered to a group of fine Saints.

ISRAEL A. SMITH.

Lo, the State of Israel!

Tune: No. 407, Saints' Hymnal.

Lo, the State of Israel

Rises 'gainst the powers of hell;

Joy shall in her anthems swell;

Born a nation in a day,

Whom a Herod cannot slay.

Swift the messengers who tell:

"Now is the day of Israel."

War, disaster, famine, all

Voices of Jehovah, call

Judah back from death and thrall.

God shall save the burning brand,

Jacob dwell in Canaan's land.

Loud proclaim that "all is well,

Now is the day of Israel."

"God shall choose Jerusalem,

Decked with every precious gem,

For his royal diadem,"

Was foretold by ancient seer;

Last day Saints the message hear;

Hearken to the pealing bell,

"Now is the day of Israel."

Heaven shall not Christ retain;

Olivet shall cleave in twain;

Gog's unnumbered hosts be slain.

Israel's enemies shall fall;

Babel rise no more at all.

Hark, the trumpet, "All is well,

Now is the day of Israel."

—By R. J. Farthing.

Dedicated to President Israel A. Smith.

Nursing as a Career — By VIDA E. BUTTERWORTH, R.N.

AMONG THE FUNDAMENTAL concerns of parents is their children's future vocational choices. Parents sense that an individual's emotional well-being is definitely related to his or her vocational life. It has been proved psychologically that individuals like to do, and are happy in doing, those things they do well and at which they are successful. We wish to show you one career that is open to healthy, intelligent young women that may help them to lead useful and successful lives.

Of all careers for women, probably the one most often undertaken is that of a wife and mother. We must sadly add that the career for which these same girls are least prepared is wifehood and motherhood. Those of us in the nursing profession maintain that a nursing education is one of the best preparations for that vocation. We will mention some of the studies of the student nurse which will also help the future wife and mother.

One of the first things a nurse learns is how to get along with other people—those with whom she lives, works, and serves. She studies many of the social sciences such as psychology, sociology, ethics, professional adjustments, and social problems related to illness. She makes application of this knowledge in her daily work.

She studies many of the physical and biological sciences such as anatomy, physiology, chemistry, microbiology, hygiene, pathology, physics, nutrition, and cookery. She learns how the human body is made, how it works, and how to prevent many of the needless ills to which it falls prey. She learns how important housekeeping details are in the care and well-being of the sick and healthy, not only from a scientific angle, but also from a psychological one.

She learns to care for the newborn babe. She learns how it should grow physically and mentally to become a healthy, happy adult. Few other types of education so nearly fit a modern-day girl for the career she is most likely to take up at some time during her life.

PEOPLE WHO HAVE BEEN ENGAGED in nursing for a number of years seem to think that no other line of work offers a young woman such an opportunity for marriage; however, we must cling to reality. In our own Sanitarium Alumnae with three hundred eighty-one graduates

since its beginning in 1910, there are ninety-two unmarried ones. Of these, 30 graduated in 1947 and 1948. Many of them already have wedding dates set. Actually the percentage of unmarried women among our "San" graduates is the same percentage as exists among women in the United States.

Today marriage must often be postponed until a young man can be educated for his life's work. Until this is accomplished, he is unable to support a family. The young woman he will marry will be much happier if she feels she is engaged in learning something useful and interesting. It gives her a professional education to use any time she may need to assume the family's financial obligations. While learning to be a nurse, as well as a good wife and mother, she is making a needed contribution to society.

Even after marriage there are great opportunities for nurses to carry on in this essential profession. In case a woman decides to devote her entire life to a career, there is no profession so needing that devotion as nursing. To show you some of the careers in nursing, let me briefly sketch the interesting lives of a number of our "San" graduates.

THERE IS
Irene Andes, class of 1932. She was a dark-haired, merry-eyed lass from Montana. She had a jolly time as she learned the knowledges and skills of nursing. . . . My memory fails me here, but for some reason the class of 1932 was in disgrace. The authorities suggested that with as much vivacity as the girls had, they should write a play for the nurses' Christmas party and entertain that year. Irene did a wonderful piece of writing in that original play. Her classmates joined into the spirit of it, and the evening was a grand success such a success that some people who still attend nurses' Christmas parties say, "Now if they'd just think up something new and different like the class of '32."

Miss Andes worked at the San as a general duty nurse for a time after graduation. She left Independence to take a postgraduate course in surgery at a New Orleans hospital, returning to the San to work in the operating room. She spent several summers at one of the Western National Parks as a "camp nurse." Sometimes she had wild ambulance rides over mountainous roads,

late at night, to get a camper suspected of having acute appendicitis to the hospital before it was too late. She became instructor at a Montana school of nursing, attending college part time.

She became a public health nurse and broadened her education by a study of public health nursing at Teachers College, Columbia University, in New York City. She practiced public health nursing as a member of the Montana State College Health Department. Later she married Harry Kelly, a physics professor. They settled in Boston where their first son was born. After the war, Irene's husband was sent to Japan to do some important scientific work, Irene and her son joined him in Tokyo. There a second son was born.

Irene has had an interesting and worthwhile life as a nurse. Now she is concentrating on bringing up her boys so that they, too, may lead happy, useful lives in the years ahead.

THERE IS
Louise Anthony, class of 1936. She had an interesting life in the Army Nurse Corps. She cared for wounded soldiers, who were removed to the United States by air transport. She maintained a hospital high above the clouds.

THERE IS
Dorothy Scholl, also class of 1936. She joined the Army Nurse Corps at Ledderman Hospital in California. She was accompanied to her post in Manila by her fiance, an army officer. When Corregidor and Bataan fell to the Japanese, she was interned in Santa Thomas prison until released by the Americans many months later. Her greatest thrill was to find that her fiance still lived in spite of mistreatment from his Japanese guards. She now resides with her husband and two children at an Army base here in the United States where he is on duty.

THERE IS
Alice Anson, class of 1926, who is a hospital superintendent in a small community in Illinois.

THERE IS
Myrtle Phillips Taylor, class of 1920, who has been an industrial nurse at the Standard Oil Company in Sugar Creek, Missouri, for many years. She has enjoyed doing this necessary work at the same time she reared a family.

THERE IS

Estella Hansen, class of 1932, who is a doctor's office nurse. She takes electrocardiograms and does various scientific treatments. This permits the physician to see more patients and to help more distressed individuals than he could do without her help.

THERE IS

Doris Eliason Caster, class of 1942, who was the office nurse of a busy eye, ear, nose, and throat specialist. She helped him examine eyes, kept important records, assisted with minor surgery done in the physician's office, and "scrubbed" for major eye operations performed at the hospital. Now she is a school nurse, busy checking upon the health and physical defects of children. She helps the parents have these defects corrected so that the children may develop into normal, healthy adults.

THERE IS

Loydea Thompson Hardy, class of 1937, who is office nurse for a hard-working surgeon. She helps him examine patients before and after operations, schedules operations, makes appointments and gives treatment to patients thus permitting them to leave the hospital earlier.

THERE IS

Margaret Chapman Esler, class of 1930. She became a school nurse in Kansas City. On a summer vacation, she went to Honolulu to visit a sister. She stayed in this romantic setting to marry a pilot. She was there when the Japs attacked Pearl Harbor, and she aided in treating the injured. Margaret came back to the states where her son was born shortly before her husband was lost while on a mission. She is now back at school nursing and helping other mothers care for their children. She is studying public health nursing for her degree while working. She wants to be more proficient in her work.

THERE IS

Myrtle Radmall, class of 1918. She has been a public health nurse in California and is this summer due for retirement with compensation.

THERE IS

Margaret Wiley, class of 1919, who spent many years as a visiting nurse in Kansas City. After deciding to specialize, she studied physiotherapy. Now she spends her time helping children to overcome their physical handicaps at Delano School, Kansas City's special school for crippled children.

THERE IS

Gladys Forbes, class of 1940, who became a member of the Navy Nurse Corps before Pearl Harbor. During the war, she had an interesting career as a nurse aboard the Navy hospital ship, the U. S. S. "Solace." After the war she went to the Philippines to serve out her enlistment. Now she is at Graceland College acquiring an expensive musical education. Her nursing education is helping her earn her way.

THERE IS

Elaine Rosevear, class of 1937, who is making the Navy Nurse Corps her career. The Navy has helped her obtain further education. She is now stationed at Richmond, Virginia.

THERE IS

Dorothy Smith, class of 1925, who has spent many years caring for tuberculous soldiers under the auspices of the Veteran's Administration. She has been stationed in hospitals in different parts of the country.

THERE IS

Ruth Wingett, class of 1945. She spent some time in Honolulu after graduation, working at Queen's Hospital. She worked in the operating room at the "San" for a while. Now she is in charge, under a pathologist, of the hospital pathological laboratory. She has become proficient in the many tests used to aid the physician in the diagnosis and treatment of disease.

THERE IS

Martha Criley, class of 1934. She spent a number of years in the operating rooms of the Ellis Fischel Cancer Hospital at Columbia, Missouri. After returning from the war, during which she served with the Army Nurse Corps, Miss Criley specialized in anesthesia. Now she is a nurse anesthetist at a hospital in Oklahoma City.

THERE IS

Helen Weeks, class of 1923. She is doing a wonderful piece of work at Rest Haven here in Independence. She directs the care of some of our aged church women in this very homelike atmosphere.

THERE IS

Donna Holmes, class of 1945, who has been the college nurse at Graceland for several years. She assists Dr. Gamet in maintaining an efficient health service for the students and faculty.

THERE IS

Mabel Faulkner, class of 1932, who has worked at our San since her graduation except for time out to study

obstetrical nursing at the Chicago Lying-In Hospital. She has calmed the fears of many an anxious father, eased the pain of many a prospective mother, and aided physicians in bringing thousands of babies into the world. Besides this, she has shared her knowledge with and taught her skills to many student and graduate nurses.

THERE IS

Ina Hattey, class of 1924, who spent years in devoted service to individual patients as a private duty nurse. She was one of our first graduate nurse supervisors at the San. She has also helped to usher many new babies into the world. Since moving into the new hospital, she has devoted her time to the care of the newborn, watching over them as anxiously as a mother, but with far more knowledge and skill than the average mother has. Making a strong, healthy infant of a premature is one of Miss Hattey's personal triumphs.

THERE IS

Dana Watts Ellis, class of 1920. She married a missionary, former Apostle Clyde F. Ellis. She shared with him his mission to the Islands of the Sea and was responsible for bringing one of the islanders to the San for a nursing education. Now that her children are grown, she makes use of her nursing knowledge and skill in caring for the very ill medical patients at the Sanitarium and in supervising the work of the students who are learning.

THERE IS

Malita Weldon Hitchins, class of 1939, who was a director of a school of nursing in the west. She became a public health nurse in Washington state, transferring to Alaska. There she married and resides happily.

THERE IS

Veda Shupe Warren, class of 1933, who went to the Hawaiian Islands, where she married. She is engaged as a "Plantation Nurse," looking after the health of the plantation workers at Hilo, Hawaii.

We could go on and on telling you of the many interesting and even unusual fields open to nurses who have completed a basic nursing education. We could enumerate many more interesting careers of our own San nurses. However, we will now leave it to you to imagine that career in nursing in which you or your daughter could be most useful and most happy.

This Crowns My Task - By LYDIA A. WIGHT

DURING THE WEEK OF shared experiences at General Conference, we were stimulated by a new perspective of the kingdom-building task. It indicated that more areas of human experience were being touched by an improving ministry of love.

She who read thoughtfully the extensive program of Conference and studied the reports of the quorums and departments of the church sensed more keenly than ever before that human need for God is the challenge of the hour and that the chief business of the church is to meet that need. The women of the church know they have considerable responsibility in that business. They know the home must rear God-serving families if the kingdom is to be a reality. The emphasis the past few years on the need for home and church to work together has borne some fruit. It will bear more.

The Department of Women was specific in presenting in its Conference program guidance, helps and incentives for those who want to build Zion homes. Surely young mothers who are facing that task and grandmothers who back them up no longer will spell in heavy black letters, T A S K, but in golden symbols, OPPORTUNITY.

What is that opportunity? What is it that can happen? What is it we women may help bring about? This little story answers the question.

A young mother was asked to prepare a Christmas worship service for her club on the theme, "The Most Perfect Gift." She was perplexed. She called her leader for help and put it this way: "That topic you gave me . . . I know it is the traditional Christmas theme, but I can't even get started on it. Oh, yes, I know God gave his Son and he died for us, but what of it? Mothers and fathers in this past war have given their sons, too, who have died for us."

Though she was young, the leader was wise. She didn't gasp in dismay. She merely said, "Let me think about it. I'll call you again." Then she went to an older woman for counsel. Prayerfully they considered the situation. An illuminating moment gave them a new approach for their worship service. God's most perfect gift to mankind, they felt, is the gift of the power to become the sons of God. And he gave us his Son to show us the way to do it. The leader passed that idea on to the young mother who exclaimed, "Now, I can do something with that."

SURELY THE PERFECTING of mankind is no matter for one generation. Every generation should have a part in that development. Generation upon generation has already passed. Many more may pass. But certainly time might be conserved (and this is called the hastening time) if the generations which touch can come to a common understanding and appreciation of their relationship to one another and learn how to work together that the rod of progress be not broken.

God created the human family so that one generation begets another. He had something to say about the relationship of generations. In section 26 of the Doctrine and Covenants, when God spoke to Joseph, he said: "the hour cometh when I will drink of the fruit of the vine with you on the earth." Then he added: "and with Moroni—" and with others who held the keys of various parts of the Restoration task. We are concerned here with these words especially: "and also Elijah unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse." Can it be that failure in this will make the work of the ministry fruitless?

Sobering implications lie in that thought. Certainly when the hearts of each age group—fathers and children—are turned to each other, a heritage may be passed on and eagerly received. That this too often fails to be done is due perhaps to misunderstanding and wrong attitudes on the part of both generations.

An incident in my life may help at this point. When our first son was born, my nurse, a Latter Day Saint woman with years of experience, sat at my bedside and talked of the promise in our little son. Wisely and simply she gave me a working philosophy. "When you teach him or show him how to do things, even if it be no more than driving nails in a block, show him how you do it, and say 'This is the best way we have found up to now to do this. Perhaps you can find a better way. If you do, come and tell us.'"

Thus we recognize that our children may excel us in achievement, and we long to have them do so, for that insures progress. We ask only to know

of their accomplishment that we may learn what we can from it and be comforted. The child so instructed and encouraged may achieve beyond his parent, but he recognizes that his achievement is rooted in the past and that his heritage gave him a head start. He knows, too, that those who come after him will be expected to improve upon his work.

THE STRUGGLE TODAY for complete independence in each generation has become a vaneer in human life that covers the fine-grained wood of reasonable interdependence. The war forced families to co-operate, and out of that experience in many cases has come a new appreciation of the value of each personality in varied age groups. Even yet, crowded housing conditions and the pressure of living costs that mount faster than incomes for many groups make wholesome and adequate family life a difficult achievement. In the urban areas, especially, family stability is at stake. The American Association of Family Living has concerned itself with the problem and a new topic appears in their classrooms. It is called "The Meeting of the Generations." They bring psychologically sound suggestions for working out differences in family practices and point out rather convincingly that not only mothers who work outside the home, but those who do not, need some relief time if their health is not to be broken by the demands made upon their time in the complex society of today. A very real contribution, they say, can be made by grandparents to meet this need. Adjustments in ways of working can be harmoniously brought about, and children will benefit through the efforts of someone who really cares about them.

It is a fact that much of the work of our branches is done by busy fathers and mothers. How splendid it is to hear a grandmother who has been a soloist say to her son, "We'll keep the babies every rehearsal night if you and Mary wish to help the choir." Or to hear one who has given years of service to the church school say, "We know you'd like to go to the regular worker's council meetings. Why not let us stay with the children."

The meeting of the generations! The turning of the hearts of the fathers and the children to one another! How alike they sound. One was thought of by social workers in 1946, the other was given to Joseph Smith in 1830. Now we read it with better understanding. No longer

can it be a matter of "We'll live our lives and let the old folks live theirs." Rather it must be "We'll live all our lives for the good of all."

Can we not see that in this task of guiding growing personalities we join hands with God in his creative task? If the children of men are to become the sons of God, we must know how and guide our children to that end. Does not that partnership crown the task with a glory immeasurable? Can it not sustain you young mothers who are in the midst of diets and health checkups and school adjustments? Does it not enable you grandmothers to "catch on" to better ways of caring for babies and children as easily as you "caught on" to work in munitions plants and wartime factories, and to jobs as nurses aides and Red Cross workers?

THE SENSE OF PARTNERSHIP with God is a crown one may wear as she works through the years. It shows in the calm manner with which she meets her daily task, in her strength and endurance, in her happy ways as she moves within her family circle. That is the *glory crown*.

Then there is the *joy crown*. It is the priceless fellowship of the family. And there are families whose members share naturally and wholeheartedly one another's joys and sorrows, successes and failures. For them, fellowship is a warm vital something that flows from person to person, strengthening, encouraging, understanding, forgiving, and forgetting. Through the years I have stored in my mind snapshots of family fellowship. I want to share some of them with you.

The door opens across the street. Two children of school age wave good-by to mother, grandfather who lives with them, and to their little sister a year or so old. The mother returns to her household tasks, and grandpa leads the little one down the walk. She pulls her hand free of his, runs on ahead, finds a drop in the walk level and steps carefully down. Delighted with the new experience, she must do it over and over again until muscle-mind co-ordination is smooth. Then on to watch a squirrel with a nut. A hum overhead makes her look up. Grandpa lifts her, and from his shoulder she scans the sky. Soon a little finger points and grandpa says, "Airplane." It passes from view, but a daytime moon is discovered, and there's talk of that. So it goes. By the time the walk is finished, Sally has had a rich sensory experience, made some new co-ordinations, added a word or two to her vocabulary and feels secure with grandpa.

A family sits about the dinner table—

father, mother, grandmother, ten-year-old Henry, twelve-year-old Mary, and a friend or two. The occasion is a brief stopover between trains of the missionary on his way to the coast to embark on a foreign mission. The experiences of the missionary are stimulating. Grandmother tells of grandfather's days as a missionary, too. The children's questions are answered, and every face is aglow with shared fellowship. Too soon the dessert is over, and the drive to the station imperative. As the children give their guest his coat and hat and father picks up his bags, the missionary bids the grandmother and mother good-by, saying very quietly, "Christ abides in this home."

Here's a family reunion. It is grandmother's and grandfather's golden wedding day. Sons and daughters as well as grandchildren eagerly run over the place, remembering this and that in the old home. Later they gather in the living room where grandfather, whose foot has been injured, is lying down. One young woman, a bride of eighteen months, watches the others with shadowed face. She is alone. Grandfather motions for her to come close. Under the cover of the others' sprightly talk, he asks, "Where is Alf, dear?"

"Oh, Grandpa, we are at outs just now. We're thinking about washing the whole thing up." He pats her hand and whispers: "Think it over, Ellen. Had your grandmother and I washed it up in two years, where would you be? Come to see us, just you and Alf, some day soon." They did, and a home was saved.

One more picture. It shows fellowship of age and youth in the church. It is Sunday. An afternoon fellowship service of all ages closes a week end of activities in which the needs of youth have been emphasized. Talk after talk stresses the place of youth in the branch. A young fellow of sixteen years arises. His face shines with the spirit of love and understanding as he speaks: "I feel the challenge of the hour. I know I would have to grow into any of the jobs you mention today. I know I can't do what I need to do without the counsel, the prayers, and encouragement of the older people of this branch. I'd like to work with some of them." At the close of the service, two of the older members of the priesthood thanked him for his words, saying, "You have helped us. God grant we may learn how best to work with you."

WHOLESAME FAMILY FELLOWSHIP and wise association of youth and age in the church and community at times can make possible the happy meeting of

the generations. And that gives all a sense of continuity, a sense of at-oneness with the eternal processes of God. Such fellowship is indeed the *joy crown*. How much more significant it is, how much deeper the joy, if the home and its hospitality have been shared with others; if friends of every member of the family, or newcomers to the community feel the spirit of its understanding; if we include among our guests not just the attractive, stimulating personalities that may add a richness to our experience, but also those individuals who need understanding, who need to share the rich experience our families have had.

This is what I mean. A young man just out of high school left home, gave up plans for college work, and lost his way in a large city. After some years of being buffeted about by the undesirable persons he met, he finally looked himself squarely in the face. He went to another city away from his old associates and enrolled in a trade school. His mother once had said, "Where you go, look up the church people." He did so now, and before long he was working for his board and room in a friendly church home. He did well in his studies, became a member of the Zion's League and of the young people's class at church school. He joined the church later and finally became a member of the priesthood. He served his country in a creditable manner in the recent war, married a splendid church girl, and since has completed his college course. True, he had serious discouragements at times, but he was sustained by the casual parental type of interest shown by the older folk and by his acceptance as a big brother by the young people whom he counseled wisely again and again. His emotions became stabilized, and his personality more and more integrated about his dominating purpose to learn something which could be of service to the church.

And now I want to speak to the composite motherhood of the church. The very fact of her church membership should make her a partaker of the experimental faith taught and lived by Jesus. The basic principle of that faith is the firm belief that God implanted a spark of the divine in every individual and that it can be fanned into flame through calm and wise handling.

When a young person begins to lose his way and his self-respect, he needs help. We read in horror about the murder of human lives, but we stand indifferent, too often, and let the ego be destroyed. In Matthew 18: 1-6 where Jesus speaks concerning the little child he placed before his disciples, he says:

(Continued on page 22.)

LETTERS

Daily Bread Fills a Need

No one was more happy than I when I read in the *Herald* last fall that our church was to publish a little magazine of daily devotions. For over ten years I have subscribed to devotional magazines put out by other churches, for with me they are a must in my daily reading. I have used *Upper Room* from the Methodists, *Today* from the Presbyterians, *Forward* from the Episcopalians, and *Daily Word* from Unity in Kansas City at different times.

Although I had just subscribed for *Daily Word*, I lost no time in ordering *Daily Bread* for us and gave three subscriptions for Christmas gifts even though we had never seen a copy.

Everyone who reads it seems well pleased with the magazine, and we think it compares very favorably with similar devotions published by other churches for many years. We pass our copies on as soon as we are through with them.

A person upon arising early in the morning seems very near the Father's house if he can read a page of *Daily Bread* before the cares of the day begin pressing upon him, remembering also to pray, he stands a very good chance of keeping his thinking straight and of "practicing the presence of God" all the day long.

I just wanted to express our appreciation that our church has seen fit to publish *Daily Bread* and that it is so good.

MRS. W. E. HAYER.

Lamoni, Iowa

Asks for Continued Prayers

I thank all who remembered me with cards and letters during my recent illness. I am better now and able to do my housework. I am seventy years old and isolated from the church, but I have a strong faith in this work. I still need the prayers of the Saints.

MRS. JULIA BARTON.

Route 2
Doniphan, Missouri

Receives Blessing Following Accident

On Decoration Day two years ago, my husband and I were working near the berry patch on our place. As he started to drive over some new berry plants, I pushed with all my might against the tractor. As I did so, the tillers which dig down nine inches into the earth grabbed my leg. The bone, arteries and veins were all severed. My foot and ankle held only by a small piece of skin.

I prayed for strength to be courageous as my husband tried to dislodge the blades. We were afraid the amputation might have to take place right there as it seemed for a while it would be impossible to free me. I prayed harder for God to help my husband, and he finally succeeded in moving the tillers.

Fortunately the best surgeon in the city was at his home and there was a room available for me at the local sanitarium where my husband is the physiotherapist and I am a registered nurse. The head nurse, who had just returned from England, was also on duty. Just before the operation, my son phoned for Elder Winship to come at once. Apostle Jenson, who was visiting in the Winship home at that time, came with him. I received a remarkable blessing from that administration. Even the surgeon said my recovery was amazing.

During the operation, the nurses at the hospital started a fund to buy an artificial limb for me. I want to thank the Saints of the

Pittsburgh, Lock Four, Fayette City, and Union-town congregations for contributing also. I appreciate even more their prayers, cards, and letters. Since I have not been able to drive with my "new" leg. I don't get to church very often. My husband is a very good man, but he is not a member of the church. Our three oldest children were baptized last year. Our youngest is only six years old.

In addition to caring for my home and children, I am keeping my mother and father-in-law. Both of them have heart ailments. At times I get very tired and feel that I can hardly keep going. Please pray for me.

MRS. RUBY ACKLEY.

Rural Route No. 4
Washington, Pennsylvania

Miracles Still Happen

Recently I heard a remark that miracles of healing do not happen today as frequently as in olden times. I am wondering if that is true or if we just do not hear about them so often.

It is difficult for me to express in words my feeling. I was ill and went to a physician. After an examination, he called the hospital and made arrangements for a major operation and suggested that I have radium treatments afterward.

I had had a long illness a few years before and, contemplating what I must now cope with, I felt rather resentful. Knowing this was the wrong attitude, I prayed continually that this feeling would be removed and that I could face whatever was to be with the will to say, "Lord, thy will, not mine, be done." Finally I became reconciled. I asked to be administered to. I was to go to the doctor's office for an examination just before entering the hospital. When the doctor asked me how I was, I answered, "I'm just like the person who goes to the dentist and his tooth stops aching. My trouble is over." He examined me, and both he and the nurse were very surprised. He said, "The trouble is all gone, and you do not have to have a major operation."

Naturally I was very happy. I am thankful that I worship a God who does hear and answer prayer.

I was born in Missouri, reared in Arkansas, and have lived in and near Flint, Michigan, since 1926. I have no relatives here but think of my brothers and sisters in the church as relatives.

I have two sons, ages eighteen and sixteen. The older one plans to go to Graceland this coming fall. I also have an adopted daughter four years old.

My heart is in this work, and I do pray that my children will grow up to love the gospel and be good, honest, Christian people.

EDNA HOPKINS ELIASON.

6175 Lennon Road
Route 2, Swartz Creek, Michigan

Grateful for Blessings

I want to thank all who sent cards and letters of encouragement to me during my illness. I also appreciate being remembered in prayer. I had part of one lung removed last August. For several days I was very ill, but as soon as I regained consciousness, I asked for administration. I began to improve at once, following the administration, and was able to return home in two weeks. I prayed that, if God so willed, I would be healed so I could continue to make a home for my three sons. My husband died six years ago.

I am thankful for the many blessings I have received, and my prayers are for others who are ill.

MRS. DIMPLE JOHNSON.

Route 1
Tunnel Hill, Illinois

Serve Where You Are

As I picked up the *Herald* this week and read Sister E. M. Neff's letter in the P. S. column telling of churches without congregations, I decided to write my opinion on this situation.

Many times we find a branch or a group will grow and prosper under the able leadership of some man called of God to do his work. Then, before anyone realizes what has happened, the group is left without leadership. Sometimes this situation cannot be helped, but more often it is because of the priesthood member's own choosing — some even isolate themselves. Many times they move to the Center Place without being called only to find themselves idle a good share of the time.

How much better it would be if they would stay out in the field where there is work to do and, if necessary, hunt out cases such as Sister Neff wrote of, and move in and help build the kingdom.

I am sure God would open up the way for any man who would do this—revive the work that some member of the priesthood started and then neglected.

Let's stay out in the field, and build the kingdom of God.

W. J. SAUNIER.

1132 East Main
Enid, Oklahoma

GUIDE-LINES

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Herald House

The Work of the Campus Shop

About three years ago, as I sat down to my noon meal and asked a blessing on the food and the church, I had a most remarkable experience. I was praying for the success of the Campus Shop when a vision came to me. I was shown Christ and the 5,000 to whom he furnished food from the five loaves and two fishes. After they had eaten, I saw the twelve baskets of left-overs which were gathered up. Then the vision ended. I asked, "What does this mean? I was praying for the Campus Shop when the Spirit came upon me." The answer came: "This which you have seen is no more miraculous than what is being done by the Campus Shop." Then I saw the comparison. After the needs of the "multitude" have been cared for, there is still an abundance of clothing, quilts, rugs, and other useful things left at the Campus to supply future needs. Hundreds of people here and overseas have been helped; still there are rooms filled with necessities which may yet arise.

My prayer is that God will continue to bless the leaders of this organization until we become as Enoch's people—all equal, of one heart and one mind.

MRS. ETHEL BARRETT.

1322 West White Oak
Independence, Missouri

Ask and Ye Shall Receive

After two days of intense pain, I prayed, "Lord, if this pain is the warning of a more serious illness to follow, help me to bear it until I can obtain medical aid. If it is a temporary illness, and I am worthy of a blessing, I know you can remove it." The pain lessened and I slept well all night. By morning it was gone.

Through the experiences of those in the past as well as those now living, I have come to believe that we must be very careful in praying. We must avoid asking for things which we think we need but which we would be better off without. If we would only look far enough ahead, we could make a more certain preparation for the kingdom. We must help the "bride" prepare for the coming of the "bridegroom," but we also have an important responsibility to others. They too are dear to the heart of the Master and will have their place in the kingdom when it is established.

MRS. MARK DAVIS.

Estella, Oklahoma

Tribute to Fredrick Gregory

Fredrick Gregory served the church as a missionary for nearly thirty-seven years. Born in London, Ontario, he accepted the gospel when a young man. Soon after his baptism, he was ordained an elder, then a seventy. He was the first pastor of Toronto Branch and did much of his missionary work in Ontario. Later assignments took him westward into Manitoba, where he baptized several families who have since made outstanding contributions to the church. In 1911, he homesteaded in Ribstone, Alberta, continuing his missionary work while his wife and children cared for the home. His last General Church appointment was the pastorate of Winnipeg Branch. He was released from active duty in 1927, and died March 8, 1949, in Wainwright Hospital, at the age of seventy-seven.

He is survived by his wife, Alice; three sons: Lloyd of Whiterock, British Columbia; Earl of Vancouver, British Columbia; and Alfred of Edmonton, Alberta; a daughter, Mrs. Edna Larson of Ribstone; and eleven grandchildren. Funeral services were held at the Reorganized Church in Ribstone, Elder George Miller officiating. Burial was in the Ribstone cemetery.

An Answer to Prayer

I shall never forget the first prayer I had answered. It was not until I was twenty-seven. Two years before, I came to the realization that while I had been a "good girl" all my life—I had said my prayers, gone to church, obeyed my parents, and kept my jobs—I still didn't know if I'd ever had a prayer answered. Then one night I heard a sermon on prayer. It was just what I needed to hear. The minister said that learning to pray was like learning to skate. At first we fumble around, fall down, and get some pretty bad spills, but by keeping at it and practicing, we eventually master the art. By practicing and keeping at it, we can also learn to pray so that we know our prayers are being heard. He warned that we could easily forget our skill and urged us to keep constantly in touch with God. From then on, I *thought* as I prayed.

Later a tragedy occurred in our group of faculty associates as we were returning home from a watermelon feed. Four of our party who were driving together came to a "Y" in the road. Someone in the rear said, "Turn right," and another interrupted, "No, turn left." The driver was not speeding, but the car was going too fast for late orders and quick turning. He split the "Y" and was killed instantly. The other occupants were badly shaken.

The death of this young man was a real loss to us. He was brilliant, clean, honest, kind, and had much to look forward to. He was to have been graduated soon from a school of osteopathy and to have married the teacher with whom he was driving. I couldn't see why one with so much promise had to be taken. Somehow it preyed on my mind until I decided to ask God to care for his soul. As I lay in bed, I offered several prayers, then something seemed to flash inside me, and the light filled the entire room. I was scared, but I was also thrilled beyond expression. I knew beyond a doubt that a prayer of mine had reached its destination.

I did a lot of thinking after that. This prayer had been for *someone else*, it was not a "gimme" prayer. So often we know what we *do* want but not what we *should* want. This experience has helped me many times and has been the steppingstone to other experiences of wider scope. I know now that I must pray often and in faith letting God decide what blessings I should have that will be for my good and the good of those with whom I associate.

ANNA LYNN HATTON.

221 Ringland Road
Hastings, Nebraska

An Isolated Saint Asks for Correspondence

I am very thankful I was reared in a Latter Day Saint home. I know it has been a great help to me. Now that I live where we cannot go to our own church services, I find that the *Herald* helps keep me in contact with others of the faith. I would like to hear from any who live near me.

MRS. HENRY GRUBB.

Chatfield, Minnesota

Note of Thanks

I know that following my request for prayers in the *Herald*, many of the Saints did pray for me. The operation was successful, and I am now convalescing at my home. I thank all who remembered me in their prayers and those who sent cards and letters.

MYRTLE O. DAVIS.

Box 985
Pittsburg, California

BRIEFS

TUCSON, ARIZONA.—Apostle Charles R. Hield was in Tucson March 5 and 6, giving the Communion message. Robert Heald was ordained to the office of priest, with Elder A. H. Hartman officiating.

Elder Herbert C. Lynn is scheduled for a missionary series in the Tucson Branch from May 15 to May 27.

CHICO, CALIFORNIA.—Seventy George Njeim held a series of missionary meetings in this branch from March 12 to March 27. The church was almost full every night. Seldom was there a night when there were not seven or eight nonmembers. Some of these people had no related connection with the church outside of friendship. When the series was over, there were five baptisms. Pastor H. Dean Hintz is mainly responsible for the growth of this branch.

CHATHAM, ONTARIO.—A service of unusual interest took place in the Chatham church, Sunday, March 27. Five grandchildren of Mr. and Mrs. John Ambrose were blessed by Elders R. R. Wood, V. E. Pritchard, and J. F. Kelly. Children blessed were: Margaret and John, children of Mr. and Mrs. John Ambrose, Jr.; Peggyjoice and Pattyann, twin daughters of Mr. and Mrs. O. Cadotte; and Robert, son of Mr. and Mrs. Charles Stimpson.

DETROIT-WINDSOR DISTRICT.—A formal banquet marked the beginning of the sixth annual Zion's League convention of the Detroit-Windsor District. Under the direction of Dick Lancaster as master of ceremonies, the banqueters enjoyed a gala program of group singing led by Arthur Karpeles. The rest of the program consisted of an accordionist and comedian team, a group of soprano solos by Sister Pauline Frisby, a noted concert artist, and a short talk by the guest speaker, Apostle Arthur A. Oakman.

The theme of the convention, "With Christ—My Covenant," was presented in four class sessions, two on Saturday afternoon and two on Sunday afternoon, by guest speakers, Apostle Arthur Oakman, District President W. Blair McClain, and Patriarch George H. Booth. After a buffet supper Saturday evening, the Leaguers relaxed in an evening of fun, including an old-fashioned debate.

The Spirit of God was felt in abundance at the fellowship service which began the activities of the Sabbath day. This same spirit was manifest in the inspiring sermon by Apostle Oakman which followed. The Leaguers felt they had been truly blessed by the morning's activities. The ministry of Apostle Oakman was very much appreciated.

The Sunday afternoon activities included two class sessions and a short, informal program of drama, song, and comedy in charge of Gladys Alexander and Jack Owen.

The closing service of the convention was unusual and unprecedented. After a beautiful solo by Sister Frisby, the image of President Israel A. Smith was projected upon a screen while a wire recording brought his voice to the assembled Leaguers with a message especially to the Detroit-Windsor youth. Thus, on this inspiring note, ended the convention.

This convention, the sixth for the district, was thought to be especially noteworthy because it was the first one which had been fully executed under the district commission system and by the direction of the district supervisor, R. K. Wood.

Vision

By Norma Anne Kirkendall

THE PARABLE of the beam and the mote was really quite a true one. It is always one's own weakness which shows up the more violent in the life of another. An old philosopher friend of mine used to say, "By washing the windows in our own house, our neighbor's washing won't look so dirty."

Let's pretend that my vision is distorted in such a manner that all straight lines appear crooked and all curved lines seem perfectly straight. What a different world this would be. No contour would appear the same to me as it does to another. If I were to describe a vase, that description would be far from the actual appearance of the pottery itself. No person could identify or even recognize the world as I saw it. My description would be true to me since I saw it that way, but far from the truth as others saw it.

Many people live daily lives amid such distortion, caused by sin, lack of understanding, or willful ignorance. Their lives do not fit into the standard living pattern, because what they see as perfectly satisfactory conduct pattern is far off the beaten path of normal society.

Have you ever realized that every person tends to such attitudes in varying degrees? It behooves each of us to keep our windows so clean that our view of the world remains wholesome and clear. When the time comes that things begin to look cloudy and wicked and the whole world seems steeped in sin, it is then we must wash our mental windows and gain the clear vision again. The cloudy mind and befogged brain soon darken the light of God and leave the soul and the outlook sullied and eventually unclean. There are many ways to cleanse the spirit, but prayer is the most predominately successful. This, too, reflects the blessing of God's healing love, for he wants us to see his gospel in clear understanding and perfect vision.

"He Is Risen"

(Continued from page 10.)

the believer. These include the gift of tongues, which points to the day when a pure language shall be restored, and the casting out of devils—an earnest of the time when satanic hosts shall be banished and finally destroyed. Further, there are the gifts mentioned by Paul: the gift of knowledge, prophecy, etc., "by the Spirit," assuring us that knowledge shall at last cover the earth and that we "shall know as we are known." All such are given now "in part" as an earnest of the time when all those qualities of the

Zion family shall be the rule and not the exception. "Now we walk by faith and not by sight." "Now we see through a glass darkly; but then face to face."—I Corinthians 13: 12.

May we all be privileged to join in that great chorus, "The New Song," when ten thousand times ten thousand will chant that greatest of all oratorios:

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory and blessing . . . unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Revelation 5: 12, 13.

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Witnessing in Gospel Bonds

By Audentia Anderson

The writer of this article shares with *Herald* readers her experience in a recent prayer meeting. Readers will discern that the spirit of testimony and intelligence responded well to the opportunity presented. It is one of those 100 per cent prayer meetings we all long for but seldom experience. There were twenty-two present and twenty-one testified. The twenty-second person asked for baptism.—EDITOR.

IT WAS WEDNESDAY EVENING, and a small group of devoted Saints had met in a quiet, peaceful home for prayer service—their midweek custom. Twenty-two were present, six of whom had come from distant points fifteen to thirty miles away. Six prayers were offered and twenty-one testimonies given. There were also a half-dozen hymns sung.

The Scripture reading was about the ten lepers who were healed, only one of whom returned to give thanks. The keynote of the service was pitched to giving expression of thanks to God and fellow men for blessings and favors received.

In harmony with the direction given the meeting, these loyal Saints in their testimonies did not express a single negative thought; there was no word of complaint, doubt, or criticism—just joy and gratitude. Below are some of the thoughts of appreciation they voiced.

No. 1. For the sunrise that morning, the joyous twitter of bird song and the spirit of gladness that had lasted all day.

No. 2. For God's loving-kindness, and a suggestion that we be quick to thank him at all times.

No. 3. For the gospel plan, its hope and its assurance of Christ's constant presence.

No. 4. For a deep-seated desire to share our gospel message with others and for every opportunity to do so.

No. 5. For the sublime beauty and bounty of God's creation all about us.

No. 6. For a new understanding of God's way of hearing and answering prayer which has given courage and confidence in making decisions.

No. 7. For an opportunity to give a tract (*Other Sheep Have I*) and the Book of Mormon to a well-educated man who is deeply interested in the Book of Mormon as history. Prayers were requested for him that he might be led to recognize its divinity.

No. 8. For the ministry of the men and women who are directing local activities and studies; for the thought, time, and effort they expend in arranging and providing the services and programs.

No. 9. For the seeds of gospel truth that had been planted in the hearts of a visiting sister and her husband. Prayers were requested that those seeds might grow and bear rich fruitage.

No. 10. For the opportunity to read and study, and for recently expressed thanks from relatives to whom this brother has been sending church books and literature. He also asked prayers that those relatives might see the joy and beauty of this work.

No. 11. For the many blessings of everyday life—health, the ability to work, and the feeling that God was near and interested.

No. 12. For the fact that after forty-six years of mostly isolated membership, a brother now has these group meetings to attend twice a week. He hoped there would be a niche wherein he could labor for the cause.

No. 13. For God's care through many years of life, being blessed beyond deserving.

No. 14. For coming to know and love this group of fine Saints, whose faithfulness and loyalty are both incentive and challenge.

No. 15. For the song, "Wonderful Words of Life."



Scout Troop Sponsored by Modesto, California, Branch

Pictured above are members of Boy Scout Troop 17 sponsored by the Modesto, California, Branch. This troop took part in the activities of Scout Week (February 6 to 12) by demonstrating on one of the main streets of Modesto how biscuits can be baked in a reflector oven. The biscuits were buttered and distributed to spectators at the close of the demonstration.

Those appearing in the picture are (left to right) Walter Eardley, assistant scoutmaster; Chester Livingston, Arthur Scott, Garel Shawl, Raymond Reese, and Leland Carlson.

No. 16. For the good results of a first missionary effort when, as a young woman, one sister visited a Protestant minister to ask him to differentiate between her church and the Utah Church when he was to talk on "Mormonism."

No. 17. For having been taught the gospel in childhood and for the chance to attend regular services.

No. 18. For the presence of a spirit and fellowship such as was experienced in earlier years, but one which had not been found or felt in many years' association with other denominations.

No. 19. For the richness of the blessings which followed obedience to the gospel ordinances of faith, repentance, and baptism, and for the good Spirit to guide.

No. 20. For renewal of opportunities to work out one's soul's salvation each new day, and attempt to discover and do God's will.

No. 21. For the reception of the Holy Spirit soon after baptism, being bathed in it for three days, and finding it ever at hand to help solve every problem.

At the close of this service of thanks and appreciation, the elder in charge announced the coming baptism on the next Sabbath of the twenty-second person at the meeting that night—a young man of nine years, who had requested the ordinance after faithfully attending the services twice a week for months.

Announcement was also made that on Sunday forenoon, ten days hence, all the members who could, would go to the country home of an isolated sister, who was partially paralyzed. A service of song and prayer, sermonette, and testimony was outlined for her comfort and encouragement.

May God, who rejoices in the thankful heart, richly bless the dear Saints of this Orlando group and hasten the day when they may have a suitable building in which to hold their various services.

The Bridges We Build

By Lloyd E. Cleveland

An old man going a lone highway
Came in the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him,
But he stopped when safe on the other side
And built a bridge to span the tide

—From "The Bridge Builder" by
Will Allen Dromgoole.

AS TRUE LATTER DAY SAINTS, we are, in a manner of speaking, engineers. We may never obtain an engineering degree from a recognized engineering school, but we are nevertheless engineers in a very real sense. Both in outlook and in action, the spiritual quality of Latter Day Saintism is evidenced in the determination to *build*.

All of us are not, of course, equal in engineering ability. Many who, like the old and weary traveler in the poem, should be concerned with the fate of those following them in the way, choose instead the role of the curious questioner in Dromgoole's poem, who considered the building task a foolish one. How much

easier the pathway is if those who do the exploring and pioneering build a few bridges here and there against the possibility of floods.

During the war, we heard a great deal about the importance of bridges and of taking and holding bridgeheads. A quickly-captured or a quickly-erected bridge often meant the difference between winning and losing a battle. Too many lost battles meant a lost war.

WE TOO are waging a war against the forces of evil. What, you may inquire, has a bridge to do with winning this war? What kind of bridges may we expect to find useful in our work? What are the best materials available for use in the construction of the type of bridge we are talking about?

In this modern age we take bridges for granted, just as we do our high-speed highways, electricity, the daily paper, and free delivery of our mail. But to our pioneer forefathers, the small streams we cross at highway speed presented grave, often almost insurmountable obstacles. Thus the pioneers of early Restoration days painfully waded through the swollen streams of tribulation and, being builders at heart, laid in place the sturdy timbers which today make easier our pathway. Thus we of this generation, proud of our heritage as we make steady progress toward our destination, need to cast an appraising eye at contemporary building needs lest we in our rush to set up the kingdom forget those who will come after us.

WHAT KIND OF BRIDGES? One of the first and most important we need to be concerned about is one that spans the gap between childhood, in which we accept the church and its message eagerly, and adulthood, in which all too often we become embittered, cynical, or indifferent. What happens to the adolescents and the older youths to make them lose the faith and ardor of their childhood? At what swollen stream are they swept away by the sullen waves of doubt, fear, and false pride? Social and religious "engineers" can locate the trouble spot, but they must have help in building the bridge. If our zeal is rightly placed, we can accomplish the needed building in our homes, church schools, community institutions, and organizations. If we correctly emphasize the needs of growing youth and surround our young people with such influences as will contribute to the best mental, moral, and spiritual growth, we are building that bridge.

We know that the parent who would neglect his child's physical needs would be hailed into court and fined or jailed. We believe that millions of well-meaning parents who throw up their hands in horror as they



see pictures of undernourished children in Europe should take a closer look at the spiritual and moral diet their own offspring are receiving.

In this age of high-pressure selling and equally high-pressure living, it behooves every thinking parent to open his eyes and the eyes of his children to the kind of world in which we live. All the films Hollywood can produce, all the soap operas, all the multitudinous gadgets which pour from the assembly lines of America will not save our people from destruction. Only the right instruction of good parents, good teachers, and good leaders can point the way to our youth. And today, from all evidence, such really good teaching is the exception rather than the rule.

WOULD YOU LIKE to challenge the above statement? Very well, visit, if you will, several non-Latter Day Saint homes and study as closely as possible the procedures used in rearing the children in those homes. Then visit an equal number of Latter Day Saint homes, making a similar survey. What are the significant differences—if any? What do Latter Day Saint parents give their children which should make them different in every way from the hundreds of thousands of young nonchurch members who grow into adulthood each year?

Most parents, including church parents, do not know or fail to remember the extent to which their own actions and conversation mold the lives of their children. Casual dinner table conversation which features derogatory comments about people (perhaps church officials), institutions, or the government often is the basis for the formation of lifelong biases in children. The parent who is so careless often builds the wrong kind of bridges and makes agnostics, moral anarchists, and political cynics of his own flesh and blood. Perhaps all parents should interpret the slogan, "Win a member," to mean "Win My Own Children."

It is an easy matter for well-meaning parents to take a careless and indifferent attitude toward the environment which molds the lives of their children. Do you who are parents care what kind of movies your youngsters see, what kind of books they read? what kind of teachers they have (in church school, too!)? Do you know where they are at this moment?

We do not advocate a stiff and rigid censorship nor the creation of a parent Gestapo, but all mothers and fathers are duty bound to exert every influence at their command to create a desire for the better things of life. Certainly your children will not love you any the less for knowing you care about these things.

YES, PARENTS CAN HELP build *this* bridge—from childhood to adulthood. There are others which are important, too. There is a bridge of racial "golden-rulism," for example. Most of us could make improvement here. There is a bridge of neighborly affection which must be built before we can reach our neighbor

with the gospel. There is a great bridge between us and God over which the Holy Spirit may travel to minister to our needs. There must be a vital bridge between our workaday lives and material possessions and our religious lives and things of the spirit. No doubt you can think of other bridges we need to build.

If your bridge-building is at an all-time low, how about taking that refresher course in human engineering offered through the church and its various departments? Why not join in helping to make some good solid construction? *Now is the only time you have!*



The Beyond

By LILLIAN B. CROSS

(From British Columbia District Challenger)

I NEVER SAW my great uncle Theodore. I think he died before I was born; but I have always felt I knew a great deal about him, because my mother often spoke of him. I know she was very fond of him.

It seems one time when he was visiting his sister he said, "You know, Elizabeth, when I die and go to heaven I don't think I'm going to be very happy there."

"Why, Theodore, what a dreadful thing to say!" replied his sister.

"Well," said Uncle Theodore, "I don't like the idea of floating around, playing a harp, and listening to my own singing. In the first place I can't play a harp and you know yourself what my singing sounds like."

When great uncle Theodore was on earth he was a very ingenious person and had a real gift for mending things. It was comforting to his family and friends to hear him say in his cheerful voice, "Don't worry, I'll fix it for you." He fixed so many things that his friends almost believed he could mend a broken heart.

That he mended things was not nearly as important as the fact that he did this because of his love for his friends, and he liked to make them happy. He developed a very loving personality and a real spirit of service to his fellow men. I am sure that this same love and spirit of service would be used in the proper channels in the beyond.

New Horizons

This Crowns My Task

(Continued from page 15.)

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." To me that is no offense so great as the destruction of the ego. Without some sense of self-worth, one cannot even start to become a son of God.

IN JESUS' MINISTRY to wayward men and women no time was wasted in saying whose fault it was that they had lost the way. He saw their specific need and supplied it. That need was an awareness of their heavenly Father and of his care for them.

How fine it would be if we would express our faith in children and youth in as forthright a manner as did this mother. The teacher at the school sent for the mother of a small boy. "Take him home," she said. "I can't teach him; he's stupid."

Then the mother struck back, "He's not stupid. I'll teach him myself." She did—and the result was Thomas Edison!

The church is blessed with many homes in which women of such faith and courage give incentive and guidance to their own children and to others. These homes become real schools of Christlike character.

In conclusion, let me speak of those who are on the sunset slope of life. For those, who to the end of life shall maintain a strong faith in God and in his gift to men of the power to become the sons of God, there is the best-of-all crown, *the peace crown*.

These are able to feel that they have helped further the development of the next generation and other generations that follow if their children and their companions are actively affiliated with the church. If they see its task a little more clearly and have learned to love its work more dearly and to discipline themselves more wisely for its sake, if they are a little more sensitive to the needs of others, more single-minded, more ready to forgive, more eager for truth, and more effective in service, these home builders have lived to some purpose and can say to the Master, "Behold our children, Lord. They are ready for greater service in thy kingdom than we have been able to give. Use them as you see fit, Father, for we are assured of your love and justice and your forgiveness for our shortcomings. Bless all the generations that follow, that truly men may become the sons of God." And a *peace*, deep and abiding *crowns our task*.

BULLETIN BOARD

St. Louis, Missouri, District Conference

President and Mrs. F. Henry Edwards are to be the guest speakers at the St. Louis District conference on May 14 and 15. Mrs. Edwards will address the women and President Edwards the men at the Saturday evening meeting. A bus load of Stone Church Zion's Leaguers will accompany them to St. Louis; they will be guests of the district league. Saturday afternoon and evening will be devoted to outdoor activities for young people, and the combined leagues will have charge of the final conference meeting on Sunday. President Edwards will be the 11 o'clock speaker on Sunday morning.

DON HUNSTEIN,
Publicity Director.

Change in Meeting Place for Cincinnati, Ohio, Mission

The Saints of Cincinnati Mission have changed their place of worship to the Hotel Sinton mezzanine in the Mayfair Room. Those wishing to contact members in the mission may do so by calling Montana 7913, Montana 8394, or Humbolt 6261.

JOSEPHINE M. SMITH,
4162 Homelawn Avenue
Cincinnati 11, Ohio

Southern Michigan Women's Institute

The fifth annual Southern Michigan District women's institute will be held in the high school auditorium at Belding, Michigan, on Sunday, May 15. Registration will begin at

9:30 a.m., with an appropriate program and services following. Jennie Page of Des Moines, Iowa, is to be the guest speaker. The women of adjoining districts are invited to attend.

GLADYS M. TEICHERT,
District Women's Leader.

Books Wanted

Mrs. Bertha Stevens, 120 West Missouri Avenue, Phoenix, Arizona, wants to purchase three or more copies of Harold Velt's *Riddle of American Origins*. Please write stating quantity, condition, and price of books before mailing.

Wants to Contact Saints

Louis R. Kahle, 316 South Fourth, Council Grove, Kansas, would appreciate having any members in his vicinity visit him. He would also like to hear from his friends. He is now confined to a wheel chair.

Northern Michigan District Reunion

The Northern Michigan District Reunion will be held August 12 to 21 at the Park of the Pines, four miles north of Boyne City, Michigan.

ALLEN SCHREUR,
District President.

Northern Michigan Women's Institute

The Northern Michigan Women's Institute will be held May 21 and 22 at Gaylord, Michigan. Mrs. Pauline Arnsen and Apostle A. A. Oakman are to be the guest speakers. The institute will begin Saturday with a fellowship service at 10 a.m., followed by registration at 11. All reservations for the banquet and lodging for out-of-town guests should be made by

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You May Sing of the Beauty
The Old, Old Path
Blest Be Thou, O God of Israel
How Gentle God's Command
The Spirit of God Like a Fire Is Burning
Brethren, Breathe One Fervent Prayer

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May 16 with Mrs. Theodore Engle, 401 East First Street, Gaylord. The women of neighboring districts are invited to attend. The registration fee (banquet included) is \$2.00.

HELEN FRITZ,
District Women's Leader.

REQUESTS FOR PRAYERS

Velma Clark, The Plains, Ohio, asks continued prayers for the physical and spiritual welfare of her husband, and for her aunt, Electa Collie, that she may regain her health.

DEATHS

WALTERS.—Elizabeth Webster, was born June 22, 1859, at Lisbon, Illinois, and died March 12, 1949, at Sioux City, Iowa. On November 27, 1879, she was married to Tunis M. Walters; six children were born to them. Mr. Walters and a daughter, Vera, preceded her in death. She was baptized a member of the Reorganized Church early in life; she gave freely of her time and talents to serve others.

Surviving are four sons: Claud B. of Danbury, Iowa; Harvey E. of Presho, South Dakota; J. Maclin of Ft. Pierre, South Dakota; and James E. of Tyler, Texas; one daughter, Myrta Shoemaker of Des Moines, Iowa; eighteen grandchildren; and twelve great-grandchildren. Funeral services were held in Des Moines, Elder C. B. Hartshorn officiating, assisted by Pastor Herbert Scott. Interment was in the Davis City cemetery.

BOTKIN.—George Walter, son of Morgan and Arabella Botkins, was born on January 11, 1867, in Logan County, Ohio, and died March 15, 1949, in Springfield, Ohio. His wife, Georgeanna, preceded him in death four years ago. He had been a member of the Reorganized Church since December 18, 1937.

He is survived by one daughter, Mrs. Clara Reedy; two stepdaughters: Mrs. Ruth Knight and Mrs. Francis Cornwell of Springfield; and two sisters: Mrs. Rozella Hamilton of Springfield and Mrs. Della Hamilton of Tremont City, Ohio. Services were held at the Austin Richards Funeral Home, Elder Orval M. Hooten officiating. Interment was in the New Carlisle, Ohio, cemetery.

CLARK.—Gary Alden, son of Alden and Alyce Lorenzen Clark, was born November 15, 1948, at Sacramento, California, and died twelve hours later. He is survived by his parents and a twin sister, Gayle Alyson. Funeral services were conducted by Elder Myron Reed Schall at Sacramento.

BISHOP.—Lot, son of Elizabeth and James E. Bishop, was born September 16, 1864, in Staffordshire, England, and died at his home in Johnson City, New York, on February 8, 1949. He was baptized a member of the Reorganized Church at the age of ten. Following his ordination as a priest, he was ordained to the office of elder in 1897. In 1904, he was married to Louise Watkins Davies who came with him to the United States and settled in Scranton, Pennsylvania. He moved to Youngstown, Ohio, in 1918 and helped to organize the mission there. All through his life, he was active in church work.

He is survived by his wife; four sons: William Bishop of England; W. John Davies of Portsmouth, Virginia; Ernest and Albert Davies of Scranton; four daughters: Mrs. Thomas Thomas of Willoughby, Ohio; Mrs. Ira Humes of Philadelphia, Pennsylvania; Mrs. Walter Dykeman of Cincinnati, New York; and Mrs. Arthur Bellinger of Johnson City; twenty-nine grandchildren; and nineteen great-grandchildren. Services were held at the Gould Funeral Home, Elders Adolphus Edwards, Sr., and Stanley I. Hayes officiating. Burial was in the Kattelville, New York, cemetery.

CULP.—Hulda Cordelia, daughter of Edward and Joan Crabtree, was born November 16, 1883, at McCulloch, Ohio, and died February 11, 1949, at her home in McCulloch. She was married to Harry Culp on November 3, 1914; six children were born to them. On March 13, 1916, she was baptized into the Reorganized Church at Pleasant Valley Branch, where she was a faithful member the remainder of her life. She was a woman of great patience; even during her illness, she was considerate of others.

She is survived by her husband; three daughters: Mrs. Mabel Cunningham of Portsmouth; Eleanor and Orpha of the home; three sisters: Mrs. Drusilla Chaffins and Mrs. Stella Criswell of West Portsmouth, and Ida of McCulloch; three brothers: Alva, Birchard, and Millard of McCulloch; and two grand-

children. Three of her children died in infancy. Funeral services were held at the Reorganized Church in Pleasant Valley, Elders T. R. Beatty and Floyd T. Rockwell officiating. Interment was in the McCulloch cemetery.

TODD.—Mary Elizabeth Brintnall, was born December 24, 1863, at Rothsay, Ontario, and died February 10, 1949, at Kenville, Manitoba. She was married to George Todd in Michigan on February 28, 1880. She was a devoted wife, mother, and member of the Reorganized Church, in which she was a faithful worker throughout life. Mr. Todd preceded her in death nine years ago.

She is survived by a son, Orrin H., and a sister, Mrs. R. Farmer of Kenville; and a daughter, Emma L. Saul of New Westminster, British Columbia. Interment was in the Durban, Manitoba, cemetery, beside her husband.

THOMPSON.—Margaret, daughter of William and Rebecca Scott Smith, was born April 15, 1867, in Canada, and died March 15, 1949, at Hermosa Beach, California. In December, 1885, she was married to Arthur D. Thompson in Michigan. In 1906, they moved to California, where they remained the rest of their lives. She had been a member of the Reorganized Church since October 15, 1890. She taught church school, and for many years she grew flowers to adorn the pulpit in the church. She is survived by her adopted son, Carl, of the home and a host of friends. The funeral was conducted at the Central Los Angeles Reorganized Church, Patriarch Elbert A. Smith officiating.

PICKLES.—Floyd B., son of Nathan Alexander and Julia Alivira Pickles, was born November 20, 1880, at Bloomington, Illinois, and died at his home in Intercity (between Independence and Kansas City, Missouri) on March 30, 1949. He moved with his family to Independence when he was six and attended school there. On January 10, 1908, he was baptized into the Reorganized Church by Elder Joseph Luff. In 1902, he was married to Grace Ross; two children were born to them. His wife, Grace, died in 1919 and in 1927 he married Nellie M. Hayes; one child was born to this union. He was an employee of the Kansas City Bolt and Nut Company for thirty years, beginning in 1896 as an apprentice and working up to a master mechanic's rating. After he left this company, his business took him into the southern and southwestern states. In later years, he moved back to Missouri where he remained until his death.

He is survived by his wife, Nellie, of the home; one son, Edgar F. Pickles of Richland, Washington; two daughters: Mrs. Beulah Saunders of Kansas City and Miss Julia Pickles of the home; a stepson, John C. Hayes of the home; four grandchildren; and one great-grandchild. Funeral services were conducted by Elder Claude A. Smith at the George C. Carson Chapel. Interment was in Mound Grove Cemetery.

ANDERSON.—Sarah Elizabeth, daughter of Cassanda Arnold and John L. Cooper, was born near Elliston, Iowa, on November 7, 1870, and died April 6, 1949, at the Decatur County Hospital following a brief illness. On March 9, 1890, she was married to John A. Anderson. Soon after their marriage, both she and her husband were baptized into the Reorganized Church. The family home was near Elliston until 1918 when they moved to Lamoni, Iowa. She is survived by her husband; three sons: Earl of Lamoni; Orra of Los Angeles, California; and Alma of Mt. Ayr, Iowa; two sisters: Mrs. Nancy Boyer of Shannon City, Iowa,

and Mrs. Alice Miller of Sterling, Colorado; two brothers: Jack Cooper of Granby, Missouri, and Frank Cooper of Denver, Colorado; four grandchildren; and two great-grandchildren. A daughter, Katie, died at the age of nine. Services were held at the Marsh Chapel in Lamoni, Elders Robert Farnham and Arthur Lane officiating. Interment was in Rose Hill Cemetery.

1949 Reunion Schedule

Reunions	Date	Place
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island	Jun. 25-July 3	Aledo, Illinois
Eastern Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Central Mo.		
Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excel Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Idaho	July 21-July 28	Hagerman
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit		
Windsor	July 29-Aug. 7	Blue Water
Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades State Park, Wilburton, Ok.
Oklahoma	July 30-Aug. 7	
Can. & So. Cent. Mich. Kentucky	Aug. 5-Aug. 14	Liahona Park
Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Tucson	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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* J. CHARLES MAY

Brother J. Charles May was a visitor to the editorial offices on April 15, and recalled that this day was the fortieth anniversary of his first General Conference appointment at Lamoni, Iowa (1909). His first mission was to the Society Islands, and he has spent fifteen years of his ministry in such island mission service. He was there in 1912, when Apostle Gomer T. Griffiths and C. Ed. Miller visited the islands, and was ordained a member of the Seventy at that time. He has been engaged continuously in church service since his first appointment.

* QUOTES

Two little items that appeared in a recent "Reader's Digest" offer so much help to Christian people that we think they ought to be sent as far as possible.

The next time you find yourself in a gab session, remember this: "Gossip always seems to travel faster over the sour grape vine."

Or when you find a member disturbed by someone with a loose tongue and a hard heart, remember that "He was suffering from skeptic poisoning"

* GOSPEL

In all the universe, the only place of safety is with God.

* BIBLE VIGNETTES—

Eutychus

Three tears and a firkin of sympathy to the young man, Eutychus—with a name like that he could have had curly hair and a pretty complexion—who, "being fallen into a deep sleep" as Paul's sermon droned interminably on "until midnight," fell out of the third story window of the upper chamber where he was sitting, as part of a yawning congregation. He was picked up from the street below, apparently dead.

It was fortunate that Paul, who had put the lad to sleep, was able to awaken him again (Acts 20: 9, 10), so that everybody, excluding Eutychus who wanted to sleep, was comforted.

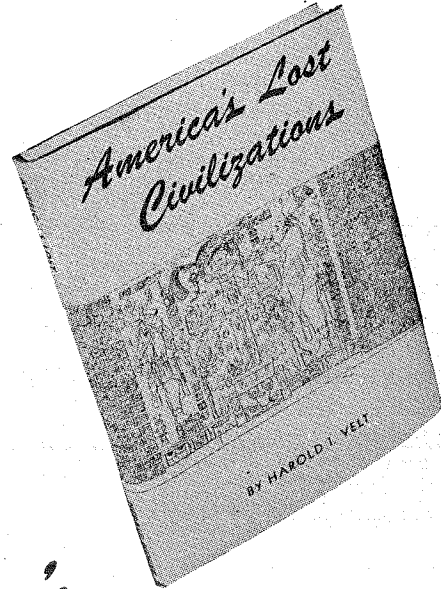
But did Paul learn anything from that experience? He did not. He simply called for lunch, and before they could finish eating and escape home, he was talking again. The poor things were trapped, since Eutychus had proved that a leap from the window was too hazardous. Paul kept them there till dawn, endlessly talking, so that he could take ship in the morning without the trouble of going to bed. That was very inconsiderate, because he could take a long nap on the ship, while they had to report for work on Monday morning, and it must have been a long day for them. Well, it was on his third and last missionary journey, which was for the best, or he would have had a smaller crowd at the next meeting.

But whatever became of Eutychus? Perhaps he belonged to the younger set, more interested in the tall tales of faraway places told by the sailors down at the wharf, or in a pretty brunette who lived with her parents over the sandal maker's shop, than in religion. Out late the night before, cornered by his worried mother, who wanted to get something serious into his fair but empty head, he took the only refuge of trapped boredom by going to sleep. His mistake was in picking an unsafe spot for it.

Eutychus must have been disgusted with religion. The headache he suffered for several days could not have helped matters much. The Scriptures record nothing more of him. The blood of martyrs did not flow in his veins, nor did the sacramental wine, touching his lips, inspire him with missionary fervor.

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*Dedicated
to memories
of spring, home,
and Mother*

THE
Saints Herald

VOLUME 96

MAY 7, 1949

NUMBER 19

www.LatterDayTruth.org

"They Dream of Home"

—From an old song

Who has not felt how sadly sweet
The dream of home, the dream of home,
Steals o'er the heart, too soon to fleet,
When far o'er sea or land we roam?

—Thomas Moore (1780-1852)

This is nostalgia—a dream of home, heart-hunger for a place our very own—a bit of earth beneath the sun; a gnarled old tree abloom, sending its fragrance out on the breath of spring like a gift to God; a house all dressed in white, a shaded porch, a door that opens to the touch; and there within, the sweet fragrance of cleanliness and peace.

There, too, the voice of Mother, singing—singing a sweet old-fashioned song whose tones go reaching down into the farthest treasure chambers of the heart, touching a wellspring of happiness so close to tears, of joy so full that it resembles pain.

The Queen is reigning on her throne. Within those walls, her realm is governed by the Law of Love. A province, this—a province of an empire far away, where God is King; a place as much like heaven as anything we can understand.

In spirit and in memory, we tiptoe in, hoping to surprise her. But she looks up and smiles as if she knew. And then the heartfelt laughter, and the long embrace. At last, we are at home!

This is nostalgia—a dream of home.

Introducing . . .

PAULINE JAMES ARNSON (page 5), who provides our Mother's Day feature article, is a vocalist, schoolteacher, and women's leader. She was born in Independence, Missouri, and was graduated from Central High School, Kansas City, then studied a year at Lenox Hall, a girls' school in St. Louis, Missouri, and another year in Belcourt Seminary, Washington, D. C., two years and a summer at Kansas State Teacher's College, and a year and a half in vocal music and French in Paris, France.

President F. M. Smith appointed her chairman of the General Council of Women in 1934, where she has served since. In this capacity she has traveled to many parts of the church for institutes and women's meetings, where she always wins friends for the church.

Sister Arnsion has belonged to the Stone Church Choir for many years, singing the soprano solos for the *Messiah* at least seven times. She belongs to the Tuesday Club, the Mother's Club, and the Independence Music Club. She taught school for one and a half years, and served as supply teacher in the Independence schools for ten years.

She married Shankland S. Arnsion in 1927. He is an elder and member of the Herald Board of Publication.

"Although I have not written it," she says, "the main purpose of my activities is and has been the interest of the church. I was taught that talents came from God and should be developed for use in his church."

NOTE—"A TRIBUTE TO MOTHER," by Sister Arnsion does not end on page 5, but is continued on page 13.

HARLEY A. MORRIS (page 7), who last wrote for us in the *Herald* of April 16, was introduced in that issue. This article, "A Mother's Influence," was prepared a year ago, but was received too late for publication then.

EVELYN MILLIS DUVALL (page 9) is a consultant and the executive secretary for the "National Council on Family Relations." In collaboration with Rufus Hall, she wrote the popular book, *When You Marry*.

Mrs. Duvall spent two days lecturing and counseling on the Graceland Campus last December. This article, as also the one which appeared in the *Herald* of March 19, 1949, was taken from recordings at Graceland and are printed by permission. Of this experience Dr. R. A. Cheville writes, "She caught the spirit of the college and was received at once into 'the Graceland Family.' Her graciousness, her understanding of youth, her competency in the field, and her wide travel elicited both respect and response. Her visit constitutes one of the high lights of the year."

THE SAINTS' HERALD May 7, 1949

Volume 96

Number 19

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager. The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



NEWS AND NOTES

SUCCESSFUL SERIES IN PHILADELPHIA

Apostle Maurice Draper and Elder John Darling, from the Department of Religious Education, were in Philadelphia, Pennsylvania, from March 20 to April 7 to present a month-long series of missionary services. Much of the success of the series was due, Apostle Draper asserts, to local support, and the organizational work projected by Elder John Conway in preparation. Brothers Draper, Darling, and Norman Preusch baptized sixteen people on the closing day of the series. Several novel approaches were made in this series. Affirmations of our faith—basic statements of belief—were made after each sermon. Publicity was all built around the Book of Mormon. The length of the series, too, was a novelty. Apostle Draper states that the missionary spirit is growing in the eastern mission. Almer Sheehy is now in the midst of a two week series at Jonesport, Maine.

GROWTH IN WESTERN BRANCHES

Seventy Arthur Gibbs reports that the Camas, Washington, Saints are purchasing the Methodist church building. It will be available next March 15. The group in Woodburn, Oregon, was organized as a mission four years ago. Since then they have organized as a branch, have purchased and paid for their church building, and have baptized thirty-five new members. Elder George Oman is the pastor.

BAPTISMS IN LOUISVILLE

J. H. Yager completed a series of missionary sermons and home contacts in Louisville, Kentucky, recently. Ten were baptized and he states that more are very near the point of making their decision to join the church.

BAPTISMS IN MINNEAPOLIS

Seventy James Daugherty, after a recent Minneapolis series of missionary services, reports three baptisms, uniting three families in the church. Eight more expressed desires to join, but their baptisms are being planned for later. Elder Daugherty expressed appreciation for the spiritual growth and enthusiasm displayed by the local priesthood, commenting that they show sincere desire to take their responsibilities in the work of the church.

ELBERT SMITH RETURNS

Presiding Patriarch Elbert A. Smith, who has spent the winter in Los Angeles with his son and family, Mr. and Mrs. Lynn Smith, returned to Independence about April 28. Personal mail may be addressed to him at his home, 1513 West Walnut Street. Official mail may be sent to the Auditorium.

MCDOWELL IN WESTERN UNITED STATES

Dr. F. M. McDowell left Independence Saturday, April 30, to participate in the appointee institute at Berkeley, California, May 3 to 12. His attendance there is to be shared with Apostle Charles Hield. Dr. McDowell and Apostle Hield will share also in district priesthood institutes in the following places: Berkeley, May 13 to 15; Los Angeles, May 20 to 22; Phoenix, May 27 to 29.

"Behold Thy Mother!"

At the Foot of the Cross

Jesus, nailed to the Cross, was dying. At his feet stood a little group of women, including his mother, Mary. And near them was his friend, John, whom he loved. To the very last, a sense of his responsibility for his mother remained with him. In those tragic circumstances, and in spite of his agony, Jesus saw the possibility of saving his mother by establishing a new relationship for her. He could count on John to carry out his wishes. His mother need not be alone. At that moment, love burned high in a clear and beautiful light. To his mother he said, "Woman, behold thy son!" And to his disciple, "Behold thy mother!"

This Sunday is an occasion for all of us, if we have forgotten, to take a look at our mothers.

Our Complacency

Here in America we have been a little too proud of what we have done for the mothers. We have succeeded in lowering the death rates of mothers and infants. We have fought the illness and diseases of motherhood as hard as we could. Our doctors, nurses, and hospitals have carried on this battle for us. We have taken a relatively easy part in paying the bills. It is a good thing to take care of the physical needs.

Now it is time to prick the bubble of our self-satisfaction.

The Needs of Mothers

Mothers have other needs that too many of us are neglecting. In the homes they need special care and consideration. They need husbands who will help with the dishes and the housework, who will pick up things from the floor and put them away, and help take care of the children.

More than this, mothers need

kindness, love, and peace in their homes. Human beings are emotional, and when life puts heavy burdens upon us, as it does upon mothers, the emotions come closer to the surface. It can be said categorically that there is a little too much callousness and coldness of speech and manner in many homes, and that husbands who are very generous in providing for their families are often too blunt in dealing with them and not considerate enough of their feelings.

Our Sins Against Mothers

Worst of all, here in the United States, in vastly increasing numbers in recent years, uncounted numbers of men have been abandoning their responsibility for mothers and children by the divorce route, leaving them to shift for themselves. The care and burden of children is thus left upon the weakest member of the partnership, and the man escapes to another part of the country, to court and marry again, and to enjoy a carefree life. This is a cruelty and an injustice that is a national scandal; and if we want to do something for our mothers, we can make an effort to see that something is done to bring the penalties of the law to bear upon irresponsible husbands and fathers. Would it not be possible to put a husband under a bond, if necessary, to make him aware of the necessity of faithfulness to duty? Bonds have been used for less worthy purposes.

In our treatment of mothers, we have little reason to be proud and much reason to be ashamed, as a nation.

A Look at Mother

On this Mother's Day, it is good to remind ourselves to take a look at mother. Perhaps we have taken her too much for granted, as the saying is, and whatever it may mean.

Mother is growing old. She is working too hard. She probably has not been taken out to dinner and to a show for a long time. She has stayed home and prepared the meals while the young people went out for a good time and while father has gone his pleasant way about business and church work.

Jesus may be speaking to you, this day—to *you*—and saying, "Behold thy mother!" Take a look at her. See if she is tired. See if she needs help, or if she has been working too hard. Try to recall how much you have received from her, and if you have done anything to insure her happiness, or give her some rest or recreation.

St. Paul in writing to the Romans (12: 10) gave a good suggestion for home life: "Be kindly affectioned one to another . . . in honor preferring one another." If that spirit could prevail in all of our homes, mothers and fathers and children would find home a heaven that they would rather reluctantly leave for any other place on earth. Beginning by improving our care and consideration for all mothers—ours and other people's—and the mothers of our children, too, we could bring a little of that too rare atmosphere of heaven into a troubled world.

Mothers today the world over, present a varied record of success and failure. Some are making wonderful contributions to the future through their children, some are creating serious problems.

No mother can do her best by her children without the father's active, sympathetic and understanding help and support. Women will be better mothers when men are better fathers.

We shall build a better world in the future only as mothers and fathers together train and prepare for their tasks, and devote themselves to building the kingdom of God at home.

L. J. L.

Editorial

Across the Desk

BY THE FIRST PRESIDENCY

From Apostle Paul Hanson,
Cuzco, Peru, April 12:

Last Sunday I came here by plane from Lima—a two-hour trip. We rose 21,000 feet above sea level, and rubber tubes were provided for inhaling oxygen to relieve difficulty in breathing.

I can hardly realize I am in the historical and monumental city of Cuzco, the ancient capital of the Inca Empire, which holds the remains of pre-Inca, Inca, and Spanish civilizations. My desire is to become gradually acquainted with these remains. A hurried visit would mean consciously being thrown into a chaotic welter of facts and semi-facts. Here one archaeological wonder follows another. Already what I have seen archaeologically in hugeness of conception and masterly execution is hardly believable.

My plan is to make Cuzco my headquarters for two weeks or more. Perhaps I have already informed you, that among the leading places I have in mind in this region to visit are Sacsahuaman, Ollantaytambo, Machu, Picchu, Pisac, Urco, and Abancay.

Hotel Cuzco, in which I am located, is one of a number of government maintained hotels in various parts of Peru, providing comfortable accommodation for tourists at a moderate price. There is electricity and running water, with warm water being provided at a certain time in the morning and evening. The direct rays of the sun are quite warm, especially at noon, but in the evening a warm suit and woolen jacket are necessary. The altitude is about 11,000 feet. No heat is provided.

The city is situated in a bowl of the mountains, some of which are capped with snow.

From the desk where I am writing, with two windows opened from the center to the sides, I can look directly over one block of low red tile-roofed buildings to the cathedral that stands on the opposite side of the great plaza. In the morning there is the tolling of bells from the cathedral. This church stands in part on the site of the Temple of Wiracocha—a major, if not the chief deity of the ancient Peruvians, white and bearded. He was believed to have personally visited in Peru and to have promised he would return; the Peruvians believed Pizarro probably was Wiracocha returning as he had promised.

I am amazed not only at the colossal ancient stone works that exist in profusion, but also at the conquest by Pizarro of the empire of the Incas. This conquest, although inseparable from treachery and massacre, impresses me as an almost impossible achievement. From what I have seen of the mountains, coastal desert, and other great formidable obstacles, it appears to me a conquest that could not have been accomplished by any person of present day caliber. He and his followers must have been a tougher lot than the present age affords—entering such a mountainous country, moving in high altitudes where rarefied air makes breathing difficult, traveling in a new country, etc. I must pause and rest while climbing the stairs to the third floor of the hotel here because of the altitude.

Llamas are seen in considerable numbers in and around Cuzco.

Yesterday the plaza in front of the cathedral was crowded to overflowing with Indians, many from outside the city. The festival of Santo Lunes was being celebrated. There were soldiers in uniform, a band, and priests in clerical robes preceding a large statue of Christ, portrayed in agony on the cross, mounted on a silver base, and carried on the shoulders of about forty men. As the statue emerged from the entrance of the cathedral, there was a tolling of bells, flowers were strewn from each side of the doorway upon the statue, and then the procession moved along one side of the square amid the great throng to the Church of Santa Teresa and the Church of La Merced. At 6:30 p. m., in front of the cathedral, the image of Christ, dark in color, was bowed three times in benediction, to one side, to the front, and to the other side, to the people, while they cried, screamed, and implored him, among other blessings, not to send any more earthquakes. It is said that in the earthquake which destroyed Cuzco in 1650, there were 300 quakes in one day.

I am well, and, with a few words of Spanish added to my vocabulary, I manage to order meals and move from place to place with little difficulty.

From Apostle R. E. Davey, Rozella, N. S. W., Australia, April 14:

By the time this letter arrives, the Joint Council will likely be in session. I regret very much that it will be impossible for me to be present at this meeting of the Council, but I pray the blessings of God will attend your deliberations so that out of your endeavors may come that which is in harmony with his will.

I realize somewhat of the shadow that the loss of Brother Garver will throw over the Council. Truly a consecrated, devoted, and capable man has been taken from our midst.

At the present, we are putting on the final touches in our preparation for the Mission Conference, which opens this evening with a priesthood Communion service. A report of the conference and post-conference activities, together with the report of my recent trip through the southern and western Australia, will be sent to you the latter part of next week.

I pray that the guiding influence of our heavenly Father will attend all of your deliberations, and that he will continue to strengthen each in the task that is his.

Sister Sarah G. Selbe of Phillipsburg, Kansas, writes:

I see by the *Herald* that you are asking help for the Sanitarium. I am sending a check, as I have been an isolated Saint most of my life. . . . I am the only one here that I know of . . . I am alone—but not alone, for He is with me.

I will be eighty-one years young the last of this month. I will never forsake the church; it is the only thing worth living for.

Elder Cecil R. Ettinger, general church appointee to the Nauvoo District, writes on April 12:

We continue to be blessed in our ministry, both with the branches and in our home. Last fall our little son had pneumonia; therefore he catches cold rather easily. He had a bad cold last week that began to settle in his lungs. We tried to give him penicillin, but he was so ill that the sweetness of the tablets nauseated him. That evening just before he went to bed, we called upon God through the power of the priesthood invested in us for those blessings consistent with his will. That was the first evening Ray slept through the entire night since he had returned from Maine. The doctor, upon seeing him, commented that it didn't seem as if he had the same pair of lungs. Yes, God blesses his people today when they look to him for guidance.

There are men that will make you books, and turn them loose into the world, with as much dispatch as they would do a dish of fritters.—Cervantes.

A Tribute to Mothers

By PAULINE JAMES ARNSON

THERE ARE TWO SCHOOLS OF THOUGHT on the subject of observing a special day to honor mothers. Some feel that too much sentiment is expressed, and if the following incident could be taken as a typical example of this view, many people might be inclined to rally to this side. On this particular occasion, the pastor asked all those present whose mothers had passed on, to rise. It happened that I had lost my mother just a short time before, and I said to myself, "If this is the way Mother's Day is to be celebrated, I shall absent myself in the future from such services." I was almost ready to join those who exclaim, "Let's do away with Mother's Day as a special celebration; let's honor good mothers every day of the year."

There is little doubt, however, that Anna M. Jarvis, who in 1907 originated this special day of honor, hoped that this observance would inspire all women to be good, worthy mothers. To set all women upon a sentimental pedestal, in spite of their shortcomings, was far from her purpose. In my opinion it is good to observe any kind of a day in honor of any subject if it helps only one person to think a little more deeply about the subject and to make a few resolutions for improvement. Even our Lord, Jesus Christ, whose teachings should be in our hearts and thoughts always, had to remind his church to "do this in remembrance of me." So, likewise, we should express our love and gratitude to mothers in a more tangible way on this special day.

Will Rogers, the cowboy philosopher, said, "I never met a man I didn't like." He must have arrived at this conclusion because he looked for the good within the man so that he could find some quality worth liking. Other qualified specialists

have said, "There are no bad children," and there must be some basis for this statement even though the daily papers are full of accounts of crime committed by children.

I have never known a really bad mother, although there may be some who willfully choose to do ill toward their children. I have seen careless, ignorant, unwise, and sometimes selfish women who were mothers; but it is probable that the economic pressure and unfairness of the society in which they lived caused them to be so. More to be expected, however, is that they are that way because some other mother failed.

I doubt not that at some time in a mother's experience, even in the heart of the most unfit one, has come moments when she has dreamed of the good job she was determined to do with the little one then resting in her arms. It is this person, at her best moment, along with the more fortunate, enlightened women, that we honor today.

WHEN I THINK OF "MOTHER," the picture of my own mother comes distinctly to view. She was a cheerful, intelligent, companionable, lovable person, and I enjoyed her companionship more than that of any other I ever knew. I was punished many times for childish misdemeanors, but felt no resentment, for Mama was a fair person, who did not take out her ill feeling upon her children. I think of the urge to do "big things" that her faith in me gave to me and how much her confidence in my ability meant. She taught me that talents are given by God, and they should be used in his service. How small our success or progress would be if our mothers did not believe in us!

The most vivid memory I have of my mother's mother, Grandmother



Robinson, was of her on her knees praying before her davenport after her family had left for the day's work. Grandmother always prayed aloud, and I shall never forget the eloquent praise and worship she gave to her Master as she poured out her heart to him. I remember also what fun she was and how she loved to have her grandchildren visit her and gather around the big base burner which held the bowl of buckwheat cake sponge, to be baked in the morning.

My father's mother was a gracious, reserved lady who welcomed me every Saturday morning and was willing to take time out from her many duties to let me "help" her do the Saturday baking. How I loved to take home at the end of day the tiny loaf of bread and the little cakes she taught me to make! I remember also that it was the usual custom at grandmother's to attend the Sunday afternoon prayer meeting at 2:30, and no matter how large the crowd was for dinner, it was understood that she and the guests would leave for prayer service when the time arrived for meeting. I am sure that my affection for older people had some of its beginning in the kindly treatment Grandmother James gave to me.

A lasting memory of another mother I knew, who was rich in

Pictures of Mother

WHEN I THINK of some mothers—the ones that are glorified by the newspapers and magazines as Mother's Day approaches—somehow the pictures I have in my memory of my mother never seem to fit in. She was, and still is to this day, not the knitting or crocheting kind of mother. She does not come in the category of mothers who sit in the old rocking chair and wait for someone to bring them a cooky.

The first picture I have is of my mother at the wheel of that first "Reo" we owned. It was a "chug chug" affair and painted bright red. I can still see her as she took a corner on two wheels, and I can hear her laughing as she rounded a curve. True, we nearly lost all the blackberries we had picked and I, the youngest of four piled in the car—if you care to flatter it by the name—nearly fell out. But it was all fun, and Mother, as usual was laughing!

The second picture I have of my mother is on a rainy day back in 1914—and in those days it really rained in Southern California. The river would even flood. We four children were at school when the storm began. I, in the primary grades, began to worry, "How in the world would we get home for lunch?" and then, "How in the world would we ever get home at all?" My childish brain fretted. At last the noon-bell rang, and out the door I went. There stood Mother, drenched, but clutching four packages, and when I opened mine, how wonderful! Fried egg sandwiches—and they were still warm.

I have another favorite picture of Mother. This is of the day she killed my brother's pet hen to make soup for a Mexican neighbor who lay ill on a pile of rags in an attic across the street from where we lived. I went with Mother as she

By MARIE GOSLINE

took the soup to the house and left it in the kitchen. A little later we went back—Mother wanted to check up. Sure enough, the husband had eaten the soup. What Mother didn't tell him! The next day when we went back, the woman was on a bed downstairs and the sun was coming in through open windows.

Then the "flu" epidemic came, leaving with me more pictures of Mother as she nursed the poor Mexicans and others who could not afford to hire help.

So many pictures of Mother come crowding my mind! I remember

her scolding my brother when he came home with his shirt nearly torn off. After she had finished, my brother simply winked at her and said, "Gosh, Ma, you should see the other guy! That's the last time he'll ever call me a Mormon!" That was the only time I ever saw Mother really stopped.

I remember how proud I was when Mother was elected president of the "Ladies Aid." That was really an honor. It didn't dawn on me that it was just another pie for Mother's finger to be deep into.

It would simply be painting the lily for me to add anything about her nobility of character, her steadfastness, her undying faith, her spirit of youthfulness and optimism, and her understanding heart. These are just a few—a very few—of the pictures that come to my mind when I think of my mother.

"If Thou Art Consecrated—"

I REMEMBER dear old Aunt Mary. She lived in a little house—a hut, some would call it—out on the edge of town. The garden path was neatly bordered with "Johnny-jump-ups." Her one-legged husband—a curiosity to us children—kept a cow on the back of the lot. Her house was always neat and clean. Her kitchen smelled of homemade butter and freshly-baked bread.

Now I understand why the missionaries always found the way to Aunt Mary's door. It wasn't because of her fine linens and beautiful silver—Aunt Mary had none. It wasn't because there was a table loaded with rich food, because at Aunt Mary's sometimes there was only bread and milk for supper. Aunt Mary herself was the reason they came. She had no guile in her heart, and she had a humble spirit. You say she had nothing to be proud of? Let's see. Aunt Mary may have been lacking in this world's goods, but money couldn't buy her magnetic personality. Money couldn't buy her genuine love for her fellow man. Money could not purchase her humility. God had given her much that could not be bought with silver or gold. For you see, Aunt Mary was consecrated to a Cause—a Cause that made each day shine more brightly for her and changed her whole life into something beautiful and fine.

"If thou art consecrated to a Cause" such as Aunt Mary's, there will be no room in your heart for doubt or fear. And surely down deep in your soul there will be no room for pride, jealousy, or selfishness. These "secret" sins (I call them that because they do not work out in the open like some others) affect people like termites affect a house. First they begin to nibble, then they chew a little—just at the corners—but before long, those persons whose faith is not strong enough to withstand them find these secret sins have eaten deep down into their very souls.

"If thou art consecrated to a Cause" such as Aunt Mary's, these secret sins will not find a place to nibble, for your faith will be steadfast. There will be no room in your heart for PRIDE—only humility, the humility of Jesus. Neither will there be any place for JEALOUSY or SELFISHNESS, for you will carry the love of Jesus in your soul.

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see.
Oh, guide me, help me, and my Keeper be.
Dear Lord, Amen.

—Marie Gosline.

A Mother's Influence

By HARLEY A. MORRIS

THE GALILEAN HILLS were green with the promise of spring; and in the heart of Mary, it was spring indeed. From the hill that overlooked Nazareth, she watched Joseph, her betrothed, at his work in the yard outside his carpenter shop. He was a strong man—strong and steady and honorable—and she knew he loved her with a quiet devotion. The spring sun warmed her as she took in the pleasant scene, and she was filled with a great peace. Her thoughts turned from the present and knocked at the gates of the future. Within her ken was the cottage of gray stone adjoining the carpenter shop where she and Joseph would make their home, a clean and sturdy home, and large enough to shelter them and the happy children she hoped would come to bless it.

But with that thought a trace of fear clouded the sunlight of her hope. She thought of her cousin, Elizabeth, now advanced in age, and childless. Often she had seen the look of reproach cast at her cousin when, in the company of other women, the conversation had turned to children and home. Often on her frequent visits to the hill country, she had heard the quiet weeping in the night and Elizabeth's whispered plea that God would take away her reproach. And Mary bowed her head and breathed a prayer: "Most High God," she prayed, "may I indeed fulfill the measure of my creation and bring forth sons and daughters to gladden our household."

A SHINING PRESENCE stood before her, his garments of purest white, shaming the sun; and out of the midst of the glory a voice spoke: "Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive, and bring forth a son, and thou shalt call his name

Jesus." And Mary's heart burned with joy, for that which she sought was to be: she was to become a mother.

Like every girl in Galilee, Mary knew that her body was organized as it was only that she might be a mother. She recognized her responsibility to bring forth children that the race might survive. But now she saw more, too, in that son who was to be. She saw that there would be in him something of the Divine. Yielding herself to the promptings of heaven's messenger, she pledged herself to see that that spark of divinity would be set ablaze so its fire might purify the mortal. This motherhood was not to be simply a biological process, but a spiritual mission. It meant joining hands with Divinity in bringing into existence a Child of God, and nourishing that bit of godliness to its maturity. It meant lending to God the most potent character-forming force in the world that together they might create a greater generation than ever had been known.

* * * *

THE GALILEAN HILLS again were green with springtime warmth and showers. Sinking behind the horizon, a laggard sun pointed long fingers of shadow across the valley. Securely nestled in his mother's arms, a little boy begged the eternal boon of childhood, "Mommy, tell me about when I was a little baby."

Mary's mind flashed back to a day on the hillside when she talked with an angel. She heard again the intense words of the promise: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Again she listened in wonderment to the story of the shepherds—how an angel of the Lord appeared to them and said, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord."

Again she saw the Wise Men and heard the strange story of their travels and of the star as each one laid before her a gift worthy of a king. Again old Simeon blessed them and spoke his stirring prophecy, while ancient Anna voiced her thanks that she had lived to see that day.

But the child grew impatient with her musings. "Mommy," he pleaded, "tell me about when I was a little baby."

Should she, indeed, tell him the wondrous things that she and Joseph had treasured in their hearts? Could he understand what she but half-understood?

And then, in bold resolve, she told him.

He little knew the import of the tale at that first telling, but night after night, with wearying repetition, he begged the story again and again until the conviction grew that he was not as other boys; that somehow between him and God there stretched an invisible band of kinship; that his was not a chance existence, but that behind his coming into the world there was plan and purpose and consummating love.

What a splendid heritage this was—to grow up with a consciousness of divine relationship; to feel that life, his life, was important and purposeful; to feel that he was wanted and loved and depended upon. All this he received from his mother, as any child might.

AS YEARS WENT BY, he turned again and again to Mary, questioning, filling in the gaps that memory left about those mystic happenings; and Mary, thrilling to his growing sense of mission, taught

him the ways of the "Princes of the Blood" and helped him to mature responsibility. She sent him to the village rabbi to learn of the law and the prophets. She sang with him the sacred Psalms. When errant curiosity led them into the fields and hills, she bade him listen to the fluent voice of nature bespeaking God's bounty and benevolence and the immutability of his law.

When other babies came to share the household, she taught him to yield and to adjust and to take his place as one among the social group. He learned obedience and respect for elders. When preoccupation made him laggard in his duties, he learned the sharp discomfort of punishment. But more than all this, Mary, and Joseph with her, taught Jesus by precept and example the sacred truths their fathers had preserved for generations. He learned the sin of selfishness and the dignity of labor; he learned to cherish truth and follow charity. Love never rises from an empty cistern, but flows through unclogged channels from a living spring. The store from which Jesus, the Master, withdrew in abundant supply for all men's needs was stocked from the love that graced his boyhood home.

For Jesus, Mary performed all the duties of a mother. She gave him birth and nourished the spark of God within him. She gave him a sense of dignity and mission and of fellowship with the Infinite. She strengthened his resolve to walk the ways of righteousness and saw that he possessed the tools of his profession. She taught him self-control and social fitness. She cherished him in love and made him secure in her affections. And finally, when she saw her hopes—and the world's—lifted high upon the hill, she stood beside the tree and comforted him in those moments of public scorn with mute testimony of her confidence and faith.

It was of such a mother that Elizabeth said—and we with her:
"Blessed art thou among women."

A Bible Vignette—

Vashti, the Queen Who Defied a King

A SCENE OF ORIENTAL splendor surpassing, if possible, the magnificence of the court of Solomon, is the setting for the story of two remarkable women, Vashti and Esther, at the time of the captivity of the Jews.

In Shushan (Susa), the capital of the empire of Persia, stood the palace of King Ahasuerus (Xerxes I, 485-465 B.C.).

Ahasuerus made a feast in his beautiful palace against a background of rich drapes in the royal colors, blue and white, hung by silver rings from columns of marble, over floors of colored mosaic. There were lounges of precious metal, and the princes of the realm and their servants drank wine in vessels of gold from the cellars of the king.

Esther, "fair and beautiful" to behold, was the heroine, and risked death as queen to save her people. But Vashti also "was fair to look upon," and brave too. And where Esther faced danger and won, Vashti lost.

While the king was feting the nobles with revelry and wine, Vashti maintained her end of the hospitality by quietly entertaining the ladies. The king, an unashamed exhibitionist, indulged his vanity by making a display of the wealth and glory of his realm, and finally decided to bring Queen Vashti out as a part of the entertainment.

Vashti must have been disgusted with the thought of making a display of herself before all those intoxicated princes. Besides, the king was drunk, and like as not in a dangerous mood. So Vashti flatly refused to obey the command that was brought to her by the eunuchs. It was an unpardonable offense for an Oriental queen.

And so, it appeared, Vashti was doomed. If she had succeeded in this rebellion, the king would have been dishonored in the eyes of every

prince in the palace, and before every humblest subject in the great empire of Persia. Moreover, the news would spread, and every prince would go home to find that his wife had heard of it, and every citizen would be faced with contempt and insubordination in his home. Ahasuerus took the problem up with his court, and the decision was handed down: Vashti must be deposed, must never see the face of the king again, and another queen should be chosen in her place. Thus the masculine dominance was preserved, feminine rebellion crushed.

What happened to Vashti after that is not told us. Evidently, in the Oriental mind, she immediately became a woman of no importance. Yet for modern readers, she is the most interesting figure in that grim drama, and we would pay tribute to the courage and spirit of that gallant and remarkable woman. Surely Vashti knew what would happen if she defied the king. Why, Esther risked her life just to walk into the presence of the king without an invitation.

Perhaps Vashti was done ingloriously to a painful death, as deposed queens sometimes were.

In such a light, Vashti stands as a martyr in the long struggle that women have had to make for dignity and honor, for the rights and respect of human beings. She failed, alas, but hers was a brave and noble effort. Hail her who considered it a greater honor to be a woman than to be a queen, and who, with a queenly dignity that no king of earth could take from her, passed in a tragic climax from the stage of history. Ahasuerus won a hollow victory over an unarmed but not helpless woman. It is a victory that never stood, that cannot stand. The noblest figure in that story is a woman—Vashti the Queen.

LEONARD LEA.

Families for Today

By EVELYN DUVALL

SINCE grandpa's day, many changes have taken place in family life. Life then was more uniform. Today there are many kinds of families, and we can select the type of family life we desire.

Then, most of the persons and the family were agricultural. Now only 17 per cent of the families in this vast country of ours are farm families compared with 64 per cent at the turn of the century. Another shift was the change in size of the family. There are now 3.6 members of the average family in America today. It is considerably smaller than the family of grandfather's day.

Now, too, members of the family are out on their own. The making of bread and butter has become big business. Jobs such as these have moved from the family. Children are no longer an economic asset. The cost of rearing a child today is between ten and twenty thousand dollars with a bottom of between seven and eight thousand dollars.

Another change is that families pick up and move very readily from county to county and from state to state. They are not staying together as they used to. Grandma had no alternative. She couldn't pick up and leave when she got angry. She took her peevishness out in churning. Even though she put on her bonnet, she had no place to go—no job other than right at home.

Who's Boss of the Family Today?

The family controls are changing too. The authoritative father as the head of the family is disappearing. Now the members are mutually assuming responsibilities. The new democratic family is coming into being. As a result of all this, the

roles of the family's members are becoming confusing. Father shares in homemaking, and mother knows something about father's business. Flexibility is the rule. We are not sure what is manly and what is womanly. We need to establish patterns for family roles in this new order of things.

This Fast Moving Age

The automobile has certainly changed courtship and family relationships from what they were in the horse and buggy days. Now you can jump in the car and in just a few minutes be in a strange neighborhood where no one knows you and no one cares to know you. Community standards do not hold us in the new situations. Questions about drinking and petting, how far to go, where and when, and the like confront young people. Their social, religious, and moral values are given the supreme test. Now each must develop standards by which he shall make his choices.

Young people today are faced with problems on dates and in marriage that the generation before never had to make. Grandma could sleep over decisions they have to make immediately. What can they do? Doing what comes naturally is fatal in a dynamic society. They no longer can depend entirely upon choices dad made. They need to know much more about living than did those of several generations before.

We Are More Aware of Others Today

We are no longer provincial. We are much more at home in the world than ever before. When we listen to the radio at the breakfast table, we learn about people, their problems, and their joys—people we

will never meet. We learn more about people on the other side of the continent than grandpa knew about his cousin who lived two countries away. Youth meets youth of other places. In former times, young people met those of their own neighborhood. All this complicates the question of choosing.

We need a specific kind of education for marriage such as those courses on marriage and family which are being instituted in colleges all over the country. We need counseling and guiding service in this transitional period—not only for those who have problems, but for those just going into marriage, those who are learning the adjustments of married life.

The Need for Being Scientific

All this implies the need for much more intelligence and calls for a willingness to be scientific. There are social implications that involve all of us. Marriage is not a solo experience. We need to build a society in which family life can thrive. Every one of us needs to know what our legislatures are doing. We should be concerned with laws concerning prices and housing and other vital issues which affect the family. We still hold that the family is the root of our society.

The Family and the Larger Society

We shall do well to distinguish between a disintegrating and a changing society. We need to inquire how the family can survive in this speeded-up age. If enough people care, the family *will* survive. We shall not re-establish the society of grandpa's day. We must see to it that the family functions adequately in our kind of changing society. There is need of alertness. Our families today are more and more the cradles of tomorrow's leaders. The success of today's families is the real hope for permanent peace and for the kingdom of God on earth.

NEEDS MET BY BAPTISM

IN THIS DIVISION are listed some of the characteristics of humanity which God evidently recognizes and which account for his selection of baptism as one of the steps in salvation. Beginning with man in a lost condition powerless to save himself, God recognizes that man must submit himself to someone who is able to save him. His first need if he is to achieve salvation is that he must trust someone outside himself. He must submit to some kind of leadership. He must acknowledge that he is lost.

In order to make it more easily possible for man to so submit to Christ, the Way, God gave to Jesus "all power, in heaven and in earth." As men grow to understand this, it becomes less difficult for them to submit to the leadership of their Savior. They cease to look for another way. As long as a man feels that of himself he has sufficient power to save himself and refuses to submit to the invitation to follow the light which is in Jesus Christ, he will continue to be lost. Only Christ can dictate the terms of salvation.

This philosophy, by which the right to dictate the terms of salvation is reserved for Christ only, is well stated in the preface to *The Autobiography of R. C. Evans*. This introduction was written by Joseph Smith, the prophet of the Reorganization. Someone has said, "Empty your bucket before you dip from the well. God requires that you bring only your need to him." A Latter Day Saint philosophy, of course, will not agree that nothing more is needed, but we must eventually come to recognize that humanity must submit to the ways of God as one of the first requisites of salvation. Until this submission becomes an actual fact in the life of man, his

movement toward God—if there be any at all—is a faltering and indecisive movement. On the other hand, immediately when a man completely surrenders himself to the will of a loving Father and can sincerely and honestly say, "Have thine own way, Lord," he has taken a definite forward step in the direction of the kingdom. Baptism symbolizes this submissiveness. A candidate for baptism symbolizes his willingness to submit to the plan of God in that he allows himself to be submerged in such a common substance as water, and to place himself completely in the hands of someone else.

God, knowing that one who is lost must necessarily submit to the leadership of one who knows the way, has found fit to institute such a ceremony as baptism to symbolize to man this need for humility and submission and trust in others.

A SECOND REQUIREMENT, if man is to be saved, is that he shall be saved within the range of his own agency. God could have arranged to save man, at least to a degree, without giving him his agency. If he did, however, man would have been denied the opportunity to reach the heights that he can reach in purposely choosing the right way. Just as a mediocre swimmer might save someone who is drowning by first "knocking him out," so might God save mankind by destroying or denying men the right to make their own choices. But as a powerful swimmer can save someone without "knocking him out," so God saves the individual, while leaving him the ability to work for his own betterment and to make his own choices. Therefore, one of the needs of man, as he moves toward salvation, is this need to respect the authority of God and his authorized representatives, yet to retain his own agency. In selecting

an ordinance which would demonstrate this part of the total plan, God needed to work out a ceremony which would be efficacious in its functioning to answer this need. He, therefore, chose the ordinance of baptism through which man, exercising his own agency, may submit or not, just as he chooses, but if he submits to it, the ordinance requires that he respect the authority of the church and its duly authorized priesthood. In this way God has pointedly symbolized the truth that the plan of salvation calls for man to use his own agency, but within the range of this agency he must respect the authority of God to work in and through the church for the salvation of humanity.

ANOTHER NEED OF MAN is a need for commitment. He does better in following any course if at some certain place along the way he definitely commits himself to follow such a course.

There is an old familiar story told of a man who was walking in his garden when the devil came to tempt him, but this time the devil was somewhat surprised, for the man refused to be tempted. When the devil asked, "Why not?" and the man hesitated in his answer, the devil laughed at him and said, "Oh, I know; but since when did *you* start serving the Lord?" His answer was, "Well, come to think of it, I don't know just when I did start." Then, taking a stick, he drove it deep in the ground, with the assertion, "Henceforth this stick shall represent to me that on this day and in this place I began serving the Lord."

One of the needs of man is that he shall have a point of commitment. At that point of commitment there needs to be placed some experience which shall be to him as a reference point. At all times in the future when there is any need

Membership

By L. Wayne Updike

to observe progress or to adjust to new situations, he can refer to this point as a point of beginning.

In surveying for a new building, one of the first things a surveyor does is to find the markers which indicate the corners of the lot on which the building is to be constructed. He then finds a "bench mark." Beginning with the location of a corner and the location of a bench mark as points of reference, he can locate exactly the position that the building will occupy according to the blueprints which have been drawn by the architect.

In Kansas City there is an aged man who is still active in visiting the sick. For many years he has sought to be helpful in the homes of the people whenever opportunity has presented itself. If he is in an automobile, riding down the street with someone, he talks constantly about the things that have happened as he has visited in the various houses along the way. So many have been his experiences in which he has felt the companionship of the heavenly Father and the power and influence of the Holy Spirit as he has administered to the sick, that as he rides down the street he can hardly talk fast enough to tell all the things that have happened. Everywhere he goes in Kansas City, he sees reference points, reminders of experiences which have shown him that God loves His children, and that his power is available to them.

Some people, of course, refer throughout their entire lives to one particular experience which they have had. At times when they feel rather "low" in their loyalties to the church, they testify that they would just give it all up except that this one experience cannot be explained away. Many other people, of course, refer to no particularly miraculous experience; but according to scriptural promise, they have continued to grow in grace and in

the knowledge of the truth. In that growth their convictions have become stronger and stronger that they are walking the way God wants them to walk.

God in his wisdom has seen the value to humanity of having some particular point of reference to which every man can return to strengthen him in times of temptation and weakness. In answer to this need which he found in lost mankind, God has set in the church the ordinance of baptism that every man might have this common experience. Many people who have grown temporarily cold to the church would have left it entirely had it not been for the fact that in baptism they had this point to which they almost automatically referred, perhaps sometimes even unconsciously, as they have considered discontinuing their membership in the church and their striving toward the kingdom. Sensing this need and providing the ordinance of baptism is but another mark of the way in which God has provided in the church ordinances and ceremonies which have functional value.

ANOTHER NEED of man, if he is to be saved, is that he shall be clean. "Cleanliness is next to godliness." If you represent God by a circle, erroneous as it is to feel that he can be encircled, then the next circle surrounding him should be labeled the land of cleanliness. There is no way to approach him except through the land of cleanliness. God, in his infinite understanding of man and his needs, recognized that if man were to be saved, he must come to God clean; he must be free of evil. He must have his sins remitted. How then could he best symbolize this? How could he best show that the way to God was the way of clean living? The answer to these questions is readily found in the ordinance of

baptism. Here is symbolized the "washing away" of our sins. It is perfectly natural that the average Latter Day Saint should say, in answer to the question, "Why baptism?" that baptism is for the remission of sin. This is not just because Peter said, "Repent and be baptized every one of you for the remission of sin," but because man moves toward God in the process of salvation, and the approach to God cannot be made in sin. To live with God, one must be clean in body and mind. How magnificent of God to provide a ceremony by which this could be symbolized and by which every member of the church can be reminded in this symbol each time a new candidate is brought into the fellowship.

MAN NEEDS to see progress. All men are subject to discouragement and have a tendency to give up and accept failure. This tendency is diminished if, at the times when a man pauses to take stock of his situation, he is able to see by looking back that certain milestones have been passed. The way of salvation is the way of continual repentance; that is, a way of continually improving upon that which was accepted as the standards of yesterday. Seeing that man needs not only a reference point but a certain milestone occasionally, God has provided baptism as an ordinance by which he might well measure his progress. Every man who has sincerely accepted baptism, discouraged though he may become later on, can always look back and find encouragement from the fact that his situation in relationship to God and salvation is so much better now than it was before he submitted to the will of the heavenly Father in baptism.

WE LIKE TO BE CLEAR in our relationships with others. There is a certain healthiness about a situation in which one brother can say of another, "I like that man. He never leaves me in doubt as to where he stands." Of course, the matter of stating one's own position can be carried too far and violate the principles of diplomacy and kindness; but there is a basic need in man that urges him to have a definite understanding of all relationships which can be made definite. For example, it helps a member of the church if he knows whether or not the man to whom he is talking is a member of the church. He needs to have delineation made between those who are with him and those who are yet to be won. He feels more secure in knowing just what the situation is. Not knowing leaves him insecure, unsure, and ineffective.

Similarly, the unknown makes for inefficiency in the organization of the church, which has been called to the task of assisting our heavenly Father in bringing salvation to mankind. God sensed that it would be helpful in the process of salvation if there were some means by which man could distinguish between those who are with him and those who are against him. He recognized that if man knows the size of the army with which he is marching, he will march with more confidence. If he knows the number of witnesses who are bearing the same testimony that he is bearing, he will carry his testimony with more assurance. If he realizes in how many places the flag of Jesus has been flown, he will unfurl his flag and show his true colors with greater pride and alacrity. Therefore, in the process of salvation, God arranged for delineation to be made between the army of the Lord and the multitudes of those yet unenlisted. For efficiency in his organization, and for increasing the assurance and security of the various individuals within the organization, God provided baptism, which would

definitely distinguish between those who have enlisted and those who are either knowingly or unknowingly lost.

Baptism is so distinctive that there can be no question as to a man's position. He is either a baptized person, or he is not. There is no such thing as "being on the fence" with regard to one's position in the army of the Lord, regardless of the fact that many people who once enlisted have since deserted. Deserters are still members of the army. Records should be brought up to date to designate that the desertion has taken place and to insure against overestimation of our active forces. Deserters should be, as far as possible, returned to active duty. It is difficult to imagine any ordinance or ceremony which might better perform the function of identifying those who are members of the church and working toward salvation, as against those who are not yet enlisted in the cause of the kingdom.

Man also is ministered to by being able to associate with power. It is said that when the soldiers and marines were provided with good weapons their morale lifted appreciably. The "lift" that a man gets when he drives a big truck or pilots a great airplane, or drives a powerful locomotive is commonly recognized but rarely explained. It seems that there is something about man which makes him feel good when he has at his disposal a great amount of power.

In God's efforts to save man, he has provided that when man becomes baptized, he becomes eligible for the power of God to rest in him in a way that was not possible before. What an effective method for God to appeal to man! What an astute measurement of human responses! How wisely God has provided in the church those things which will cause men to move toward him; yet he has avoided destroying man's agency, for without it, man could never reach the heights!

THE CHURCH has recognized that man also needs drama in order to learn rapidly and to retain well. This has been demonstrated in our considerably increased use of visual aids. But God recognized the need for drama first and made provision to meet this need. For all our talk about blackboards and cameras and projectors and flannelgraphs and other good audio-visual aids, *the one best visual aid of all is a well-planned baptismal service.* How can you surpass it? Here is a dramatic symbol which causes one to understand the value of the completeness of commitment. One is *entirely* immersed when he is baptized. There are also the symbols of planting and growth and yield; the symbol of death and burial, rising from the grave to a new life; the symbol of washing, demonstrating the recognition of man's need to be clean if he is to be saved; and the symbol of rebirth, by which it becomes more clear to man that one step in salvation is the coming forth from darkness into light as we are born into the kingdom of God and thus place ourselves in a position by which we might "see the kingdom."

Man also needs a supporting social situation if he is to be saved. This is probably not always an essential from an individual standpoint, but God recognizes that where commitments are made in the presence of others, one's desire to appear well will cause him to follow through on such commitment. Again, how wisely our heavenly Father has arranged the ceremony of baptism that it might be performed in the presence of the membership that here in a social situation one makes his commitment, so that should he ever be tempted to turn away, he will feel the helpfulness of all those who witnessed his immersion and will thus be in a position to accept the fellowship and supporting assistance of his brethren.

ANOTHER COMMON REQUIREMENT on the part of humanity is that men shall have objectives within the range of their comprehension. It is

a mark of the apostasy that men turned from the hope of building the kingdom of God on earth and directed their attention toward qualifying for a life with God hereafter. Perhaps both are worthy objectives, but man is a creature who will work harder for goals which he feels are within his range. As he progresses further, more distant goals become visible to him; but if only these goals were shown to him at first, he would feel that they were so far away that their challenge would be lost to him.

Man responds first to those things which are nearest him. Proximity of goals is a factor in success. As we recognize this, it becomes obvious that God was wise in selecting baptism as the means by which men should register their enlistment in the army which is to build Zion. Every time a member who has a vision of Zion observes a new member taking his place by his side, he feels that his comprehensible and attainable goal is that much closer. The baptism of new members and the building of Zion go hand in hand. God is wise enough to have planned the gospel way, which includes objectives within the range of our vision, as well as the seemingly more distant objectives of salvation, knowing that a spur to greater progress would be found each time a new member is enlisted in the task of achieving these goals.

THE GOLDEN THREAD

A study of the subject of baptism and church membership seems logically to fall under three heads, especially if the study begins with the scriptural approach. These three heads are as follows: (1) symbolism, (2) covenant (contract), (3) rewards. Every Latter Day Saint should be able, by beginning with these three words, to discuss with increasing understanding the basic philosophy of his own church. When the concepts caught up in the meaning and ramifications of these words are placed against the background of man's relationship with his Creator, all aspects of individual and church life seem to fit into place.

Throughout the whole story of human history is the golden thread of truth that God loves his creation. Long we have thought we understood this. Often we have repeated it. But we have yet to appreciate it. To think we understand, or to repeat a platitude is far short of making an application to life.

Every Latter Day Saint should spend a great deal more time in following the thread of God's love as it is woven through human events. He must follow it through the history of nations, but more important still, trace it through the days of his personal past. Some day there will dawn upon the consciousness of each person who seek diligently, the overwhelming conviction that God loves him. Then he will no longer answer in generalities and stock phrases when asked the question, "What did Jesus do for *you*?" Testimony will be eager and fellowship rich.

The hope of the kingdom lies in a people who will find this golden thread in their own lives, and who, upon finding it, will respond. Church membership, to such persons, will be a high privilege, and baptism will be a door at which hundreds of ushers are busy.

A Tribute to Mothers

(Continued from page 6.)

this world's goods and generous, was not of the gifts she bestowed upon the children but of the welcoming arms which drew the young ones to her ample bosom for comfort and protection.

OTHER MEMORIES expressed by my friends of their mothers have taken the form of statements like these: "The thing I remember about mother was her outstanding buoyancy, hope, and courage in face of hardships and poor health." "The twilight visits on our front porch are the most satisfying experiences of my life. Her good judgment, her sane balance and calmness—developed through many hard and trying years—have always been an inspiration to me." "My memory of

my mother is that she expected us children to undertake any necessary task, to do it the best we could, and then if it proved beyond our ability, to ask for help. She gave us faith to carry on." "I remember mother's devotion to her church in all circumstances, under stress or hardship or otherwise." "My memory of my mother is of the sincerity of her hospitality and her love and devotion to the church." "I shall always remember mother for her quiet, humorous courage based on her deep and abiding faith."

These memories testify to the effective and lasting values which real mothers give to their children. There is no question that these are of more importance than rubies. Looking at these women through the eyes and memories of their daughters, one sees the imprint of their lives. What an opportunity is offered to latter day mothers—to the mothers in Israel! The mothers of the past have done a good work, but the present mothers should be stimulated to do an unsurpassingly fine job with their children. Because of their educational advantage and their increasing conviction of the necessity for a society where love will abound, they should rear their children well.

We honor many women who have nobly fulfilled their role as mothers. We think of the church school teacher who brings Jesus and his church closer to her class; of the good women whose homes are opened to young people and whose lives are an example and inspiration; of those who are willing to lead youth groups, who counsel and advise and plan for them; and of the many good women who have worked for the betterment of society in their "Hull Houses."

To these courageous and devoted women, we bring garlands of homage and honor them for their good works. We pray that this day may be fruitful, making a better world because more women have caught the vision of their great task and privilege and will continue to strive to be worthy of the praise given them on Mother's Day.

Invading the Home — By VIDA M. FLETCHER

IT WAS SEVENTY-FIVE YEARS AGO that Dr. Dio Lewis gave a lecture before a group of Hillsboro, Ohio, citizens. At that time, the drink bill of the nation was six hundred million dollars annually. Ruin and suffering were brought to millions of people because of the liquor traffic. The liquor dealers were so protected by law, sheltered in politics, and sustained by the government that they dictated to statesmen, controlled legislatures, and defied public sentiment. Temperance was not popular.

In those days, only the men drank alcoholic beverages, and untold thousands of mothers and wives saw sons and husbands become drunkards and homes become hovels. The women were helpless. If they voiced their suffering or ventured a protest in saloon or court, the liquor interests howled them down with "unwomanly," or "fanatical dry," or "go home, old woman, and darn your stockings." The world joined in the laugh of scorn. Many of those women did stay home till their homes were gone, and mended garments till there were no garments to mend.

Then Dr. Lewis came with his message of light and challenged those citizens of Ohio. He told the wives and mothers of drinking men to "take up the work of temperance reform," and "in a spirit of Christian love" persuade the saloonkeepers, "for the sake of humanity and their own eternal welfare," to quit the soul-destroying business of selling alcoholic drinks.

SCORES OF WOMEN volunteered to help, and good men pledged themselves to encourage and sustain the women in their work. The next morning, another solemn assembly gathered at the church. A strange work was to be done and by unaccustomed hands. A leader

was elected, a prayer was offered by a woman who had never before voiced a prayer audibly. This band of Christian women set themselves to the mighty task of ridding their town of saloons through prayer and pleading.

A plan of work was adopted—the crusade movement was organized. Prayer and action were blended into one mounting song of Christian service as delicately nurtured women in pairs or small groups marched boldly into saloons and on into the back rooms and preached to the "spirits in prison" there. Facing the saloonkeepers in the midst of their deadly work, they entreated them in God's name to give up their business and seek pardon and salvation in Christ.

Jeers, mockery, laughter, and injunctions sought to discourage and forbid the women to sing and pray in public places. But God walked with those consecrated crusaders, and under their barrage of prayer, saloon after saloon closed its doors. Like a prairie fire, the crusade gained momentum, and women all over the land joined the movement. Temperance leagues sprang up wherever Christian women caught the vision of a liquor-free people. Within fifty days, nearly two thousand five hundred saloons were closed.

THUS BEGAN the women's work for temperance in our land. The crusade movement later merged into an educational and spiritual organization under the consecrated leadership of Frances E. Willard. The work has had its ups and downs in the years intervening. A brief period of fourteen years was experienced when the liquor traffic was legally banned. No liquor advertising existed during that period, and more of the nation's income was devoted to its homes and children than ever before or since. Less crime and poverty existed during those years.

Then the forces of evil prevailed, and again the traffic was legalized. Today we have the blighting effect of the liquor traffic controlling state and national legislatures, dominating national issues, and defying public sentiment. Seventy-five years ago, the national drink bill was a mere pittance compared to the \$9,640,000 of 1948.

The lone weapon of our crusade mothers was prayer. They did not have the ballot. They did not have the strength of organized Christian temperance forces. Today we have all of these at our command. It behooves the Christian forces of America to avail themselves of every method of attack against this traffic. Shall we be less prayerful, less courageous, less militant in our warfare against the saloon than our crusade mothers?

One of the major efforts of the liquor interests this year will be a more intensified advertising campaign than ever before. Last year, a publisher of three popular magazines carried 810 pages of liquor ads and received an estimated \$8,000,000 revenue for it. Let us not be deceived by these enticing pages or their radio and motion picture equivalents. They are paid for with the single purpose of making us accept alcoholic beverages as a necessity. The profit is considerable. One company last year declared nearly \$30,000,000 in profits.

THE EARLY CRUSADE MOVEMENT had for its aim the protection of the home. The liquor traffic was making inroads into family life. Sons and fathers were becoming victims of drink, bringing sorrow to wives and mothers. Today the saloon is extending its tentacles into the home in even a more deadly way. Mothers and daughters are being ensnared by the modern saloon. Many daily newspapers feature full-page, illustrated stories pertaining to girls and young mothers frequenting

taverns. Notice this from the *Chicago Herald American*:

Day after day, night after night, in every large city of the land, women are brought into police stations, staggering, incoherent, drunk, and the records tell the same sordid story: arrested in a bar—too drunk to walk—investigators report home and children neglected. The female bar fly is rapidly becoming one of the nations major crime problems. Four out of ten alcoholics are women, and the number is increasing fast.

As Christians, we must continue to crusade for sobriety in behalf of youth and of the American home, through prayer, organization, education, and legislation. Every woman who is a member of the Woman's Christian Temperance Union is defending her home and family against the liquor traffic. Young people active in the Youth's Temperance Council and children in the Loyal Temperance Legion are pledged to total abstinence from alcoholic drinks and to the better life. They are strengthening our national bulwark at a time when America needs youth at its best. We would hasten the day when our flag will be cleansed from the stain of the legal liquor traffic and shelter only those enterprises which help to make men fine and noble.

Liquor Shops and Barber Shops

The liquor people say: "Wipe out the abuse, not the use. There are bad barber shops, filthy, dangerous barber shops, but you don't favor destroying the barber business."

Did you ever see a man go into a barber shop and have three shaves and two haircuts, and then treat the house to a shampoo? Did you ever hear of any poor woman knocking at the door of her pastor to say: "Dr. Smith, for goodness' sake help me to get John out of the barber shop. He's already had five face massages and his hair singed, and when he comes home, he'll break up all the furniture and may-be kill the children."—*The Methodist Clip Sheet*.

Apostles at UNESCO Conference

APOSTLES CHARLES HIELD and Percy Farrow attended the Second National Conference in the United States of the United Nations Education, Scientific and Cultural Organization, better known as UNESCO, on March 31, April 1, and April 2 in Cleveland, Ohio. They were representing our church among the 3,000 delegates of all kinds of worthy organizations present. The purpose of the organization is to lay the mental foundation for peace. The organization asserts that war starts in the mind of man, and peace must also have its foundations there. It stands for freedom of speech, movement, and employment, with emphasis upon the sacredness of personality.

UNESCO is a world organization, one of eight special organizations which are a part of the over forty United Nations. In the United States, Congress, under the Department of State, set up a national commission to further the aims of UNESCO. The commission is constituted of 100 individuals representing all varieties of civic, religious, labor, and philanthropic organizations. In the United States, Milton Eisenhower, President of Kansas State College of Agriculture and Applied Science, is the chairman of the United States National Commission for UNESCO.

Brothers Hield and Farrow heard two major addresses, one by Jaime Torres Bodet, Director General of the world organization and one by Mrs. Franklin D. Roosevelt who helped draw up the "Universal Declaration of Human Rights," which is the Bill of Rights of the organization. On one evening the "Symphony of Freedom," arranged by Howard Hanson and presented by the Cleveland Orchestra, Dr. Hanson, conducting, was presented for the conference—"A magnificent work," states Apostle Hield.

Among the active works the organization sponsors are: the rehabilitating of libraries in war-torn countries; arranging for university student exchanges among the nations; international work camps for youth to help rebuild ruined cities; giving aid to cities and universities through the means of supplying books, playground and scientific equipment, and other cultural needs.

Apostle Hield expressed the hope that the members of our church throughout the world will co-operate and take part in local UNESCO councils. The organization of UNESCO councils is entirely voluntary. It is to be the spontaneous organization in other established organizations. There should be state, county, and city organizations. One suggestion of the organization is for communities to adopt communities abroad and try to supply educational, cultural, and social needs insofar as possible.

Those interested in the organization may write to the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., and ask for the price list of UNESCO publications, including films. By all means ask for a copy of "UNESCO and You," price 15c.

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This is a seven weeks' course to prepare children who have had religious training in their home and church to enter into church membership with understanding.

50c

Herald House

Independence, Missouri

Worship Suggestions for June

Theme for the Month: ZION, THE BEAUTIFUL

JUNE 5, 1949

Theme: ZIONIC HOMES ARE BEAUTIFUL

Instrumental Prelude: "Onward to Zion," Saints' Hymnal, No. 436.

Call to Worship:

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Psalm 29: 1, 2.

Hymn of Praise: "We're Marching to Zion," Saints' Hymnal, No. 5, stanzas 1, 2, 3.

(Remain standing for prayer.)

Scripture Reading:

Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.—Doctrine and Covenants 81: 4.

Prayer:

Of thanks for the Zionics ideals we have; asking God to help us have a greater desire to beautify our home life.

Prayer Response:

Zion, Zion, lovely Zion,
Beautiful Zion, city of our God.
—Chorus of Saints Hymnal, No. 353.

Talk:

The Psalmist speaks of Zion as the *perfection of beauty*. Surely, then, Zionics homes must seek this perfect beauty. First of all, they must be beautifully clean. Cleanliness is not next to godliness; it is a part of godliness. Next, Zionics homes must be beautiful in spirit. Just as the Spirit of God illumines and beautifies the face of one who lives God's word, so the Spirit of God illumines and beautifies the Zionics home. The Lord has said that Zion must put on her beautiful garments, and he has also named the mantle which each Zionics home-builder must wear in striving for perfection.

Scriptural Challenge:

See that ye love one another . . . and above all clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace.—Doctrine and Covenants 85: 38.

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, . . . charity is the pure love of Christ, and it endureth forever . . . pray unto the Father with all the

energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure.—Moroni 7: 51-53.

Hymn: "Lord of All," Saints' Hymnal, No. 18, stanzas 1 and 4.

A Home Prayer:

I do not wish a spacious home
With glitt'ring knobs and shining dome,
But just a simple, little place,
O Lord, and may it ever face
Thy twilight beauty in the west!
I know I must be careful, lest
I ask too much, but if you will
But send your love its rooms to fill,
No furnishings can dare seem poor
With warmth of true love to allure;
This little home will do us well
If 'tis a place where Christ may dwell.

Meditation Music: "O Master, Let Me Walk With Thee," Saints' Hymnal, No. 213.

Prayer:

Of thanks for the Scripture we have concerning Zion and asking God's blessing as we seek for his mantle of love in beautifying our homes for him.

Instrumental Response: (Softly) "Zion, Zion," Saints Hymnal, No. 353.

A Thought:

Beautiful homes are those that weave Christ in the pattern of work and play, Striving toward Zion's goal, day by day.

Closing Hymn: "Onward to Zion," Saints' Hymnal, No. 436, stanza 2.

JUNE 12, 1949

(Children's Day)

Theme: ZIONIC HOMES ARE HAPPY

Instrumental Prelude: "Holy, Holy, Holy Is the Lord," Saints' Hymnal, No. 7.

Call to Worship:

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King.—Psalm 149: 1, 2.

Hymn: "With happy voices singing," Saints' Hymnal, No. 37.

Silent Meditation: (seated) While the chorus of No. 353 is softly played, pray that as we worship we may sense a greater desire to build happy homes.

Poem:

THE ROAD TO HAPPINESS

'Tis only just a little road,
The road that leads
To happiness. It's made of faith
And kindly deeds,

By CAMILLA COLLINS

Of pleasantness, of words that bless,
Of thoughts that heal;
Of very silent giving up
For others' weal.

—Mary Carolyn Davies.

Talk:

Jesus found this road to happiness. His entire ministry was spent in *giving* that others might be happy. Let us look at Jesus on one of his journeys with his Twelve. On their way to his last Passover, Jesus healed the ten lepers. He paused by the Jordan River to teach the people who crowded around him. He blessed all of their little children; he gave counsel to the rich young ruler and heeded the cry of blind Bartimeus; he called Zaccheus, who was a sinner, to come down from the tree and dine with him, thus changing the whole course of his life. Throughout the journey, he spoke in parables to his disciples and these parables were recorded for us. Then at the end of the journey he cleansed the temple, impressing upon all generations that God's house must be a house of prayer.

Throughout our Three Standard Books there are many passages pointing the way to Zionics living; but Jesus has summarized for us the way to build happy homes. No doubt he learned these things in his own home, and the children of today may practice what Jesus did.

Challenge for Zionics Living:

Doctrine and Covenants 85: 38. (Listen for the promise Jesus gives if we do these things.)

Special Music: "Oh, to Be More Like Jesus," Zion's Praises, No. 128.

(Omit chorus; sing first stanza last.)

Prayer:

Of thanks for the desire to build happy homes; for the pattern given us by Jesus; asking God's help in reaching our goal; praying that the children may do their part in following the pattern of Jesus; that we may all be kind, loving and helpful to others.

Solo (Congregation join in chorus): "Loving Each Other," Zion's Praises, No. 83.

CHORUS:

Loving each other,
How pleasant to cherish a brother;
Serving each other,
The Savior looks on us with joy.

JUNE 19, 1949

Theme: ZIONIC HOMES ARE RIGHTEOUS
(Father's Day—Attention may be di-

rected to the place of the fathers as heads of Zionic homes.)

Instrumental Prelude: "Trust and Obey," Zion's Praises, No. 4.

Call to Worship: Psalm 24 or 15.

(The answer to the question may be read from the rear of the room or from the choir loft.)

Hymn: "Oh, May It Ever Guide Our Feet in Ways of Righteousness," Saints' Hymnal, No. 102.

Scripture in Unison: (Or may be read by a father) "The Lord is my shepherd."—Psalm 23.

Prayer:

Of thanks for Jesus who has shown us how to find the path of righteousness, praying that each home builder might sense a greater desire to build a righteous home, recognizing especially the father's place and responsibility in the home.

Instrumental response: (softly) "We Will Follow None But Jesus," chorus only, Saints Hymnal, No. 361.

Talk:

Jesus said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," and again, "Let Zion rejoice, for this is Zion, the pure in heart."—Doctrine and Covenants 94: 5.

Righteousness means purity of morals. How, then, can we build a morally pure or righteous home?

We must prayerfully seek God's help.

We must daily search the Scriptures to know the right way.

We must have the co-operation of each member of the family.

Jesus said, "Learn of me, and listen to my words; walk in the meekness of my spirit and you shall have peace in me."—Doctrine and Covenants 18: 2 b. *Peace* is the reward of righteousness.

Scripture Reading:

The law of the Lord is perfect.—Psalm 19: 7-10.

Hymn of Challenge: (special) "The Scriptures," Zion's Praises, No. 178.

Prayer:

Of thanks for the word of God, for the Three Books which we have containing the fullness of the gospel law; asking God to bless us with his Spirit as we seek to study and to teach his law to our children in building righteous homes.

Promise to the Righteous:

Doctrine and Covenants 76: 1, 2, followed by 45: 14: "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy."

Closing Hymn: "Oh, Happy Is the Man Who Hears Instruction's Warning Voice," Saints' Hymnal, No. 93, stanzas 1 and 2.

JUNE 26, 1949

Theme: ZIONIC HOMES ARE STABLE
Instrumental Prelude: "Onward to Zion," Saints' Hymnal, No. 436.

Call to Worship:

The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved. The Lord is great in Zion and he is high above all the people.—Psalm 99: 1, 2.

When the Lord shall build up Zion, he shall appear in his glory.—Psalm 102: 16.

Exalt ye the Lord our God, and worship at his footstool; for he is holy.—Psalm 99: 5.

Instrumental Solo: "Oh, Worship the King," Saints' Hymnal, No. 9.

Prayer:

Of thanks for the desire we have to worship together, praying that as we worship we might become more Zion-minded.

Hymn: "We're Marching to Zion," Saints' Hymnal, No. 5, stanzas 1 and 4

Scripture Reading:

Doctrine and Covenants 36: 3, followed by Genesis 9: 18-23 (Inspired Version).

Talk:

Jesus said Zion would be his abode forever. Zion, then, has permanence or stability, and Zionic homes must have this quality, too. To be stable, the Zionic home must have both an immediate and a far-reaching purpose.

The immediate: to live Christlike lives.

The ultimate: to prepare for Christ's coming to dwell with us. To attain to these goals, a stable home must be beautiful, happy, and righteous. Underlying all these things, the Zionic home must continually have the spirit of repentance. Jesus warned, "Preach naught but repentance" (Doctrine and Covenants 18: 2). Surely, then, we must teach repentance and cultivate its spirit, if we build homes that please our Master.

Special Music: (Tune, Saints' Hymnal, No. 10, "Praise Him, Praise Him.")

1. Zion, Zion! We must build homes now for Zion!

Happy, stable, beautiful, righteous, too! Zion, Zion! We must all walk with our Master;

Learning, praying, as he would have us do. Like a shepherd, Jesus will guard his children,

In his arms he carries them all day long.

CHORUS

Zion, Zion; Oh, how we long for our Zion! Zion, Zion! Meeting the heavenly throng.

2. Jesus! Jesus! We'll build thy Zion so gladly. Loving, giving for ev'ry needy soul.

Jesus, Jesus! We will forgive one another; Striving, daily for our dear Zion's goal.

Thou art coming, over the world victorious, Power and glory unto thee, Lord, belong.

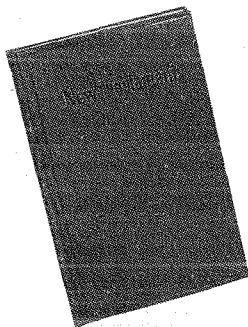
Challenge: Doctrine and Covenants 108: 5: "Hearken and hear, O ye inhabitants of the earth," etc.

Closing Hymn: "Onward to Zion," Saints Hymnal, No. 436, stanza 2.

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Herald House INDEPENDENCE, MISSOURI

Mother Checks Up on Herself - By Stella Omohundro

WITH SO MUCH ATTENTION—good, bad, and commercial—centered on mother this month, she may sometimes ask herself, “Am I really that good?” If she is honest, she may go even further; she may sit down quietly and evaluate her attitude and efforts as a mother.

Women are often accused of being extremists. I fear there is some truth in this accusation. And nowhere does it show up in worse light than in the role of motherhood.

Take the physical aspects of rearing children—that is the first responsibility that occurs. There is the expectant mother who takes to her bed so she won’t overdo. She refuses normal companionship, treats herself as an invalid, and talks constantly about her pills. Her muscles are not in shape for the ordeal ahead; neither is her mind.

At the other extreme is the woman who says that childbirth is a perfectly normal phenomenon, disregards her doctor’s advice about a specialized diet, forgets her extra quota of vitamins and minerals, and blithely eats everything that comes her way because she is clinging to the notion of “eating for two.”

NEITHER OF THESE has a happy time at the birth process, nor do they afterward. The one pokes a thermometer at her babe every time it cries. The other lets her child cry endlessly, saying, “It is normal for a baby to cry. That’s the way he develops his lungs.” She also maintains that it’s a good idea to let a youngster have all the childhood diseases as they come so he’ll be over with them. The other says, “We must prevent illness at any cost.” And in her child’s preschool years, she shoos all the neighborhood children away from him, and refuses to take him to kindergarten

at the church for fear he might be contaminated.

The children of these two

MAY

When gay little baskets are hung, doorbells ring, small feet scamper, and finally excited childish laughter fills the air as tiny tots are caught and kissed—the merry month of May is here. Let no child be deprived of the joy of hanging May baskets.

Following closely is Mother’s Day—as if one day could be more a mother’s day than any other. Anna Jarvis in 1907 started the movement to set aside a day “in honor of the best mother that ever lived—your mother.” In spite of commercialization, the thought remains in its original purity. However, to most mothers its meaning is twofold. How many in accepting the honor and tribute accorded them on this, their day, are not at the same time bowed in humility over the privilege of being a mother?

It is fitting that in a month filled with happiness we should pause and honor those who have gone before, particularly those who have given their all that we might have this peace and happiness. May we this memorial season rededicate ourselves to finishing their task.

May is a lovely month. Mother nature dons her freshest and prettiest attire. Poets wax eloquent. But what do they mean when they sing, “Oh, that we two were Maying”? If in March they sang, “Oh, that we two were Marching,” that would be understandable. A glance over the month reveals that for the housewife there is much to be done—the garden, the yard, the house, last minute sewing, and graduation. Should one do them all at the same time or one by one? Could this be what the poets mean by “maying”? If so, “We two will be maying.”

—Lula Carmichael.

mother-types are handicapped from the start. The most tragic part is that unless someone gives the mothers a jolt, the handicap grows and grows.

The overanxious mother reads everything written regarding child development, frequently ignoring the original intent of the author, and tries to fit her child into a set pattern. The lax mother says, “Most of these things were written by men. What do they know about being a mother?”

The wise mother does not try to stumble along alone, where many have walked before, but seeks advice from her physician, specialists in child development, and leaders in her church. She soon develops some judgment herself and, with the aid of her common sense, acquires sane attitudes knowing that the problems arising with her child are not altogether unique but may be met sensibly.

The first type is jealous of her child, excluding other relatives to whom he may become attached, sometimes even the father. While the other extremist shoves the father into the role of strict disciplinarian. “Let father share his responsibility,” she says, and when problems arise, “Wait till I tell your father when he comes home.”

A GROUP OF MOTHERS were discussing their children the other day as women frequently do. The mother of a nine-year old girl broke in with her solution to a behavior problem, “So long as Sally is under my jurisdiction, she does what I say with no questions asked.” What that mother doesn’t know is that her daughter is already lying to her as to her own solution to situations. Children learn very early from their parent’s attitudes what they may expect.

It is the children of the extremists who are well on the way

to becoming "juvenile delinquents." The child of parents who believe in letting him have his own way about everything is little better off than the one reared by the "do as I say, I'm older than you" school of thought.

In each case the parents will have lost their best chance of gaining an understanding with their children when they reach adolescence. They would be horrified if you classed them as delinquent parents. Didn't they provide their children with good homes, good food, and "all the advantages"?

Yes, the child was reared to expect that he could have anything he wanted just for the asking. And what a shock when he learned that he had to earn the respect and good will of his contemporaries.

The mother of an adolescent girl recently confessed: "In this confused and troubled world, I'm inclined to teach Sylvia there is no hope for a better life. . . . That will make her face reality better than feeding her on fairy tales."

This particular mother has not even made an attempt to teach the rudiments of a religious faith.

Fortunately there are few extremists on the other side today who force little children to sit through long church services beyond their understanding and create an early resistance to all matters connected with the church.

IT IS A WISE MOTHER who early shares the joys and responsibilities of parenthood with the father and realizes the partnership with God in the directing of a human life. She is wise, too, who tries to understand her child's particular talents and temperaments and, with the counsel of specialists, seeks gently to draw out her child, teaching him to choose and select so far as he is able. She teaches him to walk by himself, certain of loving care when he needs it.

It is something for which we can all try, for we shall need a more able generation than we are—not one that is uncertain of its own abilities.

Picked from the Periodicals

By Aarona B. Kohlman

THE EASTER MOMENT," by Margaret Lee Runbeck in the April *Good Housekeeping* is a moving, inspirational article that will not be seasonal only, despite the title. As the author says, "The Easter Moment" will come for us in every travail.

If you are one of the many women who would like to acquire the knack of making perfect meringue, try the method described in "Susan Makes Meringue" also in the April *Good Housekeeping*.

Gustav Hazen, a successful architect, gives some sound advice to parents in "Your Boy Should Learn a Trade," in the April *Parents' Magazine*.

If you are an expectant mother, be sure to read "Eight Reasons Why You Should Nurse Your Baby," by Alice Von Briesen, in the April *Parents' Magazine*. In view of the tendency of most people, even many doctors, to encourage artificial feeding, this is a reminder that nature provides a better way.

"Pioneers Next Door," by William Drake in the April *American Magazine* may give you a mental "jolt"—perhaps you've been like the neighbors of the Caparellis sometime. You'll enjoy reading this account of actual events that illustrate the meaning of true democracy.

"Good News For the RH Negative," by J. D. Ratcliff in the April *Woman's Home Companion* is of general interest and describes a newly-developed treatment for this condition.

"Condemned to Neglect," by Patricia Lockridge, also in the April *Woman's Home Companion*, will open your eyes to conditions in our schools concerning health examinations.

"Quick Clean-Up," still another feature in the April *Woman's Home Companion*, may help you with your house cleaning.

"Elizabeth and the Beautiful

Life," by Duncan Norton-Taylor in the April *McCall's Magazine* is a thought-provoking discussion of labor legislation which affects all of us.

For downright enjoyment, relax with "Cheaper by the Dozen," a book condensation in the April *Reader's Digest*, by Frank Gilbreath and Ernestine Carey. You'll find chuckles, tears, and ideas.

Spring Prayer

I thank thee, Father, for the spring
When things begin to grow,
Which seemed so lifeless buried there
Beneath the winter's snow.

Thy cleansing power shows in spring.
What else could make things new?
Pray help me cast dead works aside,
And cleanse me, Father, too.

DARLENE BOWDEN

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by
Fulton Oursler

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HERALD HOUSE
Independence, Missouri

According to the Rules - By STEPHEN BLACK

AS A BOY, I got into many arguments because of the rules of the game. In baseball and football it was always disturbing to me when some of the fellows didn't know the rules. They were not interested in learning them and would not play if they applied against their interests. I have seen boys break up a good ball game simply because they couldn't have their way. And I have found that the same boys who wouldn't play the game fairly in youth have had difficulty playing the game of life according to the rules. They still want to pick up all the marbles and go home.

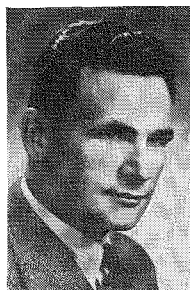
It is unfortunate when we fail to learn to play the game according to the rules in youth. Our civilization is very complex, and it takes a lot of co-operation to make it work. Therefore it is important that we learn the principle of teamwork—that we sacrifice our own personal glory for the glory of the team. As Paul says: "I have suffered the loss of all things and do count them as dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, [meaning man-made law] but that which is through the faith of Christ, the righteousness which is of God by faith." We lose ourselves in the baseball or football game for the good of the team. And what boy has not been proud to be the member of a team that plays and wins according to the rules? We also are happy who keep the laws of the community in which we live and keep the commandments of the Master whom we serve.

THE OTHER DAY I read in the paper about the last of the Barker boys and how he had met his death.

The story of this family was unusual, for not one of the boys learned to play the game according to the rules. Ma Barker thought her sons could do no wrong. When they picked up the marbles and went home or beat another boy over the head with a club because he didn't play the way they wanted him to, she said they

death at the hands of the society whose game they would not play. Even their mother met death with a machine gun in her hands. This is an extreme case to be sure, but those who refuse to play according to the rules meet a similar fate, if not in this world, then in the day of eternal judgment.

Here Is the Writer



Stephen Black, a native of California, grew up and went to grammar and high school in Van Nuys, California. At school he was active in sports and dramatics, and served as student body president. He majored in drama at Los Angeles City College, leaving near the end of his second year

for a career in the professional theater. He followed this career as a director and actor until 1939 when he became a member of the Reorganized Church.

His first church work was that of supervisor of the Brooklyn, New York, church school. He helped to organize the Newark, New Jersey, group—the only branch in that state—and make the first motion picture on church history. This was filmed at Deer Park, Pennsylvania, in the summer of 1940 as a project of the New York-Philadelphia District Zion's League. He has been a young people's leader and has directed many plays for church groups. He was called to the office of priest in the spring of 1946 and was ordained an elder in November of the same year. During the church year of 1947-48, he served as pastor of the Englewood congregation in Independence.

Now under general church appointment, he is associated with Evan Fry in the radio department. He is married to the former Lea Vail. They have three children: Michele, Lauren, and John Christopher.

were right and took their part. When these boys grew up, they hadn't learned to play according to the rules. Honest toil was for the other fellow, not for them; whatever they wanted, they took—they played the game of life just as they played games in their youth, and their mother still thought they were right. The result was that all died a violent

Those of us who have worked for large corporations know about company policy. Such companies over the years, through the experience of trial and error, have formulated a way of doing business which they call company policy. Many an ambitious young man has found that such policy cramps his style and has tried to break it. But almost without exception that person soon finds himself out of a job, and the company policy remains unchanged. However, the fellow who has learned to play the game according to the rules will find that it is not too difficult to go along with company policy, and, after he thoroughly understands it and knows why it is as it is, he may be able to make suggestions that will be adopted after proper procedure and in this way change the policy of the company. But in all walks of life, the man who has learned to play the game according to the rules will have less trouble getting along than a fellow who knows no rules except his own.

I saw a movie the other evening about three men who set out to find gold. They had agreed to certain principles or rules to govern their expedition. But after they found the gold, one of the men no longer wanted to abide by the rules—he wanted *all* the gold, and he wasn't above killing his best friend to get it. Consequently, the fellow who played the prospecting game according to his own rules lost everything, even his life. The other two who kept the rules lost the gold because of the selfishness of their friend, but

New Horizons

found the contentment and happiness that each had hoped the gold would bring. It takes patience to play the game of life according to the rules. We find that it is easy to break them, and we usually think we can get away with it. But the criminal is always found out and brought to justice. It may take time, but time favors the right.

PART OF LEARNING to play according to the rules is learning the rules themselves. No boy playing baseball will concede that he is out when tagged if he does not know what constitutes an out. So it is with the game of life. We must know and understand the laws governing the game before we can be expected to keep them. But too many of us are willing to take someone else's word for the rules rather than to read the rule book. Many of us regard our religion the same way—we take some other person's word rather than investigate for ourselves. We should ask, "What were the principles or rules laid down by the Master?" and not be content until we know all of them. We must know the rules of the game of life before we can successfully live according to the rules.

If we can't learn to play according to the rules of the games in youth, we are apt to find life very difficult. The suicide says, "I won't play the game according to the rules of society," and kills himself. The worldly man says, "I won't play God's game; the rules are not fair." And he, too, commits a kind of suicide. But the man who has learned to play the game according to the rules finds that God's rules for the game of life are *just* and *equitable*, and he finds happiness and contentment in living according to those rules. If all Christians lived in harmony with the thoughts expressed by the Apostle Paul in his letter to the Philippians, God's kingdom would soon be a reality. "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

I Learn of Christ Through Fellowship

World-wide Zion's League Project for May, June, July, and August—By the Zion's League Council

THE COMING SUMMER MONTHS for Zion's Leaguers should be a period of fine fellowship through activity in the special summer programs offered by the church. This year every League member is being urged to attend one or more of the summer church programs such as a reunion, youth camp, or retreat, as the Zion's Leagues swing into their next church-wide project.

Sometimes fellowship has been thought of as purely prayer and testimony. At other times we have thought of it as recreation and sociability. Neither viewpoint is altogether correct, for fellowship is a broad term—one that reflects total living. A League views its total program as fellowship—one which includes a balance of worship, recreation, study, and service. If learning of Christ is achieved through real fellowship, then to know, appreciate, and practice fellowship is a stewardship. Where better can this be experienced than in our reunions or similar gatherings of the church young people?

Here is what the League can do to help promote the participation of its Leaguers in one of the activities listed:

1. Make sure every Leaguer knows of the summer church activities available to him. It could be one or all of the following:
 - a. Reunion
 - b. Youth camp
 - c. Stake or district conference
 - d. Stake or district youth convention
 - e. Zion's League retreat
 - f. Church history excursion
 - g. Other stake or district activities.
2. See that each Leaguer is informed of the values to him in each of these activities, and that it is *important* for him to make every possible effort to take part in one of these.
3. Canvass your League to find out which of the available activities your Leaguers would most like and find possible to attend.
4. Set a League objective of the number and percentage of Leaguers who will try to attend one of the summer church activities.
5. Work with the pastor and parents to help assure the League's reaching its objective.
6. Plan one or two League meetings having on the program Leaguers who have been at reunion, youth camp, retreat, etc., and have them

tell about it.

7. Raise funds to help deserving representatives attended selected summer activities.

Here is what the Leaguer can do to help carry this project out:

1. Make every effort to attend at least one of the special summer activities.
2. Select the most suitable activity and make your summer plans early to include attendance there.
3. Save your money, register early, and get there.
4. Take an active part in every phase of the program from swimming to worship.
5. Be alert to ideas which will help you and your League when you return home.
6. Volunteer for any work from "KP duty" to offering prayer that will help make the activity a success. It will mean more work that way, but you will make friends and—believe it or not—have a much better time.

Here is what the camp or reunion leader can do:

1. See that every League is informed in advance of the special activities included for Leaguers in the summer program.
2. In camp or reunion, invite the Leaguers to participate by asking them to:
 - a. Plan and conduct worship services.
 - b. Be responsible for worship setting and worship materials.
 - c. Prepare special musical numbers for services.
 - d. Help keep the rooms and grounds clean and in order.
 - e. Help the book steward.
 - f. Select and complete work projects.
 - g. Keep the bulletin board.
 - h. Plan recreation activities.
 - i. Work on camp newspaper or other publication.
 - j. Assist in children's work.

These are just a few ways you and your League can enter into fellowship with the entire church this summer. There will be activities going on within your district; discover what they are and how you can participate. You will be blessed by it, and others will be blessed because of your fellowship with them.

Remember, at the end of the summer each League is to report on its success to its district or stake officers. Good camping and good fellowship!

BRIEFS

INDEPENDENCE, MISSOURI.—Easter Sunday attendance at the R. L. D. S. churches for the morning preaching services came to a total of 5,416. All the churches were full to capacity, with seats placed in the aisles in many. Broken down, the figures read: Stone Church, 2,173; Walnut Park, 679; Englewood, 460; Spring Branch, 283; Enoch Hill, 258; Liberty Street, 247; Second, 237; South Chrysler, 206; Mount Washington, 190; East Independence, 172; Eden Heights, 159; Slover Park, 157; Gudgell Park, 130; Sugar Creek, 65.

The pre-Easter week services held nightly in twelve congregations were well attended. A large degree of the Spirit of God attended each service.

The third six-weeks series of Aaronic priesthood classes began April 18, Tuesday. The topic for study during this period is "Ministry in the Home." Instructors include: Fred Epperson, L. W. Kohlman, Sanford Downs, A. K. Dillee, O. L. Athey, Howard Timm, and L. F. P. Curry. Other members of the staff include C. V. Graham, supervisor in Zion; Harold Cackler, representing the presiding bishopric, and F. M. McDowell, director of priesthood education in the church.

BLOOMSBURG, PENNSYLVANIA.—The pastor of this group of some 125 members received honor in the house-publication, *The Magic Carpet*, of the rug manufacturing concern for which he works in Bloomsburg. The title of the little article was "Walter H. Lewis Is Highly Efficient Both as Preacher of Gospel and Worker." The picture of the smiling pastor was included with the article and many complimentary things were said concerning him. Quoting briefly from the article:

"It is interesting to note that Lewis, who is an Axminster inspector in the finishing department where he has worked for the better part of twenty-six years, became interested in church work when he was seventeen years old, and he has been active and zealous in church work from that day to the present. As presiding elder, he receives no pay—nor desires any—for his religious work, to which he devoted many thousands of days or tens of thousands of hours here and in Philadelphia, Kansas City, Missouri, and Camden, New Jersey. He likes the work of the mill coupled with that of preaching and finds much of the happiness that everyone seeks in life. He is highly respected by his fellow workers, not only because of his church position, but because he has proved to be a fine sort of fellow who takes the bumps of life along with the good. He's 'regular' through and through."

Brother Lewis is a member of the Quarter Century Club in the plant where he works. "Dedicating his entire life to the spread of the gospel and ministering to the spiritual wants of his fellow men, Walter H. Lewis continues to hammer daily the ideals of Christianity in a strong and vigorous manner though his age is three score, plus five years. A presiding elder of the Reorganized Church of Jesus Christ, he has been an ordained man of God for the past twenty years."

OMAHA, NEBRASKA.—A nursery is being built and equipped in the basement of the parsonage, next to the Omaha church. Harry Jacobsen is directing the work, assisted by members of the parsonage committee and managerial board, as well as other interested volunteers. Bathroom facilities have been installed and an outside entrance is arranged in a convenient location. The project was completed for use at Easter.

BULLETIN BOARD

Kirtland District Conference

The annual Kirtland District Conference will be held at Kirtland, Ohio, on Sunday, May 22. The first service of the day will be a prayer meeting at 9 a.m. Apostle Percy Farrow is to be the 11 o'clock speaker. District officers for the coming year will be elected and other items for consideration will be discussed at the 2 p.m. business session. All members of Kirtland District are urged to attend.

J. F. WILDERMUTH,
District President.

Southern Nebraska District Institute

The Southern Nebraska District Institute will be held at the church in Grand Island, 411 East Eighth Street, on May 22. Guest speakers will be Elder Charles Neff of Omaha and Elder and Mrs. V. D. Ruch of Council Bluffs. The day's activities will include a 9:30 a.m. meeting, preaching at 11, and classes at 1:30 and 2:45 p.m. for men, women, and young people.

MRS. BERTHA KELLER,
District Secretary.

Books Wanted

Alfred H. Yale, 1403 Grant Avenue, Ogden, Utah, is in urgent need of the following: *Pastoral Manual*, *Missionary Manual*, and *Priesthood Journals*.

REQUESTS FOR PRAYERS

Prayers are requested for Elder Kenneth H. Green, 15724 Woodingham, Detroit 21, Michigan, by his family, that his eyesight might be restored.

Laura Corbin, 1329 Second Street, Nevada, Iowa, asks to be remembered in the prayers of the Saints. She is suffering from cancer. She will appreciate receiving letters from any members who care to write.

Prayers are requested for Ruth Wittstock, 5418 Beacon Avenue, St. Louis 20, Missouri, by her father, Julius Wittstock.

John McConnell, 115½ West Broadway, Monmouth, Illinois, asks an interest in the prayers of the Saints that he may receive strength to overcome the obstacles and discouragements that are his.

Prayers are requested for sixteen-year-old Sue Laman, 1516 Eckart Street, Ft. Wayne, Indiana, who was injured in an automobile accident on April 23. All the ligaments in her left knee are torn, and she is in a cast from her waist to her toes on the left side. She will be happy to hear from any who care to write to her.

ENGAGEMENTS

Strange-Mahurin

Mr. and Mrs. Harold Martin Mahurin, Sr., of Nevada, Missouri, announce the engagement of their daughter, Dorothy Jean, to Robert Strange, Jr., son of Mr. and Mrs. George Newberg of Girard, Kansas. The wedding will take place on May 8 at the Reorganized Church in Nevada.

Berridge-Wilcox

Mr. and Mrs. Clifford M. Wilcox of Independence, Missouri, announce the engagement of their daughter, Gladmine, to Elder Barnett Berridge of Warrensburg, Missouri. Both attend Graceland College in 1945 and are now attending Central Missouri College at Warrensburg. The wedding will take place in July at the Central Missouri Stake Reunion.

Sinclair-Payne

Mr. and Mrs. Claude E. Payne of St. Louis, Missouri, announce the engagement of their daughter, Ruthel Ellen, to Vern A. Sinclair, son of Mr. and Mrs. Glen W. Sinclair of Independence, Missouri. Vern is now attending the University of Michigan. The wedding will take place in December.

Noland-Martin

Mr. and Mrs. A. C. Martin of Independence, Missouri, announce the engagement of their daughter, Lela, to John Noland, also of Independence. The wedding will take place in September.

WEDDINGS

Page-Williams

Mrs. Mattie Williams of Independence, Missouri, and Elder W. F. Page of Andrew, Texas, were married at the home of the bride on April 15. Elder William L. Cowan, assisted by Elder Hubert Case, performed the wedding ceremony. They are making their home in Independence.

Sheppard-Studyvin

Donna Jean Studyvin, daughter of Mrs. Hazel Studyvin, and David Sheppard, son of Elder and Mrs. C. T. Sheppard, were married on Easter Sunday at the Reorganized Church in Pittsburg, Kansas. Pastor T. W. Bath performed the double-ring ceremony. Following a short wedding trip, they returned to their home in Pittsburg.

Dickman-Hulmes

Mrs. Bertha A. Hulmes of Omaha, Nebraska, and Mr. Theodore C. Dickman of Orlando, Florida, were married April 3 in Orlando. Elder William R. Martin officiating. After a summer's tour of the Middle West, they will make their home in Orlando.

Madigin-Lockyer

Patricia Alice Lockyer, daughter of Mr. and Mrs. Edward Lockyer, and William Madigin were married April 16 at the Reorganized Church in Toronto, Ontario, Pastor John F. Sheehy officiating. After they return from a honeymoon in the States, they will make their home in Toronto.

Dalton-Perry

Aleta Ruth Perry, daughter of Mr. and Mrs. Harley E. Perry, and James Melvin Dalton, son of Mrs. A. Dalton, and the late Mr. G. Dalton, were married in a double-ring ceremony at the Grace United Church parsonage on April 18, the Reverend M. Cook officiating.

Dalton-Cameron

Doreen Edith Cameron, daughter of Mr. and Mrs. C. Cameron, and Carl Wilmot Dalton, son of Mrs. A. Dalton and the late Mr. G. Dalton, were married April 23 at the Reorganized Church in St. Thomas, Ontario. The double-ring ceremony was performed by Elder Frank Gray of London.

Hoffman-Hunnakko

Sonja Anita Hunnakkko of London, Ontario, and Jack Leroy Hoffman, son of Mr. and Mrs. H. B. Hoffman, also of London, were married April 23 at the Reorganized Church in St. Thomas, Ontario. Elder Frank Gray officiated.

BIRTHS

A daughter, Alice Cathleen, was born to Mr. and Mrs. Daniel M. Belcher of Independence, Missouri, on March 30. Mrs. Belcher was formerly Florence Burgess.

A daughter, Claudette Marie, was born on April 10 to Lt. and Mrs. Curtis W. Heaviland of Ft. Knox, Kentucky.

Mr. and Mrs. Daniel E. Waite of Iowa City, Iowa, announce the birth of a daughter, Christine Anne, born April 16. Mrs. Waite is the former Alice Carlile. Both parents are graduates of Graceland College, and Mr. Waite is now attending the University of Iowa.

A son, Dennie Lee, was born on December 8 to Mr. and Mrs. Leon E. Coburn of Salem, Oregon. He was blessed on Easter Sunday.

Mr. and Mrs. Jay Streeter of Salem, Oregon, announce the birth of a son, Donald Jay, born February 23. He was blessed on Easter Sunday.

Dr. and Mrs. Charles Brockway of Akron, Ohio, announce the birth of a daughter, Katherine Kay, born April 18. Mrs. Brockway is the former Edith Swain.

Mr. and Mrs. George M. Pittenger of Takoma Park, Maryland, announce the birth of a son, David Andrew, born March 6 at the George Washington University Hospital in Washington, D. C. Mrs. Pittenger is the former Geraldine Nelson of Guilford, Missouri.

Mr. and Mrs. Robert Neibrook of Washington, D. C., announce the birth of a son, John William, born March 8 at the George Washington University Hospital.

Mr. and Mrs. Sam Hunter of Washington, D. C., announce the birth of a son, Craig Edgar, born March 30 at the Washington Sanitarium, Takoma Park, Maryland.

A son, David Earl, was born on December 12 to Mr. and Mrs. Whitney Canterbury of Washington, D. C.

A daughter, Patricia Ann, was born on November 23 to Mr. and Mrs. Bill Hargrove of Washington, D. C.

A son, Michael Ray, was born on March 15 to Mr. and Mrs. Henry Fooshee of Colorado Springs, Colorado.

Mr. and Mrs. Albert E. Steinkerchner of Colorado Springs, Colorado, announce the birth of a son, Albert Eugene, Jr., born March 19.

DEATHS

ANDREW.—Isaac, son of George and Ann Andrew, was born September 19, 1872, in Moore Township, Lambton County, Ontario, and died at his home in Bridgen, Ontario, on January 30, 1949. He was married to Margaret Johnston on May 6, 1896; nine children were born. He was baptized into the Reorganized Church in 1901 and was ordained an elder on March 18, 1907. He served as pastor of both Kimball and Windsor Branches as well as doing work in Chatham District.

Surviving are five daughters: Mrs. Nellie Hubbard of Blenheim, Ontario; Mrs. Janet Tye of Bridgen, Ontario; Mrs. Ethel Green of Toronto, Ontario; Mrs. Lillie Ecclestone of Kansas City, Missouri; and Mrs. Mabel McKeit of Independence, Missouri; three sons: William of Independence; Arthur of Windsor; and Leslie of Bridgen; two brothers: John Andrew of Colchester, Ontario, and George A. C. Andrew of Sarnia, Ontario; and one sister, Mrs. Fanny Watson of Wyoming, Ontario. A daughter, Marguerite Andrew, preceded him in death in 1927.

Funeral services were held at the Reorganized Church in Kimball, Ontario. Elders Stanley Phillips and J. A. Pray officiating. Interment was in the Union Cemetery at Mooretown, Ontario.

SCHAAR.—Jane Seymour, was born December 31, 1893, in Ionia County, Michigan, and died April 1, 1949, at her home in Coleman, Michigan. She was married on November 17, 1910, to Roy Schaar; seven children were born to them. She had been a member of the Reorganized Church since September 3, 1922.

She is survived by her husband, Roy, of Coleman; five daughters: Mrs. Carl Cotton, Mrs. Mildred Barber, and Mrs. Clayton Barber of Clare, Michigan; Mrs. Asa Wilson of Chester; and Mrs. Donald Worden of Pontiac, Michigan; two sons: Clarence of Coleman and Chester of the home; a sister, Mrs. Hanna Thrush of Alma, Michigan; three brothers: William Seymour of Edmore, Michigan; George of Oregon; and Emmit of Alma; and twelve grandchildren. Funeral services were held at the Thurston Chapel, A. E. Burton officiating. Interment was in the Loomis Cemetery.

MORRISON.—Lula Elizabeth, daughter of William and Hattie Anderson, was born at Gallando, Iowa, on May 25, 1862, and died March 27, 1949. At the age of fifteen, she moved to California and on April 1, 1886, was married to Wallace Morrison at Oakland; two children were born to them. Both children preceded her in death. She was baptized on August 29, 1875, and for seventy-four years was a devoted worker in the church. For twenty-five years she served as director of religious education in her branch.

She is survived by her husband, Wallace; and a sister, Minnie. The funeral service was conducted by John W. Rushton.

PICKENS.—Alice H., died March 3, 1949, at her home in Independence, Missouri, at the age of seventy-eight. She had been bedfast for twenty months. Born in Johnson County, Tennessee, she first learned of the gospel from missionaries and was baptized a member of the Reorganized Church as a young girl. She was healed by administration of tuberculosis in her youth, and her faith was a shining example to those who knew her.

She is survived by her husband, S. E. Pickens, and a daughter, Mrs. Ernestine Wallace of the home; and a brother, Jesse Roberts, also of Independence. Two children, Osmer R. Pickens and Edna Earl Pickens, preceded her in death.

FARRAR.—Isabelle Ross, daughter of Francis Marion and Amelia Ellen Snively Ross, was born October 27, 1869, at Montrose, Iowa, and died March 20, 1949, at her home in Lincoln, Nebraska. She had been a faithful member of the Reorganized Church since March 26, 1884. She was married to Werter Samuel Farrar on June 27, 1894, at Burlington, Iowa, where they resided until April, 1911, when the family moved to Lincoln, Nebraska. This

was their home from then until the present with the exception of three years they spent in Oakdale, California. Mr. Farrar preceded her in death on December 20, 1940.

She is survived by a son, Wallace B. Farrar, Hyannis, Nebraska; three daughters: Blanche, Lincoln, Nebraska; Margaret E., Washington, D. C.; and Mrs. Lillian Farrar Forbes, New Brunswick, New Jersey; two granddaughters; a great-grandson; and a sister, Mrs. Hattie Ross Pitt, Burnside, Illinois. Elder Earl M. Oehring officiated at the funeral which was held at Roper Chapel. Burial was in Wyuka Cemetery.

CROOK.—Daisy A., was born August 31, 1868, at Roseville, Illinois, and died April 8, 1949, at Independence, Missouri. She was baptized into the Reorganized Church on April 21, 1897, at Armstrong, Kansas. She was active in the Woman's Christian Temperance Union and a close friend of Carrie A. Nation. Until she retired, she was a practical nurse. Both of her husbands Mr. McKnight and Mr. Crook, preceded her in death. She was a resident of Noel, Missouri, before moving to Independence, where she spent her last days.

Surviving are two sons, Hess McKnight of Tulsa, Oklahoma, and Cedric McKnight of Noel. Funeral services were conducted by Elder Gomer R. Wells at the Kepley Chapel in Independence. Interment was in Mound Grove Cemetery.

HOLMES.—Daniel Thomas, son of Amanda and Thomas Holmes, was born January 29, 1892, at Webb City and died at Los Angeles, California, on April 4, 1949.

He is survived by his wife, Olive Estelle; two sons: Donald Dean and John Sherman of Los Angeles; and three daughters: Winifred Ludlow of Los Angeles; Louise Skaggs of Webb City; and Geneva Jones of Santa Monica, California. Funeral services were conducted by Elder Garland E. Tickemyer. Interment was in Inglewood cemetery.

BILLINGSLEY.—Hazel, daughter of Edgar and Annis Glenn, was born at Lone Tree, Missouri, on January 27, 1885, and died April 6, 1949, at Independence, Missouri. She was married to Robert Billingsley on May 6, 1903; one son was born to them. Until 1914, she ran a hat shop in Garden City, Missouri, then she moved to Independence and operated a shop there. She also taught hat-making at the Campus Shop. She had been a member of the Reorganized Church since June 12, 1894.

Her only immediate survivor is her son, Glenn. Funeral services were conducted by Elders Glaude A. Smith and Donald V. Lents at the Henry Stahl Chapel in Independence. Interment was in Mound Grove Cemetery.

REEK.—Kate J., daughter of John W. and Hannah Bennett, was born February 11, 1876, in Holland, Michigan, and died at the Pauline Sterns Hospital in Ludington, Michigan, on February 26, 1949. She was married to Fred W. Reek on January 4, 1911. A member of the Reorganized Church since May 18, 1902, she served as a church school teacher and was district leader of the women's department for several years.

She is survived by her husband and one brother, John Bennett. Funeral services were held at the Fresnoil Reorganized Church, Elder Harry Doty officiating. Burial was in the Fountain cemetery.

1949 Reunion Schedule

Reunions	Date	Place
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island Eastern	Jun. 25-July 3	Aledo, Illinois
Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 3-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit	July 29-Aug. 7	Blue Water
Northwest Chatham-London	July 29-Aug. 7	Silver Lake
So. California	July 29-Aug. 7	Erie Beach Pacific
Oklahoma	July 30-Aug. 7	Fallades State Park, Wilburton, Ok.
Ken. & So. Mich. Kentucky-Tennessee	Aug. 5-Aug. 14	Liahona Park
Mo. Valley	Aug. 6-Aug. 14	Paris, Tenn.
Maine	Aug. 6-Aug. 14	Woodbine, Iowa
Idaho	Aug. 6-Aug. 14	Brooksville, Me.
Far West	Aug. 7-Aug. 14	Hagerman
No. Michigan	Aug. 12-Aug. 21	Stewartsville, Missouri
Kirtland	Aug. 12-Aug. 21	Park of the Pines
Eastern Michigan	Aug. 12-Aug. 21	Kirtland, Ohio
S.E. Illinois	Aug. 12-Aug. 21	Cash, Michigan
No. California	Aug. 13-Aug. 20	Brush Creek Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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* STATISTICS

Professor Phineas Dribones, the peripatetic pedant, recently undertook a small research project on the origin of the old expression, "from Dan to Beersheba," which is used to mean "all inclusive." It was a pet literary expression of the historians who compiled the books of the Judges, Samuel, Kings, and Chronicles in the Bible. Early writers said, "from Dan even unto Beersheba." Later writers, to assert their independence and originality, said, "from Beersheba even unto Dan." Or maybe it was just another phase of the North versus South argument.

How far was it from Dan to Beersheba? In a straight line, about 140 miles. But in that rough country you would need an airplane to make it in a straight line. Not far in a modern motor car on a smooth highway; but the ancient people covered the distance on foot, with nothing but sandals for protection from the rough and rocky, dusty trails.

Dan was far to the north, within sight of the cold snows of Mount Hermon, an outpost exposed to the raids of the militant Syrians, many times sacked and destroyed. It was on the highway from Tyre on the seacoast to the ancient trading city of Damascus on the banks of the abundant waters of the Abana River.

Beersheba was far to the south, in a desert land, on a junction of roads from Gaza to the salt fields of the Dead Sea, and of an alternate route, farther inland from the Mediterranean, down to Egypt.

So, when you hear someone say, "everybody from Dan to Beersheba," you will know that he does mean everybody.

* HOT DRINKS

A plump girl was looking at the black coffee that a doctor had put on her diet.

"No sugar," she said, with a sigh. "No cream," she added, with a frown. And, after a pause, "No good!"

One thing Paul should have learned: You can preach people out of the church, as well as into it.

WASHINGTON STATE

In the earthquake which hit Washington State, April 13, about noon, four cities where our church has congregations were hit, Seattle, Tacoma, Puyallup, and Olympia. However, according to information sent to Apostle George Mesley on April 14, none of our church buildings or people were harmed.

* BIBLE VIGNETTES:

(2) A Perfect Friendship

The Bible records many tragedies of evil falling upon good men. Cain, the good farmer, slew his brother, Abel, the herdsman. Noah debauched himself with wine, after he had saved humanity in the Ark. Saul, jealous of David's success and favor with God and man, sought often to kill him. Many others could be added to the list.

So, a story of beautiful and perfect friendship is a rare thing in the Bible, as it is in life. Take the friendship of Jonathan and David, for example, from the first Book of Samuel:

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.

How fortunate for David that Jonathan was

there to love and befriend him, when David so desperately needed a friend. And when Saul organized an expedition to destroy David, Jonathan, the son of Saul, "went to David into the wood, and strengthened his hand in God."

Jonathan met an undeserved and violent end one tragic day when he and his brothers, led by Saul, were overcome by the Philistines, and Jonathan was slain. Thus ended one of the world's finest friendships.

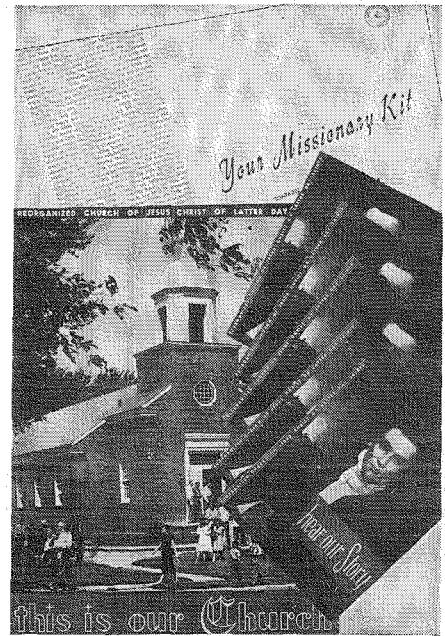
This was a friendship in which Jonathan must receive the greater credit, because he gave the most to it. He gave it first, and he gave it to the end of his life. Though the son of a king, he was not marked for greatness as David was. But he recognized the qualities of greatness in David, and he let his own interests

take second place to help David climb up the long, slippery, and dangerous path that led to the throne.

There are men, who inspire our love and trust. We want to give something to them simply because we love them, and not for anything they may return to us. We like to be in their company, to hear their words, to remember their thoughts. They make us better than we are. They give light and glory to our lives, far beyond our poor power ever to repay them. We are attracted to them, but cannot say fully why. They have only to ask, and we would do almost anything for them.

David had the power to inspire great friendship. Jonathan had the power to be a great friend.

How's YOUR Missionary Effort?



A good way to tell prospective members about our church in a pleasant manner is to hand them copies of the tract "Hear Our Story" from the missionary kit. In this tract, your friends will read the story of our church and find brief facts about our church in simple, easy-to-read language. "Your Missionary Kit" includes 5 copies of the pocket-sized "Hear Our Story" tract plus the large "This Is Our Church" tract for church members.

Your Missionary Kit

1 copy	50¢	25 copies	\$10.00
10 copies	\$4.50	50 copies	18.50
100 copies	\$35.00		

Herald House

INDEPENDENCE, MISSOURI



Queensland Government Photo

*Be not like a stream that
brawls
Loud with shallow water-
falls,
But in quiet self-control
Link together soul to soul.*

—H. W. Longfellow

THE
Saints Herald

VOLUME 96

MAY 14, 1949

NUMBER 20

www.LatterDayTruth.org

Aaronic Priesthood Anniversary

"Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth . . ." Thus it was that the Aaronic priesthood was bestowed upon Joseph and Oliver, May 15, 1829, by the hands of an angel. Commemoration of this memorable event in our church should stimulate us to again evaluate the place and importance of the Aaronic priesthood in the life and growth of the church.

This priesthood has responsibilities for public ministry such as teaching, preaching, witnessing, watching over the church, and caring for the comfort of the Saints while assembled for worship. A vital aspect of its work, however, is placed upon a more intimate and personal basis, that of ministry in the home. Here God has provided for a direct contact to be made by his ministers with father, mother, and children with a view of teaching his law and helping each individual to understand how he may actually participate in the work of the church. The efficient performance of this ministry will result in progress of inestimable value to the home and the church. So far as the Bishopric is concerned, we have felt for a long time the need for the actual performance of Aaronic priesthood ministry in the home as the base line of our church endeavors.

The ministry of teaching families to pray and to attend to all family duties including the management of family and personal finance is of vital importance. It is related to the larger areas of church service, for greater progress is assured when priesthood leadership and ministry are extended effectively to our homes.

The Aaronic priesthood has tremendously significant responsibilities in this regard and the church should uphold these men that it may receive and enjoy the instructions and blessings of God provided for by the restoration of this priesthood.

Introducing . . .

EUGENE A. THEYS (page 5) was born in Burgess, Missouri, on December 12, 1914. He was graduated from high school at Independence, Missouri, in 1934 and then took short courses from University of Illinois, Kansas City School of Commerce, and Kansas City University.

He entered the grocery business shortly after his graduation and rose to the position of manager. Gene was active in young people's work before entering the field. He served as City-wide Recreational Director and then as League President for Zion. He accepted appointment as missionary in Far West Stake in 1940. In 1942 he became pastor at Cameron, Missouri; in 1944 he was appointed missionary to Central Illinois, Southeastern and Southern Missouri Districts; in 1946 his field was changed to Far West, Central Missouri, and Kansas City stakes. In the fall of 1947, he started on his present mission to Germany.

He married Alma Black on April 25, 1943. They have two children, Michael Eugene, 3; Sheryl Ann, 6 months. They now live in Rotterdam, Holland. Gene was ordained to the office of seventy April 9, 1944, and became secretary to the first quorum.

THOMAS S. WILLIAMS (page 8) left school at the age of twelve and worked in the mines for twenty years. He spent a year with the religious education class at Graceland 1921-1922, and then went into the mission field. He served six months in Lamoni Stake, then went to Wichita, Kansas, where he served three and a half years. In April, 1926, he went to Detroit, Michigan, as city missionary. Three years later he was transferred to St. Louis, and the next year to Lamoni Stake again where he served till 1931.

He married Stella Barker in 1912 and they had one son, Blaine. After her death, he married Lyda Elefson in 1931. Elder Williams owned and operated the Williams Cafe for fifteen years in Lamoni, and part of that time served the community as mayor. He is a Rotarian, a high priest, and member of the stake high council.

ROBERT J. MILLER (page 11) has been contributing to the *Herald* for the past five years. He is an elder, a member of the Columbus, Ohio, Branch, and a veteran of the first World War. He was born at Shauck, Ohio, December 31, 1895. His denominational inheritance was United Brethren, he was reared a Methodist, and "married into the Lutheran Church." After thirteen years in the Lutheran faith, he was invited to read the Book of Mormon and received a strong conviction of its divinity.

He married Verona Brown in 1922. They have one son, William Thomas, 14. For several years Brother Miller worked in the baking and grocery businesses, then went into the roller-bearing industry for three years. He has since been employed as a postal clerk.

Elder Miller was graduated from Caledonia High School in 1914 and subsequently took extension work with University of Wisconsin. Two weeks after the United States entered World War I, he enlisted in the regular army, was wounded May 30, 1918, in France, and was gassed four months later, but continued in service another year.

THE SAINTS' HERALD May 14, 1949

Volume 96

Number 20

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



NEWS AND NOTES

HONOR TO BILOINE WHITING

One of our younger church members, Biloine Whiting, daughter of Evangelist Ray Whiting, has been honored in winning first place in the state of Iowa for a weekly newspaper edited by a woman, at the annual Iowa Press Association conference recently held at Ames. She is the youngest editor in the state of Iowa, and will have a reprint of one of her columns in the June issue of the "Cosmopolitan Magazine."

Miss Whiting is editor of the "Lamoni Chronicle." She took her degree in journalism at Kansas University. She is co-author with Josephine Skelton of a novel, "North of Heaven," published by Herald House, and she has written a number of articles for the "Herald."

GRACELAND BOARD

The Board of Trustees of Graceland College, whose chairman from 1932 until the time of his death in March of this year was John Garver, met at Graceland College on April 28 and elected Dr. Floyd M. McDowell of Independence as chairman. Dr. Charles F. Grabske of Independence was named vice-chairman, and Verne Deskin of Lamoni was re-elected secretary. Bishop Walter N. Johnson was elected to membership on the board for the interim until the next General Conference.

Other members of the board are Mrs. George Mesley of Kansas City, A. Neal Deaver of Independence, and Dr. Lawrence Brockway of Ann Arbor, Michigan.

APPOINTEE INSTITUTES

Three appointee institutes opened simultaneously on May 3, to continue until May 13. Fifty-six men from the midwest and south, exclusive of the staff, participated in the eleven-day institute in Independence. The First Presidency directed the Independence Institute. Associated with them as staff members were Apostles D. T. Williams, E. J. Gleazer, Sr., W. Wallace Smith, and Reed Holmes, together with Bishops G. L. DeLapp, Henry Livingston, and Walter Johnson. The institute meeting at Detroit, Michigan, included the twenty-five men from Michigan, Ontario, and the East and was under the supervision of Apostle Arthur Oakman with Apostles Maurice Draper and Percy Farrow. The Berkeley, California, Institute was for twenty men of the Rocky Mountain and Pacific Coast areas. It was conducted by Apostles George Mesley and Charles Hield. Associated with them was Dr. F. M. McDowell, Director of Priesthood Training.

Daily sessions at Independence convened in the choir room of The Auditorium at 9:00 o'clock each morning and continued until 9:00 o'clock or later each evening. The men were served lunches each noon in The Auditorium dining room by the Laurel Club. The latter part of the afternoons were devoted to recreational activities in The Auditorium gymnasium or on the campus under the supervision of Carl Mesle.

Three apostles who could not take part in the institutes were Paul Hanson who is in Peru, Roscoe Davey in Australia, and D. Blair Jensen in Europe.

SEVEN MEMBERS IN LINCOLN

Seventy J. Charles May completed a fifteen-day series of meetings on May 1 in Lincoln, Nebraska. Seven were baptized on April 28 by Pastor F. T. Shrunken. Five of the new members are adults and two are children. Three family circles were completed. The priesthood of the branch and the members worked in fine co-operation, Brother May reports.

The Aaronic Priesthood

The Beginning

It was on May 15, 1829, that Joseph Smith and Oliver Cowdery, while at work on the translation of the Book of Mormon, prayed for information concerning certain passages in the text; and in connection with the answer received, they were given the Aaronic priesthood at the time of their baptism. This first step constituting the beginning of a working organization was a foundation upon which, within a year, they were to be divinely instructed to organize the church and to establish the Melchisedec priesthood.

The fact that the Aaronic priesthood was given first may indicate, in some way and to a certain degree, its importance. Certainly it is fundamental, and the slow progress made by the church in its development may have been because of our failure to give to this branch of our ministry the attention and the work it deserves.

On this anniversary of the date of its foundation in the latter days, we may well give some attention to the work of the Aaronic priesthood.

The Area of Service

Among the many duties of the members of the Aaronic priesthood is their service to individual members of the church and in the homes. They have important work to do as educators of the membership of the church. Great fields of service lie ahead of them, which they have not yet had a real opportunity to touch, for various reasons and conditions. Is it necessary to say that the building of Zion will depend to a great extent for its success upon the labors of this branch of our ministry?

Sources of Information

In recent years, fine progress has been made in developing a program of training and preparation for the

Aaronic priesthood under the direction of the Presiding Bishopric, since "the bishopric is the presidency of this priesthood, and holds the keys or authority of the same."

In the Doctrine and Covenants, we find information concerning the Aaronic priesthood especially in sections 17 and 104. New publications have been made available through the work of the Presiding Bishopric. Dr. F. M. McDowell has been appointed to full time labor in the general field of priesthood education and has been giving attention to this part of it.

Nauvoo Temple

Because of inquiries reaching me the latter part of last week, I took occasion to visit Springfield, Illinois, where the Illinois Legislature is in session. Representative John B. Monroe, in whose district Nauvoo is located, has introduced a resolution in the House which is intended as a sort of apology for "the regrettable incident which led to the exodus of the Mormons from Illinois." Prompt action without opposition is predicted for the bill, and provision is included that "suitable copies" of the resolution be sent to President George Albert Smith of the Mormon Church and to me as president of the Reorganized Church. Some of the preambles set forth are not quite clear, but the whole thing seems to be born out of good will. "Reconstruction" of the Nauvoo Temple is implied, but no provision for necessary funds is included specifically, though the resolution contains a "request" addressed to the Governor of the State and the Director of Public Works and Buildings that they "co-operate in every practicable manner in this laudable undertaking."

In our next issue I shall present the matter at some length.

ISRAEL A. SMITH, *President.*

A thoughtful and informative article was published in our issue of January 22, "The Aaronic Priesthood in Church Structure" by Harley A. Morris.

Preparation for Service

The important nature of the Aaronic priesthood indicates the necessity of high standards of character and spirituality for the men who are to serve in this branch of church work. Whoever goes into a home needs all of the resources of personality and training that may be possible to acquire.

In addition to a knowledge of the Three Standard Books of the church and of the church law, a member of the priesthood will need also a good background of general cultural education, because many of the people he must visit will be so equipped, and he will find it difficult to help them if they are superior to him in every way.

Social studies, especially in the fields of psychology and sociology, would be valuable aids to an effective ministry. At the present time, the church is not able to offer a wide variety of studies in this field, and young people must turn for most of this kind of training to the colleges and universities. But it is apparent that these studies can give their best help only when the time comes that their resources are turned to church problems under the direction of our own people, as at Graceland College, through our general headquarters, and in the local churches under able leaders.

This suggests a program of adult education directed from church headquarters and administered in our local church congregations far beyond the work we are able to offer now.

Adult Education

It should not be hard for us to realize that the local church build-

(Continued on page 15.)

Editorial

Travelogs Continued

DENVER

One of the places the administrative councils have given special attention in recent years is Denver. There our members had outgrown their church, and some three years ago, steps were taken to secure a location for a new house of worship.

In October of 1947, the writer took part in "breaking ground" on location at East Fifth Avenue and Marion Street, and soon thereafter plans prepared by Mr. Earl Morris, architect, were approved, and the work was awarded Messrs. Williams and Bellamy, builders.

Sunday, April 3, witnessed a most happy occasion when, the building complete—even to flowers in boxes appropriately built into the structure—the Saints gathered within its walls for the first time.

The writer left home on Friday, April 1, and thus was permitted to spend a day in learning the status of affairs as well as witnessing great activity at the church where last-minute details were looked after. Devoted members, both men and women, were busily engaged. A serious-minded, electrical contractor was personally installing some essential wiring. A new organ was being tested. Floors were polished. Temporary seating was installed; their pews, very ornate and serviceable, were under construction but not yet ready.

Elder Merle E. Howard, in work clothes, was everywhere; and by late evening, everything was in readiness.

Williams and Bellamy, contractors, had provided for the women a splendid electric refrigerator, making the kitchen equipment complete.

Sister Virginia Bell, at much expense to herself, engaged florists to install very beautiful flowers in the boxes.

If there was anything lacking, it was not noticeable to the writer.

District President C. Houston Hobart made his appearance on Saturday, and on Sunday morning, Apostle Reed M. Holmes arrived.

Appropriately, the first meeting of the day, at 9:30 a.m., was a Communion service in charge of Pastor Howard. Elder Howard S. Sheehy, counselor to Pastor Howard; Apostle Holmes, missionary in charge; District President Hobart, and the writer had a part in this well-planned and deeply significant service which prepared a fine spiritual tone for the meeting that followed.

At 11 o'clock, with more than 400 in the congregation, the writer addressed the Saints on the subject of altars and shrines. Prior to his address, Pastor Howard spoke of the concern all had felt in the work of construction and preparation. He then introduced Mr. Morris, architect, also Mr. Williams and Mr. Bellamy, contractors, who were present. All the members of the building committee were on the rostrum and were presented to the congregation.

At this service, another of Brother Howard's counselors, Elder Richard S. Salyards, gave the invocation, a former and long-time pastor, Elder E. J. Williams, father of one of the contractors, gave the benediction.

Through the offices of Brother Ed Fishburn, a splendid surprise greeted the Saints. It was a Baldwin baby grand piano, the gift of one of Denver's philanthropists, Miss Helen Bonfils. This gift was acknowledged, as also the gifts of flowers and the refrigerator, by Pastor Howard.

Brother Fishburn, occupying a place on the platform, was presented as an "honorary" member of the building committee in recognition of his services on behalf of the project from its inception.

In the evening, after an auto trip about the city with my nephew Brother Salyards and his wife, and a pleasant visit in the home of Sister Fenn, an old-time member from

western Iowa, I left on the City of St. Louis (Union Pacific) for home.

Brother Reed Holmes remained in Denver to preach a two-week series of sermons. This was my first experience in ministry with Brother Holmes, and I appreciated it very much.

ZION'S LEAGUE—FAR WEST STAKE

My latest journey away from home was on Sunday, April 10, when I drove to Stewartsville to be present at a Restoration Conference of the Far West Stake Zion's League. The theme of the day's services was, "It Began With Youth." Plans for the day were made by Stake President E. E. Jennings and League leaders. Brother Jennings was at Lamoni for the day, and the meetings were conducted by the League.

The program included a "Palmyra Party" on Saturday evening (the ninth), with costumes of the 1800 era.

I was unable to attend all of the 9:30 a.m. panel discussion service on Sunday, in charge of Brother John W. Newhart, moderator, but from what I witnessed after my arrival, a profitable time was had. The church was crowded to overflowing. Those participating were: Virginia Dunlap who spoke on the "Spirit of 1830"; William Higdon, on "If God Were to Speak Today"; Eunice Vincent, on "What Ancient America Speaks to Us"; and Robert Salisbury, on "The High Lights of Our Message."

At 11 o'clock, I spoke on the work of a young man in bringing forth the Book of Mormon; Brother Newhart presided. Special music was rendered by a girls' chorus from St. Joseph, under the very capable direction of Sister Haden, and a solo was sung by Sister Mauzey.

The day was rainy and the temperature a little low, but the Saints were out in force to help the Leaguers who conducted a very creditable program.

ISRAEL A. SMITH.

Planning a Priesthood Visit

By SEVENTY EUGENE A. THEYS
Missionary to Germany

This material was given at a priesthood institute in Hannover, Germany. It is presented in the hope that it will give to some men of the priesthood the courage to visit more in the homes and to realize the great opportunity this ministry can bring to the membership of the church.

ONE OF the first things a doctor does when he calls at your home is to take your temperature and check your heartbeat and blood pressure. These three steps will help him determine the extent of your illness. To be sure, he will ask questions as he goes through the routine checkup. Some of his questions may be: "Where is the pain? What have you eaten lately?" Answers will help him find the cause of your trouble.

As spiritual doctors, we need to make "sick calls" quite regularly among our members. We need to take their spiritual temperature, check their heartbeat, and find out how high or low their blood pressure is. One of the best ways to keep down a backsliding epidemic is to make periodic visits in the home of every member. You will find that where branches are most alive, the people are getting ministry not only from the services but also in the homes. Do not wait to be called to a home—go there.

Some men of the priesthood are frightened at the very idea of making a priesthood call, but that is one of the important parts of ministry, and you are expected to perform this duty. No man should be ordained and then told to go out and visit. He should be trained for this job just as in his everyday occupation. Newly ordained men should be taught under the supervision of the pastor or a more experienced member of the priesthood. Priesthood visiting isn't easy—ask the man who has done it alone. There is sound advice in the command that we should go two by two. Men need the ministry and support of each other as they function in their office and calling.

Can you remember the first visit you ever made? Did you stand outside the door and shake from pure fright at the thought of going in alone and conducting a visit? Perhaps you misunderstood just what this call should constitute, but nevertheless, you were scared, weren't you? Perhaps your mind went

back to the first time you ever received a priesthood visit in your home and how you were just as frightened then. Remembering this, you probably forgot your fear, summoned up your courage, and rang the doorbell. I know what you went through—I had the same experience.

PLANNING THE CALL

One of the sure ways to make a successful call is to make arrangements with the family ahead of time—don't go barging in the first evening you have free. Plan your visit with the family you are going to see. Try to fit your schedule to theirs. If you are not successful the first time in arranging a visit, try again later. You may be able to arrange this visit at the Sunday service or even a midweek prayer service if they attend church regularly. If you are unable to make an appointment at church, call them on the telephone or stop by their home for a few moments and arrange a date. If a visit is important enough to make, then it is important enough that you arrange ahead of time to make it.

Some people are frightened at the idea of having a priesthood visit. There should be no reason for this. If priesthood members function in this capacity as they should, people will look forward to their calls. Members should be taught early in this church association that priesthood visiting is a part of the total church ministry. Soon after a person has been baptized, he should be visited. In fact, it is a good idea for visiting to begin even before baptism.

Every member of the priesthood should make at least fifty visits a year. This amounts to slightly less than four calls a month. I have yet to meet a man who cannot find time to make at least four calls a month. The more you get in the habit of visiting—and that's really what it is—the more you will enjoy calling on members. You will get more inspiration for your sermons



from visiting than from any other source. Men who get their sermon materials or ideas from visiting are the ones who give people the kind of ministry they stand in need of. Visiting will help you get your finger on the pulse of the branch needs. You will be surprised to find how many of your members are thinking along the same lines when you go to visit them.

NO VISIT can be effective if the minister dashes right in and out again. I know of one man who boasted he averaged ten visits in an evening. This man wasn't visiting; he was playing a game. Neither should one stay so long that he undoes all the good he might have accomplished. A successful call can be completed in thirty to forty-five minutes; of course, the time factor will be determined by the need. Usually a half hour will give any man sufficient time to perform a good ministry.

To give the most in a visit, the minister should plan for it before the call is made. When two go together (and that is the most successful way) they should discuss their plan for the visit first, determining the needs, so far as possible, of those to be visited. Prayer is essential. God will grant sufficient light when the time comes to give those being ministered to the spiritual food of which they stand in need. Prayer channels must be opened to God for divine direction. The more one prays over such matters, the greater his spiritual life increases. A real minister carries the needs of people on his heart constantly. No problem is so difficult that God cannot help solve it.

Analyze your visits by asking a few pertinent questions such as: "What do these people stand in need of? In what way can they better serve the church? (The pastor can give you some suggestions on this point.) What are we striving to achieve as a church? How can these people adapt themselves to this program?"

No visit should ever be made without first consulting the pastor. It is possible that he has received light as to who best could make such a call. Rely on his judgment; he is your leader. Do not try to make more than two calls in one evening. Allow yourself sufficient time for each call.

If you have arranged to be at a home at a certain time, be there at the time promised. It is far better to start a half hour earlier than necessary than to be ten minutes late. However, it is just as bad to be too early as it is to be late. Beware of your personal appearance. Keep your clothes neat, give your shoes a shine and your trousers and coat the iron before calling. No man has ever been rejected for being neat and clean. Your wife can be of great help in such matters. She should know ahead of time that you have an appointment so she can see that your clothes are in good shape. Also, she can plan the activities in the home, knowing you are going to be away. If it is impossible for a member of the priesthood to go with you, it is often wise to plan to take her along; but remember, you are representing the priesthood.

VISITING THE SICK

Much has been written on this subject, and I do not intend to dwell long on it. A few suggestions may be quite timely, however.

When calling on the sick, make your visit brief. Talk quietly and do not linger too long in the sick room, especially if the patient is very ill. Avoid loud talking. Bring a note of cheer and comfort, and—above all—a faith in God.

If you have come to administer, this should be done just before leaving the home, or at least the sick room. When you have administered, leave as quickly as possible; this will impress on those about you the real purpose of your call. Prayers for the sick should be brief and to the point, instilling faith in those who hear that God's will be done.

CALLING ON THE INACTIVE

This visit, like all others, should be prearranged if possible. Remember, when you call on inactive members, do

not reprimand but try to determine the cause of the inactivity. Avoid points of disagreement, and be tactful in pointing out where the differences lie. Do not try to win your point, for in so doing, you may lose the friendship of those you visit. If you come in the proper spirit, they will know who is right, and they will concede the point.

A well-chosen Scripture is always good to use in any visit. Some members of the priesthood have used the Lord's Prayer and the Twenty-third Psalm to advantage. Take with you a spirit of enthusiasm—this is always contagious. If your congregation publishes a branch calendar, take one with you and leave it. This helps keep members posted on what is happening.

In your conversation, talk about the constructive program of your branch and the general church. There will be plenty to discuss without sympathizing over some grievance. Get the ones you are calling on to think in positive terms and keep the conversation pointed always in that direction. If you do otherwise, you lose your case. Inactives should be visited regularly. Take an interest in them as well as all the others on whom you go to call. Learn all you can about them. Regardless of their standing, you will always be able to learn something about them that will be of help to you later. A sure way to win people back to the church (or even to the church, for that matter) is to adopt them—make them your project to win for the Master. Instead of merely inviting them to church, stop by and pick them up before the service. If you find it is difficult to get them started to the worship services, then take them to some of your social activities. This will often break down more barriers than some of the more solemn meetings. If they hesitate to attend even social functions, go with them to some of their activities, but never become so interested in these affairs that you forget your main purpose. When you show a genuine appreciation for others, they are bound to respond to your ministry. No person is so cold or indifferent that he cannot be re-won to the church. Never admit defeat. If you feel you are not getting anywhere, suggest to the pastor that someone else try his hand.

NO CONGREGATION was ever built up without a visiting program. If your branch is lagging, check up on this phase of its ministry. If you haven't a visiting program, start one at once. If you have only a few ordained men, solicit the help of lay members. I firmly believe a congregation can be built in any city where a member lives. It takes three things to make a branch—convic-

tion, prayer, and enthusiasm. When you hear someone say it is impossible, you can be sure he is lacking one, two, or all three of these important elements.

Wisdom should be exercised in the priesthood prayer. Sometimes it is better not to pray vocally. You may even do more harm to suggest it than to pass it up. Few people will object to having prayer, and seldom will you find a home that is not ready for it, but keep yourself open to good judgment in such matters. Some people have grown so cold spiritually that the very suggestion of prayer will scare them away from you.

The wife of a priesthood member can often be helpful in reaching someone in the home. Children respond well to women, and I believe that the feminine influence in some visits is quite helpful. I remember very well one of our pastors who always took his wife with him; she accomplished as much good as he did.

If there are children in the home, take along something for them. Candy or a small toy will help immeasurably in reaching the hearts of the little ones—and their parents. The old saying, "The surest way to a mother's heart is through her children," still holds true. I once knew a store manager who insisted that all his clerks give every child that entered his store a cookie; the results were astounding. Even a business man realizes he must not only hold his steady customers, but be constantly trying to win others.

WHEN YOU OFFER prayer in the home, always kneel facing the family. Never turn your back or pray so low that no one knows when you are through. Pray distinctly and slowly enough that every member catches the significance of what you are saying. The prayer should catch up the tone of the visit and determine what its theme is. Every visit does have a theme. You will find there is some central thought that the family or the minister is constantly referring to. You can ask God for things in your prayer that you may hesitate to ask those listening to do. They will sense this, and quite likely they will respond to your wish. It is wise to bring your visit to a climax and then finish with a brief word of prayer. As we have said before, all prayers should be brief and to the point.

HELPING THE ACTIVE MEMBERS

Often we stress the need of visiting the inactives so much that we forget the loyal members who attend most every meeting. Even the actives should be visited. We have already said, everyone likes to be appreciated, and this goes for those who attend every service.

Visits to active members should encourage continuous participation. Do not forget the old and sick. Be willing to listen to constructive criticism. Big industries find that it pays to listen to their workers. A sure way to avoid defeat is to be willing to listen and to accept sound advice, be it from a priesthood member or a layman. No ordained man should feel he has all the answers. People like to be heard, and it is a real art to develop the gift of listening.

VISITS TO THE ERRING

Many of our greatest spiritual disasters may be avoided by a timely visit from some member of the priesthood. Such visits should be in the spirit of love and understanding. We should never go in the spirit of reprimand to those who have erred, except as we do so in love. It is easy for one to point out another's errors, but it takes a "big" man to show such a person the way back to God and his brethren. A good pamphlet on this subject has been written by Bishop L. Wayne Updike, *Ministry to the Erring and Church Court Procedure*.

WHEN DEATH COMES

I know a few pastors who have hesitated to call at a home immediately after learning of a death in the family. Their biggest reason for not going was that someone might think they wanted to preach the funeral. A far greater ministry can be given to such a family than preaching the funeral sermon. Some of the most successful pastors I know are the ones who go into the home and help arrange for automobiles, pallbearers, and occasionally even the burial ground. All these things are done without any thought of wanting to preach the funeral. The pastor should be the kind of shepherd people can depend on in such an hour. Few persons know how to go about making arrangements for a funeral, and a wise pastor will see that these things are made easier for the membership in their hour of grief. It is much simpler to minister to people in little ways than in trying to do the spectacular. I have seen no family forget such kindness. When a man can forget himself and think of the welfare of others, he has begun to minister.

CALLING ON NEWLYWEDS

It is the dream of every young man and woman to plan for marriage. All normal human beings look forward to the day when they can choose a companion. This should be encouraged by priesthood members, with a willingness to give sympathetic help or advice when it is sought.

The pastor should make himself available to the young people of his congregation and always be willing to help them in planning their home. This should be true of every member of the priesthood. A home today is not safe unless consideration has been given to its spiritual needs.

Shortly after the marriage, when the young people have had time to get settled in their new home, the pastor or some of the priesthood members should call on them and give them the church's blessing. Perhaps they will feel they need help in establishing a family altar. This every Latter Day Saint home should have.

Many of our younger members are asking to have their homes dedicated to God with a special service. When this is asked for, and especially when agreeable to the couple, a midweek service can be planned in the home. The members may even want to take advantage of giving them a house-warming if no other opportunity has been provided. Such a house warming usually includes the giving of gifts necessary to "run" a house. Members of the congregation will enjoy a home dedication when it has been planned by both the married couple and the pastor.

SPECIAL ANNIVERSARIES

Every home will have an anniversary of some kind sooner or later. A careful check on your branch statistical records will reveal anniversaries of one, five, ten, and even fifty years of married life, as well as birthdays and other important days in the lives of its members. Make it a point to call on these people and extend your best wishes.

An active member of the priesthood will find many opportunities to go into the homes of the Saints and render ministry. Homes today are suffering from the lack of this ministry. Men of the priesthood have failed to experience visiting.

In "Double Harness"?

AT LAST we see the Catholics and Protestants unite in a common cause. Advices from postwar Poland are to the effect that these traditional religious enemies have consolidated their forces in Poland in order to resist the throttling processes of Communist Russia.

In Catholic dominated Spain, however, the Protestants do not get much consideration. With only 30,000 among a population of 27,000,000, the Protestants have recently appealed to fellow Protestants throughout the world. They desire the right to print Bibles and tracts, open religious schools, and marry legal-

ly, all of which the Catholic hierarchy refuses to grant.

As the public press carries items of this appeal, the following counts of Protestant complaints are given:

1. Exemption for their children from Catholic teaching in the public schools or freedom to start Protestant schools.
2. The right to print Protestant literature, including hymnbooks, "since the law requires the Roman Catholic 'imprimatur' as a prerequisite to approval by the government censorship, a thing naturally impossible to obtain."
3. The right as converts to be married by civil ceremony. Spanish law requires that anyone baptized a Catholic, even in infancy, must be married by a priest.
4. Equal rights to government jobs, respect for their faith in the conscript army, hospitals, or asylums, or the right to hold Protestant ceremonies at burials in civil cemeteries, or assurance of a "decent place of burial" in towns which lack civil cemeteries.
5. Freedom to do missionary work.

The appeal concludes with the assurance that Spanish Protestants love their country, but need outside help to eliminate the "greatest obstacle to its development."

Practically nonexistent in Spain since the sixteenth century, Protestant activity revived under the republic of 1873 and the liberal monarchy that followed.

The appeal says Protestantism carried on "most of the times under precarious tolerance, full of difficulties and even scurrilous criticism, but never so restricted—if it may even be called alive—as since the triumph of General Franco, which has been considered the triumph of the Roman Catholic church."

A Vatican prelate makes Franco responsible for the situation, indicating the Holy See would not oppose—though proposing—relief by the Franco regime, adding:

"Naturally," this prelate said, "the church holds to its dogmatic position that the Catholic Church is the only true church, based on divine revelation, and hence that all other cults are necessarily in error.

"However, in recent times, the church has found it practically possible to get along very well in countries which do not stipulate—as does Spain—that Catholicism is the state religion, and the only religion.

CITES U. S.

"A notable example is the United States, where, with establishment of a state religion specifically barred and freedom of worship guaranteed by the Constitution, Catholicism has made marked advances."

The press item continues:

On most of the five points made in the Protestants' appeal, the prelate pleaded lack of specific knowledge of actual conditions in Spain. As to the Protestants' appeal for the right to do missionary work, the prelate said in effect that the Roman church would vigorously oppose this.

ISRAEL A. SMITH.

Ritual in Worship - Part 1

In response to requests, we are re-printing with slight editorial revision, this article... It was first published in the "Herald," of May 25, 1927, and the two subsequent issues. It is worthy of thoughtful reading and rereading.—Editors.

RITUAL is usually justified from its legal, theological, and historical aspects; but little or no attention is given its social utility or its usefulness in meeting the operations and conditions of the human mind. However the use of ritual can best be vindicated if it be found to meet a human need—if it satisfies a real want in the lives of men.

The religious uplift of both individual and group must be the supreme purpose of ritual. The effort to make it conform to a legal strait jacket must not stand in the way of its contribution to man's mental and social needs and wants. I would not depreciate the value of a legal and historical defense of ritual; it must have these to make it effective. But if the rite is merely the perpetuation of an antiquated custom, thus becoming an end in itself, it may with profit be dropped as a rite in the church.

RITUAL AS A SYMBOL

The real meaning of religious truth (any truth, in fact) lies deep beneath the surface. "It is the glory of God to conceal a thing." The ritual is symbolic, a sign of something else. To be worthwhile, it must be a truth clothing itself in a picture, appealing to the mind and the feelings through the imagination. The ritual may be (and to be worthwhile *must be*) the preserver and at the same time the transmitter of religious values, ideals, and standards. "The elusive contacts and subtle realities of the world of the spirit must wear something, if we are to grasp them at all. They must wear something easily recognized by the human eye and heart."

Men have bodies. They worship with their physical beings as well as in spirit. "The spirit and the body is the soul of man." In fact, the inner man cannot be reached other than through the sense organs of the outer man. Religion, as all other of man's impulses, is rooted deep in his fleshly tabernacle. The mental life of the average individual is so wedded to the concrete that he cannot grasp an abstract religion. The rit-

ual gives man something of an objective nature to which he can tie.

Ritual must be the tool of religious teachers, for it is an aid to the soul to discover and recognize the truths of God.

In the symbol proper . . . there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite; the Infinite is to blend itself with the finite, to stand visible and, as it were, attainable there. By symbols accordingly man is guided and commanded, made happy, made wretched.—Thomas Carlyle.

THE DANGER IN RITUAL

That there is danger in formal worship cannot be denied. History is replete with evidences of it. We shall outline briefly some of the pits into which the ceremonial worshiper may fall.

Form may be substituted for spirit; worship may take on the character of a dress parade. The spiritual symbolism may be lost in the glamour and pomp of the ritual. Many rites conceived in purity have become gross because the truths which their symbolism originally conveyed have lost their primary meaning. Thus the ritual becomes the masquerade of religious truth rather than the means of its revelation.

The ritual may bewilder the mind of the worshiper by its intricacy and obscure symbolism. An imposing, mysterious, complex ceremony makes those in the congregation feel that their part is reduced to nothing; it also tends to remove the religious worship from the everyday tasks and problems of life. Since the ceremony fails to symbolize truths in terms the worshiper can understand, he is satisfied in watching the priest move and mumble.

The human tendency is toward the habitual. The exact reproduction of the ritual in inherited words and acts causes the worshiper to lose its real significance, and his religious response is halfhearted and habitual. The ceremony, too, may be regarded as having a magical power within itself to bring about certain mystical results; in this manner the real spiritual meaning of the rite is lost.

The ritual may also arouse deep emotions without providing an outlet in action. If the religious program fails to furnish a means for a constructive expression for the emotional power it has generated, it will explode destructively. Those whose worship is emotionally intense usually live on a lower moral and ethical plane than those whose devotion is more calm and restrained.

By THOMAS S. WILLIAMS

Ceremonial worship tends toward group exclusiveness. The worshiper may feel that those not participating are outside the favor of the Almighty. This is the outstanding weakness of this type of religious expression.

In brief, the great danger in ceremonial worship is that it may be substituted for religion rather than functioning as its aid. But the danger is not in the ritual itself; neither is it with the people. The responsibility for its rightful use and the danger of misuse rests with the priest and minister. The shepherd of the flock must be one who knows the meaning and value of ritual if it is to find its rightful place. In the words of Carlyle, he must be one who "sees through the heart of things." Formal worship in the hands of a man who fails to understand its meaning and place in human nature is indeed a dangerous thing. In the hands of a leader who recognizes its symbolism and the limitations and needs of his fellow worshipers, it is a power for good.

THE GOOD IN RITUAL

Because there is danger in ritualistic worship is no reason its use should be avoided. There is danger also in the use of fire and water. Human living demands fire and water, but they must be used with judgment and skill. So it is with ritual.

Ceremony has always been associated with religious worship. Religion, as all other of man's impulses, must find expression in some form of action or ceremony. But ceremony must be regarded as the garment—the clothing of religion—and not the essence of it. It makes visible and palpable the unseen, the spiritual life.

The purpose of public worship is to learn the mind and will of God by communion with him, and to instruct, inspire, and revive those whom the daily tasks and problems of life have left wornout and discouraged. It clearly follows that ritual, to be of benefit to worship, must be effective in two ways: (1) as a factor in the teaching process, and (2) as an agent for the promotion of unity. "Some rituals are *directive*, as the map of our country, while others are *emotional* in their value, like the flag." If ritual has no place in these two aspects of individual and group life, there is no excuse for its perpetuation.

Ritual, to be of value to group worship (if group worship contributes to individual and social elevation), must be illustrative of something bigger. It should focus the attention upon some central Christian truth. Since man is an objective worshiper, ritual will recognize this tendency by presenting an abstract truth concretely, through a process recognized as one of the fundamental laws of teaching, i. e., proceeding from the known to the unknown.

There is a human tendency to mistake means for ends. One should take care that he does not lose sight of the lesson within the rite. The *principle* existed before the *symbol*. The principle involved in the baptismal and sacramental ceremonies existed before the institution of the rites. *Therefore the symbol should present in the language of the worshiper the meaning of the principle.* As long as the lesson and symbol are seen in their rightful relation, all will be well; but if the lesson is lost, the symbol becomes an empty shell.

If the ritual is elevated to its divinely appointed place, it will do more than produce subjective satisfaction. It will be a guide and a help, giving a deeper meaning to life by illuminating the truths of the gospel. It should fix firmly in mind the new truth discovered and recall vividly to consciousness truth previously revealed.

Rightly used it will give each individual the opportunity to think, increase one's capacity to recognize truth, and clarify religious thought. It will note man's limitations and furnish him with the concrete materials with which to think. Emphasized rightly, it will produce the stimulus for constructive religious thought. No man will engage in creative thinking unless given an incentive to so do.

Those who teach truth in its mere abstractness can never take much hold of the general mind, and success awaits a teaching which is intellectually sound (that is, consistent with the clearer thought of the day) and at the same time, able, by a wealth of fit symbols, to make itself at home in all sorts of plain minds. And it is just this that is apt to be painfully wanting in a time of intellectual and social change.
—Cooley's *Social Organization*.

RITUAL AS A SOCIAL AGENCY

Participation in ritualistic worship produces a tie hard to sever. As a social agent for the unifying of groups, ceremony has been a powerful factor. The objective nature of this type of worship produces the mental state and the emotional tone necessary to social unity. The ceremony presents something visible upon which the minds of the group may be centered, thus producing a "common

object of mental activity." It is the responsibility of the leader by the use of suitable songs, prayers, and exhortations to produce a "common mode of feeling" toward the rite. It is those who *feel and act alike* in the same situation that are driven together. This unison of response in the ceremonial service will create a reciprocal feeling among the members of the group.

The retrospective and prospective elements of the ritual should be helpful in the establishment of unity. The historical (retrospective) aspects of the ceremony now find a place. The worshiper recognizes an ancient background to his ceremonial devotions. This gives him some assurance that it will continue as the center of worship for the future, thus bringing about a consciousness of the continuity of the group, which is one of the requisites to group unity. The ritual will link up the present with the past and future.

Ritual, if rightly used, will create and stimulate a desire to work with and share with others the product of our labors, and to recognize the common responsibility for social welfare. The traditional ritualistic response (of the older Christian sects) is more effective for moral and spiritual uplift and a greater social agent for the promotion of unity than the spontaneous individualistic responses of the modern "ecstatic" sects. This ceremonial worship will have an important place in the redemption of Zion.

Nothing in this article should be construed to mean that the writer leaves God out of the religious experience found in ceremonial worship. Our point is that ritualistic response prepares the human heart for the entrance of God. It will arouse man's emotional nature, awaken an attitude of receptivity, generate a repentant spirit within his soul. It prepares the ground for the divine presence, and stimulates growth.

We are all agreed that God is limited in his effort to reveal himself to man because of the human attitude toward him and concept of him. If stewardships is to be accepted and Zion is to be redeemed, the church must have a higher concept and a deeper consciousness of the divine Being than it has had hitherto. Ritual, if rightly used, can occupy an important place in developing this state of mind and feeling. Wrongfully used, it will hinder. Ritual is valuable only if it calls up the required feelings and ideas requisite to a higher concept of life and the birth of a new spiritual light.

ALL THINGS IN ORDER

Since ritual has been established to meet a human need, the laws of human

nature must be recognized in its application. The ceremonial service, to be effective, must be free from distracting sights and sounds. The meeting should be in order and all arrangements made before time for the service. The details should be previously planned. Each man should know his part, so that no confusion in the service will detract the attention of the people from the rite. Where dignity and order reign, the worship is much more elevating and pleasing than where disorder and confusion prevail.

THE ENVIRONMENT OF THE SERVICE

The material things which surround the service should receive much consideration. The Communion table, the arrangement of the men presiding, the condition and order of the church building go a long way in stimulating and sustaining an atmosphere of solemnity and reverence in the service. The writer once presided over a Communion service in which the table covering, a worn-out affair covering but part of the table, was the only thing resembling linen belonging to the service. The women of the church were persuaded to prepare a more elaborate tablecloth, which decidedly removed the atmosphere of cheapness from the service. A ceremony which celebrates the most sacred and costly event in religious history should not have anything connected with its commemoration that smacks of cheapness, if it lies within the ability of the people to make it otherwise. If ritual is the clothing of religion, its garments must be clean and of the best.

On one of the principal streets of a western city stands a large signboard; its size is decidedly out of harmony with its environment. In large, bold, black letters, with a white background, are the words: "Jesus is calling you; hear his message at the church of _____ today." It strike me as an insult to the name of our Lord. By a road just outside the city some religious zealot has smeared on a rusty piece of tin, "God is love." Even those who profess to be his followers profane the name of Deity. North and east out of Arkansas City, Kansas, on the slope of a rock-crested eminence, with hills of equal height to the right and left, inlaid in stone are the words: "Christ died for the ungodly." As I viewed this from a distance of perhaps two miles, I seemed to vision a deeper meaning in the crucifixion, and its lesson was indelibly impressed upon my consciousness. Nothing should be done that will remove dignity and solemnity from the service, and everything should be done to promote it.

SHOULD NOT BE STEREOTYPED

We have said that the exact reproduction of the ritual in words and acts causes the worshipers to lose the significance of the rite. While there should be a degree of preciseness in the ceremony, it must not be too formal and stereotyped. Every group has its formalist who keeps his eye on the water level to see that every hair of the baptismal candidate is submerged, while apparently he gives little thought to the meaning of the rite.

There should be no place for a final interpretation of the rite. Lessons of additional truth should be brought out of the service. It should be an aid to higher concepts of divine and social relationship. The ritual, too, should be interpreted in present-day terms, ideals, and values. Its lessons should be a help in meeting present needs and future problems.

THE ANTIQUITY OF THE RITE

Man's inherent tendency to revere the past has an important place in ceremonial worship. Ritual must have the halo of the ancients to be effective in religious service. It must not be torn ruthlessly from its old garments. The Israelites in the wilderness found it hard to adjust themselves to a new form of worship. The attention of the people should not be directed toward the antiquity of the rite unless there is found a lesson for today. If men look backward, they should "look backward into the future." The ritual should stand for moral and spiritual progress. It must be more than a copy of a bygone age. It must be a prototype for the present and future, a guide for the truth seeker today. It should reveal a fundamental truth of the gospel that will be helpful in meeting the conditions and solving problems of the time.

MYSTERY IN THE SERVICE

While it is true that a mysterious, complex ceremony removes worship from the actualities and duties of life, yet there must be a degree of strangeness or mystery in the rite in order to arouse curiosity and awaken a feeling of reverence within the breast of the worshiper. Strangeness will excite curiosity, and curiosity will stimulate interest, and interest will lead to thought and meditation. With no hidden meaning, the ceremony becomes commonplace, ordinary, and consequently purposeless. The ritual should be the revelation of a truth through the symbolism of an outward act. The physical, which man to a degree understands and is at least able to see, must be made to serve as a means to reveal the spiritual.

(To be continued.)

"Priesthood"

SOMEONE HAS SAID, "The three great essentials of happiness are something to do, something to love, and something to hope for." The answer to all three have been given us by Jesus Christ, who said, "The words that I speak unto you, they are spirit, and they are life."

He gave us something to hope for when he taught there was a way to life eternal. By life eternal, he meant a never-ending life rich in the fullness of eternal values, abounding in health, happiness and peace, and freedom from worry, pain, and fear.

He told us our hope of life eternal depended upon obedience to two great laws: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." There are really three commandments here, for the second commandment also implies a high regard and love for oneself.

And he gave us something to do. In fact, all of Christ's ministry was for this one purpose—to show and teach us the things we must do to obtain the realization of our hope, eternal life. We cannot love without expression; it compels us to do something to make it real. Some of the things we must do are: repent, believe, obey, exercise faith, be baptized, study diligently the Scriptures that we may know the will of God, perform acts of mercy from a sincere heart, be considerate of others, and realize that our hope of happiness is bound up in the happiness and well-being of our neighbors. These are some of the essentials to salvation and true greatness.

Christ gave us a Golden Rule to help us in the determination of our behavior: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

We, the disciples of Christ, have something to do, something to love, and something to hope for. Are we

doing what is necessary to make our hope a possibility? *Let us make our hope live.*

—*The Columbus Challenger*, Month of March, 1949, by R. J. Miller.

MY FAITH

By Agnes Fay Morgan

Bio-chemist and nutritionist, University of California

I am a believer, holding a conception of the Deity which is wholly compatible with my belief in science. I think of God as the personification of the magnificent law and order of nature.

Can a scientist believe in God, or a man of religion believe in science? The scientist who answers "no" must qualify that answer, defining his idea of the Deity. When we conceive of God from the point of view of truth, of law, and order of nature, every scientist is a devout believer, whether or not he realizes it. The religionist who refuses to accept the methods and findings of science, on the other hand, denies his faith in the power and permanence of God. Science must seek truth and only truth, or it is not science. In the pursuit of truth, science and religion must converge.

I believe that the discovery of truth by science in itself is the practice of religion in one of its purest, most exalted and universal forms. Scientists must be objective. By comparison, those who turn the findings and inventions into goods and services are under no such discipline. The great problem today is the use by society of scientific findings and inventions. I believe in the application of scientific methods toward its solution.

The method of science is needed in the realm of human affairs. By its extension into human affairs, there will be brought greater spirituality in our lives, of which the obvious manifestations would be greater alleviation of suffering, emancipation of the mind and emotional reassurance for everybody. This will deepen and widen faith.

Condensed from an article in the *American Weekly*, sent in by Fred A. Severy, Clayton, California, and used by permission of the publisher and author.

Baptism by Water -

By ROBERT J. MILLER

BAPTISM BY WATER as a requisite to discipleship with Christ and salvation was commanded by the Master himself. "Verily, verily, I say unto thee, except a man be born of water, and the Spirit, he cannot enter into the kingdom of God."—John 3: 5. This statement, so positive and concise, carries a note of authority one can hardly dare question. In fact, the simple reading of it conveys to the soul a conviction of its truth.

We may not understand perfectly the purpose of baptism by water, but the Scriptures give us some very definite reasons why it is essential.

In the twenty-second chapter of Revelation, verses one and seventeen, we read: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb . . . And whosoever will, let him take the water of life freely." Herein we note that water is a symbol of purity and life eternal, and that it is so recognized by the godhead. Water may also be used here to refer to the Word of God, which is "clear as crystal" to those who believe, and pure in its content—for it is *Spirit*. Christ has said, ". . . the words that I speak unto you, they are Spirit, and they are life."—John 6: 63. What medium, other than water, could be better used to designate the Word of God? Both water and the Word are necessary to life, and both serve the purposes of the same God.

Water is also a term used by the Master in referring to the Holy Spirit. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him shall receive; for the Holy Ghost was promised unto them that believe, after that Jesus was glorified.)"—John 7: 38, 39. Since the Master himself speaks of water as an emblem of the Holy Ghost, we can safely point to this statement as an added reason why water should be used in the ordinance of baptism.

Paul refers to baptism as the "washing of regeneration" (Titus 3: 5), and in the Inspired Version of the Holy Scriptures we find a most logical reason why water should be used in the ordinance of rebirth into the kingdom of God.

Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inas-

much as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory.—Genesis 6: 61, 62.

Then in verse sixty-three of the same chapter, and the same version, we find another reason: "For by water ye keep the commandment." Here water typifies obedience; and I daresay there is nothing of material value which so beautifully portrays the rewards of obedience to the Word of God.

We have given some excellent reasons why water should be used in baptism: it is a symbol of purity, of the Word of God, of the Holy Ghost, and of obedience to the Word of God. Furthermore, "the washing of regeneration" for rebirth into the kingdom of God is a perfect similitude of our birth into this natural kingdom.

BAPTISM BY IMMERSION

Regarding the mode of baptism by water, much might be said, but it is sufficient for us to refer to a few of the statements made in the Scriptures to show that baptism by immersion is the true way as practiced by those in the time of Christ.

Concerning the baptism of our Saviour, we read: "And Jesus, when he was baptized, went up straightway out of the water" (King James Version, Matthew 3: 16; Mark 1: 10; Inspired Version, Matthew 3: 45; Mark 1: 8). This surely indicates Christ was baptized by immersion, and therefore it is the acceptable way to him.

The reason John was baptizing in Enon near to Salim was "because there was much water there" (King James Version, John 3: 23; Inspired Version, John 3: 24). Again the inference is plain that immersion was the mode of baptism in the days of Christ. Had sprinkling been acceptable to God then, John could easily have carried with him a small container carrying sufficient water to baptize hundreds anywhere the need arose. But it was necessary to be where there was a fair-sized body of water.

At the baptism of the eunuch by Philip, "they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8: 38).

To conclude this matter of baptism by immersion, let us read from the writings of Paul, the diligent disciple of Christ.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Romans 6: 4, 5.

How can we be planted together in the likeness of his death by sprinkling?

Baptism by immersion may be regarded by many people as a humiliating experience, or a crude, if not vulgar display of Christian practice. But as we understand the purpose of baptism and the things water symbolizes, the ordinance becomes one of great majesty and beauty, for in this rite we witness one of God's greatest miracles—the reclamation of the human soul.

ABOUT WATER

It is interesting to note that water also has its place in Taoism, a Chinese religion which emphasizes the importance of simplicity, and the desirability of being free from the tyranny of passion and interests outside oneself. In Taoism, water is a symbol of simplicity and freedom from all evil. Hence Lao-tze and his followers might also accept the Christian meanings as well as the symbolism. In this regard, water is a perfect symbol and may well be one of the reasons Christ referred to water as typical of the Word of God, Holy Spirit, obedience, and purity. Let us consider some of the reasons why this is so.

Water is not an element in itself, but is composed of two elements which are indestructible and eternal. The elements of which it is composed, hydrogen and oxygen, are two of the simplest in atomic weight and structure.

Hydrogen's atomic number is one, and it is the lightest and simplest in construction of all the elements. It is fourteen and one-half times lighter than air, colorless, odorless, and tasteless. It is found in almost every organic substance and is the essential element in all acids.

A stream of pure hydrogen burns quietly in air with a flame so intense it will easily melt platinum, an element which cannot be melted in ordinary furnace heats. When used in combination with the electric arc, it produces

a temperature of over 8,000 degrees Fahrenheit.

Oxygen's atomic number is eight, and it also ranks eighth in atomic weight as compared to the other known elements. It, too, is a colorless and tasteless gas and is necessary to all life except certain forms of bacteria. Oxygen forms almost one half of the earth's crust. It is approximately eight ninths the weight of water and forms about 60 per cent the weight of the human body.

From this description of the two gases which form water, we begin to see clearly, by reason of their characteristics, why water is a perfect symbol for the Christian religion.

Water occupies a position of importance because of its perfect obedience to the laws of God. The very existence of each element is dependent on some indefinable intelligence which directs and orders the neutrons, protons, and electrons, causing them always to behave in a manner which assures their constant and eternal value. Perfect obedience to that intelligence makes this so.

Neither element performs its greatest service by itself, they must be in perfect union and co-ordination with the other. We find a beautiful illustration of this union in Doctrine and Covenants 90: 5: "The elements are eternal, and Spirit and element, inseparably connected receiveth a fullness of joy, and when separated man cannot receive a fullness of joy."

Hydrogen, the lightest known element could easily represent Spirit. In its gaseous state, it is invisible, being almost an all pervading substance without any characteristics which can be called evil. Within it is the purifying potential of fire.

Oxygen could easily represent the elements, for it is an element. It is everywhere in the world and possesses no characteristic of evil. It is the breath to all animal life and an essential to complete combustion. It is the perfect complement to hydrogen.

WATER—THE PERFECT AGENT

Yes, water is great because of its obedience to the laws of God, governing its existence. One always knows what can be expected of it because of its constancy. Its values never change—there is no hypocrisy. God is always manifest in its behavior.

There is nothing in water to incite passion, encourage greed, or in any way corrupt the mind. It does not tempt man to indulge in any evil through the medium of his senses. Surely it typifies purity and represents the Word of God,

for it is a portion of the Word of God manifest. It is law at work.

Water, as a union of two eternals, is also a perfect illustration of the Father and Son in union (see John 14: 23); the Father, because of the law created by him which creates water, and the Son, because of the manifestation of that law in discernible substance.

As the Holy Spirit is everywhere and all pervasive—the missionary of the godhead—so water, more surely than any other substance, is a perfect missionary to the natural needs of our world. For as the Holy Spirit proceeds from God to minister to the spiritual needs of God's creation, so water leaves the confines of its main body to be carried through the air to minister to the natural needs of creation. Water is the perfect agent for the "washing of regeneration," and blessed is he who feels no sense of humiliation as he is buried in it for the cleansing from sin—then raised to a new life in Christ Jesus.

Now It's God's Turn

Of all the compensations of a Christian life, certainly not the least is the comforting knowledge that we can carry our problems and perplexities to God, that he will share with us those burdens which are too great for us to bear.

This doesn't mean that we can sit back and placidly wait for him to work out every detail of our lives. He intends that we shall use our muscles and our minds, that we shall do our level best in every situation. Having done so, we can confidently leave the rest to him.

Let us be conscious of the fact that God is working through us—every day in every way. Henry Ford, who firmly believed he was guided by a power stronger than himself, said on the eve of his eightieth birthday, "Too many of us, when we accomplish something, exclaim, 'see what I have done,' instead of 'see where I have been led.'" Orison Marsden said, "God and man are partners. They co-operate in producing, creating, improving, and uplifting."

The terms of a partnership imply that both parties have obligations and responsibilities. Both must be willing to make a "go" of the business.

When our Senior Partner is the reality of wisdom, love, and justice, we need not fear even death. His resources are our resources, for we are in partnership with the infinite.

When we, as a church and as individuals, have done our full share as the junior partners of this firm, we shall have no fear of the future and can reverently say, "Now it's God's turn."—Pastor Charles Neff in Omaha *Ray-O-Lite*.

A Bible Vignette

A Pacifist

If you look for them with a discerning eye, wherever you read in the Bible you will find the telltale evidences of a rich and entertaining human quality that will give you pleasure while it teaches you something about life. Romance, irony, humor, tenderness, sarcasm—all the literary moods are to be found there.

Consider, for example, the plaint of David on that calm, warm, sunny spring day when he wanted nothing in the world but a little peace (Psalm 120: 7) and a chance to sleep.

David was tired. He had seen enough of trouble. He was fed up with putting down enemies and conquering new territory for the kingdom. That one day he yearned for the preservation of the status quo. His ears wearied of the clamoring of his many wives (the proper fate of a bigamist) and of the bawling of their numerous progeny. He was tired. His neck ached from holding up his head with the heavy crown on it, and callouses were developing on the bald spot where the edge of it rested.

And there were the enemies. No matter how often he put them down, they bobbed up again. No matter how many he had killed, new ones took their places, like dandelions in the palace lawn.

Worse than the enemies were his friends—the counselors, the chancellors, the chamberlains, the secretaries, the generals and captains—always under his feet and in his way, always urging him to do something when he wanted to rest. Or when he wanted action, they wanted him to do nothing. No matter what he wanted, they wanted something else. The king business was a heavy cross and a crown of thorns. He was sick of it. So he complained, "I am for peace: but when I speak, they are for war."

That is ever the fate of the pacifist. When his heart is full of good will toward all the world, somebody wants to pick a fight. Then when he is finally convinced he must go to war to save himself, other people are talking peace. He is always out of step.

David never wanted war or trouble. Of course he liked to add a bit of real estate to his possessions, and there were inconvenient persons dwelling on these "additions" who considered him an aggressor and an invader. Such people usually fought back when he tried to put them out. There was bloodshed and violence, all very messy and regrettable. It was very inconsiderate of them. David would have preferred easy, nonviolent victories. He was really a man of peace.

LEONARD LEA.

I Visited A Mormon Church

By MYRON N. THOMAS

THERE ARE TWO major religious bodies today springing from the Restoration Movement inaugurated by Joseph Smith in 1830. They are the Church of Jesus Christ of Latter-day Saints with headquarters at Salt Lake City, Utah, and the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at Independence, Missouri. For the sake of brevity, I shall refer to the former as the Mormon Church—a semi-official name accepted and used by that church—and to the latter as the Reorganized Church.

Having been a member of the Reorganized Church all my life, I have often wondered how doctrinal and political differences between these two churches resolved themselves into patterns of worship in the Mormon Church. Accordingly, I took advantage of an opportunity to make an extended visit to a congregation of the Mormon Church. The following does not attempt to comprehensively describe either the differences between the two churches or to extensively portray the Mormon Church service. It merely relates impressions I gained from that visit.

REGARDING THE CHURCH NAME, the words *Mormon Church* appear as a sub-heading on the congregation's signboard under the full name, *Church of Jesus Christ of Latter-day Saints*. The word *Mormon* is used commonly in conversation and print, referring to the church and its institutions.

For Scripture they use our familiar Book of Mormon and the Doctrine and Covenants; but the King James Version of the Bible is used instead of Joseph Smith's Inspired Version. A fourth book—a total stranger to the Reorganized Church—*The Pearl of Great Price*,* is added. This latter is made up of a collection of revelations, translations, and narrations by Joseph Smith, the founder. These include revelations not incorporated in the Doctrine and Covenants, translations of manuscripts from the tombs of Egypt, and the account of Joseph's personal experiences relative to the initiation of the Restoration.

The emblems are served to children less administered to the congregation at nearly every Sunday service, both morning and evening. The one who is offering the prayer of blessing on the emblems is the only one who kneels during the Communion prayer. Those in the corps of servers may be as young as twelve, for at this age ordinations of deacons in

the Aaronic priesthood may take place. The emblems are served to children less than eight years old, and no mention is made of not serving to nonmembers. The servers of the emblems partake themselves after the congregation is served. One notes the change from the word *wine* to the word *water* in such instances as the Communion prayer and Communion hymns.

THE MORMON SUNDAY SCHOOL consists of a worship period and Communion service followed by classes. There ordinarily is no preaching on Sunday morning. On Sunday evening the service is comprised of a Communion service, two or three short talks, and a concluding sermon.

In a typical service one may hear hymns common to both churches such as: "We Thank Thee, O God, for a Prophet" and "Redeemer of Israel," or those entirely of Mormon origin such as "Come, Come Ye Saints," inspired by the trek to the West, and "O My Father," inspired by contemplation of man's pre-earth existence. The hymn, "Praise the Man," written for the prophet, Joseph Smith, contains the phrase, "Hail the Prophet." This impressed me as an approach to worship of the individual, and consequently a deviation from the worship of Divinity. However, the Mormons do not regard it as such.

The status of women is such that they frequently serve the church as full-time missionaries, give short talks, and offer benediction for the general Sunday evening worship service.

In church polity, the term *ward* is new to a member of the Reorganized Church. A ward is a congregation whose principal difference from the branch lies in the fact that the ward is an organizational division of a stake, whereas the branch is an organizational division of a mission.

The word *Zion* was not used nearly so often as one hears it in services of the Reorganized Church. This may be because the Utah settlement is regarded as an adequate Zion; or, as a member of the Mormon Church might jestingly remark, "We're *doing* something about it and have not time to spare for talk." At any rate, the Mormons still regard Independence, Missouri, as the Center Place for Zion. They look forward to a time when they will build a temple there, and when their church headquarters will be located there instead of at Salt Lake City.

TURNING NOW to a more doctrinal vein, we might say that the concept of Divinity by the Mormon Church constitutes the essential difference between it and the Reorganized Church. The Mormon Church's concept of Divinity entails the orthodox trinity, but the doctrine is developed into greater detail, and one hears such phrases as "God, our Eternal Father," "God, our Eternal Mother," and "Council of the Gods" associated with the subject. God is a god of progression by constantly creating and peopling new worlds. He is the same or unchangeable only in his relations with man. Upon his *discovery* of unchangeable and eternal principles of truth, God became God. Adam was one who came from the Council of the Gods to earth.

Closely allied with the doctrine of divinity is that of celestial glory. Even as celestial glory is the highest of the glories, likewise the "Council of the Gods" is the highest division within celestial glory. This Council-of-the-Gods status can be attained only by obedience to all the gospel, plus the sealing of celestial marriage in the temple. During this ceremony of celestial marriage in the temple, the participants don the "garments," (a special type of underclothing) which must be worn continually from thenceforth. Mortals reaching the Council-of-the-Gods status will create worlds, people them through natural procreation and become God to their creations. Those individuals not having the good fortune to marry on earth will receive this opportunity in the next world.

The genealogical work incident to the doctrine of baptism for the dead is regarded as fulfilling the Scripture which declares that the hearts of the children shall turn to their fathers.

Brotherhood can be furthered by understanding. After having visited the Mormon Church, I can more sympathetically appreciate the philosophy of that faith while at the same time my own is quietly reaffirmed.

*EDITOR'S NOTE.—*The Pearl of Great Price*, first printed in 1851, was not a "standard" book of the church. The *Book of Abraham* was never approved or adopted by the church. The Prophet Joseph Smith never advocated it as containing doctrine.—I. A. SMITH.

That Word Otherwise - By J. W. A. BAILEY

The author spent several years in the mission fields of Utah. When the Mormons were reproached for the "grosser crimes" in their history of having "many wives," they frequently would take advantage of a grammatical technicality. There is evidence that this practice still persists. Elder Bailey deals with the whole issue of polygamy as based on the phrase, "I will command my people: otherwise . . ."

He makes references to our authorized edition (A) and to the Utah edition of 1920 (U) throughout the article.—Editor.

THE WORD, *otherwise*, as used by the Prophet Jacob in the Book of Mormon (A) 172: 39, (U) 111: 30, does not mean as claimed by the Utah Mormon Church, that God will or may change his mind concerning the law of marriage.

God is unchangeable. See Malachi 3: 6; Book of Mormon (A) 770: 19; (U) 517: 18; Doctrine and Covenants (A) 17: 4; (U) 20: 17.

* * *

When the Nephites had fallen into sin through the crime of polygamy, the Lord commanded Jacob to declare against it in no uncertain terms; however, before Jacob delivered the revelation he had received from God against the sin of polygamy, he said:

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices such as like unto David of old, desiring many wives and concubines, and also Solomon his son: . . . wherefore, I, Jacob, gave unto them these words as I taught them in the temple, having firstly obtained mine errand from the Lord.—(A) 168: 15, 17; (U) 108: 15, 17.

In these statements of Jacob, we can see that he called polygamy a wicked practice, and he charged David and Solomon with this great sin.

Notice, Jacob did not say that God had justified David and Solomon in having many wives and concubines; to the contrary, he condemned it.

Again Jacob said:

Now my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, that I might rid my garments of your sins, I come up into the temple this day, that I might declare unto you the word of God;

And ye yourselves know, that I have hitherto been diligent in the office of my calling; but I this day am weighed down with much more desire and anxiety for the welfare of your souls, than I have hitherto been.

For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you.

But behold, harken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth, I can tell you concerning

your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts;

And also, it grieveth me that I must use so much boldness of speech, concerning you, before your wives and children, many of whose feelings are exceeding tender, and chaste, and delicate before God; which thing is pleasing unto God.

And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul.

Wherefore, it burdeneth my soul, that I should be constrained because of the strict commandment which I have received from God, to admonish you, according to your crimes, to enlarge the wounds of those which are already wounded, instead of consoling and healing their wounds;

And those which have not been wounded, instead of feasting upon the pleasing word of God, have daggers placed to pierce their souls, and wound their delicate minds.

But, notwithstanding the greatness of the task, I must do according to the strict commandments of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God.

Wherefore, I must tell you the truth, according to the plainness of the word of God.

For behold, as I inquired of the Lord, thus came the word unto me, saying, Jacob get thou up into the temple on the morrow, and declare the words which I shall give thee, unto this people.—(A) 169: 2-13; (U) 109: 2-11.

From the foregoing admonition, we see that polygamy was denounced as a sin, a wicked practice, a crime, an abomination before God and man, a practice that breaks the hearts of the wives and children.

After Jacob had given his admonition to the Nephites against pride and polygamy, he said:

And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime [polygamy], my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes.—(A) 171: 29-31; (U) 111: 22, 23.

THE REVELATION OF GOD AGAINST POLYGAMY

Jacob said:

For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures: For they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon, his son.

Behold, David and Solmon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm [Spirit], that I might raise up unto me a righteous branch

[(A) 16: 7; (U) 11: 1] from the fruit of the loins of Joseph.

Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old.

Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord, delighteth in the chastity of women.

And whoredoms are an abomination before me: thus saith the Lord of Hosts.

Wherefore, this people shall keep my commandments, saith the Lord, or cursed be the land for their sakes.

For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people: otherwise they shall hearken unto these things.—(A) 171: 32-39; (U) 111: 23-30.

The word *otherwise* as used here, means contrariwise, to the contrary, oppositely, etc. (See Webster's Dictionary. Also see the following references: Matthew 6: 1; Romans 11: 6, 22; Philipians 3: 15; I Timothy 5: 24; and Hebrews 9: 17.

The word *shall* used in the thirty-ninth verse does not necessarily mean "commanded to do." Webster says, "The words *shall* and *will* are often confounded by inaccurate speakers and writers."

If they will not keep God's command concerning marriage, then "they shall [or will] hearken [or do] these things"—the things which David and Solomon did, also some of the Nephites, that of practicing the crime of polygamy.

Jacob, continuing his rebuke of the Nephite polygamists, said:

My brethren, ye know that these commandments were given to our father Lehi [(A) 16: 7; 48: 7, 8; (U) 11: 1; 31: 7, 8]; wherefore, ye have known them before; and ye have come under great condemnation: for ye have done these things, which ye ought not to have done.—(A) 172: 44; (U) 111: 34.

Yes, they did otherwise—contrary to the commandments God gave on marriage.

Now let us turn back and take a look at the law of marriage as given of God to Lehi. Nephi recorded the matter as follows:

And now I would that ye might know, that after my father Lehi had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again saying, that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.—(A) 16: 7; (U) 11: 1. See also (A) 172: 39; (U) 111: 30.

* * *

The sons of Lehi did what the Lord commanded. Nephi said:

And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also,

my brethren took of the daughters of Ishmael to wife; and Zoram took the eldest daughter of Ishmael to wife. And thus my father had fulfilled all the commandments of the Lord which had been given unto him.—(A) 48: 7, 8; (U) 31: 7, 8.

FROM this we see that the sons of Lehi observed the one-wife system of marriage as they had been commanded of God to do in order to "raise up seed unto the Lord."

The same law of marriage is referred to by the Prophet Malachi, who said:

Yet ye say, wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth—Malachi 2: 14, 15.

In connection with the above statement of Malachi, read (A) Doctrine and Covenants 42: 7; (U) 42: 18-26; (A) 49: 3; (U) 49: 15-17; (A) 111: 2 (deleted from the Utah Doctrine and Covenants beginning with edition of 1876); Book of Mormon (A) 16: 7; 171: 32-34; (U) 11: 1; 111: 23, 24.

Again we wish to quote from Jacob's admonition to the Nephites; he said:

Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you;

For they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them.

And now this commandment they observe to keep; wherefore because of this observance in keeping this commandment, the Lord will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.—(A) 173: 54-56; (U) 112: 5, 6. See also (A) 210: 33; 654: 1; (U) 136: 5; 436: 1; Doctrine and Covenants (A) 49: 3; (U) 49: 15-17.

I now wish to quote from a book entitled, *Reminiscences of Early Utah*, by R. N. Baskin, formerly Chief Justice of the Supreme Court of Utah. He had much to do with a number of polygamist criminals such as Bill Hickman and others; thus he was well informed concerning the Utah Mormons' doctrine of polygamy and their claim that Joseph Smith taught it.

In chapter XII under the caption, "The Alleged 'Revelation' of Polygamy," after giving a number of quotations from the Book of Mormon against polygamy, the judge made this statement:

In view of the quotations I have made from the Book of Mormon, this would have been the natural answer to Joseph's (supposed) request so far as it relates to David and Solomon.

Judge Baskin said that if Joseph Smith had asked God how he justified David and Solomon in their polygamy, Joseph would have received the following answer:

My dearly beloved servant, have you so soon forgotten that in the Book of Mormon, which I have inspired you to translate, I stated in most positive and unambiguous terms that that act of David and Solomon, his son, in having many wives and concubines was abominable before me and rendered them less righteous than the filthy Lamanites, for they have not forgotten the commandments of the Lord which was given unto their fathers, that they should have, save it were one wife, and concubines they should have none.—Page 157. (This book was published 1914.)

HEBER J. GRANT, late president of the Utah Church, denounced polygamy as being an *unclean practice*. The Associated Press news dispatch reported him as saying: "The old belief that Mormonism involves polygamy was dying out, and a proper admiration for the clean living of the Mormon people was taking its place."—*Deseret News*, September 9, 1937, page 13.

The *Salt Lake Tribune* in a reprint from the *Canadian Express Dispatch* quotes Mr. Grant as follows: "A proper admiration for the clean living of the Latter Day Saint people is replacing the old ideas of Mormons as polygamists." September 10, 1937.

According to this statement of Mr. Grant, section 132 of the Utah Doctrine and Covenants is false, for God has said, "No unclean person can inherit the kingdom of heaven."—Ephesians 5: 5.

In the Utah Church *Quorum Bulletin* for the Melchisedec priesthood, it is stated that "two major sins had crept into the ranks of the Nephites during the ministry of Jacob." This quarterly lists the first sin as pride and the other as polygamy which brought forth the denouncement of the Lord through Jacob. (This is an endorsed quarterly, first quarter for 1938, page 22.)

As "God is unchangeable from all eternity to all eternity" (Book of Mormon (A) 770: 19; (U) 517: 18), why would he turn a sin into a virtue? (However, a sinful man may become righteous, through the "divine law" of regeneration. See Isaiah 1: 16-18 and Ezekiel 18: 21, 22.)

EVIDENTLY, after the Prophet Jacob had delivered the revelation of God against polygamy to the Nephites, they repented of it.

Here is what Mosiah had to say about the family life of the Nephites in his day:

And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons and his daughters, . . . from the eldest down to the youngest, every family being separate one from another.—(A) 210: 33; (U) 136: 5.

Even down to the time of the coming of Jesus, the righteous Nephites were under the one-wife marriage system. Nephi said:

And now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children, and did return to his own home.—(A) 654: 1; (U) 436: 1.

In order to "raise up righteous seed," the Lord ordained the one-wife system of marriage. See the following references: Genesis 2: 23, 24; Malachi 2: 14, 15; Book of Mormon (A) 16: 7; 48: 7, 8; 172: 36-39; 173: 54-56; (U) 11: 7; 31: 7, 8; 111: 27-30; 112: 5, 6; Doctrine and Covenants 42: 7; 49: 3; 111: 2-4; (U) 42: 22-26; 49: 15-17.

If he had commanded his people to practice polygamy, he would have provided a way for them to have carried out that command. Nephi said:

I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.—(A) 7: 65; (U) 5: 7.

Here is what the Lord said to latter-day Israel through Joseph the Seer: "Let no man break the laws of the land for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants 58: 5; (U) 58: 21.

NOTE: The author has all books and papers containing the foregoing quotations.

The Aaronic Priesthood

(Continued from page 3.)

ing is a center of education. The church school is for the children. The preaching and worship services, the many departmental meetings, the prayer meetings, and other features are all different kinds of adult education—efforts to change and transform the lives and characters of the members.

Yet we have not organized church-wide adult education in as effective a program as we could and should. Such a program awaits a new concept of the importance and administration of adult education and the services of teachers who are able to give the necessary leadership and instruction.

One of the difficulties that has hindered church work so many years has been the tendency of men to receive ordination to the priesthood and then wait for something to happen. Generally not much happens unless they take the initiative. If men prepare for service, opportunities to lead and to serve will surely come to them. L. J. L.

Food Chats

By B. MILDRED NELSON

TO PRESSURE-COOK or not to pressure-cook—is that your problem? What pressure cooking does to foods depends upon the way in which you use your pressure cooker. If you are careful to put only those foods that are well adapted to pressure cooking into the cooker, and if you do not overcook any of them, pressure cooked foods come out both tasty and nutritious with lots of time and fuel saved.

Ascorbic acid (vitamin C) and thiamine (vitamin B) are the two well-known vitamins most easily destroyed by cooking. In their destruction in vegetables, meats, and fruits, usually three factors play a part. Water dissolves them, air oxidizes them, and heat speeds both the dissolution and the oxidation.

In the pressure saucepan, the amount of water is reduced greatly from that usually used in cooking. The food itself comes in contact only with steam which has replaced much of the air during the first few moments in the pan, thus reducing oxidation to a minimum. And although the temperature is high, it is maintained for such a short time that the destruction of vitamins is usually as little as or less than that experienced in other methods of cookery.

Less tender cuts of meat, cereals, dried legumes, dried fruits, and starchy vegetables all are especially well adapted to pressure cooking. With them, the savings in fuel and time are the greatest because they ordinarily require long, slow cooking. Some other vegetables such as carrots, green beans, and whole beets cook beautifully under pressure. You can even "bake" custards in two minutes after the cooking temperature is reached or prepare luscious steamed puddings in a comparatively short time.

Rarely cook a tender cut of meat in the pressure saucepan. Tender meats are much more tasty cooked by dry heat methods. Many succulent vegetables take such a short time to cook properly that pressure cooking isn't necessary. The five minutes required for steaming spinach, six to twelve minutes for tender young corn, ten minutes for a whole cauliflower head, seven minutes for cauliflower flowerets or for tender green cabbage, are so few that little if any time is saved by using pressure. It's almost impossible to keep from overcooking all but a few of the frozen vegetables if they're put under pressure, so check the cooking time to see which you'll thaw and cook in that manner and which you'll turn directly into a small amount of boiling water and cook in a pan.

Getting the Most Possible Good From Vegetables

To get the most good from the foods you cook by any method, you must treat the food right. Potatoes need to wear their jackets right to the dinner table. No vegetable likes being cut into pieces. The more times you cut the vegetable, the less real good it can do you when you eat it. And every vegetable, with the possible exception of potatoes, should come from the pan while it's just at that crisp tender stage at which it can be cut with a fork as if it were cooked, yet can be picked up by spearing with the fork without falling apart.

Vegetables, like people, should be beautiful when they grace a table. Clear bright colors are never found in overcooked foods.

These same rich colors can be kept only if food is treated accord-

ing to its likes, too. Red vegetables like acid. It's easiest to keep them red if they are cooked in soft water or if a bit of food acid such as vinegar or lemon juice is added after they are cooked. Add it after they're cooked, for it's hard to cook them done if you add it at first.

Green vegetables detest acid. It's easiest to keep them a brilliant green if they are cooked with the lid off, at least during the first few moments of steaming when the volatile acids are creeping out of the vegetable and into the steam. If these acids get into the water and make it acid, the poor vegetable can't keep from turning that pale olive green that takes so many appetites away. Hard water helps to keep them bright green, and cooking to the just-done stage is a "must." Soda is sometimes used to help keep green color, but in the amounts we often use, it speeds the destruction of vitamin C and B¹. We suggest that it not be used—at least not until we know more about the amounts that can be used safely.

Whether they're being cooked in a pressure saucepan or by any other method, to get the most from any food, every bit of liquid must be used. The drippings from the meat, the liquid from the vegetables, the syrup from the fruits—all contain water soluble vitamins and minerals that mean added health to you and your family.

Because food always gives up some of its vitamins and minerals to the cooking liquid, you'll do well to use only a small amount of liquid—certainly no more than you can serve. You can do it and save money on fuel at the same time if you will. And you'll find the food ever so much more tasty than when drowned in liquid.

We use one-fourth cup water or less for a whole panful of fresh vegetables unless the lid has to stay off a long while. Have the utensil hot and the water boiling before food is placed in it. Cover closely, unless it's a green vegetable. Keep the heat high until the vegetable is hot and the water is boiling again.

The Home Column

Then turn the heat low as you can turn it and still keep the water bubbling lazily.

There's no real reason to keep cooking water bubbling and dancing as a torrential mountain stream. The food cooks no faster than when its just lazying along, for without pressure the temperature of water can go no higher than 210° at sea level no matter how hard it boils. When it bubbles violently, the fuel cost soars, more vitamins are coaxed out of the food and destroyed.

As for members of the family, if they want their money's worth, they should come quickly when they hear the "dinner" call. After the food is cooked and is being kept hot, the vitamins are simply slaughtered. The only way you can save them is to eat them soon.

Since every time foods are reheated, more vitamins are lost, try to plan left-overs to be served in ways that will save those vitamins. Use them often in salads in which they're not reheated at all. Or serve them in creamed or casserole dishes in which the escaping vitamins are trapped in a sauce that will be eaten, because it's good to the last drop.

Take Time

by

R. L. Middleton

Here is a source of fresh, memorable themes and materials for teachers and leaders of devotional periods and worship services with young people and adults. Twenty-one skillfully arranged, well-rounded "meditations for life's enrichment." Each meditation contains stories and anecdotes from everyday life, scripture readings, and concise "gems of thought" from prose and poetry.

\$1.50

Herald House

Independence, Missouri

Aluminum Cooking Utensils

By B. MILDRED NELSON

HAS A SALESMAN tried to scare you into tossing out your aluminum ware and purchasing another kind of equipment? If he has, you are one of thousands who has been subjected to false propaganda designed to make you a little poorer and a few utensil companies richer. Don't you believe him!

In the first place, if aluminum in food were poisonous, all of us would long since have been dead. Aluminum occurs naturally in almost every food grown. It is the most abundant of the metallic elements in the earth's crust. To avoid it would mean to quit eating natural food. And, of course, all foods made with double-acting baking powder would have to be taboo, for aluminum is one of the ingredients in it.

Second, our bodies are so constituted that very little aluminum ever is absorbed into the tissues. Whether that which is absorbed is necessary to life, we do not yet know; but certainly it is not toxic to the usual individual.

Third, the quantities of aluminum, transferred from cooking utensils to foods are extremely minute. Some reported tests have indicated ill effects from the use of compounds of aluminum, but those tests have been made using hundreds and even thousands of times as much aluminum as is found to normally occur, even in acid foods cooked in aluminum. To administer proportional quantities of salts of iron, or other minerals known to be necessary for life, would also bring about serious if not fatal effects.

A film of aluminum hydroxide does form on aluminum when water stands in it, whether that water is just water or vapor, or whether it contains foods that are not acid. Some foods produce other types of film. Acid foods will dissolve these films, but they may also be removed by scouring. Of course, we prefer to use clean bright utensils, but there

is no evidence to indicate that using a darkened one is dangerous.

Actual tests, some using human beings as test animals, have been made at such reputable institutions as Johns Hopkins University and Iowa State College. These have given no evidence of danger from use of aluminum cooking utensils. As late as 1947, Russell M. Wilder, M.D., of Mayo Clinic, stated specifically that that clinic has no evidence of such danger. In fact, he called attention to the fact that many physicians have been successfully using an aluminum compound, in amounts many hundred times as large as are found in foods cooked in an aluminum, in ulcer treatment.

Frightening customers into purchasing other types of cooking utensils through fear of cancer, ulcers, and other bodily disorders has become so vicious that the Federal Trade Commission has been called upon to issue cease and desist orders to curb the practice. The postmaster general's office has stopped much of the dissemination of anti-aluminum propaganda by issuing fraud orders against those who used the mails thus maliciously, and has carried through with convictions and penitentiary sentences for some.

Don't permit yourself to fall victim to any such false tales.

Tenancy

How much thought and care we give our body as compared with that which we give its God-given inhabitant, the Soul!

If we disciplined and nurtured our souls as conscientiously and fearfully as we do our bodies, allowing them to make the growth God intended they should, we would not be so alarmed about his notice to vacate. Righteous living is the best death assurance we can have; it is our guarantee of a future abode in God's kingdom.

—Edith G. Beggs.

LETTERS

On Marrying "in the Church"

According to my memory, the statement has been made that about eighty per cent of the young men of the church marry nonmembers and that an even higher percentage of church girls marry "outside the church." The problem might amount to "supply and demand" or maybe "distribution." Be that as it may, one is justified in thinking there is such a problem.

The percentage indicated probably covers church membership as a whole. In organized areas, it may not be so unfavorable; and while it is not easy to believe that persons, if given an opportunity, would choose to marry nonmembers, still the figure is stubborn, and one is moved to ask "why"?

Our church membership comes at a higher price than the membership of most other churches. If people are willing to pay the higher price to belong to this church, then one might say there is something which does not "add up" if members do not use the principles which the higher priced membership provides—unless somewhere along the line, there is lack of help or guidance, which might favorably reduce the percentage of hazard. And hazard it is, for observation shows that marrying "outside" generally discourages active participation in church work.

It has been said that district, stake, and general church activities serve as a means (although perhaps in a secondary way) of meeting this need, but the limiting effect of circumstance, vocation, and responsibility cuts rather sharply into the final equation. Most of us know the limiting influence of a thin purse. Then there is one's work. The pleasant time of year for reunions is harvest time for rural people. Conference, in the spring, is planting time; in autumn, harvest.

This matter cannot be dealt with in a crude or wholesale manner. Those who are in need of help, will probably be sensitive and not take kindly to anything which has the appearance of paternalism. That there are real difficulties in the path of any measure intended to improve this situation is clearly apparent, but difficulties are simply something to be overcome.

This question may gradually become one which receives more attention as did the matter of filing annual financial statements. Doctrine and Covenants 111 is not exactly a commandment, still the principle is similar to that which is ex-

pressed in Genesis 8:3, Inspired Version, "The daughters of thy sons have sold themselves." II Corinthians 6: 14, 15, 16: "Be not unequally yoked with unbelievers." The early Christian Church knew this problem, and Noah, also. It is for this age to contribute to human progress by finding an answer.

Llewellyn Collins

Route 4

Point Perry, Ontario

Appearance of Three Nephites

I greatly enjoyed reading the letter by Bessie Jensen which appeared in the February 5 *Herald*. I have thought much about the work entrusted to the Three Nephites, and would like to relate an experience my mother had while attending the General Conference in 1930. Mother always went early to the meetings so that she could get a seat where she could hear and see well. As she watched the people assembling for Communion service, she noticed three men walk in together and take seats near the front of the auditorium. They were large, well-built men, and she felt the power of the Spirit as they entered. She was told that they were the Three Nephites, and that they would partake

of the Communion. As the service drew to a close, she looked to see if they were still present, but the seats they had occupied were empty.

I also enjoyed reading Glen Wiley's letter in which he told of his true experiences. Certainly God is willing to do his part when we do ours. Has he not promised that he will pour out such great blessings we shall hardly be able to contain them? Worldly pleasures are enticing, and it is not always easy to live a Saintly life, but if we are willing to place our hand in Christ's, he will help us to be victorious.

Mrs. J. H. Thomas

Rural Route 3
Lamoni, Iowa

Tribute to Mrs. V. D. Ruch

As I read the article by Mrs. V. D. Ruch in a recent *Herald*, I thought of the wonderful work she and her husband are doing. I remembered, too, the address she gave at a reunion held at Pawnee, Oklahoma, in 1937. It was the source of much inspiration for me. I have always hoped to measure up to her high standards of womanhood. She is indeed a challenge to the women of the church.

I ask to be remembered in prayer that I may strive more diligently to serve the Master.

RUBY TOON.

Box 191

West Sacramento, California

The Pastor's Pocket Manual for Hospital and Sickroom

By Edmond Holt Babbitt



Here is an indispensable aid in an essential and exacting part of the pastoral ministry—a pocket-sized manual for use at the bedside of the sick. The selections are in logical, usable order—in a design as dignified as a small New Testament—and printed in large type.

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Herald House

Independence, Missouri

BRIEFS

PEORIA, ILLINOIS.—March 20 was the date selected by the Peoria Branch to commemorate the reopening of branch activities on March 17, 1940. For the occasion, all-day services were held in the Peoria Women's Club auditorium. President Israel A. Smith was the honored guest and speaker. The other branches of the district joined in the day, swelling the group present to about 300. Prayer service was held at 9:30 a.m., President Smith talked at 11 o'clock, giving an outline of the life and work of the first prophet, Joseph. A basket dinner was held at noon and at 2:30 p.m., President Smith gave positive proofs of the divine help in the translation of the Book of Mormon. Part of the afternoon program was spent in consideration of plans for the building of a church home in the branch.

PITTSBURGH, PENNSYLVANIA.—The Pittsburgh District conference was held April 9 and 10. On Saturday afternoon, there were classes for the priesthood and women's department. The annual business meeting took place Saturday evening. Elder Henry Winship was sustained as district president. Elders T. A. Dershimmer and J. Hough were elected counselors. Sunday's activities included a fellowship service at 9:15, a sermon by Seventy Merle Guthrie at 11:00, a musical program at 2:30, and a sermon by Elder John Carlyle at 3:15. The theme, "Preparation," was carried throughout the conference.

FORT MADISON, IOWA.—In commemoration of the beginning of the Restoration Movement, the Zion's Leagues of the Nauvoo District met in Fort Madison, Iowa, on Saturday and Sunday, April 9 and 10. Registration was held at 10:30 Saturday morning, followed with a pot-luck dinner. In the afternoon, fellowship and recreation were enjoyed in the form of a scavenger hunt. At 6:30, Missionary Cecil Ettinger presided over a Restoration Festival banquet as master of ceremonies. The tables were decorated in the official church colors, and each one signified some place in church history.

Sunday morning at eight o'clock, a young people's fellowship service was held with Pastor Melvin E. Francis in charge assisted by Brother Max Hornmek. The theme was "The Challenge."

H. E. McKiernan taught a special young people's class on the subject, "Teaching Youth About God." As a climax to the two days' activities, the young people presented the 10:40 service which was a summarization of the missionary work they had been doing prior to the festival in each of their individual branches.

HOLDEN, MISSOURI.—Stake President Ward Hougas preached on Wednesday night in a Holy Week series at the Baptist church in Holden.

Missionary John Puckett has been doing extensive missionary work in Holden. On Easter Sunday, there were twenty-one baptisms. Combined with eight recent baptisms in the same city, Brother Puckett's work shows a fine aid to the growth of the branch.

BEND, OREGON.—This mission was established June 20, 1948. George Dyer, a priest, at that time was ordained to the office of elder, and Robert Henderson was ordained to the office of priest. The group has recently started holding prayer meetings on Wednesday evenings at different homes. The Sunday services are held in the Norway Hall at the corner of Galveston and Columbia. Saints not yet contacted are invited to come to services or address Brother Dyer or Brother Henderson at Bend, Oregon.

PUYALLUP, WASHINGTON.—Bishop Monte E. Lasater of the Northwest, covering Washington, Oregon, Idaho, and British Columbia, conducted a pre-Easter series of sermons in this branch. On Easter Sunday, as a result of this series of sermons, eleven persons were baptized.

PORT HURON, MICHIGAN.—This branch commemorated the one hundred and nineteenth birthday of the Restoration on April 6 by having a baptismal service at 7:30 p.m. There were twenty-one baptized. One hundred and forty-three were present to enjoy the occasion. These baptisms were mainly the results of two classes that J. J. Ledsworth was conducting. One was for a ten-week period on Friday evenings and the other was for a five-week period on Tuesday evenings. The confirmations were on April 10 at the morning and evening services, and some of the children were confirmed during the junior church. Seven family units were completed. Fourteen of the number baptized were young married adults. Brother Ledsworth and E. E. Smith are conducting a follow-up ten-week period of classes giving the new members instruction from the *Church-member's Manual*.

SOMERVILLE, MASSACHUSETTS.—Skipper Eugene Carter is proud to announce that during May the Sea Scouts of the Somerville (Boston) Branch will have obtained a thirty-eight foot

former Navy Tender. It will be the SS "Marlin," made available through the Boston Council of the Boy Scouts of America. Skipper Carter and the Sea Scouts meet at the church every Friday evening at 7:30.

HAMILTON, ONTARIO.—On Sunday, March 27, in the Hamilton R. L. D. S. Church, Paul Mark, infant son of Brother and Sister Max Kettlewell was blessed by Evangelist B. H. Hewitt of Toronto and Elder Urban E. Essery of Hamilton, Ontario.—Reported by F. ELDON OLIVER.

PROVO, UTAH.—Patriarch William Patterson preached a week's series of services at this branch during the latter part of April. Many of the Saints received their patriarchal blessings at this time. An excellent spirit was felt among the Saints during the week.—Reported by MRS. ELOISE M. LUCAS.

PORT HURON, MICHIGAN.—On March 29 and 30, the Flint-Port Huron District Women's Institute was held at Port Huron, Michigan. Large attendance was evidenced both days. Mrs. Myron McConley spoke about the experiences of herself and Brother McConley while in England and Europe. She also gave five lectures during the two days on the theme, "For Zion We Build Our Home."—Reported by MRS. W. R. KAPNICK.

REPORTS and OBJECTIVES OF THE CHURCH -- 1948 - 1950

Contained in this pamphlet are the reports of the First Presidency, the Quorum of Twelve, The Presiding Bishopric, the Department of Religious Education, and the Department of Women to the General Conference and the General Church. The statement of policy of each of these groups is also included. For use by administrative officers and others concerned.

25c each

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Herald House INDEPENDENCE, MISSOURI

Prayer Makes a Difference

By LEWIS E. SCOTT

THE MOST VITAL PART of our religious life is centered about prayer. The understanding and intelligence we manifest toward this most powerful medium can determine whether or not our personal religious responses are full and satisfying or vague and empty.

What is prayer? What does it mean to *you*? Does it make any difference in *your* life? Does it affect your personality and behavior as an individual?

Prayer is so personal, yet at the same time so inter-related with the affairs of others, that it is difficult to outline its borders or its sphere of influence. We know for a surety that man has never outgrown prayer. Ever since the dawn of human intelligence, he has sought companionship with the Divine. Savage peoples used magic chants and worshiped the gods of nature. We today, in our weakness, want to feel a kinship with a greater power and to commune with the source of life itself.

There are several definitions of prayer which I like. Here is one of my favorites: "Prayer is the heart's sincere desire—the opening of the heart to God." All true saints have been men and women of prayer; the more saintly they were, the more they prayed and the more real their sense of need was. Jesus sensed fully the necessity of prayer for all people. His words are like beacon lights: "Men ought always to pray and not to faint." "Whatever things ye desire, when ye pray, believe that ye shall receive, and ye shall have whatsoever ye ask." But prayer isn't merely uttering words or assuming a physical position. As Victor Hugo wrote, "Certain thoughts are prayers. There are moments when—whatever the atti-

tude of the body—the soul is on its knees."

WHEN YOU PRAY, do you pray with wisdom and intelligence? Prayer is an art, not a form of magic whereby we gain our desires merely for the asking. It is designed for the uplift of the soul—not to pull God down to us, but to lift us up to God. Prayer can mean an increase in spiritual power, an enlargement of life, a transformation of character, or it can be selfish and

Here Is the Writer



Lewis Scott is an ex-Gracelander and a graduate of U. C. L. A. where he majored in industrial management. He has done consulting work for some time and at present is also doing general contracting. He holds the office of priest and has served as young people's leader in the Southern California District. He and

his wife, the former Anne Thomas, are making their home in Wilmar, California. They have a fifteen-month-old son, Ricky.

This article first appeared in the "Southwest Mission Zion's Leaguer," and is reprinted with permission of the editors of that publication.

vain. It is a misuse of prayer to pray for trifles which have no significance for our inner life. After all, one of the most important ends and aims of prayer is the development within us of a better self. Anything which does not bear upon this development has no place in genuine prayer. Our prayers must be God-centered, not self-centered.

Do your prayers, as a vital part of your religious life, affect your personality and behavior? When you are distressed or tired, when you need guidance, when you are be-

wildered or irritated, do they determine your reactions to those about you? If your prayers actually create in you a new and better self, and in turn your new self creates a better environment about you, then your prayers do make a difference. There is a wise saying: "He who rises from his prayer a better man, his prayer has been answered!"

Surely prayer must be effective and fundamental in our lives, for we use it in our most solemn ordinances — marriage, baptism, healing of the sick, confirmation, and ordination. If, as a people, we can approach the throne of grace in humility with the proper conception and appreciation of God there will be a fusing together of spiritual life and power which will surmount tremendous obstacles and bring about the evangelization of the world. There will be truly a fulfillment of God's words revealed in Doctrine and Covenants, section 18, verse 6: "Pray always and I will pour out my spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof Canst thou be humble and meek and conduct thyself wisely before me? Yea, come unto me, thy Savior."

Prayer does make a difference. God has told us so. It is the difference between an abundant, enriched life and a mere existence. We must become a prayerful people. When we do, we shall also be an inspired people.

Prayer is listening to God, as well as talking to him. It is more than asking him for help: it is asking him for wisdom, understanding, and self-control. In trouble we come to God and ask him what we should do.

New Horizons

First Zion's League Project Report

By the Department of Religious Education

The following is a report of the project, "I Recognize my Stewardship by Complying With the Three Parts of the Financial Law." It is felt that other Zion's Leagues beside those reported here have complied with this project, though their reports have not been sent to the Department of Religious Education.

This project is world-wide, and all Leagues were asked to take part. Special emphasis was given it by branch leaders who sent their reports to the district leader, who in turn sent their reports to the Department of Religious Education. Here are the results:

	Total Mem- bers	WHERE WE ARE! December 1, 1948 No. Pct.		OUR OBJECTIVE January 31, 1949 No. Pct.		WHAT WE DID! January 31, 1949 No. Pct.	
<i>Leagues</i>							
<i>Southern Saskatchewan District</i>							
Regina Zion's League	16	7	43.75	16	100	10	62.5
Bromhead, Saskatchewan	7	—	—	7	100	5	71.4
<i>Northern Indiana District</i>							
St. Joseph-Benton Harbor	4	1	25	2	50	2	50
Buchanan, Michigan	7	1	14	5	71	?	?
<i>Southern New England District</i>							
Attleboro, Massachusetts	16	4	25	16	100	10	62.5
Providence, Rhode Island	8	3	37.5	8	100	5	62.5
<i>Pittsburgh District</i>							
Pittsburgh	7	2	29	7	100	4	57
Lock No. 4	15	1	6.7	15	100	7	46.7
Fayette City	19	10	52.5	16	86.3	10	52.5
<i>Arkansas-Louisiana District</i>							
Eros, Louisiana	17	—	—	7	41	12	70
<i>Southern Nebraska District</i>							
Grand Island	8	4	50	8	100	8	100
Nebraska City	11	0	0	—	—	9	82
Lincoln, Nebraska	15	3	20	11	73	11	73
<i>Montana District</i>							
Kalispell	13	0	—	14	100	6	46
Bozeman	4	2	33	4	100	4	100
Deer Lodge	8	0	—	8	100	6	75
<i>Central Texas</i>							
Ft. Worth	11	—	—	—	—	3	28
Houston	15	0	0	—	—	5	33.3
<i>North Dakota-Minnesota District</i>							
Fargo, North Dakota	25	5	20	—	—	7	28
Audubon, Minnesota	5	—	—	—	—	—	—
<i>Southern Indiana District</i>							
New Albany, Indiana	11	0	0	11	100	11	100
Evansville, Indiana	13	0	0	10	76.9	10	76.9
Indianapolis, Indiana	9	4	44	9	100	7	77
Derby, Indiana	9	1	11.1	9	100	4	44.5
<i>Nauvoo District</i>							
Burlington, Iowa	18	1	—	11	—	—	—
Nauvoo, Illinois	6	2	33.3	6	100	5	83.3
Ft. Madison, Iowa	10	0	—	9	90	—	—
<i>Southwestern Kansas District</i>							
Wichita	14	2	14	14	100	13	92.9
<i>Wisconsin District</i>							
Madison	20	—	—	—	—	17	85
LaCrosse	16	—	—	—	—	7	43
Milwaukee	12	—	—	—	—	6	50
<i>Independence, Missouri</i>							
College Street	18	14	77	18	100	16	88
East Independence	18	5	27	12	66	7	38
Eden Heights	20	2	10	15	75	14	70
Englewood	25	4	16	18	75	13	52
Enoch Hill	40	6	15	36	90	17	42
Gudgell Park	20	2	10	16	80	16	80
Liberty Street	35	7	20	35	100	36	103
Mt. Washington	15	11	73	14	93	12	80
Second Church	40	8	20	40	100	19	48
Slover Park, Senior	17	10	57	17	100	14	82
South Chrysler	10	0	0	7	70	0	0
Spring Branch	30	17	56	30	100	27	90
Stone Church, Senior	75	35	46	56	75	45	60
Stone Church, Junior	40	4	10	20	50	15	37
Walnut Park	50	6	12	50	100	45	90
Sugar Creek	10	0	0	3	30	3	30
<i>Owen Sound District</i>							
Elora	9	2	22.2	—	—	2	22.2
Warton	16	3	19	12	75	11	68
<i>Toronto District</i>							
Niagara Falls	12	2	—	6	50	—	—
Hamilton	16	8	50	—	—	8	50
Humber Bay	14	3	21	14	100	7	50
<i>North Saskatchewan District</i>							
Saskatoon	16	6	37.5	10	62.5	3	19
<i>South Central Michigan District</i>							
Mt. Pleasant	8	0	—	4	50	3	37.5
Vestaburg	12	9	75	12	100	6	50
Alma	13	2	15.3	8	61.5	8	61.5
<i>Alberta, Canada, District</i>							
Calgary	8	2	25	4	50	4	50

BULLETIN BOARD

Northwestern Iowa District Conference

The Northwestern Iowa District conference will be held May 22 at Missouri Valley, Iowa. Activities of the day include a prayer service at 9:30 a.m.; sermon by Apostle D. T. Williams at 11; basket dinner at noon; special meetings for men, women, and young people at 1:30 p.m.; business session at 2; and a sermon by Seventy Harold Velt at 2:45.

RUBY ADAMS,
District Secretary.

New York District Conference

The New York District conference will be held at Niagara Falls, New York, on May 14 and 15. Apostle Maurice Draper, Bishop D. O. Chesworth, and Seventy William Guthrie are to be present. The first meeting will be at 2:30 p.m. Saturday. The afternoon will be spent in classwork; a program and social activities have been planned for the evening. The first meeting on Sunday will be a prayer service at 8:30 a.m., followed by church school and preaching, with a priesthood meeting at 2 p.m., after which the business session will be held. The conference will close with an ordination and vesper service. Sunday dinner is to be served at the church. Neighboring branches are invited to attend.

DR. P. L. WEGAR,
District President.

Oregon Priesthood Institute

The date of the Oregon District priesthood institute has been changed to May 20, 21, and 22, and will be held at the Salem Church, Seventeenth and Chemeteka Streets. Apostle C. G. Mesley and Bishop M. E. Lasater are to be present. Apostle Mesley will speak at the opening service at 7:30 Friday evening. All-day meetings will be held on Saturday and Sunday.

J. L. VERHEI,
District President.

"Herald" Wanted

Lester Bryant, 2413 Thirteenth Street, Bremerton, Washington, would like to purchase a copy of the July 28, 1936, *Herald* which contained a reprint of Washington's vision.

Flint-Port Huron Young People's Convention

The Flint-Port Huron young people's convention will be held at Pontiac, Michigan, on May 20, 21, and 22. Elder J. C. Stuart of Chicago is to be the guest speaker and instructor. Everyone is invited to attend.

Illinois League Retreat

A Zion's League retreat will be held on June 3, 4, and 5 at Camp Duncan near Volo, Illinois, for the young people of Chicago and Northeastern Illinois Districts. Publicity is being sent to local League leaders, and full particulars may be obtained from them. The cost is \$7 per person with transportation being arranged by the individual Leagues. Reservations should be made immediately.

JOHN G. WIGHT,
Zion's League Director
for Chicago District.

5519 Kenwood
Chicago 37, Illinois

Book Wanted

Mrs. Delia Willis, 847 South Twenty-second Street, Omaha, Nebraska, wants to purchase a copy of McGregor's *Marvelous Work and a Wonder*. She will also pay the postage.

REQUESTS FOR PRAYERS

Viola Frankier, Rural Route 3, Box 13, Kaw, Oklahoma, requests prayers for her grandson, Billy Varner of Renton, Washington, who has a skin rash; for a nonmember friend, who is suffering from rheumatism; for her daughter, Mrs. Hazel Parker, and her husband and family, that they may receive the physical and spiritual blessings of which they are in need.

WEDDINGS

Miller-Moran

Rose Lauree Moran, daughter of Mr. and Mrs. Arno Moran of Broseley, Missouri, and John Miller, son of Mr. and Mrs. Conrad Miller of Walla Walla, Washington, were married April 17 in Walla Walla. Elder Roy Stearns performed the double-ring ceremony. They are making their home in Walla Walla.

BIRTHS

Mr. and Mrs. H. Wayne Lynch of Minneapolis, Minnesota, announce the birth of a daughter, Cynthia Harlean, born March 25. Mrs. Lynch, the former Clarice Shippy, is a graduate of Graceland College, class of '47.

A daughter, Karen Sue, was born April 2 to Mr. and Mrs. Leo Holman of Wayne City, Illinois. Mrs. Holman is the former Norma Fae Henson of Mt. Vernon, Illinois.

A daughter, Bethel Amy, was born on March 4 to Mr. and Mrs. E. R. Gelhorn of Chicago, Illinois. She was blessed on Easter Sunday at First Chicago Branch. Mrs. Gelhorn is the former Doris Stutman.

DEATHS

BROWN.—Alta May Edwards, was born February 5, 1874, at Lowrey City, Missouri, and died March 12, 1949, at Kansas City, Kansas, where she had lived for the past thirty-three years. She was baptized a member of the Reorganized Church on December 9, 1891. She is survived by her husband, Elder W. S. Brown; four daughters: Mrs. Helen Ricks, Mrs. Doris White of the home; Mrs. Anamae Jameson of Kirkwood, Missouri; and Mrs. Jewell Leavy of Kansas City, Kansas; two grandchildren; and one great-grandchild. An only son died in infancy. Interment was in the Maple Hill Cemetery in Kansas City, Kansas.

HINDERKS.—Temme H., son of Henry and Mary Hinderks, was born at Burlington, Iowa, on November 16, 1872, and died at his home in Lamoni, Iowa, on February 20, 1949. At an early age he moved with his parents to Stewartville, Missouri, where he grew to manhood. Here he joined the Reorganized Church, of which he remained a faithful member throughout life. In March, 1895, he was married to Martha Marks; one son was born to them. They moved to Lamoni when their son entered Graceland College and continued to live there. Mrs. Hinderks died on October 17, 1936. On June 5, 1938, Mr. Hinderks married Allie P. Erwine, who was his devoted and attentive companion during the intervening years.

He is survived by his wife, Allie, of the home; his son, Marvin; one grandchild; two great-grandchildren, all of Des Moines, Iowa; a sister, Anna Johnson of Cameron, Missouri; a brother, Henry of Stewartville; and two stepdaughters: Mrs. Larene Coggeshall of Independence, Missouri, and Mrs. Ann Willis of Clinton, Illinois.

ARNOLD.—George Francis, son of Benjamin K. and Isabel Arnold, was born in the Homestead at Nauvoo, Illinois, on August 25, 1872, and died April 5, 1949, at his home in Independence, Missouri. He was married to Ida Johnson on February 8, 1899; two daughters were born to them. He was baptized a member of the Reorganized Church on January 27, 1907, at San Francisco, California, where he assisted in missionary work. Following the death of his wife, Ida, on January 17, 1912, he was married to Anna M. Nederveldt on October 14, 1913; one son was born to this union. For many years he owned and operated a shoe repair shop in Independence; when he gave up working in his own shop, he devoted every Tuesday to repairing shoes at the Campus Shop.

He is survived by his wife, Anna, of the home; two daughters: Mrs. Leona Rinehart and Mrs. Elvira Davis, both of Independence; a son, George, of Warrensburg, Missouri; two stepsons: Bert Nederveldt of Detroit, Michigan, and Edwin Nederveldt of Warsaw, Missouri; a sister, Mrs. Viola Garrison of Keokuk, Iowa; nine grandchildren; and one great-grandchild. Funeral services were conducted by Elder Glaude A. Smith at the Roland Speaks Chapel. Interment was in Mound Grove Cemetery.

BROWN.—Mollie Lois, daughter of Harrison and Eliza Shewe Brown, was born November 3, 1868, at New Canton, Illinois, and died March 17, 1949, at Quincy, Illinois. She was baptized a member of the Reorganized Church on March 29, 1916, and was an active worker until ill health prevented her attending services. She had lived alone since the death of her father in 1906. She has no immediate survivors. Elder E. E. Thomas conducted the funeral at the Reorganized Church in New Canton. Burial was in the Brown Cemetery.

McCAULEY.—M. George, was born on December 3, 1883, in Melancthon Township, Dufferin County, Ontario, and died October 8, 1948. He was married to Ethel French on March 22, 1921, and was baptized a member of the Reorganized Church in that same year. He spent four years and eight months overseas with the Fourth Battalion Machine Gun Unit in World War I and was awarded the D.C.M., the Mons Star, Full Service Medal, and Victory Medal. He received his honorable discharge in April, 1919.

He is survived by his wife and a son, John. A daughter, Sadie, preceded him in death in 1930. Funeral services were conducted by Elder H. A. Dayton at the McMillen Chapel in Dundalk, Ontario. Members of the Legion attended as a body and last post was sounded.

FETTING.—August, was born at Adair, Michigan, on February 17, 1866, and died suddenly at the home of his grandson in Auburn, Michigan, on April 1, 1949. He moved to Cash, Michigan, as a young man and on October 3, 1887, was married to Eleanor Cash. Mrs. Fetting preceded him in death on November 26, 1925. He had been a member of the Reorganized Church since February 9, 1892.

Surviving are three sons: Arthur of Port Huron, Edward of Cash, and Harry of Baltimore, Maryland; eight grandchildren; and fifteen great-grandchildren. Eldon C. Winters was in charge of the funeral service. Burial was in the Watertown cemetery.

BRONSON.—Claude L., son of Abigail and William Bronson, was born in Plano, Illinois, in 1871, and died April 1, 1949, at the home of his son, Burr, in Pittsville, Missouri, where he had been visiting for several days. He was married in 1889 to Ermina Wildermuth of Plano; seven children were born to them. He had been a member of the Reorganized Church since childhood.

He is survived by his wife, Ermina, of Independence, Missouri; four sons: Elder Lester W. of Grandview, Missouri; Elder Marion of Independence; Elder Burr B. of Pittsville; and Hiel J. of Helena, Montana; and two daughters: Mrs. Ada Wilcox of Independence and Mrs. Milla Ferguson of Pittsville. Another daughter, Mrs. Ruby Gouldsmith, died in 1923. Funeral services were held at the Reorganized Church in Warrensburg, Stake President Ward Hougas officiating. Interment was in the Sunset Hill Cemetery in Warrensburg.

RINEHART.—Ira Newton, son of Mr. and Mrs. Isaac Rinehart was born September 20, 1876 and died at his home in Mt. Ayr, Iowa, on April 14, 1949. He spent nearly his entire life in the vicinity of Allendale, Missouri. On March 27, 1898, he was married to Pearle Montgomery; twelve children were born to them. He became a member of the Reorganized Church in 1912. He was highly respected by his neighbors and friends.

He is survived by his wife; nine sons: Vern, Clyde, and Claud of Mt. Ayr; Velma, James, and Lloyd of Hatfield, Missouri; Homer of Redding, Iowa; Leland of Grant City, Missouri; and Calvin of Creston Iowa; three daughters: Myrtle Tschuden of St. Louis, Missouri; Jeannetta Miller of Allendale, Missouri; and Dorine Rinehart of St. Joseph, Missouri; four brothers; four grandchildren; and four great-grandchildren. Funeral services were held at the Reorganized Church in Allendale, L. G. Holloway officiating. Burial was in the Allendale cemetery.

LAMBKIN.—Byrne Story, son of Edwin and Martha Lambkin, was born December 23, 1877, at Canboro, Michigan, and died April 5, 1949, at Holden, Missouri. He grew up in Kingsley, Michigan, and was baptized into the Reorganized Church on May 26, 1892. He was ordained a priest in 1901, an elder in 1906, and a high priest in 1913. His first General Conference appointment was in 1902 and his ministry took him to Minnesota, Iowa, and Indiana, as well as his home state, Michigan. On May 5, 1907, he was married to Ella Brackenbury, who survives him. Before his sudden and unexpected death, he had been doing missionary work in Central Missouri Stake. He had taught a class of young men at Holden in the morning, and preached at Kingsville in the evening on the Sunday before he died.

Besides his wife, who resides at Holden,

1949 Reunion Schedule

Reunions	Date	Place
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island Eastern	Jun. 25-July 3	Aledo, Illinois
Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excel Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit	July 29-Aug. 7	Blue Water
Windsor Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades
Oklahoma	July 30-Aug. 7	State Park, Wilburton, Ok.
Can. & So. Cent. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland Eastern	Aug. 12-Aug. 21	Kirtland, Ohio
Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 12-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Arkansas & Louisiana	Aug. 14-Aug. 21	Lamoni, Iowa
Hot Springs	Aug. 19-Aug. 28	Hot Spgs., Ark.
Eastern Colorado	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Arizona	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Chicago	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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Missouri, he leaves four sons: Joseph B. of Ukiah, California; Walton H. of St. Louis, Missouri; Roland C. of Warrensburg, Missouri; and Fred of Independence, Missouri; one daughter, Bernice of Independence; a sister, Mary Reynolds of Lamoni, Iowa; a half-sister, Ella Doty of Traverse City, Michigan; and twelve grandchildren. Pastor S. E. Miffin and Stake President Ward A. Hougas were in charge of the funeral service; Bishop G. L. DeLapp gave the memorial address. Interment was in the Fairview Cemetery.

OMOHUNDRO.—Alice P., daughter of Joseph and Margaret Schaffer Parsons, was born September 6, 1872, in Pittsburgh, Pennsylvania, and died April 15, 1949, at her home in Altadena, California. She was married to Edward E. Omohundro on March 29, 1894, who survives her. She had been a member of the Reorganized Church for about fifty-five years, helping to build up the Pittsburgh Branch and giving a great deal of time and energy to the church wherever she lived. She was also a member of the Dames of Malta, Emsworth, Pennsylvania, chapter, and Mothers of the Defenders of the Flag, Pasadena chapter.

Besides her husband, she leaves seven sons: Elmer A. of Altadena; Myron B. of Ben Avon, Pennsylvania; Sidney E. and Arthur S. of Leadville, Colorado; Herschel C. of Columbus, Ohio; De Vere P. of Pittsburgh; and Lawrence S. of Torrance, California; a daughter, Mrs. Margaret Raisbeck of Pittsburgh; two sisters: Mrs. Martha Parsons and Mrs. Emma Fairley of Willoughby, Ohio; sixteen grandchildren; and one great-grandchild. Funeral services were held in Pasadena, California, Evangelist Louis J. Ostertag and Elder Warren K. McElwain officiating. Burial was in the Mt. View Cemetery in Pasadena.

TEEL.—Ida May, daughter of Wesley and Sarah Newberry, was born at Argyle, Iowa, on January 11, 1878, and died at the Glendale Sanitarium in California on April 13, 1949, following two years of illness. She was baptized a member of the Reorganized Church as a child and spent her lifetime as a servant of it. She was married to Dr. Ambrose Wilson Teel, who for many years was Church Physician. Since 1912, they had made their home in Los Angeles, California, where Sister Teel assisted him in his church work and also served as nurse and secretary in his medical office. Often she would act as his chauffeur, leaving home early to care for patients who had to see the doctor before going to work. She was hospitable, kindly, artistic—a woman of outstanding character who discharged her duties with quiet dignity whatever the circumstances. For nearly fifty years she found her happiness in being a helpmeet to her husband. Her name is immortalized in the hearts of many throughout the church who have been ministered to by her and her capable husband.

Funeral services were held at Forest Lawn in the Church of the Recessional; Pastor G. E. Tickemyer and John W. Rushton officiated. Interment was in the family lot.

SCHAEFER.—Elise Fredericke, daughter of Karl and Wilhelmine Fezer, was born October 4, 1904, at Haubersbronn, and died April 12, 1949, at the Osteopathic Hospital in Kansas City, Missouri. She was reared in the Evangelical Lutheran Church. After graduation, she moved to the city of Stuttgart where she was married to Fred Schaefer in a civil ceremony on September 24, 1935. Following their arrival in America, they were remarried in a church ceremony in Brooklyn, New York, on March 14, 1936, by Pastor Ephraim Squire; a daughter, Elsie Emma, was born to them in 1940. Elise was baptized into the Reorganized Church on June 5, 1938. Since 1942, she and her husband had made their home in Independence, Missouri. She enjoyed living in the United States and never desired to return to Germany.

Besides her husband and daughter, both of Independence, she is survived by a brother, Karl Fezer; and three sisters: Mrs. Emma Glassle, Mrs. Elsa Lutz, and Mrs. Helene Otle, all of Haubersbronn. Services were conducted at the Speaks Funeral Home in Independence, Elders Evan A. Fry and C. L. Olson officiating. Burial was in Mound Grove Cemetery.

BENNETT.—John Eugene, son of John W. and Hannah Schreuer Bennett, was born April 5, 1874, at Holland, Michigan, and died March 25, 1949, at Manistee, Michigan. At the age of ten, he moved with his parents to Free Soil, Michigan, where he was married to Bessie Jane Tucker on September 30, 1899. Nine children were born to them. On August 8, 1909, he was baptized into the Reorganized Church. He served the church in many ways, as a teacher, superintendent of church school, bishop's agent, and branch president. He was

ordained an elder in 1910, and had been pastor of the Free Soil Branch since 1930. His energy, courage, interest, devotion, and faith were an inspiration to all who knew him.

He leaves his wife, five sons, two daughters, and thirteen grandchildren. Funeral services were held at the Reorganized Church in Free Soil, Elder Allen Schreuer officiating. Burial was in the Maple Grove Cemetery.

LeRAY.—Ava B., daughter of Joseph and Barbara Bruce, was born November 12, 1866, in Indiana, and died March 16, 1949, at the Omak Hospital following a brief illness. She was married on February 14, 1899, to Stephen C. LeRay at Hebron, Nebraska. Both were baptized in the Columbia River in 1920, and their home was always open to missionaries. They gave generously of their material gain and were diligent tithepayers. Their kindness found expression not only in the church but in the community where they lived; no one in need who came to them for help was ever turned away. They lived in Nebraska, Illinois, Colorado, Oregon, Idaho, and Washington spending the past twenty-one years in Chelan Falls, Washington, where they celebrated their golden wedding anniversary on February 14 of this year.

Mrs. LeRay is survived by her husband, Stephen; two sons: John Swartz (by a previous marriage) of Chicago, Illinois; and Kenneth LeRay of Tacoma, Washington; two daughters: Mrs. W. B. Wilson of Okanogan, Washington, and Mrs. J. M. Chandler of Manson, Washington. One son and one daughter preceded her in death. Funeral services were held at the Manson Community Church, Bishop Monte Lasater officiating. Interment was in the Riverview Cemetery.

SPERRY.—Anna Christina, daughter of William and Harriette DeBender Mengel, was born May 19, 1875, near Reading, Pennsylvania, and died at her home near Greenwood, Missouri, on March 22, 1949. With her family, she moved to Iowa, then homesteaded in northwestern Nebraska, where she was baptized a member of the Reorganized Church. She had lived in Missouri since 1908.

She is survived by her husband, Nelson Sperry, of the home; three sons: Robert of the home; Charles of Independence, Missouri; and Roy of Greenwood, Missouri; a daughter, Mrs. Harriette Greene of Shawnee, Kansas; a sister, Pearl Mengel of Kansas City, Missouri; a brother, I. F. Mengel of Lee's Summit, Missouri; and eleven grandchildren.

DALY.—Allie, son of William and Sarah Daly, was born November 15, 1862, at Louisiana, Missouri, and died April 21, 1949, at Maryland Heights, Missouri, where he had lived since 1910. He was baptized into the Reorganized Church in 1911. Later he was ordained to the office of priest, then elder, becoming pastor of the Maryland Heights church in 1915. He worked untiringly to obtain a church home for the congregation there when others said it was impossible to get one. During his thirty-four years of ministry, he saw the branch grow and flourish. He also was a member of the board of education for two years and contributed much to civic projects.

He is survived by his wife, Minnie, and a son, Frank L. Daly. Funeral services were conducted by Elder Frank McDonald at the Maryland Heights church. Interment was in the Fee Fee Cemetery.

*** SAFETY ISLAND**

The light changed—green, amber, then red—and the surging stream of car traffic slowed grudgingly to a halt at my left, the radiator grilles grinning at me like the teeth of voracious sharks, and motors throbbing impatiently to resume their mad pace. I hurried across as some drivers edged forward, unwilling to give me even the brief interval promised by the red light. "Sharks!" I thought with a shudder, giving a glance at the hard, fanatic faces of the drivers.

I reached the safety island as the light changed again, and the cars roared forward on both sides of my narrow refuge, with injury and death only a few inches away. I looked gratefully at the strong concrete guard that sloped up to a high shield to protect the little group of pedestrians huddled on that small concrete island. It was the only place of safety in all that wild, rushing river of dangerous traffic.

As I waited for the streetcar, I thought of the parallel of my situation there, and in relation to God and the universe. We live in a world and a universe that is filled with danger, evil, and peril; danger to the body, danger to the soul. We turn to God because the only place of safety is with him.

*** A CHILD'S VERSION**

On a recent visit to the Center Place, I was talking to friends. One of the youngest, a bright-eyed five-year-old, reciting the Twenty-third Psalm, said, "The Lord is my shepherd; that's all I want." His eyes shone, he smiled, and his little face was alight with faith.

An impressive sentence sermon was given in his slightly scrambled version of the Psalm. If we adults could so trustingly accept the fact that the Lord is our shepherd, and sublimate our wants, how quickly the kingdom would come into being.

—Mrs. Ernest O. Sherman.
Cameron, Missouri

* There is nothing funny about getting caught in a snare composed of your own good intentions.

It is a paradox of life that people who are always moving never get anywhere.

When you leave the old ladder to success for a new one, you always start again on the bottom rung.

It may be true that this road does not lead to success. But unless you stay on some road, you will never reach a destination.

*** LEGACY**

William T. Gard, for years a valued worker with young people at the Walnut Park Church, Independence, passed away recently, and many people have cherished some kindly memories of him. This is one I remember:

I was passing the neat home where he was then living, and saw him at work on a small job where a less careful eye than his would have seen nothing to do. To make talk, I asked, "What are you doing, Brother Gard?"

"I'm beautifying Zion," he answered, and smiled.

It was the kind of statement one remembers a long time. It is good to think of whenever you are doing some small, apparently unimportant task, and will lift it and you above the mean and ordinary level. That thought is a good legacy from a fine man.

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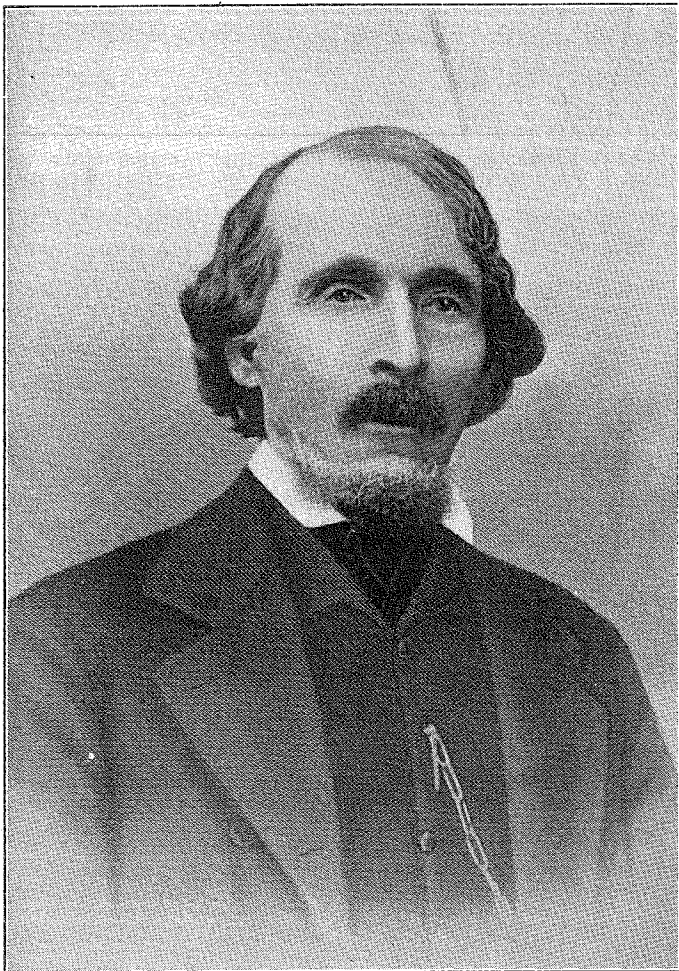
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INDEPENDENCE, MISSOURI



William W. Phelps

A Favorite Phelps Hymn

O Jesus! the giver of all we enjoy,
Our lives to thy honor we wish to employ;
With praises unceasing, we'll sing of thy name,
Thy goodness ne'er ceasing, thy love we'll pro-
claim.

With joy we remember the dawn of that day,
When, led by the Spirit the truth to obey,
The light dawned upon us and filled us with love,
The Spirit's sure witness sent down from above.

THE Saints Herald

Printer-Poet of the Restoration

SOME OF THE FINEST HYMNS of the church are monuments to the memory of William Wine Phelps, who was identified with the work of the Restoration from 1831 at Kirtland, Ohio, to 1845 in the "dark and cloudy day" at Nauvoo.

Brother Phelps adapted some words by Joseph Swain (1761-96), producing the majestic lines of "Redeemer of Israel" in Saints' Hymnal, No. 190, which has been used to open many a General Conference of the Reorganization, and has recently been named by President Israel A. Smith, "The Battle Hymn of the Church." W. W. Phelps gave lyrical beauty and reverence to "Earth With Her Ten Thousand Flowers" (No. 122), each verse ending, "God is love." He wrote one of our fine Communion hymns, "O God th' Eternal Father" (No. 384). There is a pentecostal note in "The Spirit of God Like a Fire Is Burning" (No. 414). "O Jesus! the Giver of All We Enjoy" (No. 31) is often used in prayer meetings.

Phelps was the first publisher to operate a printing plant for the church. In the fall of 1831, he was authorized to purchase a printing press and type at Cincinnati, Ohio, and take them to Independence for use. He published *The Evening and the Morning Star*, the first monthly issue of which appeared in June, 1832. He was appointed to help review, select, and prepare revelations to the church for publication in the *Book of Commandments*. This work was ruined when a mob destroyed the publishing house and the Phelps' home on July 20, 1833.

After this disaster, he went to Kirtland where he was entrusted with two more responsibilities, the preparation of the Doctrine and Covenants for publication and editorial work on the hymns that were compiled by Emma Smith for church use.

Phelps was a man of courage and offered to give his life as a ransom, with other leaders, to protect church people from persecution during the troubles in Missouri.



NEWS AND NOTES

BAPTISMS FOR APRIL

The General Church Department of Statistics reports that 267 baptisms were listed with them for the month of April. This is the best April since 1930.

BOOK OF MORMON IN BRAILLE

Apostle Reed Holmes tells of the work of one Latter Day Saint woman in Denver who, with several of her friends, not members of our church, is performing for the church a fine service. Mrs. Myrtle Fortney of Denver is a member of a Red Cross chapter, the ladies of which have learned to write Braille, the written language of the blind. Through her suggestion, the women of the chapter are making copies of the Book of Mormon in Braille. This is being done at no cost to our church. All we have to do is to bind them. The pages are all done by hand and shellacked to give a permanent finish. These books will be kept by the church in a lending library for our members who are blind.

FLINT, MICHIGAN

President Israel A. Smith stopped in Flint on his return trip from Detroit in March, and preached to a large congregation. Mrs. Emma McConley visited the branch during April and told of her experiences in Europe with her husband, Myron McConley.

As a result of cottage meetings held in Flint during March by the pastor and local priesthood, sixteen candidates were ready for baptism on Easter Sunday. The services started with a sunrise service at six o'clock, followed by breakfast served by the women's department at 7:30 and the baptisms at 9. The following became members of the church: Mr. and Mrs. Donald M. Easlick, Jr., Mr. and Mrs. Upsel Sumner, Mr. and Mrs. Alva Green, Gary Finch, Florida Finch, Donald Finch, Gwen Finch, Carol Thulen, Alden Vanderkarr, Rosalie Whitcomb, Kathleen Whitcomb, Forest Nickerson, and Claude Sansan.

CINCINNATI, OHIO

A series of sermon lectures was held in the Mayfair room of Hotel Sinton in Cincinnati during the last week in March by Loyd R. Adams, Southern Ohio District missionary. The first ordination service ever held in Cincinnati took place April 24, with District President F. T. Rockwell in charge, assisted by S. E. Dixon of Dayton and Claude Barker of Middletown, Ohio. The ordinations of Everett L. Smith to the Melchisedec priesthood and W. T. Cline to the Aaronic priesthood are felt to be a step forward in the work of the church in this group.

OWEN SOUND DISTRICT CONFERENCE

Sunday, April 24, at Owen Sound, Ontario, the district held a special conference to approve the call of fourteen men to the priesthood. Bishop Joseph Baldwin and Missionary Louis Zonker were in attendance. The day's activities began at 9:30 with prayer service in charge of District President Gordon Farrow. Bishop Baldwin preached at 11. Business session was held at 2. At 3 o'clock, three classes were held. Mrs. George Mortimore, district women's leader, took charge of a women's class, Bishop Baldwin spoke to the priesthood, and Brother Zonker spoke to the pastors. An invitation from the Grand Valley Branch to hold the next annual conference in Grand Valley, Ontario, was accepted.

Introducing . . .

G. LESLIE DeLAPP (page 5) received his early training as a banker and specialized in properties connected with farming operations. After being graduated from North High School, Minneapolis, Minnesota, in 1913, he took extension courses from the University of Minnesota, the Y.M.C.A. School, the American Institute of Bankers, and special courses at Graceland while serving as stake bishop.

Brother DeLapp was first ordained in 1925 as priest. That same year he was called to the office of elder, and the next year was ordained high priest and bishop. From 1926 to 1928 he served as bishop of the Minnesota District; from 1928 to 1931, as stake bishop of Lamoni Stake; from 1931 to 1940, as counselor to the Presiding Bishop. In 1940 he became Presiding Bishop and Trustee for the church.

Bishop DeLapp was married to Ardyce Lucile Case in 1926. They have three children—Cicely Ann, Patricia, and George Leslie, Jr.

His social training and love of people has led him to serve his community in several capacities and always with distinction and honor. He was president of the Independence Kiwanis Club in 1947. He is on the board of trustees of the Blue Cross Hospital Service of Kansas city, is a member of the Independence Chamber of Commerce, served as a member of the Jackson County Charter Commission in 1948, and was president of the rural Jackson County Community Chest in 1947-1948. From 1917 to 1918, he served with the United States Army. In his church-connected service, in addition to his work as Bishop, he is vice-president of the Central Development Association and executive secretary of the Independence Sanitarium and Hospital. He is rated in America's *Who's Who*.

MAURICE LEE DRAPER (page 8) was born in Arma, Kansas, on August 24, 1918. He was graduated from San Bernardino, California, High School in 1935. He received an A.A. degree from the San Bernardino Junior College in 1937, and since then has taken courses from Denver University; Spring Hill College, Mobile, Alabama; the University of Alabama; University of Missouri; and Kansas City University. He won school honors in the speech department and was high school champion in extemporaneous speech.

Brother Draper was ordained at the age of sixteen to the office of deacon. Two years later he became a priest; later in the same year he was ordained an elder. In 1940 he was ordained to the office of Seventy, and in 1946 became a president of the Seventy, which office he occupied until he was called to the apostleship in April, 1947. Brother Draper's first appointment to the mission field came in 1937, when he was eighteen years old.

In 1940 he was married to Olive Ruth Willis. They have three children—David Lee, 8; Edward Alan, 6; Janette Louise, 3.

THE SAINTS' HERALD

Volume 96

May 21, 1949

Number 21

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Tardy Amends

AFTER A NUMBER of inquiries from the press by telephone a few days ago, which I was not able to answer satisfactorily, one of them from a reporter for the *Quincy Herald*, I took occasion to visit Springfield, Illinois, where I contacted Mr. John B. Monroe of Macomb, a member of the Sixty-sixth General Assembly of Illinois, on May 3 and was informed as to the facts.

Mr. Monroe, a member of the House from a district which includes Hancock County where Nauvoo is situated, had introduced a resolution which attempts an "honorable amende," so far as the Legislature is concerned, for the expulsion of the Saints from Illinois about a hundred years ago. The resolution, jointly signed by Representatives Monroe, Robbins, Gibbs, and Schaumleffel, is as follows:

HOUSE RESOLUTION NO. 53

WHEREAS, The City of Nauvoo, Illinois, which was the home of the community of Latter-day Saints or Mormons from 1839 to 1946, is one of the great scenic and historic sites of America; and

WHEREAS, Mob psychology was largely responsible for the regrettable incident which led to the exodus of the Mormons from Illinois, an event Governor Ford, Stephen A. Douglas and many other distinguished citizens endeavored to prevent by an amicable settlement; and

WHEREAS, Prior to leaving Nauvoo, the Mormons had erected a monumental temple which was at that time the most magnificent structure in the West; and

WHEREAS, The Church of Jesus Christ of Latter-day Saints and the Reorganized Church of Jesus Christ of Latter-day Saints are co-operating in the reconstruction of this historic edifice, which was destroyed by fire and storm a century ago; and

WHEREAS, The site of the temple, located on a lofty eminence overlooking a sweeping bend in the majestic Mississippi, is one of the most impressive and picturesque in America; and

WHEREAS, The restoration of the Nauvoo Temple not only would serve as a fitting memorial to the courageous band of pilgrims who here acquired the heroic determination to found a new state in the West, but also would add immeasurably to the attractiveness of historic Nauvoo and would create on the part of many Illinois citizens a new interest in the great movements which have played so prominent a role in the history of our State; therefore, be it

RESOLVED, BY THE HOUSE OF REPRESENTATIVES OF THE SIXTY-SIXTH GENERAL ASSEMBLY OF THE STATE OF ILLINOIS, That we wholeheartedly commend the decision of the Church of Jesus Christ of Latter-day Saints and the

Reorganized Church of Jesus Christ of Latter-day Saints to rebuild the historic Nauvoo Temple and bid them Godspeed in their efforts, and that we respectfully request the Governor, the Director of Public Works and Buildings and other appropriate officers of the executive department to co-operate in every practicable manner in this laudable undertaking; and be it further

RESOLVED, That suitable copies of this resolution be sent to his Excellency, Adlai E. Stevenson, Governor of Illinois, to the Honorable George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, and to the Honorable Israel A. Smith, President of the Reorganized Church of Jesus Christ of Latter-day Saints.

IT WILL BE NOTED that the fourth preamble suggests that there has been some sort of collaboration between the Mormon Church and the Reorganized Church looking toward a "reconstruction" of the Nauvoo Temple. The basis for the assumption is not at all clear to me, though Representative Monroe informed me that a few days before my visit to the Illinois Capital, a delegation of citizens of Nauvoo had been in Springfield in the interests of the proposal. Mayor Horton's name was mentioned. Governor Stevenson also had visited our Nauvoo properties recently.

A representative of the Associated Press informed me that the "Salt Lake Church" had been told about the resolution and that there was some excitement there about the matter, though Representative Monroe said I was the first to interview him from either church.

I was introduced to Representative Robbins, one of the cosigners of the bill, and had the pleasure of meeting Governor Stevenson, the Speaker of the House, and other notables.

I found a lack of information about the churches named, most of the men I met being entirely ignorant of the controversy as to where the true Latter Day Saints church is, some even thinking the Reorganization and Utah Church are identical. I dispelled as much of the misunderstanding as possible in the time at my disposal.

It will be noted also that this resolution is at most only an expression of regrets and good will. There is nothing in it which even implies specific appropriation or proposal to extend state funds to build the "reconstructed" temple. I was informed however that the legislature is appropriating a large sum of money for "park" purposes, and that some portion of these funds might be available for use in reconstructing the temple.

Ten years ago, soon after I accepted a place as counselor to President Frederick M. Smith, he and I met at the Quincy Historical Building with Mr. Paul Angle, then Secretary of the Illinois Historical Society; Father Tholan, Catholic priest at Nauvoo; Apostle A. E. Bowen, and Mission President Hinckley of the Mormon Church; and, as I recall, representatives of the press, Burlington Railroad, and the Park Commission of the state. I believe a Mr. Newberry, an artist of some local notoriety, was also present.

The proposal at that time was for the development of the "flats" at Nauvoo and the restoration of many of the buildings, residence and otherwise, and a "replica" of the temple to be located on the original temple site.

This project made little progress, mostly, I understand, because it was not supported sufficiently by the legislature; but partly—and it may also have been a pivotal factor—because the proposal as developed at this conference was to place the Utah Mormons in control of the publicity bureau (to be maintained in the "replica" of the temple) from which their church propaganda was to be distributed. This was a wholly unthinkable thing as we looked at it then and as we still view it.

Mr. Angle registered an immediate protest. Father Tholan also demurred. And President Smith declared our opposition to it.

We came away, and the whole

Editorial

Joint Council Actions

AT A RECENT SESSION of the Joint Council of First Presidency, Quorum of Twelve and Presiding Bishopric some important actions were taken, looking toward the strengthening of our missionary endeavor and the conservation of our material resources to this end. Further study is required on many of the matters considered, and the Council will reassemble in September to pursue these studies. At that time, and as occasion requires, the church will be kept informed of what is being done.

The following appointments, assignments, and reassignments were made and will take effect as soon as local circumstances permit:

APPOINTMENTS AND ASSIGNMENTS

- Thomas R. Beil to Los Angeles Metropolitan District; Los Angeles Central Church objective.
- Harry L. Doty, Southern, Central, and Northern Michigan.
- N. Gerald Gabriel, Far West Stake; Stewartsville, Maple Grove, and Osborne objectives.
- Avon Yap, Hawaii.
- Ray V. Webb, Spokane District; Spokane objective.

project ceased to be considered.

It may be that this proposal of 1939 is the basis of the assumption implied in the resolution that the churches had participated in an effort to "rebuild" or "restore" the temple.

We will be pleased to watch developments. We believe we can properly conserve and protect our interests (both material and spiritual) at Nauvoo. The "park" aspect is closely identified with an ambitious "scenic highway" proposal which Illinois is endeavoring and fostering through the state from north to south, which is routed through Nauvoo.

ISRAEL A. SMITH

REASSIGNMENTS

- Ward A. Hougas, Eastern Colorado District; Denver objective.
- Harry J. Simons, Central Missouri Stake, Stake President.
- T. A. Beck, The state of Michigan, Bishop.
- Willard C. Becker, Central Missouri Stake, Stake Bishop.
- R. Melvin Russell, Flint-Port Huron District; Flint objective.
- Merle E. Howard, Far West Stake; St. Joseph objective.
- A. O. Crownover, Independence, Missouri; Assistant to the First Presidency.
- Jack A. Pray, Gulf States District; Mobile objective.
- Elwood E. Smith, Chatham District; Chatham objective.
- Warren A. Chelline, Flint-Port Huron District; Port Huron objective.
- Elder Garland E. Tickemyer, who has had responsibility at Los Angeles Church, will now labor in the surrounding metropolitan district.

THE FIRST PRESIDENCY,
By Israel A. Smith

Blue Pencil Notes

THE WORK IN LOS ANGELES

IT WAS MY PRIVILEGE to spend the past winter in Los Angeles with my son, Lynn, his wife, Lorene, and the two boys. Passing by the weather, which was unusually "unusual," I wish to give a brief and sketchy report on my impressions regarding church conditions in that big city area.

As you no doubt have noted in news reports, general church officers in connection with local church officials made a careful survey of that area, as was also done in other large centers of population. As a result Los Angeles, including Long Beach, Venice, Inglewood, and other towns in the immediate territory, were organized into a district, with former Stone Church pastor, Garland Tickemyer, as president of the "Los Angeles Metropolitan District."

The whole area was carefully studied and charted. It is planned—and the plan is taking actual form—to plant missions and organized branches systematically, so that no one in all that vast area need go more than five miles to worship in one of our churches and

hear our message preached—and in Los Angeles five miles is just around the corner from where you are. Of course, many will not need to go that far. The response already had in the newly-planted missions is reported as highly gratifying in the way of attendance of both members and nonmembers. Church buildings and quarters are being erected, rented, or purchased to accommodate the missions.

Rather obviously such a set-up will reach more people than could be reached in one or two large central church buildings, and it will give many more members of the priesthood and other church workers an opportunity to make a contribution and grow through experience and service.

I found the project most appealing and stimulating. If it receives general support, is wisely administered and persistently carried forward, it should make over the map of Los Angeles, so far as our church work is concerned. Of course we must not forget the many good men and women, including ordained men, who over the long years of the past have labored to keep the work alive in that city and to bring it to the point where the time seemed ripe for such a program of expansion.

PAUL SAID, "I have planted and Apollos has watered, but it is God that giveth the increase." Paul, the missionary, plants; Apollos, the pastor, cultivates; God gives the increase. We may read the text like this, with a promise, "If the missionary will plant and the pastor will cultivate, God will give the increase"—remembering always that we are told that "all are called" according to the gifts and callings of God unto them to accomplish "the work entrusted to all" (Doctrine and Covenants 119: 8).

It is to be hoped that some one better acquainted with the details of the project of which I have written will report it in more detail for the readers of the *Herald*. I may close by saying that, being human, I had an especial pleasure to meet with the Saints of the East Los Angeles Branch where my son is pastor and to work and worship with him and his family. It is an old branch, now housed in a new and attractive church building. Brother Lumm, who for so many years shepherded that flock, is still active in the branch work; also Sister Jasper, and other fine, dependable church workers. Others, perhaps unknown to us and forgotten, have passed on to their reward, and though "unknown soldiers" in the army of the Lord, their Master has not forgotten them. Their reward is sure.

ELBERT A. SMITH.

OUR INCREASING RESPONSIBILITIES

By G. L. DeLAPP

An address given at the Aaronic Priesthood class on October 9, 1948

YOU ARE HERE because you have a sense of responsibility as ministers of Jesus Christ. Since I wish to emphasize responsibility this morning, I will begin by placing upon each one of you a share of the responsibility which is mine of ministering to the membership of our church.

We proceed upon this fundamental premise: "It is required of the Lord, at the hand of every steward to render an account of his stewardship both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my father."—Doctrine and Covenants 72: 1.

If there was ever a time in the experience of the church when it was essential to face the tasks of ministry, it is today. And this does not apply to the members of the Aaronic priesthood only, but to every member of the priesthood throughout the church. But there is an equal responsibility which rests with the Aaronic priesthood, and I wish to emphasize particularly this morning the extent to which we as members of this Aaronic order can assume responsibilities in behalf of the church, for on it is coming an ever-increasing load of ministry to the multitudes of the earth.

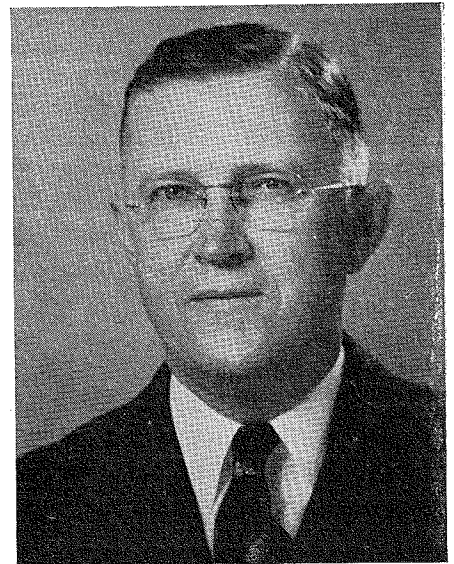
One other premise upon which I wish to build is that we are working to bring about the consummation of God's eternal purpose in man. There is the statement, "It is my work and my glory to bring to pass the immortality and eternal life of man." I don't wish to be lost in a discussion of generalities; to some these may appear to be statements that are general in character, but they are not. They place upon us the specific responsibility, first of all, of account-

ing to God. Accountability goes beyond the act of filing a financial statement; that act is but one of the methods or techniques of giving recognition to the fact that we acknowledge our stewardship to God. It goes beyond the perfunctory act of serving as a deacon in looking after the comfort of the Saints in the house of worship. It goes beyond the act of ministry of the teacher who seeks to bring light and understanding to families and to assist in the solution of family problems. It goes beyond the act of serving the Communion by the priesthood.

Accountability must, in its fullest sense, become a yielding in obedience to the will of God and the complete consecration of all that man has of life, talents, and resources. Unless we think of accountability in this complete sense, we become lost in the maze of the individual acts we perform daily. We certainly don't want that to happen, yet we don't want to lose sight of these services to which I have referred in the broader aspects of our goals.

Take a look with me at the church, and in that looking, relate yourselves to this great work to which you are called. We have talked in the broad terms of evangelization, but what do we actually mean by it? Does it mean the sending of money to carry on the work abroad? Yes, that is part of it. But is there not some way that it comes closer to us?

Let us begin in the home. Here is the beginning of all the work of the Aaronic priesthood—the teaching within the home itself of the member of the Aaronic priesthood, the teaching of the fundamental principles of the gospel of Jesus Christ, of faith, of repentance, of baptism; these are basic responsibilities. Then we reach out from



the home to those to whom we are to minister. And there is no place at which a member of the Aaronic priesthood can stop and say that his ministry has been completed.

What does this ministry incorporate? It includes contacts with youth, the teaching of the financial law, the teaching of all of the fundamentals of life. Undoubtedly, there has been pointed out to you the breadth of the educational program that is being inaugurated to train and qualify men of the Aaronic order to become servants of the people. Our church is undertaking a great program of evangelization. We look at conditions in the world today and talk about chaos, war, and social problems. As we see these conditions, we look about for a solution. But the solution to these problems can come only as our church moves forward in the discharge of its responsibilities. It no longer suffices that we shall have one or two foreign missions, as we think of the needs of a world which is in distress. We see imposed upon the church the load of missionary projects, of the establishment of centers or bases in foreign fields, some of which we have not as yet touched. One might well ask the question, "What does that have to do with the membership of the Aaronic order whose duties primarily seem to be in the field of

local responsibility?" I shall attempt to show how this responsibility finally is imposed upon the members of the Aaronic order, and that our success in foreign fields is, in the final analysis, dependent upon our ability to train and qualify members of the Aaronic priesthood.

It may have seemed to some in years past that the members of the Aaronic priesthood are almost a lost order; but as we view these new conditions—as we see the increasing responsibilities which come to us as a church—we find it necessary to go back to the very root of our church organization, which fundamentally is the Aaronic order, and there begin the preparation which will enable us to carry the loads being imposed upon the church, first by the very nature of the purpose of the church, and second because of conditions throughout the world.

AS WE LOOK to our Zioniac organization, we see that our progress will be dependent upon our ability to develop a trained and qualified Aaronic priesthood. And I shall refer to this again and make specific reference as to why I believe it to be true. In addition to the increasing responsibilities which come to us in our missionary endeavors in missions abroad, there are also those which are closer home. We talk about our Zioniac organization. This can be perfected in the proportion that we establish strong nuclei of branches or congregations in these central areas, and that in the perfection of this organization there is a quality of ministry given to the Saints which will keep them constantly pointed in the direction of the greater and broader goals of the church. Thus we see that there is being imposed upon the church today an increasing load of pastoral ministry.

Today we are trying to solve many of our problems by placing pastors in these strategic centers. Then we find that in too many instances a pastor in charge of a congregation

of some 300, or 400, or 500 Saints is unable to give personal ministry. There is the tendency of the church today to professionalize this ministry and to have those pastors under full-time appointment who attempt to serve the congregation in all areas of its need. Wherever we have one individual pastor who is attempting to serve a congregation of the church in which he must act day and night without utilizing the Aaronic priesthood in service to the members, we find a branch in a precarious condition. These loads of ministry are constantly being enlarged, and the only solution to the problem of pastoral ministry can come through our Aaronic priesthood. If for one moment we think the time can ever come when our church can add to its ministerial appointee list sufficient men to carry the load of all this pastoral ministry, we are thinking in the most fallacious terms. We must recognize that there will be a continuous expansive growth, an outreach on the part of the church, and that outreach can best come through the functioning of the Aaronic priesthood.

Now, does this preclude other organized groups, including the youth, within the church? Not at all. It means that through the work of the Aaronic priesthood we can reach out and contact youth as never before in our experience. We are hoping that there may be imposed upon the Aaronic priesthood the additional responsibility of ministry to the youth of our church. This day by day contact is essential to the welfare of the youth. It is practically impossible for a pastor or even a parent to have this continuous contact with the young people which will point them in the direction of service to the church and an understanding of the basic principles of the gospel. To whom, then, may we look, to carry on this work with the youth of our church through daily association and contact? The membership of the Aaronic priesthood.

Some of the best contributions made to my own children have been

through members of this order, not altogether as ministers, but as neighbors. In that neighborly association there has been given that which stimulated and encouraged the youth in my home to look toward the church. When a man functions as a Christian minister of the Aaronic order in association with youth—whether he has a badge on his lapel or not—he performs a most wonderful ministry.

There is the responsibility of ministry in the home, of teaching these fundamental principles of life. Our church is assuming a load of additional appointees, and we shall undoubtedly increase the appointee list in the future, but the solution to the problems facing us as a church, in evangelization, in Zioniac organization, is best found through the training and qualifying of men of this order. Does this mean that it is a substitute for the work of the other priesthood of the church? Not at all. It simply is a statement of fact that we begin at the beginning.

WHAT ARE THESE other increasing responsibilities we face as a church? We have been discussing at different times this whole procedure of Zioniac organization. How is it to become effective? It can become effective just in the proportion that we have a body of priesthood who believe in their accountability to God, and who discharge that accountability through compliance with the temporal law.

In Independence we have over 400 members of the Aaronic priesthood. In our work up to the present, we have been unable to get full participation either in compliance with the financial law or in compliance with the work of quorum organization. I have just read some letters written by Bishop Cackler, calling the attention of quorum officers to the fact that they had not completed the enrollment list for the educational work that is being carried on for the Aaronic priesthood. This is incidental, but nevertheless important, for we feel that we are headed in the direction of a pro-

gram which will qualify the men of this order. However, there is need of co-operation, and unless there is this sense of accountability and responsibility, the program may die of its own weight or because of indifference of the members of the priesthood. Yet we continue to emphasize that it is essential for us to move forward constructively and creatively and qualify ourselves for the discharge of these responsibilities.

We, as a church, are assuming a financial load today greater than any we have ever undertaken in the years which are past. Does this have any significance to those who are members of the Aaronic order? Is there any relationship to that load, that financial obligation which we are assuming, and the work which is being done through the Aaronic order? Our ability to carry the load is going to be dependent upon the extent to which the men of this order function in their respective offices and are given the opportunity to so function.

We recognize some of the handicaps under which men labor. We know that at times there are difficulties they encounter in even getting the opportunity to serve. As our men become qualified, however, there is no doubt that greater avenues of service will open to them, and the need will become such that it is imperative they be used in service to the membership of the church.

AS WE APPROACH the future, we are reminded of the fact that we are taking on new social obligations. There was a time in our experience when we said, "If a person has need, let him make application to the proper officer of the church." Now we are finding that the time has come in our experience when we do not stand as a church awaiting someone to come to us to call to our attention the needs of our members. The time has come when the Aaronic priesthood must reach out in ministry to the members of the church to find those who are in need. The purpose of creating an oblation fund is that it might be an extension of

ministry, and this does not mean that we give unwisely, or that because we have money, we become careless in the way we apply it. It means that we give to the members of the Aaronic order new responsibilities because of this increasing load the church is obliged to carry. The men of the Aaronic priesthood must qualify themselves to make contacts with the membership of the church, to seek out those who are in distress and who, because of no fault of their own, are lacking the basic necessities of life. Thus through the Aaronic priesthood there can be extended a charitable ministry, charitable not in the sense that we are doing something for individuals because of social duty, but out of a love for our fellow men. We have requested that members of the Aaronic priesthood be assigned these responsibilities throughout the entire church.

We are asking them to approach these problems wisely, keeping in mind that conservation of resources is essential and therefore our resources are not to be dissipated. We must keep in mind that we as ministers of Jesus Christ have within us the power to heal and to rehabilitate through bringing relief to those who are worthy and in need.

AS WE LOOK to the future of the church in Zioniac organization, we think of the responsibilities we have of purchasing land, and of locating people upon this land. Here again is another responsibility that must be assigned to the members of the Aaronic priesthood. They need an understanding of the procedures to be followed by those who are gathered to these central areas, of the costs that are involved in the acquisition of land, and of the qualities desired in those who participate in this gathering. Therefore, our first step as we think in terms of Zioniac organization is that of educating the priesthood relative to the processes which are involved in the whole work of the Gathering.

We are long past the day when the Gathering is merely a geographi-

cal change of location on the part of the individual. It is essential that we inform the members of the Aaronic priesthood of the procedure to be followed, of the forms to be filled out, of the questions to be asked and of the consideration to be given to those thinking in terms of a change of location. So we have attempted to include in our whole educational program those courses that point toward this perfection of ministry.

In past years we have had discussions of surplus, and every once in a while someone raises the question, "Well, when are we going to consecrate surplus?" Are we in a position to answer that question? And if we were to attempt to answer specifically by setting some date, we would be doing that which in our opinion would be both unwise and unjustifiable. But we can make an approach to the problem by saying there must be a broadening of our program until it reaches a larger percentage of our membership, so that there may be accountability on the part of the membership of the church which will finally lead to the consecration of surplus. With some 136,000 members on our records, and with only slightly over 29,000 having given a contribution of even ten cents, we should become aware of our stupendous task of broadening the base and strengthening the foundation of our financial structure enabling us to expand our activities both in the fields of evangelization and Zioniac organization.

We have some 5,000 acres of land. But what is 5,000 acres of land when we think in terms of the development of communities and the gathering of thousands of people to this central area? It is relatively insignificant. Our responsibility is to carry to the members of the church these facts, to impress upon them a sense of responsibility, to increase the number of contributors, to teach men and women the basic fundamentals of the temporal law.

(Continued on page 22.)

The Fruit of the Spirit By Maurice L. Draper

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Galatians 5: 22.

THE CREATIVE NATURE OF GOD is expressed in all his works. This is true in human personality as in the galaxies of the universe. Always marvelous, the miracle of creation is more so when it involves living creatures. In part, the inspiration of springtime lies in the mysterious unfolding of newborn life. And one of the abiding satisfactions of late autumn is the sense of secure abundance which accompanies the harvesting of ripened crops, the "fruit" of the earth.

Fruits—what an achievement of creation! They are not built up artificially, as a house is built. Even this is marvelous, but more amazing is the fact that fruits do not grow by external additions like a snowball. They grow from within. The powers of life in the innermost parts of the fruit work in an incomprehensible way to transform the nourishment drawn from the soil and atmosphere into living substance, and the fruit grows.

CERTAIN PERSONALITY traits of Deity, intended by him to be shared with men, by the Apostle Paul are called "the fruit of the spirit." These are not external additions to be put on or taken off at will; they grow within the Christian even as fruit grows on a tree. The powers of life within accomplish the miracle of this growth as part of the *natural* development of one who is created to be a "son of God." A normal, healthy, well-cultivated, properly fertilized tree cannot help producing an abundance of good fruit. So also does the normal, healthy Christian, cultivated by the Spirit of God, produce in abundance the "fruit of the Spirit" without external compulsion but as the

result of the life within. It is the *nature* of one obeying divine laws to bear such fruit, and its production results from the inner impulsions of the Spirit of God.

The order of the listing of the fruit of the Spirit by Paul is significant. Love comes first in the list, with the others following. Upon examination of these divine traits, we discover that the others are all functions of love, which is the essence of the personality of God. They add nothing fundamentally to what has already been said in the term *love*. They simply define the functions of this first great movement in the heart of growing Christians. The fruit of the Spirit in them is love, and because of this, the others follow.

THE MINISTRY of the Spirit of God in human hearts creates love. The lover finds *joy* in his beloved. Friends are joyful in their companionship, and broken-hearted when for some cause it is destroyed. There is *peace* between the lover and his beloved. A person will not desert those he loves when they err. He understands them and even when they go astray, he is concerned about them. He longs for the restoration of their fellowship because he loves them.

One will suffer many things at the hands of his beloved. Even carelessness, thoughtlessness, and rebellion will not cause one to reject those he loves. He is *long-suffering* and patient in an eternal hope that the gentle insistence of his love will bring to pass the miracle of conversion in the hearts of the rebels. And he is *gentle*; he knows that rough handling may damage the delicate texture of affection and break the ties that bind hearts together.

ONE WHO BEARS the fruit of love is *good*. He will not knowingly create any condition of distress

for his love. He must be obedient to the laws of life for the sake of the blessing he brings upon the objects of his affection. He has an enduring *faith* in the basic integrity of his companions, and when they may fail at some specific point he says, "Father forgive them, they know not what they do." He then proceeds to trust them again and challenges them to do better by demonstrating his confidence in their fundamental honesty.

Meekness is a quality of the personality of one with divine love in his heart. He is not lifted up in vanity, exalting himself above his beloved. Rather he is the servant of those he loves, and in lowliness of heart seeks to minister to their needs. Modern definitions are not applicable here. This is not the meekness of cowardice. Rather it is the humility of loving service, and implies the courage to face any extremity for the sake of serving those who are loved. It was this kind of meekness which caused Jesus to submit to the cross, and which at the same time gave him the courage to face the pain and ignominy of this cruel experience.

Love is *temperate*. It is not given to excesses, but strikes the fine balance of serving without fawning, of sharing without demanding, of receiving without possessing.

The fruit of the Spirit is love. And in love is found all the rest of Christian virtues. In love one finds joy and peace. Love is patient and kind. Love is gentle. Love is good. The lover has faith in his beloved. He is not self-exalted. He is constant and enduring in his love without possessiveness, without domination, and yet without self-effacement.

BY FELLOWSHIP in the Church of Jesus Christ, through communion with God in prayer, by spiritual experiences through participation in the administration of the ordinances of the gospel, one may

Bear Ye One Another's Burdens

By PRESIDENT F. HENRY EDWARDS

THERE IS AN OLD STORY about a man who was traveling in the mountains and came to a place where a huge rock had rolled into the path and blocked his way. Since there was no other way around, the traveler did his utmost to move the rock, but to no avail. Soon he was utterly exhausted and sat down by the side of the road in the deepest dejection, wondering what would happen when night came and he was without food or shelter or defense. While he sat brooding, another traveler came up the path, and he, too, tried and gave up and sat down exhausted and fearful. Then another came, and another, and yet another. But the last comer, instead of sitting down to brood, said, "Brothers, let us pray to our Father in heaven; it may be that he will have pity on our distress."

After they had prayed with great earnestness, this last comer added, "Brothers, what no one of us could do alone, who knows but what we might achieve together."

So they got up and all pushed against the rock and the rock gave away, and the travelers went on their journey in peace. (Adapted from "Words of a Believer" by F. R. deLamennais.)

One wonders, of course, why travelers in such a situation needed to take time out to pray. One would think that the way out of their dilemma was apparent from the first. But it may be that they could not bring themselves to do so obviously wise and necessary a thing as to work together until they had prayed together. People are like that. Suppose, for example, that

cultivate the garden of his life so that the life-giving power of the Spirit of God may work its miracle of creation and cause the *fruit* of the Spirit to grow within him, thus blessing all men and bringing to pass his own salvation.

one of the travelers had been a business executive, and another a labor union official, and another a Negro, and another a Jew, and yet another a good-intentioned but somewhat complacent and tradition-bound average man. If anything like this were so, then praying together was an important preliminary to working together. The spirit in which we face our common problems is a vital factor in the solution of these problems. This is probably why Paul wrote to the members of the church in Galatia, "Bear ye one another's burdens, and so fulfill the law of Christ."—Galatians 6: 2.

THE VERY GREAT IMPORTANCE of this principle of burden-bearing, and of the spirit in which it is done, becomes a little clearer when we think about some who won immortal glory in the recent war. Think, for example, of the four young chaplains who gave their life-belts and their places in the lifeboats to their soldier comrades and chose certain death together, without fear and without regret. No one required them to do this. Any requirement there was came from deep down in their own souls. But it is not too much to believe that in those last uplifted moments, when they linked arms on the slanted deck and sang the great hymns of the Christian faith, they knew with certainty that in thus dying they did a "far, far better thing than ever they had done before."

That which is so glorious when done amid the dramatic tensions of war is really no less glorious when done quietly in response to the common, everyday needs of men. Bearing one another's burdens—taking other men's needs as challenges to our own nobility—is always a glorious thing.

On a cold day in January, 1817, in a gloomy vestibule outside the

women's yard of Newgate prison in London, England, two of the guards might have been seen arguing with a lady. That lady was Elizabeth Gurney Fry; wellborn, cultured, gentle. She was determined to go into the prison yard alone, and the guards were telling her that such a thing was unthinkable. Nevertheless Elizabeth was obdurate, and finally she had her way. The gate was opened, and she walked quietly forward to meet the mob of dirty, noisy, diseased, ignorant, and astonished women; unarmed except for her natural dignity, her courage, her good sense, and her devotion. Lifting her hand for attention, she said, "Friends, many of you are mothers. I too am a mother. I am distressed for your children. Is there not something we can do for these little ones? Do you want them to grow up to become real prisoners themselves? Are they to learn to be thieves or worse?"

Of course those women listened to her and, in forgetting self for their children's sake, they rose above themselves. So was the work of prison reform begun, and from this Quaker lady's self-imposed burden-bearing sprang a new understanding and a new sense of responsibility among the people of England, France, Germany, and the United States, the value of which can never be measured this side of eternity.

A similar basic sense of stewardship, of a divinely imposed obligation to bear the burdens of the men, motivated Abraham Lincoln in the advice he gave to a client. Mr. Lincoln said: "We can doubtless gain your case for you; we can set a whole neighborhood at loggerheads; we can distress a widowed mother and her six fatherless children, and thereby get for you \$600

to which you seem to have a legal claim, but which rightfully belongs, it appears to me, as much to the woman and her children as it does to you. You must remember, however, that some things legally right are not morally right. We shall not take your case, but we will give you a little advice for which we will charge you nothing. You seem to be a sprightly, energetic man. We would advise you to try your hand at making \$600 in some other way.” —From *Lincoln the Lawyer*, by F. T. Hill. Copyright by Appleton-Century-Crafts, Inc. Used by permission.

IT IS A MATTER for deep satisfaction that all of us can recall many similar illustrations of stewardship in action. But neither those mentioned nor any others which we might recall, can match the self-forgetful burden-bearing for the good of all mankind which was such an impressive aspect of the life and ministry of our Lord Jesus Christ. We think immediately of the love which caused him to “steadfastly set his face to go to Jerusalem” (Luke 9: 51) that there in his own body he might demonstrate for every succeeding generation the stark awfulness of sin and the conquering glory of the love of God.

But his sense of stewardship was not born at Calvary. It was dominant in the life of the Master long before he set out on his last fateful journey to the Holy City. This is clear from a study of his parables. These were not just imaginary pictures; they have such a ring of truth that we can be sure they were lifted out of his own experience. If we use these parables as windows through which to look back into his early life, we can see how gentle he was with the disappointed children playing in the market place; how sympathetic he was with the fearful widow who had lost her money; and how kind he was—despite his weariness—when the multitude followed him without making reasonable provision for their own needs.

A Voice From the Past

Bishop Mark H. Siegfried has helped us by selecting some of the letters of W. W. Phelps published in 1834 in the church paper, *The Messenger and Advocate*. These letters were addressed to Oliver Cowdery and dealt largely with a description of the conditions he found in the Center Place. We believe our readers will find this description quite interesting because all the church is concerned historically and literally with Jackson County, Missouri.—EDITOR.

Lest I become irksome on too many things at once, let me turn to some of the advantages and disadvantages which are natural to the land as it is. It is a great advantage to have land already cleared to your hands, as the prairies are; and there is no small disadvantage to lack timber for fencing, fuel, and buildings. Notwithstanding there are many good springs of water, yet there is a want upon the prairies in some places; and, generally, water privileges for grist and saw mills, and carding machines and clothiers' works are scarce. That patriotism which results in good roads

and bridges, labor-saving machines, and excellent mills, is yet dormant. I do not know of a clothier's works in the upper or lower country. It costs one fourth or one fifth of our grain to grind it. Run-round horse mills, or those on the inclined plane order for horses and oxen, are all the dependence at present. There is a small steam saw and grist mill of about ten horse power engine in Clay County; a steam saw mill at Lexington, and a flouring mill nearly finished on the Little Blue, in Jackson.¹ It may be supposed, in those states where Negroes do the work, that they can saw boards with a whip saw, and drive the team to grind in an animal power mill.

Let it be remembered that most of the land is free from stones, even too much so, for, excepting limestone in some places, there are very few, if any, for use. But suffice it to be that with all the lacks and inconveniences now extant, grain is raised so easy that a man may live as well on three days' work in a week here as on six in some other distant places. It is not uncommon for wheat, when ripe, to be let to cut and thresh at the half. Corn at twenty cents per bushel, and wheat at forty, are, however, the lowest selling prices latterly; and I conclude that from the great quantity of corn and wheat, or flour, necessary to supply the garrison, it will never be lower.² So much on things as they naturally are.

Now with all the country has, and all it has not, without witty inventions, let us reflect that God has made and prepared it for the use of his people, like all the rest of the world, with good and bad to try them. Here are wanting many things to expedite ease and opulence. Here sickness comes, and where does it not? The ague and fever, the chill fever, a kind of cold plague, and other diseases prey upon emigrants till they are thoroughly seasoned to the climate. Here death puts an end to life, and so it does all over the globe. Here

Jesus was already practicing the principle of burden-bearing when, as a carpenter, he gave the extra time and care needed to fit yokes more smoothly to the necks of the oxen, or when he fashioned with such patience the simple farm and household tools for which his neighbors looked to him. And in an even fuller sense he had the needs of all mankind on his heart when he set forth his deathless message in words of such simple clarity, and when he spent the whole night on the mountain in prayer, and—most of all—when he promised, “I will pray the Father and he shall give you another Comforter, that he may abide in you forever, even the Spirit of truth.”—John 14: 16, 17.

Surely the Lord Jesus has earned the right to remind all of us of the kindly obligations laid on us by his love, and to say to us through the Apostle Paul: “Bear ye one another's burdens and so fulfill the law of Christ.”

And surely he has the right to expect us to accept this commission willingly and to discharge it gladly as we take our stand with him as pioneers of the new order, demonstrating the grace of mutual helpfulness in the quality of our work, in the breadth of our compassion, and in the outreach of our faith.

¹I have in my back yard one of the Mill stones from the old mill then being erected on the Little Blue River northeast of Independence. The stone was brought here from Liverpool, England, where it was hewn in 1832.

²The price of corn was twenty cents per bushel and the price of wheat forty cents per bushel. Our government guaranteed prices today are, \$1.43 for corn, \$2.00 for wheat.

(Continued on page 19.)

Ritual in Worship - Part 2

GROUP EXCLUSIVENESS

We have pointed out that ceremonial worship tends toward group exclusiveness. Unless the lesson hidden in the ritual is emphasized, the worshipers will be inclined to feel that they are God's favorites. There is no place in Christianity for an exaggerated group self-regard. The rituals of Christianity suggest the making or renewal of a worldwide social obligation.

The problem before the church is always to get the benefits of ritual without their abuse. The responsibility in this regard in a large measure lies with the shepherd of the flock. He must know human nature and apply the ritual in a way that meets its conditions and needs.

LATTER DAY SAINT RITUAL

Formulas fashion themselves as paths do, as beaten highways leading towards some sacred or high object, whither men are bent. Formulas begin by being full of substance . . . I hope none of us are ignorant withal of the true significance of true formulas: that they were, and will ever be, the indispensablest furniture of our habitation in this world.—Thomas Carlyle.

In various branches of Catholicism, ceremonialism is decidedly overdone. Man's approach to God is through formal words and ritualistic performance. Thus one may be careless in his moral and ethical conduct, since divine forgiveness may be had through this type of worship. In this manner, religion and life are placed in separate compartments. Protestantism is lacking in ritual, and, as a result, fails to get its solidifying influence and truth-revealing power. Ritual has had much to do with the solidarity of the people of the Catholic faith, but it has failed to make the most of its opportunity to teach the underlying truths of the gospel. Ritual has been used as a means to promote loyalty to the institution.

The Reorganized Latter Day Saint Church, I believe, has the right amount of ritual. Our weakness lies in our failure, in many instances, to recognize its worth as an aid in religious education and as a means for social solidarity. Another outstanding weakness is that emphasis is given the wrong place in the rite. God's part in the service is overdone, and man's part in the rite is given but a minor place. My criticism on these points will be offered as we take up each ritual topically.

BAPTISM

Baptism, like all rituals, is a power for social unity. Common participation by individual members of a group in a cere-

mony like baptism creates a social bond that unites the group into one strong brotherhood. This social bond is best established if the ceremony is performed in the presence of the group. The candidate should be made conscious of the fact that he is making a vow in the presence of people who have made like covenants at an earlier date. A brief statement concerning the meaning of the rite made in the presence of the church will be effective in creating within the consciousness of both the candidate and the group the realization that all have made a common covenant with God. If our position on this point be true, then a baptismal service conducted in the absence of the group deserves criticism. When possible, a baptismal font should be placed in the main auditorium of the church, where every eye of the congregation can view it.

The rite of baptism represents the basic principle of the gospel of Christ. Around it the plan of salvation is centered. It is the rock foundation upon which the religious life of the true Christian must be builded. The death of the old man and the birth of the new is fundamental and basic in real religious growth and development. Old ideals, attitudes, and purposes must die in order that a new and higher vision of things might be had. It is the giving of life (and all of life) to bigger and better things. It is the consecration of life to God and man. Thus it is the basic principle of the gospel and the fundamental step to spiritual growth.

The preacher of stewardship must emphasize baptismal consecration; and while baptismal forgiveness of sin will be preached, it should receive secondary consideration. The real steward must be interested in what he can *give*, and what he can *get* will remain in the background. Doctrine and Covenants 55:1 advises us that forgiveness is conditional, and the condition prescribed is a consecrated heart. Time should be taken at each baptismal service to emphasize dedication and stewardship of life.

I once asked a group of average Latter Day Saints to set down in writing what baptism meant to them. Out of twenty-seven answers, I received one that defined the rite as a consecration of life. One other defined the rite as a dedication of life, but evidently considered the "washing away of sin" of first importance, because the latter preceded the former in the written definition. A large number had to rely upon a scriptural quotation

By THOMAS S. WILLIAMS

for their interpretation, indicating their inability to present in their own words its meaning. A small number of the answers indicated that the germ of the idea was present, though careful study showed that the concept of consecration was obscure and uncertain.

The successful teaching of the doctrine of stewardship must have consecrated, baptized candidates as its students. The soul-satisfied one, who sees the "washing away of sin" as the biggest thing in baptism, will be poor soil in which to plant the seed of stewardship. The religion of Jesus Christ calls for courageous, heroic, cross-bearing men. If there is one place above another in the religious experience of men that they should begin their life of cross-bearing, it is in the waters of baptism.

THE SACRAMENT OF THE LORD'S SUPPER

The Communion service offers a place for the followers of Christ to renew their vow of consecration. Here they rededicate their lives to cross-bearing. Concentration upon the suffering and agony of the Savior has caused men to overlook their own sacrificial offering. While attention must be directed to the offering of our Lord, yet his sacrificial devotion to his duty must be carried over to our lives.

The oblation presents a fine opportunity to bring this lesson home to the worshiper. We once made an effort to bring this lesson home to one of our congregations, and we were glad to note some degree of success. Just before asking for the oblation, we called the attention of the people to the sacrifice the Lord had made for us and that in the oblation there was given an opportunity to make a sacrificial return for the offering he made for us. When the oblation was taken, the deacons placed it in the hands of the presiding officer, who then offered a prayer of consecration, dedicating the offering to the work of the Lord. He then turned to the bishop's agent and presented the offering to him. Judging from the testimonies given later, the desired result—a better comprehension of humanity's part in religion—was accomplished.

I have said that group exclusiveness is a fundamental weakness of ritualistic worship. This is more clearly demonstrated in the Communion service than any other. The thought that I am par-

ticipating in an act from which the people of the world are barred, will, unless wisely directed, cause me to feel that I am a special favorite of the Almighty. This tendency may well be overcome by calling attention to the fact that the sacrifice of Christ was a "whole world" offering and that the responsibility of the church is the salvation of every creature. Ours is a "whole world" obligation. This will tend to eliminate group exclusiveness. I am not criticizing close Communion, because I believe it is necessary to church unity. The consecration and renewed dedication of life for the salvation of the whole world should be the lesson brought home to the follower of Christ in the baptismal and Communion services if the doctrine of stewardship is fully practiced.

THE LAYING ON OF HANDS

Each Latter Day Saint participates in, and a greater number witness the ceremonial laying on of hands than any other church ritual. Consequently it is most potent as an agent for the promotion of group solidarity and is at the same time an important means for teaching religious truths.

We have already suggested that all ritualistic worship is a powerful factor in producing "a consciousness of kind" in the mind of each participant. The laying on of hands will do this and more; it will, when administered by one of recognized authority, bring into the religious experience of each individual a consciousness of God-nearness. The consciousness of the divine presence is vital in the religious experience of men.

This ceremony as a rite in confirming people into the church following baptism is an act of sealing, establishing, and ratifying the covenant made in baptism. It renders completeness to the religious vow by the candidate's giving renewed assurance of his determination to keep his covenant faithfully. As he receives the divine sanction or approval coming in the form of the Holy Ghost, there is the confirmation of the Lord's seal of approval upon the covenant.

Those who are called to officiate in the ordinance should keep in mind and suggest in the prayer of confirmation the full meaning of the baptismal and confirmational ceremonies. The opportunity to unite in spirit and purpose the life of the candidate to that of the group and to present and vividly impress the hidden truths of the gospel should not be passed by unused. If this is done, it will help to prepare the lives of the Saints as habitations for the Holy Ghost.

Many times, in the blessing of children, the emphasis is given in the wrong place.

In this ceremony, the dedication of the child's life to God should be the central thought. The petition for divine favor should be that God will assist him to make his life worthy of consecration. The blessing and favor of heaven will follow the consecrated life. If parents consecrate the lives of their children, they will do all in their power to direct them to develop their God-given talents to the limit of their possibilities and then use them in service to mankind. It will mean more than a mere promise.

In this rite, too, the officiating minister should take advantage of the opportunity to direct attention to the responsibility of parenthood and, as well, the responsibility of the whole church toward the life of the child. All should be done that can be done to enhance the sacredness and solemnity of the occasion. In too many instances this ceremony is performed hurriedly and without previous preparation on the part of both minister and people.

The ritual of administration to the sick is one of vast importance to the church, not only as a means to petition God for restoration of health, but as an instrument through which the spiritual level of the church might be elevated. The church would be greatly benefited, both physically and spiritually, if this rite were entered with greater forethought, prayer, and meditation.

A sister once asked for administration in a prayer meeting. Three other people who had evidently given the matter no previous thought then asked for the rite. Little good physically or spiritually can come from such an approach.

I recently assisted in administering to a woman who had, some weeks previously, advised me of her desire for the rite and who also informed me that she intended to make preparation for it and requested that I do the same. If God would see fit to deny the physical blessing sought, great spiritual good without doubt will result to this sister.

On another occasion, the officiating elders had to wait until a number of well-meaning people in the sickroom were through telling funny stories. Our church people have plenty of room to elevate the ritual of administration.

Of ordinations and patriarchal blessings, I have little criticism to offer. The prayers of ordination I have heard have been more to the point than any other ceremonial prayers of the church. It is surely too bad that the patriarch can come but once into the individual life with a ceremonial blessing. Some years ago I received my patriarchal blessing. While today it gives me some comfort, yet another given today would be of great spiritual help. One patriarchal blessing does not seem to be enough.

CONCLUSION

We have already said that our outstanding weakness as a church is in our failure to discern the worth of ritual in religious worship. If Zion is redeemed and the doctrine of stewardship is successfully taught and practiced, the ritual of the church will do much to accomplish the end desired. We will have to recognize the fundamentals of stewardship in the ceremony of the church. The basic principles upon which Zion shall be builded must be seen in our religious rites, and our ceremonial worship must be one of the most if not *the* most, important means to present and teach those principles.

Don't Poison Yourself

By Dr. Henry Seidel Canby

IT IS CURIOUS that most worthy people who have been attacking racial prejudice in this country have not used one argument which history has again and again proved to be true. They think only of the victim of racial prejudice, his sufferings, his wrongs, and the damage done to his dignity as a man. They forget what happens psychologically to the prejudiced man or woman.

The abolitionists before the Civil War were equally narrow sighted. They talked only of the harm done to the Negro by slavery. They said little or nothing of the moral damage to the white man who owned him.

What may have been the deepest curse of slavery was seldom mentioned in the North, although enlightened southern leaders had been aware of it for a century. It was the subtle corruption of the owners of slaves by irresponsible hands over human beings.

Racial prejudice has killed the bodies of millions in the last few years. We cannot forget that. But it is still warping the spirits and cramping the minds of tens of millions of the prejudiced. They are unaware that the man who hates and despises a race or a group without discrimination, will sooner or later, though perhaps only in the secret recesses of his mind, come to hate or despise himself.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. —EDITOR.

QUESTION:

A Latter Day Saint boy married a Catholic girl, and now they have a little son a year old. The boy is an isolated Saint, not having had a chance to worship in his own church for years, but still a boy of faith and good habits. The girl attended her church regularly. He was made welcome in her home for fourteen months before marriage, and then she asked that the ceremony be a Catholic one. The boy claims that up to then she had acted as if the difference in religion didn't matter. He refused to be married by a priest, so was married by his cousin's husband, a Justice of the Peace. He is a steady worker, has a nicely furnished home for his wife and baby. She is a good wife and mother. They are pointed out as an ideal couple.

But now he is discouraged and upset by his wife's outbursts of tears every couple of months and needs advice badly. She claims that to have a priest marry them would give her church rights back—to take Communion and to make confession. She knows there is no hope of his ever being a Catholic. At first he was told he would have to sign an affidavit saying children born to them would be reared Catholics. Another one of her fears is of her baby not being baptized, but she claims his father can also have him blessed in his church and teach his religion to him as he grows old enough to understand.

Here is the big question. Can he do this and still keep his membership in the Latter Day Saint Church? He could have a clearer mind to study if his wife's confusion in her faith were ended. "What God has joined together, let no man put asunder," is the commandment. There is no thought of divorce by either, I am sure.

ANSWER:

It is unfortunate that the marriage which is the subject of this question was consummated in the first place. Marriage can never be a happy one without a soul-gripping ideal. This apparently was ignored by the young lady previous to her marriage. She knew that her future companion, though isolated from his church, was still a man of faith. Also it is apparent that she was a

church-going girl and well acquainted with the requirements of her faith respecting marriage. She willingly ignored these principles and joined herself in matrimony to a man who was strong in his faith.

According to the teachings of the Roman Catholic Church, the marriage of this young lady to this young man was not legal because it was not performed by a Catholic priest. This is in contradiction to the teachings of Peter, who is considered by the church to have been its first Pope (See I Peter 2: 13-17). Also, the children born to this union are considered illegitimate, and if they should die without baptism, they would not go to heaven but to limbo. The young lady is now beginning to realize these things, and, naturally, fear is gripping her soul. That is why these outbursts of tears. The only solution to her problem would be a remarriage by the priest, and an agreement by the husband that the children from this marriage be brought up in the Catholic faith.

The young lady, however, should consider her husband and her future relationship with him. If he is the man of faith that is pictured in the question, he will feel just as bad when he sees his children being taught the things he considers erroneous as she now feels. He may agree to a remarriage by the priest and to all the requirements of her church respecting the education of the children and still be a member of the Latter Day Saint Church. But this is not the vital question. Would he be as happy when he knows that he was forced by his wife's tears to agree to the thing which he would not have considered otherwise? And would his love to his wife and respect to himself remain the same? With men of faith the principles of right and wrong are much greater than the bonds of marriage if the marriage were to interfere with these principles. The young lady should consider her happiness as well as the happiness of her husband.

The equitable thing for this couple to do would be to attempt a sincere and honest re-examination of their faiths. By doing that, without any coercion, they may be able to arrive at a soul-satisfying answer to the problem and retain their love and respect for each other. The

young man should not simply deny his wife her faith—though he was plain regarding his attitude toward her church before marriage—without giving her something to take the place of that which she willingly surrendered by her union to him. From all appearances the man is already acquainted with Catholicism, is living in a community where the Catholic Church is established, and refuses to consider the teachings of the church to be correct. He should now try to acquaint his wife with his church and its teachings. That could be done by requesting the service of some competent missionary or elder of the church. If they are not too far from such help, arrangements could easily be made. Or, if their livelihood is not greatly jeopardized, they could move to a community where the Latter Day Saint Church is established and become acquainted with its principles. By a sympathetic understanding of the young woman's problem, and by an intelligent explanation of Latter Day Saintism, this husband may help his wife find that which her soul is hungering after. The quest of faith is costly, but it is also satisfying. If that can't be done, they may be able to study together some of the books explaining the church. *The Call at Evening* is a good one to read. We also have tracts explaining the church and its basic beliefs.

GEORGE NJEIM

QUESTION:

What scriptural reason is there for believing in present-day revelation?

ANSWER:

One reason for believing it is that the Bible shows us that God did reveal himself to men during the various ages of its history, covering at least about four thousand years, and that the Book declares him to be impartial and no respecter of persons. Another reason is that Christ promises revelation from God to those who do his will, and does not limit that promise to his own time. (See Matthew 11: 28; John 7: 17; 15: 26; 16: 13; 17: 3; Revelation 19: 10.)

Still another reason is that prophets were set in the church as officers divinely appointed (Acts 13: 1; 21: 10; I Corinthians 12: 28; Ephesians 4: 11), and the saints were advised to seek the gift of prophecy (Romans 12: 6; I Corinthians 14: 29, 39; I Thessalonians 5: 20). It is difficult to see what use the gift would be if God did not inspire them to use it. These promises and commands are not limited to the ancient church.

A. B. PHILLIPS

We Three Together - By WINIFRED MILNER

A Serial in Two Parts — Part I

TOBY," David's voice came softly.

An undersized tomcat got off the sofa and came running; he pushed his small head against David's knees and arched his back, purring loudly. The two looked as if they belonged together. David was a small boy for nine, and thin. He picked the cat up and stroked its gray fur. He put his face against Toby's warm neck. "I'm going to stop practicing my violin for a while," he said. "It's time to go to the window and watch for Kathy." The thought of calling his mother Kathy made David blush a little. He never did it to her face, but lately, ever since his birthday, he had been doing it when he was alone or with Toby. And he had been calling his father Stephen. Kathy and Stephen—saying them over together helped to reassure him that they were going to stay together, but deep inside him was the frightening hurt, the uncertain lonesome feeling he was afraid to put into words.

"If she doesn't come right away, I'll practice some more," David told Toby. "Stephen will be wanting to hear my new piece when he comes home." It would please Stephen if he played it well, and more than anything David wanted to please Stephen. There were lots of times lately when he had wanted to say, "Mom's being awfully foolish. Maybe if we are better to her—" But he couldn't say anything like that to Stephen, he wasn't supposed to know what was going on. He was supposed to be too young, and maybe Stephen didn't know all of it himself. He played with a little orchestra every Tuesday and Thursday and always got home after Kathy did. And on regular days—days when Stephen gave violin lessons in the apartment—Earl Buffington the Third was never with Kathy. It was only on Tuesdays and Thursdays that he brought her home in the new black car with the polished chrome. Kathy and Mr. Buffington seemed awfully friendly, but David hated him. The first time he had brought Kathy home from the store, she had laughed at David's concern about it. "He's just a nice, important man who owns part of the store, honey. He has a fine car, and he lives up this way. Why shouldn't I ride with him?"

"You are awfully pretty," David had said.

"Thank you, darling."

"Does Daddy know about him?"

Kathy had pulled her brows into a frown. "Suppose you let me handle my own affairs. You are only a child. You can't know about adult ways."

Kathy hadn't asked David not to tell Stephen about Mr. Buffington, but he never had. David guessed he didn't know much about adult ways, but he knew Kathy often left for work without kissing Stephen good-by. He knew Kathy's doctor brother, Uncle Jack, had scolded her about Mr. Buffington and that they had quarreled, and Uncle Jack had said that Mr. Buffington was a stuffed shirt with a swelled head, and that if she really wanted to know what sort he was, all she had to do was to ask the clerks who worked under him, and they could tell her plenty. He knew Stephen spent too much time staring out of windows without seeing anything, and sometimes when Stephen wasn't teaching, he would take his violin and make it moan and cry. Then David would leave the room because he couldn't bear to listen or to see Stephen's face.

DAVID OPENED THE WINDOW and looked down Riverside Drive as far as he could. The black car was slow in coming tonight. The Hudson River looked muddy and gray. In the park across the street, some children were feeding pigeons. Across the river on the Jersey side, the Palisades were outlined in clouds, and cars crossing the Washington bridge looked as small as toy cars on a dime store counter. David's eyes came back to the children and the pigeons. Two of the birds seemed to belong together, they flew side by side to get the bread, then they left the other pigeons and went off together to eat it. David named them Kathy and Stephen. "They love each other," he told Toby. "They will live together forever."

The big black car came to a stop in front of the apartment house curb. David clutched the curtain and peered down. Kathy and Mr. Buffington were laughing about something. Then Mr. Buffington got out and came around to open the door for her.

"He is as ugly as an old toad," David whispered to Toby. But he knew it wasn't true. "He's wearing a silly-looking suit." But that wasn't true, either.

Mr. Buffington's clothes looked the way Stephen's did when he was going to play a concert. "Well, anyway, he's old." This time David didn't have to take it back. Mr. Buffington must be as old as forty, and Kathy was only thirty.

David saw Mr. Buffington put his hand over Kathy's. She would jerk it away, of course—but she didn't. David left the window, he didn't want to see any more. With Toby in his arms, he walked out of the apartment, closing the door behind him. He got on the elevator and rode down to the basement that was dark and smelled of furnace oil. He would stay here until he was sure Mr. Buffington was gone, then he would go out and sit on the front steps and wait for Stephen to come home. He didn't want to see Kathy or talk to her. Maybe if God had made her fat and ugly like Don Whaley's mother— He dashed tears from his eyes with the back of his hand; he was no sissy. He didn't really want Kathy to be fat and ugly, he only wanted her to love Stephen. They belonged together, like the pigeons.

THE CAR WAS GONE, as he knew it would be when he came out of the basement and around to the steps. He sat down and crossed one thin leg over the other. Toby curled down in David's lap and began to purr, and David closed his eyes, pretending that Kathy and Stephen were walking along the street holding hands. They were laughing, and then they stopped, and Stephen caught her in his arms and kissed her hard on the mouth the way he used to do a long time ago.

"Oh, there you are." It was Kathy's voice, and David stopped dreaming and looked up at her.

"I was afraid you had gone off somewhere." Her voice had kindness in it, and her eyes were friendly and warm.

"I'm waiting here for Dad."

"He should be along just any time now."

David nodded. "Will you wait here with me until he comes?"

The smile left her lips, and her face didn't look friendly any more.

She doesn't like Stephen, David thought, and the tight scared feeling moved through him the way the Hudson River was moving, on and on without stopping.

She touched his hair with her cool fingers. "Who would cook the dinner if I stayed out here with you? I am

The Home Column

cooking steak, and you had better eat it. Steaks cost lots of money."

"Yes," he said. He wasn't hungry for steak or anything. He hadn't been hungry for days and days.

HE WAITED until he saw Stephen get off the yellow bus that said No. 5, but he didn't run to the corner to meet him. Instead, he sat on the steps and watched Stephen walk toward the house. David could tell Stephen's moods by watching what Stephen did when he didn't know he was being watched. Tonight his hat was pulled low over his face, and his eyes were on his shoes. He was worrying. David could tell by the set of his shoulders and the way he walked.

"Hello," David said when Stephen came close enough. He stood up with Toby and waved.

Stephen's reaction was like that of a man coming out of a trance. The worry left his face. He grinned.

David hurried from the steps and went down the walk to meet him. "You're late getting home," he said. He took the violin case from Stephen's hand, carrying it with great respect because he knew the value of the violin inside it. "Mom's home."

"That's nice," Stephen said.

"She's cooking steak for supper."

"Oh. How was school?"

"All right, I guess," David said.

"Did Mrs. Beemus look in on you while I was away?"

"Yes, but I didn't need her. I get tired of having a neighbor snoop at everything I do. She left when I told her I was going in the house to work. I wish you or Mom could always be home when I'm home."

Stephen put his arm across David's shoulder in the man-to-man fashion that always made David feel important and an equal. "I think I have it fixed so your mother can be with you every day, son. Let's go and tell her the good news."

KATHY WAS BROILING THE STEAK when they came into the kitchen. David was still carrying the violin and Toby. He had forgotten to put the violin down when they came through the living room.

"Hello, Kathy," Stephen said.

"Hello," she answered without looking up.

There was only the sound of the broiling steak. The silence in the room became a pounding in David's ears. It was a silence that made him shiver. Then Stephen's voice spoke through the silence. "I found a new job today." He was being too polite, and David clutched the handle of the violin case with tight fingers. Maybe they would quarrel again; maybe they would send him into the

other room to get something neither of them wanted or out on some useless errand the way they did so often lately. "I am to play three nights a week at La Plaza del Juego." Stephen spoke almost as if he were afraid to tell Kathy about his new work.

Kathy turned around and looked at Stephen. "That's a night club, isn't it? I thought you wouldn't play that sort of music." She began setting the table, and Stephen followed her from the cupboard to the table.

"It's good pay," he said. "I thought more money was what you wanted, enough money so you could quit working and stay home with David."

"It is what you have tried to make me want, Stephen. But I like my job. I like drawing women's fashions and having my own desk, and being called Miss London as if I were somebody special."

"So you are going right on letting David run the streets after school."

"Don't raise your voice, Stephen. He's nine. He's home just one hour a day without me, and Mrs. Beemus always has an eye out for him. Besides, you are here most of the time yourself." She stood in front of him and faced him. "I'm not going to quit my job. David is going to have his chance. He has just as much talent as you have. He plays extraordinarily well for a boy of nine, and I am going to see that he has the best teachers and the best schools."

"If you are talking about sending me to college, Mom, you don't have to do that," David said. "I'll work and send myself."

Stephen's voice had a quiet kind of anger. "I wonder if you are keeping your job because you think I am a second-rate violinist who can't earn enough with my pupils and my playing jobs to give you and David what you need, or whether there is another reason. You wouldn't be interested in another man, would you, Kathy?"

The plate Kathy was carrying fell from her hands and broke into pieces at her feet. Stephen knelt and began picking the pieces up. He put them in the waste basket and left the kitchen, closing the door behind him. Kathy put her face against the kitchen wall and began to cry. It was a frightening kind of crying. David began to cry, too, without knowing why. He wanted to tell her that the steak was going to burn; instead he put Toby and the violin down, went to the sink and washed his hands, then he got a fork and began turning the steak himself. Turning a steak wasn't easy work; the grease splattered and burned his fingers. When he was sure the steak was all right, he picked up the violin and went into the living room to put it in its place by the piano. Toby followed him as far as the sofa.

Stephen was in the living room, sitting in the comfortable father chair. When David passed him he noticed that Stephen was reading the paper upside down. And when David left the living room, Stephen didn't look up or ask him where he was going.

DAVID WENT DOWN THE ELEVATOR and across the street to the park. He was glad the park was nearly deserted. A man and his girl were walking along the gravel path ahead of him with their arms around each other. A long time ago Stephen and Kathy always walked that way, huggingly close together. He walked behind them, pretending they were Stephen and Kathy until he came to a forsythia bush in full, yellow bloom, then he dropped down on the grass. He put his cheek against the cool greenness, then he turned over and lay on his back, looking up at the blue clouds and the sky that was beginning to darken into night. The park was almost quiet except for the sound of rustling trees around him. He watched a white cloud moving slowly in the sky. God was up there somewhere behind the cloud—God who could fix everything. David looked around to see if there were people near enough to hear him talk out loud, and when he saw no one, he said, "God, I guess you saw me snitch an apple from the box in front of Carey and Sullivan's grocery store this afternoon. I'll buy a bigger one and put it back if you'll help Stephen and Kathy. Something is awful wrong, and I don't know what to do. If you'll make them love each other again, I'll learn the times tables backwards from the fives through the twelves, and you know how much I hate 'em. I'll let that silly Martha copy my spelling paper every day. It's the only way she'll get a hundred, I guess. And I'll try to be smart in everything so Kathy and Stephen will be proud of me. If you don't know who I mean, God, it's the Kathy and Stephen Worthington who live on Riverside Drive in an apartment that is better than we can afford. Thank you, God. Amen."

David felt good after he had finished the prayer. Everything would be fine now. He had no idea how God would fix things, but he was sure God would. And suddenly he was hungrier than he had been for days. He got up and began running toward the street. When he had crossed over to his apartment steps, he looked up at the sky and saluted solemnly.

"I was just going out to look for you," Kathy said when he came in. And she kissed him on the cheek. "Go and tell your father we are ready to eat."

When David took his place at the dinner table, the strained silence between

Kathy and Stephen no longer bothered him. He ate so much that first Kathy and then Stephen looked surprised and pleased and commented about the food he was storing away. David smiled happily. He wanted to tell them they were going to be in love again pretty soon, but it wouldn't be fair to tell a secret that was his and God's special own.

As soon as the meal was over, he asked if he might skate outside for half an hour.

"Let him go, Kathy," Stephen said. "Anyone who can put away that much meat and potatoes needs to exercise for half an hour."

When David went to get his skates, he took a dime from his allowance to buy the finest apple he could find. He wanted to settle his part of the bargain promptly so God would get busy with His. Ten cents would take a big slice out of his monthly pay. A nickel would buy an apple, but he had promised a special apple, and dime apples were redder and bigger and juicier.

THAT NIGHT, when David was ready for bed, he asked permission to take his arithmetic book to bed with him, instead of the usual storybook he was permitted to read for a while before his light went out.

Stephen eyed him over his paper. "Do you feel all right, David?"

"Yes, sir."

Kathy stopped ironing her blouse. "You aren't behind in your schoolwork, are you?"

"No, I'm learning the times tables backwards."

"All of them?" Kathy asked.

"From the fives through the twelves. I already know the others."

Stephen whistled.

David spent the next few days working hard on his promises. The worst part of his bargain was being nice to Martha. He considered her both dumb and lazy, but he let her copy spelling and arithmetic, too, and he walked part way home with her each evening, carrying her books and pretending not to care when his playmates teased and called after him, "David loves Martha."

Each night he went carefully over the day's happenings to see if he had failed in any way. He couldn't understand why God wasn't doing better by Stephen and Kathy. Yesterday Mr. Buffington had come upstairs with Kathy into the living room, and she had given him coffee and the last piece of Stephen's favorite chocolate cake. David stayed in his room and wouldn't come out until he left, and he blamed God more than he did Kathy for Mr. Buffington's being there. It was

God's business to see that he didn't come. If David had God's power he would strike him dead.

Friday afternoon on the way home from school, David chanted his times tables triumphantly. He knew them now—all of them—every one. God had no reason for holding out any longer. A bargain was a bargain.

In front of his apartment, David saw a black car parked with the others. It looked like Mr. Buffington's car, only it couldn't be because this wasn't Stephen's day to be away from home, and anyway Mr. Buffington and Kathy were working at the store at this time of day.

He rang for the elevator and got on. "Twelve times twelve are one hundred forty-four. Twelve times eleven—"

David heard Kathy's voice and then Stephen's. Why was Kathy home so early? They shouldn't be quarreling in such loud tones. The neighbors would hear them.

David opened the door and came inside. He made his way to the living room and stood in the doorway. Mr. Buffington and Kathy were standing together by the fireplace. Mr. Buffington was leaning against the mantel with his hat in his hand. Stephen was standing by the window. David had never seen Stephen look so upset or so angry. He was saying something about lawyers, and then he saw David and bit his words off.

Kathy and Mr. Buffington were looking at David now, too, and Stephen said, "Since it is your idea to get a divorce, Kathy, maybe you had better let David say which one of us he prefers to live with. We don't seem to be making much headway by ourselves."

David leaned against the door. Everything in the room seemed to be dancing and turning upside down. He saw their faces and their eyes looking at him. He felt Stephen's hands on his shoulders and heard his voice explaining in quiet tones that Kathy wanted to marry Mr. Earl Buffington the Third, and that maybe it was a good idea since Mr. Buffington had money enough to give David and Kathy everything fine.

And then Kathy was kneeling in front of him and saying, "We'll work it out, David. We'll work out everything that is best for you."

David's head was spinning dizzily. This wasn't happening; he was dreaming, of course. He and God had made a bargain. God—God—

He pulled away from them, and as he turned he felt Toby's cool nose against his hand. He stooped and picked him up, burying his face in gray fur. With Toby in his arms, he began to run. He didn't know where he was going or what he was going to do. Nothing seemed real, nothing but Toby.

(To be continued.)

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Herald House INDEPENDENCE, MISSOURI

LETTERS

Interesting Personalities

Receives Encouragement From Herald

Although I am in bed with a heart ailment, I am able to sit up and write. I believe God is working with the Saints through President Israel Smith. I have been shown that the Book of Mormon is divine, and I believe that before many years it will be used in schools throughout the world.

We are isolated from the church, but we read God's word and pray often. The *Herald* brings us a message of hope and encouragement. When we read the requests for prayers, my little son, Basil, and I pray for all who have asked to be remembered. We believe our prayers are answered and have a part in the recovery of those who are ill.

LULA SMALL.

North Head
Grand Manan, New Brunswick
Canada

Comfort in Time of Sorrow

When my mother's life was nearing the end, I prayed that her suffering would not be too great nor prolonged, and that I could bear the loss of her, believing that death means only a temporary parting and the promise of a glad reunion hereafter. God heard and answered my prayers. I attended her funeral with a heart eased of grief and pain. I also prayed that my father would be comforted. A few days after the funeral, he told me of a dream he had before mother's death in which he saw her dressed in white and standing in a spacious, radiantly lighted room. I believe this was given to strengthen him.

How good it is to be able to go to our heavenly Father and ask for help in time of trouble. He never fails to bless us when we ask aright and not for selfish or foolish things.

MRS. J. M. CHANDLER.

Manson, Washington

Receives Encouragement at General Conference

It was my privilege to attend General Conference for the first time last October. The spiritual food I received there has been the source of great encouragement to me. My heart rejoiced when I saw so many young men willing to devote their lives to the work of the church. I have been a member of the priesthood for many years and have served as a branch president part of that time. I believe that the time has come for men of the ministry to "thrust in the sickle and reap." Many are groping in the dark with hands outstretched for help. We must tell the gospel story to them. Some seed will fall on good ground and eventually mature. This work is the greatest thing one can do. The church needs our prayers, tithes, offerings, and service. Zion the beautiful beckons us on.

WALTER M. DAVIS.

Route 4, Park Road
Painesville, Ohio

Note of Thanks

I am grateful for the many flowers, letters, and cards I received during my six weeks at the Sanitarium where I underwent a major operation. I also appreciate the prayers of the Saints and feel that I have been wonderfully blessed. I enjoyed the visits of Chaplain Donald Lents and Elder Hubert Case, who came often to administer to me. The service given by the nurses was most commendable.

MRS. R. R. SCHMOYER.

2053 North Thirty-eighth
Kansas City 2, Kansas

Pastor to Scattered Saints

WHEN HARRY SHEFFER, his wife, Shirl (Winn), and Heber Colvin thumped back home (Tucson, Arizona) on January 1, 1949, they were glad the old car had done so well. The Sheffer's twelve-year-old automobile had gone on many such trips before, and groaning with age and infirmity, it just about didn't carry the traveling missionary-ministers home from visiting their scattered flock.

Harry sat down and wrote a letter to the apostle in charge, Charles Hield, and gave him the report of Saints visited on this latest trip, taken between Christmas and New Year's Day when he and Shirl had vacation from school. Harry is an ex-GI, going to business school in Tucson, and Shirl teaches in the public schools of the city. They moved to Phoenix, Arizona, in 1942 from Missouri, and then to Tucson in 1946. Harry was ordained a teacher in 1944 and an elder in 1945.

In 1946, during a vacation, the Sheffers took their first such trip. They knew that in Arizona, New Mexico, and western Texas, there were Reorganized Latter Day Saints living isolated from other members. They went out to discover these people and minister to them. There were several trips after that, the longest being made by Harry alone between October, 1947, and January, 1948. Harry gives slide-illustrated lessons, holds prayer and Communion services, administers to the sick, blesses babies, visits, and baptizes as he goes along.

In twenty-one towns, during the trip of 1947 and 1948, he visited fifty-three families, comprising 174 people, of whom ninety-three are members, fifty-six were nonmembers, and twenty-five were children under eight years of age. He established a mission in Albuquerque and traveled a total of about 6,000 miles.

A page from his letter reads something like this: "I stayed three days at Tucumcari. The response was fine . . . two families were members, but I had more nonmembers listening than Saints. . . . Portales has some fine young men . . . they could make a nucleus to build a group. . . . Went on to Artesia. . . . Visited and taught three days there . . . next was Lovington. Baptized a father and his daughter and blessed the baby. . . . At Hobbs I spent two days visiting and hunting up lost members. . . . I visited in Eunice, twenty-five miles from Hobbs and found two more families. . . . At Pyote I stayed several days. I rested and taught. . . . I left there and drove home for Christmas. I was glad to see my wife again. She had gathered several small branches of a grease-weed bush and made a tree to hang our Christ-



Shirl and Harry Sheffer

mas decorations on. It was the loveliest tree I had ever seen. . . . In the middle of January, I officiated at a funeral at San Simon. Instead of coming home, I finished my New Mexico visiting . . . went to El Paso one day, served the Communion . . . to Alamogordo for three days, teaching and using the slides, served the Communion. . . . Las Cruces for three days. . . . Up to Arrey for three days where I blessed another baby."

Harry's appointment to be the corresponding pastor of the field came from Apostle John Rushton and was continued by Apostle Hield. The work is voluntary and the money for travel expenses has been largely forthcoming from the Saints he visits.

The Sheffers send mimeographed letters to their scattered flock during the year, giving them news of each other and enclosing form blanks asking for information that will help the Sheffers in their visiting.

Harry says, "The primary objective in going is to teach, to encourage, and to administer the ordinances. Most of the people have been isolated for some time—one family for about forty years, and others are just fresh from branches. H. I. Velt was the last man through before we took our first and second trips."

Elder Sheffer is a humble man. Of himself, he says, "I'm not too well-versed in talking, and I quickly start to repeat myself. A study-for-a-week and run-dry-in-ten-minutes fellow, that's me."

With his wife or with Brother Colvin or alone, Harry has traveled almost 10,000 miles in his work. Wherever he goes, he ministers, humbly and sincerely, strengthening those who need help and making friends for Christ.

Elder and Mrs. Sheffer are eager to contact other Saints in New Mexico and Arizona about whom they have not heard. Address them at 924 Graybill Drive, Tucson, Arizona.—By SADI ANKA MOON.

BRIEFS

LAMONI, IOWA.—Clare C. Engle, secretary to Bishop Lewis Landsberg and Lamoni Stake secretary, has accepted the position as assistant to the business manager of Graceland College effective May 1. Robert E. Ballantyne will replace Miss Engle in the Bishop's office on June 1. Brother Ballantyne will graduate from Chillicothe Business College in May, is a deacon, and well known to many residents of the Stake.

The selection of Mrs. Lawrence Vogel of Evergreen as an assistant in the women's work of Lamoni Stake was announced recently by Mrs. Bert Brooks, stake leader of women. Sister Vogel's appointment is for the balance of the conference year ending February, 1950.

Mr. and Mrs. A. J. Yarrington observed their sixtieth wedding anniversary on April 7. Friends called during the afternoon. Brother Yarrington served as a member of the Lamoni Stake Bishopric from 1916 to 1930.

EUNICE, NEW MEXICO.—This group meets each Sunday for church school in the home of Brother and Sister Charles Brown. Besides the members of the branch, there is a family of nonmembers attending and four children from another family. Each Wednesday evening the group meets in the home of Mr. and Mrs. Glenn Stach for prayer meeting. Mr. Stach will be baptized in May at Seminole, Oklahoma, by Brother O. J. Stevens. Saints in the area are invited to meet with these people. Both homes are located in Gulf Dinkard Camp, southeast of Eunice.—Reported by MRS. GLENN STACH.

BERKELEY, CALIFORNIA.—An impressive service was held on March 6, 1949, at the East Bay Church, Berkeley, California, after the serving of the Communion to the congregation. A wrist watch was presented by Pastor Alma Andrews in behalf of the East Bay Church, to High Priest John D. Carmichael, who had concluded active ministry in the office of solicitor and other ministerial work of over fifty years in the various branches in the district.

Brother Carmichael is now 89 years old. He was born February 21, 1860, at West Sacramento City, California. On the 11th of February, 1874, at the age of 14, he was baptized, near the time Sister Emma, Joseph, and Frank Burton were baptized, by John R. Cook. He was confirmed February 21, 1874, at which time his perception was quickened by the Spirit, and he received the baptism of the Holy Spirit, and this spirit has permeated his ministry. King Benjamin's words in the Book of Mormon can be so effectively applied here, "When you are in the service of your fellow men, you are in the service of your God."—Reported by ALMA ANDREWS.

MINOT, NORTH DAKOTA.—Vernon W. Ditton from Fairview, Montana, conducted the Easter services in this branch. On Good Friday evening, he showed slides on "Building Christ's Church." The group is holding church school at the Logan schoolhouse again after the winter weather is over. All Saints in the vicinity are invited to attend.—Reported by VIRGIL D. SMITH.

GRACELAND COLLEGE.—Appointment of two persons to the faculty and staff of Graceland College has been announced by President E. J. Gleazer, Jr., following approval by the board of trustees. Harlan Metcalf, a graduate with the Graceland class of 1946, will replace Mrs.

William Gould in the secretarial science department while she is on a year's leave of absence. Mrs. Gould will continue her schooling at Columbia University in New York City. Miss Mildred Judkins, R.N., will replace Miss Donna Holmes as college nurse this fall. Miss Holmes also is planning to continue her schooling.

While a student at Graceland, Mr. Metcalf was active in the Missionary Club. He came to the college after having served three years as a clerk-typist in the Army. A resident of Wisconsin, he attended Whitewater State Teachers College there after graduating from Graceland. He is now doing directed teaching in typing in the college high school. Metcalf is twenty-seven and married to the former Ina Hershey of the Graceland class of 1942.

Miss Judkins, whose home is in Blue Hills, Maine, is now supervisor of the medical floor at the Independence Sanitarium. She received her training at the Portland Hospital in Portland, Maine. During the war she spent three years with the Army Nurse Corps and one year with the Maritime Academy in Maine.

SACRAMENTO, CALIFORNIA.—The Northern California District conference convened in Sacramento on February 12 and 13. Apostle Charles R. Hield and Bishop J. Stanley Kelley were present and gave valuable assistance in classwork and preaching. All branches were well represented, and the church was filled to capacity for Sunday services.

The Zion's League held its annual valentine banquet on February 11. The program of music and skits was repeated for the conference visitors at a dinner at the church on Saturday evening, February 12. The Restoration Festival banquet sponsored by the League was held on April 8. The story of the Restoration and events in the life of Joseph Smith, founder of the church, were presented in music, narrative, and drama.

Following the Communion service on March 6, Cecil A. Jacks was ordained an elder. Seventy George A. Njeim paid a brief visit to Sacramento on March 27 and spoke at the evening service.

A baptismal service was held at 9:45 a.m. on Palm Sunday. Elder Lawrence Hendrickson baptized Mrs. Margaret Woodworth, Charles Woodworth, Dorothy Jellison, and Opalee Glauer. They were confirmed at the 11 o'clock service by Elder Hendrickson and Evangelist W. H. Dawson.

On Easter Sunday, the choir under the direction of Mrs. Edna Burdick presented the cantata, "He That Liveth." The subject of the sermonette by the pastor was, "There Is a Man on the Cross." In the evening a drama, "The Seamless Coat," was presented under the direction of Mrs. Maybelle Nephew.

Gayle Allison, infant daughter of Mr. and Mrs. Alden Clark, and Kathleen Elizabeth Chapo were recently blessed.—Reported by M. R. SCHALL, *Pastor*.

ANN ARBOR, MICHIGAN.—The student's institute on "Our Vocational Stewardship," postponed because of President John Garver's death, took place March 12, 13, 1949, in Ann Arbor. Approximately fifty members of college campus groups from Michigan State College, East Lansing, Michigan; Wayne University, Detroit, Michigan; University of Chicago, Chicago, Illinois, and the University of Michigan, Ann Arbor, Michigan, were present.

Bishop G. Leslie DeLapp spoke Saturday afternoon on "What Makes a Steward," and "Relating Our Professions or Vocations to Our Church Program." Each of the talks was followed by a general discussion led by Gerald Fitch and Wallace Brotherton, respectively.

The campus group presidents were in charge

of the evening program on the topic, "These Are Our Problems." Two students from each campus group gave their individual views on "problems" and a lively discussion period followed.

Visiting college students participated in the regular Sunday morning services of the Ann Arbor Branch, which included special attention to the subject, "Worthy of the Vocation Where-with Ye Are Called." Robert Matthew, Ruby Motta, and Don Ross were the speakers. The sermon, "Stewardship Is Restored," was delivered by Bishop DeLapp.

The institute closed at two o'clock Sunday afternoon after group consideration of the concluding theme, "This We Will Do."—ARLINE LAAGE, *Reporter*.

COLORADO SPRINGS, COLORADO.—A Melchisedec priesthood institute was held the week end of May 15 for the Eastern Colorado District at Colorado Springs. Among members of the staff there were: Ward Hougas, Merle Howard, Houston Hobart, Apostle Reed Holmes, and Elbert A. Schmidt, president of Kansas District.

WELLSBURG, WEST VIRGINIA.—Pre-Easter week was observed at Wellsburg Branch by nightly services. On Sunday morning, April 10, John Treiber spoke on "The Triumphant Entry." Sunday evening, R. E. Rodgers used as his theme, "Father, Forgive Them." Monday evening, S. M. Zonker spoke on "Woman, Behold Thy Son." Otto Melcher preached Tuesday on "Behold Thy Mother." Wednesday evening, John Treiber spoke on the saying, "I Thirst." Thursday, W. A. Schoenian of Moundsville, West Virginia, preached on "I Commend My Spirit." Friday, R. E. Rodgers used as his theme, "It Is Finished." The choir sang one of the "Seven Last Words of Christ" each evening in keeping with the speaker's subject.

On Easter Sunday morning, S. M. Zonker preached on "The Triumphant Christ." The choir sang, "The Holy City." Sunday evening, the music department, under the direction of Lenora Nixon, sang the cantata, "Our Living Lord."

On April 17, nine candidates were inducted into the church through baptism by Seventy Merle Guthrie. Four babies were blessed, and the confirmation of the candidates took place at the Easter Sunday morning service.

The women's department has instituted a "storehouse" and a "band of prayer." Visiting is the project of the year.

MOORHEAD, IOWA.—Mr. and Mrs. Ed Struble of Castana, Iowa (Moorhead Branch), celebrated their fifty-fifth wedding anniversary on April 11. They were baptized by Missionary W. A. Smith, and all of their eleven children belong to the Reorganized Latter Day Saint Church, as do many of their grandchildren. They have retired from their farm work.

BUFFALO, NEW YORK.—The Buffalo women's department meets twice a month, the first Tuesday of the month for an all-day meeting, and the third Tuesday of the month in the homes of the members. There is an average of four nonmembers at the meetings. The department has packed over thirty boxes with food and clothing to send to Germany and England. They adopted a family in Germany to whom they sent parcels. They have made gifts which they took to shut-ins. The women study at their meetings and also leave time for a social hour. Mrs. Grace Schaefer is in charge of friendly visiting, and Mrs. Ann Lloyd is the teacher of one of the study classes.—EDITH BRAMAN, *Reporter*.

A Voice From the Past

(Continued from page 10.)

the poor have to labor to procure a living, and so they do anywhere else. Here the Saints suffer trials and tribulations, while the wicked enjoy the world and rejoice, and so it has been since Cain built a city for the ungodly to revel in.

But it is all right, and I thank God that it is so. The wicked enjoy this world and the Saints the next. They exercise their agency, and the Saints theirs; they are left to choose for themselves; and blessed be God that it is so, for it saves heaven from torment and righteousness from blemishes.

The lacks that seem most prominent will soon sink with the fading glories of perishable things; and then the banks of long continuance will be thrown down, and the rough places made smooth; yea, the glory of Lebanon will come upon the land of the Lord—the fir tree, the pine tree, and the box together to beautify the place of his sanctuary and make the place of his feet glorious. Then there will be a river of pure water to gladden the soul of the Saint. Then every man will speak in the name of God. Then the righteous will feed themselves on the finest of wheat. Then the enmity of man and the enmity of beasts will cease. Then the vail spread over all nations will be taken off and the pure in heart see God in his glory.

With all these glories ahead, who would fail to seek them? Who would idle or revel away a few years of fleshly gratification and lose a thousand years' happiness and an eternity of glory? Who would serve the Devil to be a demon in darkness, when by pleasing the Savior and keeping his commandments he may be a son of God in the celestial world, where praise, and glory, and power, and dominion have an eternal now for space and duration, and the best from worlds to expand and beautify their sublimity? O that the whole empire of God might shout, "None!" But it will not be so, for Satan spreads himself and copes with thousands that must welter in woe unutterable.

Men of God, from this let us learn to take oil in our lamps from the great Spirit-fountain above and light them in the blaze of that noble fire, where a Hancock, a Jefferson, and a Washington lit their tapers, that while there is a hope in heaven or a gleam on earth, we may not covet this world, nor fear death, but, as Peter, as Paul, as James, die for the sake of righteousness, having fought the good fight and overcome through grace. Amen.

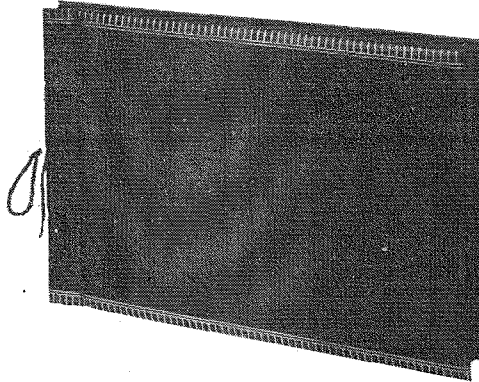
To Oliver Cowdery, Esq."

W. W. PHELPS

(Church History, pages 533, 534)

Gifts for Graduates

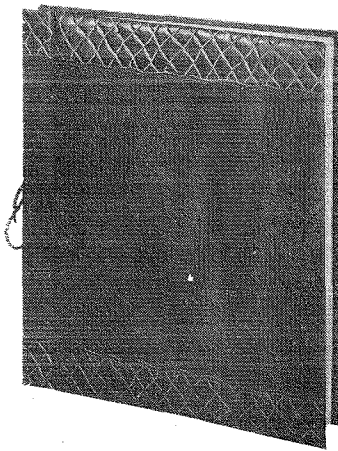
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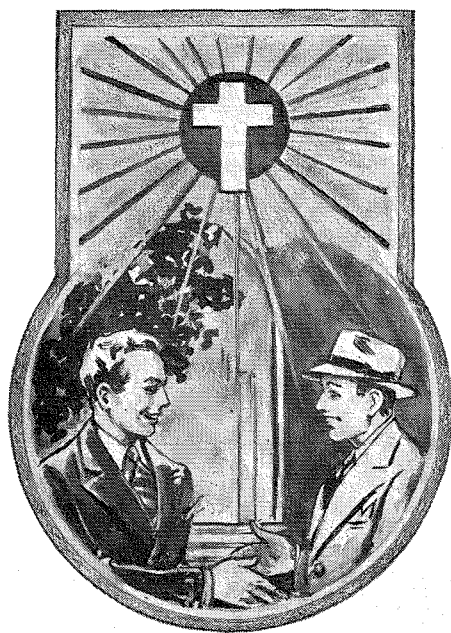
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Herald House INDEPENDENCE, MISSOURI



Going Visiting

By **NORA MOSER**

WHEN HAVE YOU ATTENDED church services outside of your regular congregation? I am speaking particularly to persons who have a firmly established habit of churchgoing, who feel they could scarcely miss a service. Thank goodness, a lot of Latter Day Saints are like that.

If there is another L. D. S. congregation in town, you will certainly have a number of friends in it. Both you and they would gain pleasure from being together in a Sunday service, prayer meeting, or women's group. It feels good to be treated as a guest once in a while, instead of being taken for granted.

In most cases there is only one L. D. S. church in a town, but often another is located within easy driving distance. Visitors from out of town are a big thrill to any branch. Latter Day Saints always receive each other warmly, especially after conversation has disclosed mutual friendships. I have yet to go to a branch where I could not discover some acquaintances in common. A trip to a near-by branch may require nothing more than starting an hour or so earlier. It can be combined with sight-seeing, a picnic, or a business journey. Once started, the exchange of visits between branches will benefit both.

About here, someone is going to say, "I would love to get away for just one Sunday, but I can't. I have to be here to teach my class." Or play the piano, or lead the choir, or preach, or take charge, or serve as deacon. I don't think even the church has the right to keep anyone completely tied down. A substitute teacher *can* be found. Someone else can play the piano—maybe not so well, but experience is the only way to learn. The choir doesn't have to sing every single Sunday, and the congregation can get along without a leader; in fact, it sometimes seems to prefer to do so. There is usually more than one preacher available, and if there isn't, why not arrange to trade assignments with a man from the branch you want to visit? A deacon, I admit, is hard to get along without. If the deacon isn't on the job, nothing goes smoothly, and everyone is out of humor. That is all the more reason for not working a good deacon to death; he needs a change as much as anyone else.

Everyone, lay or priest, officer, teacher, or not, goes stale sometimes, gets tired of the normal order of things, and has a natural desire to break out of routine. There are other good reasons for visiting a different congregation now and then. I have mentioned renewing old friendships and making new ones. A person who is concerned with some responsibility for the conduct of the service often is unable to free his mind sufficiently to have a worship experience himself. He needs to sit back and take it all in for his own spiritual well-being and growth, in order that he may give an expanding ministry in his regular calling. Here in unaccustomed surroundings, one's perceptions are sharpened and one gets more out of the service. The branch one visits is sure to be doing some things differently, and maybe better,

than the home branch; this is a good way to pick up new ideas and techniques. It may be possible to give helpful suggestions also, but only if one knows the people well enough, and then it must be done with great tact.

SO FAR I have not considered the possibility of attending services of other denominations. Most of what I have said applies equally well to visiting the Baptists around the corner. There are sects which call it a sin not to attend church, and some which forbid attendance and participation in any other service than that of the particular denomination. This may be a way to keep members from going astray, but it casts doubt on their intelligence and the strength of their conversion. Latter Day Saints are considered adult enough not to require such a prohibition, even if it were compatible with the doctrine of agency.

If our church really has a higher spiritual quality than others, a visit to another church will give us renewed appreciation for what we have. I don't mean that one should enter another church with a critical attitude. That isn't necessary at all; the difference will stand out plainly enough. Then, too, home is always a little nicer after an absence.

A church of a different creed is an even more fruitful source of new ideas than another branch of our own kind. It is true that we do not desire to imitate any other sect, but we have many points in common with Protestants in general. They have Sunday schools, young people's organizations, ladies' aids, and building funds, just as we do. They have the same problems of recruiting and training teachers, choir members, and volunteers of all kinds. Their goal is the kingdom of God,

even if they do not conceive it as we do.

The people in a branch who have a definite job to do, from the pastor on down, can benefit especially from seeing how others do the same job. It is one of the best ways for an inexperienced person to learn. The choir leader can study techniques of conducting and hear new pieces. The pastor may find a smoother order of service or a new way to capture the children's attention in junior church. The Zion's League officers may see methods for increasing interest and participation. The women's leaders could discover new areas of service.

OTHER CHURCHES are able to offer us some things we cannot obtain in our own. Many of our congregations worship in rented lodge halls, converted dwellings, or quite plain church buildings. There is no reason why we should deny ourselves an occasional glimpse of someone else's stained-glass windows. In particular, our children, who will build the churches of tomorrow, should not grow up ignorant of the beauty that exists in church architecture. In music, I know and like many hymns which are not in our hymnbook, and I go to another church sometimes just to hear them. Few of our choirs are able at present to perform large works such as oratorios, but we can hear and learn to appreciate them in other churches. We do not claim to have a monopoly on the truth. It is quite possible that we may find some new truth in another church, or a stimulating presentation of old truths. There are notable preachers in other faiths whom we should hear if we have the chance.

When, and how often, can one afford to go elsewhere to church? Our primary interest, our nearest friends, and our first duty are in our own congregation. We will be there most of the time. It would be sad if half the people decided to go visiting at once. If another church is offering a one-time-only program or speaker which I especially desire

Of Prophets and Scientists

DID IT EVER OCCUR to you that 2,000 years before Columbus set out on his now famous voyage to prove the world was round, the Prophet Isaiah casually mentioned this truth? (See Isaiah 40: 22.)

Why should we hold with the "wisdom of the wise" who scoff at all but their own wonderful generation? Is it true that today we know the *how* and *why* of things for the first time in the world's history? Are we stewards of a knowledge never before given to man? Or are we presumptuous in believing that men of old, who knew God so intimately, knew nothing of his ways with the world? Couldn't it be that some of the unspeakable things of the Spirit were practical facts the Lord preferred unspoken then?

Paul said, "Through faith we *understand* that the world was framed by the word of God" (Hebrew 11: 3). His brief estimate of how the world was framed seems now to be more correct than that written by the best minds of science 1,900 years later! "Things which are seen," he wrote, "were *not* made of things which do appear." This was not a flash of inspiration, I am sure, but an indication of the broad understanding of the mechanics of the world at which Paul arrived by faith.

The prophets, Amos tells us, know things before they happen. Those of old had understanding of the earth, and its mechanics, of atoms and their construction, of in-

to hear, I go if I can arrange to be spared from my regular duties at my church.

A growing, vital religion cannot be isolated from modern life. Its believers cannot be cloistered. It cannot pretend its competitors do not exist. The stimulation of contact with other religions will only push it ahead.

By ROLAND C. LAMBKIN

telligence and light, and how it operates in the human body, of all the powers and sciences of today and *beyond* today.

I am willing to trust God, for he had a reason for waiting (if he did) to make this understanding of our universe common knowledge. Whatever the reason, we can trust him still to be ahead of common knowledge in our day. This he has done through prophecy given 100 years ago.

THROUGH Joseph Smith (Doctrine and Covenants 85: 2, 3) God gave us a picture of the world as he understands its organization, and as, scientifically, we are just now beginning to understand it. By means of today's scientific discoveries, we have arrived at the threshold of a new era of reaching, a fresh and powerful reasoning toward God, and new proof of the validity of the prophets and of our right to include Joseph Smith among them.

Peter saw our very day when he said, "For this they willingly are ignorant of, that of old the heavens, and the earth standing in the water and out of the water, were created by the word of God."—II Peter 3: 5. Today we face the world with mountains of scientific truth to back us. Today the ones who will not believe are forced to be willfully ignorant. The weight of scientific truth supports our contention that prophets *were* prophets and that the Lord God called yet another prophet in our day—a prophet that 100 years ago spoke the scientific truth about the construction, power, and inter-relation of our universe more clearly than science does yet today.

New Horizons

Our Increasing Responsibilities

(Continued from page 7.)

If one is to do that effectively, he will teach the temporal law not from the standpoint of getting money—of collecting dollars and cents—but from the standpoint of spiritual ministry to the individual. He will point out the relationship between compliance with the financial law, the filing of the statement (which is the recognition of accountability), the payment of the tithe, and the giving of offerings to that of attaining the spiritual and economic goals of the church.

The establishment of the storehouse fundamentally has as its purpose and objective the building of a spiritual power within the body of Christ. And if its purpose were only that of adding to the economic resources of the church, it would not be in harmony with that which has been divinely given to us. There must be a blend of both the spiritual and the economic goals.

We want the Aaronic priesthood to know that in the segregation of the funds of the church, in the very act of setting up reserves which has been approved by the action of the General Conference, we have operated in harmony with the principle of the storehouse. This we have emphasized and pointed out in the report of the Presiding Bishopric to the Conference. This is but the point of beginning, and yet it is a most essential point of beginning as we look toward the accomplishment of the storehouse objectives of the church.

WE REPEAT that in these days of increasing responsibility of the church, in these days when loads of pastoral ministry are weighing heavily on many men throughout the church, when our activities are being expanded in the educational field, and we are attempting to minister to youth as never before in our experience, we need the help of the

Aaronic order. In these days when we are summoning youth to participate in the broad program of the church and challenging the pastors and the workers throughout the church to give them the opportunity of serving, when our financial obligations are increasing by leaps and bounds and our horizons are being expanded, we see that these increasing responsibilities must be assumed by each and every one of us. We are made to sense responsibility of accounting and service which rests upon the shoulders of every member of the Aaronic priesthood.

Now, you might feel that I have imposed upon you a load so serious and so heavy that life will not be enjoyable. However, I want you to look at it in a little different light. I want you to envision with me the beauty of Zion, the coming of our Lord and Savior, Jesus Christ, and the establishment of this New Jerusalem. I want you to see something of the happiness that comes through the service to one's fellow man. Look ahead and envision a glorious and wonderful church, the church triumphant. As we can lift our faces upward and look toward God and remember that we are fellow-ministers of Jesus Christ, the Son of God, the burdens of responsibility are taken from our shoulders and we are given strength and courage. As we seek to serve and do what we know God wants us to do, may we remember that our commission—whether it be as deacon, teacher, priest, elder, or high priest—is a great opportunity which God has given us to render service to our fellow men and to build his kingdom here upon the earth.

THE THIRD STRIKE

by Jerry Gray

This is the story of Jerry Gray, an alcoholic, told by Jerry Gray himself—a brief, bitter, tragic story of tremendous emotional and dramatic impact. The author points no moral—he simply tells his story and leaves the interpretations to the reader. \$1

BULLETIN BOARD

Northwestern Ohio District Women's Meeting

The women of Northwestern Ohio District will meet at 2526 Lawrence Avenue, Toledo, Ohio, on June 7. Registration will begin at 9 a.m. and last until 9:30; a fee of fifty cents is to be charged. Nelle Swanson of Columbus, Ohio, will be the guest speaker.

RUTH SMITH,
Secretary.

Nauvoo District Conference

The Nauvoo District Conference will be held at Ft. Madison, Iowa, on June 4 and 5. An institute will be conducted on Saturday afternoon and evening by Elder Cecil Ettinger. A business session will follow the afternoon class. Sunday's activities include church school at 9:30 a.m., a sermon by Apostle D. T. Williams, and a fellowship service at 2:30 in the afternoon.

W. H. GUNN,
District Secretary.

New York-Philadelphia District Reunion

The New York-Philadelphia District reunion will be held in Deer Park, near New Hope, Pennsylvania, July 2 to 10. Apostle Maurice L. Draper, Seventy William T. Guthrie, High Priest Almer W. Sheehy and District President John T. Conway will be in charge. Rates are as follows: tent or dormitory space for entire time, adults \$3.00, children \$2.00 (sixteen years and under); week end rate, \$1.00. Excellent meals will be served at nominal cost. Housing applications should be sent to Charles Harris, 2055 East Nineteenth Street, Brooklyn, New York.

REQUESTS FOR PRAYERS

Mary C. Smith, Route 1, Linn, Missouri, asks to be remembered in the prayers of the Saints. She has a heart ailment.

Mrs. Mabel Leonard, Lebanon, Oregon, asks for continued prayers that she regain her health. She is suffering from arthritis.

Mary Altman requests prayers for her mother, Mrs. Fred J. Collins, 817 Texas Avenue, Danville, Illinois, who has been seriously ill for the past two weeks.

ENGAGEMENTS

Van Fleet-Jagger

Mrs. Gladys Jagger of Independence, Missouri, announces the engagement of her daughter, Kathryn, to Edgar Van Fleet, son of Mrs. Minnie Van Fleet, also of Independence. Both are graduates of Graceland College. The wedding will take place on July 1 at Stone Church.

WEDDINGS

Allen-Bates

Flora Elizabeth Bates, daughter of Mr. and Mrs. W. I. Bates of Albia, Iowa, and Fred M. Allen, son of Mr. and Mrs. Frank Allen of Lebanon, Kansas, were married on May 9 at the Stone Church in Independence, Missouri. Elder Gerald F. Winholtz read the double-ring ceremony. They are making their home in Independence.

Veleig-Hunter

Leola Marie Hunter and Bernard Veleig were married on March 25 at Lum, Michigan, Elder H. E. C. Muir officiating. They are making their home on a farm near Imlay City, Michigan.

Schneible-Keen

Mildred E. Keen, daughter of Mr. and Mrs. A. L. Keen of Lamoni, Iowa, and Douglas R. Schneible, son of Mrs. Alma Schneible of Superior, Wisconsin, were married May 1 at the Reorganized Church in Nauvoo, Illinois. Elder R. H. Atkinson performed the double-ring ceremony. They are making their home in Madison, Wisconsin, where Mr. Schneible is a highway engineer.

BIRTHS

Mr. and Mrs. Kenneth Smith of Rock Island, Illinois, announce the birth of a son, Gregory Kenneth, born May 1. Mrs. Smith is the former Marion White. Both parents are Grace-land graduates.

Mr. and Mrs. Duane Stevenson announce the birth of twins, Bonnie and Donnie, born May 1.

Mr. and Mrs. H. G. Schlottzauer of Stratford, Ontario, announce the birth of a son, Neil Howard, born March 9.

DEATHS

KISER.—Willard F., was born at Wabash, Indiana, on January 16, 1874, and died at his farm home near Coffeyville, Kansas, on April 21, 1949. He was married on May 17, 1906, to Daisy Lucas at Upland, Indiana. In 1915, they moved to Oklahoma, and in 1932 to Coffeyville. Both were baptized into the Reorganized Church in 1916. Brother Kiser was an employee of the National Refinery at Coffeyville until poor health caused him to retire. He is survived by his wife, Daisy, of the home and one brother, of Indiana. Funeral services were conducted by Elder Lee Quick at the Ford Mortuary in Coffeyville.

REYNOLDS.—George, was born in London, England, on February 22, 1864, and died in Essex, Ontario, on April 22, 1949. He was married to Nellie Woolard in 1896, and came to Canada in 1915. He lived in St. Thomas for a short while, then in Windsor, Monetteville, and Essex, where he spent the remainder of his life. He joined the Reorganized Church in 1915 and attended services regularly until shortly before his death. He was respected in every community in which he had lived.

He is survived by a daughter, Mrs. Clarence Smith of Highgate; a son, Francis of Essex; and a brother of St. Thomas. His wife preceded him in death four years ago. Funeral services were conducted by Elders James Pycoc and Gordon Brown in Essex. Interment was in the Greenlawn Cemetery.

STONE.—Ladner E., was born August 16, 1872, at Cherokee, Kansas, and died suddenly on April 27, 1949, at his home near Council Bluffs, Iowa. He had lived in Pottawatomie County for fifty-four years and was a retired farmer. He had been a member of the Reorganized Church since July 26, 1891.

He is survived by a brother, Frank Stone, and a sister, Mrs. Minnie Wadley, both of Council Bluffs. His wife preceded him in death on July 3, 1915. Funeral services were held at the Woodring Chapel in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Cedar Lawn Cemetery, Council Bluffs.

CRABB.—John Thomas, was born February 22, 1871, at Jefferson City, Missouri. (Date and place of death not given.) He had been a member of the Reorganized Church since August 15, 1915.

He is survived by Elder C. D. Crabb of Sagle, Idaho, and Elder Ralph T. Crabb of Kidder, Missouri; Mrs. Edna Gilly of Kelso, Washington; Mrs. Ruth Danruther of Dixon, Montana; and Agnes Pearson of Sandpoint, Idaho. His wife and three sons preceded him in death. Elder C. D. Crabb conducted the funeral service. Burial was in the Seneca-quoten Cemetery.

FLINN.—Randall Ralph, son of Isham and Hulda Flinn, was born in San Bernardino, California, on May 6, 1868, and died at his home in Stewartville, Missouri, on April 30, 1949. In 1872, he moved with his parents to Kansas in a covered wagon train, living there until 1886 when he came to Missouri where he spent the remainder of his life. He was married to Luella Worden on December 23, 1894; seven children were born to them. He had been a member of the Reorganized Church since his youth.

He is survived by his wife; six daughters: Mrs. Lena Peters and Mrs. Lucile Adams of Stewartville; Mrs. Edith Vernon and Mrs. Velma Sloniker of Kansas City, Missouri; Mrs. Delpha Limb of Buffalo, Oklahoma; and Mrs. Freda Watson of Winter Harbor, Maine; one son, Ralph Flinn of Stewartville; and seventeen grandchildren.

WINSHIP.—George, was born December 17, 1882, at St. Marys, Pennsylvania, and died January 8, 1949, at Wheeling, West Virginia. He was married to Maud Earnest, and seven children were born to them. Two of the children preceded him in death. He had been a

member of the Reorganized Church since December 20, 1896.

Surviving are three daughters: Margaret Freese, Mildred Muldrew of Wheeling, and Maude Steen of Baltimore, Maryland; two sons: George and Carl Winship of St. Louis, Missouri; three brothers: Jess Winship of Baltimore and R. H. Winship of Lock Four, Pennsylvania; a sister, Mary Givens of Baltimore; twelve grandchildren; and two great-grandchildren. George Criswell and S. A. Martin conducted the funeral service. Burial was in the McMechen, West Virginia, cemetery.

STANDEFER.—Louella, daughter of Liza Jane and Samuel Harrison Howton, was born August 5, 1873, near Louisville, Kentucky, and died April 19, 1949, in Martin County, Texas. She grew to womanhood in Kentucky and Arkansas, where she met and married Leroy Standefer; ten children were born to them. In 1910 she was baptized into the Reorganized Church, of which she remained a faithful and active member until death. The family moved to Colorado City, Texas, in 1919, then to Martin County, where Mr. Standefer died on November 15, 1928. For the past twenty-five years, Sister Standefer was affectionately known as "Grannie"—a name honorably borne by her.

Surviving are four sons: Samuel of San Diego, California; Edgar, Grady, and Hyrum of Stanton, Texas; four daughters: Mabel Hines of Midland, Texas; Lois Church, Reva Koonce, and Hazel Hamm, all of Stanton; thirty-four grandchildren; and seven great-grandchildren. A daughter, Jettie, and a son, Heman, preceded Sister Standefer in death. Elders Ralph Wilt and R. E. Stone conducted the funeral service.

THOMPSON.—Martha Emmaline, daughter of Sidney and Mary Lampkins, was born June 3, 1883, at Mt. Pleasant, Indiana, and died April 26, 1949, at St. Croix, Indiana. She was married in January, 1904, to Thomas Thompson; seven children were born to them. Mr. Thompson and two sons, Rosco and Ralph, preceded her in death. She was a member of the Reorganized Church and attended the Marengo, Indiana, Branch.

Surviving are three daughters: Golda of Branchville, Indiana; Eva and Iva of Liapold, Indiana; two sons: Arlie and Leonard of Branchville; five brothers: Joseph of Oriol, Indiana; Asas of Oakland City, Indiana; Ed and Archie of Patoka, Indiana; and Jefferson of Valeen, Indiana; three sisters: Amanda Thompson of New Albany, Indiana; Mary Jane Thompson of Marengo; and Ada Woods of Princeton, Indiana; and nine grandchildren. Funeral services were conducted by Elder Chester Metcalf at the Old Town Church in Marengo. Burial was in the church cemetery.

HUTTON.—Ida May Smith, was born August 5, 1875, in Missouri, and died April 22, 1949, at St. Joseph's Hospital in Keokuk, Iowa. Her first husband, James Reed, and a daughter born to them, preceded her in death. Later she married Isaac Jemison, and after his death, James Isenberger, who also died. On December 4, 1944, she married Charles Hutton, and they made their home in Nauvoo. Funeral services were held at the Sharman Chapel, Elder Arnold Ourth officiating.

1949 Reunion Schedule

Reunions	Date	Place
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island	Jun. 25-July 3	Aledo, Illinois
Eastern Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit	July 29-Aug. 7	Blue Water
Windsor	July 29-Aug. 7	Silver Lake
Northwest Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades
Oklahoma	July 30-Aug. 7	State Park, Wilburton, Ok.
Gen. & So. Kentucky	Aug. 5-Aug. 14	Liahona Park
Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Far West	Aug. 11-Aug. 21	Stewartville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 12-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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Bible Vignettes

AN OLD ROMANCE

There isn't very much about love, in the modern romantic sense, in the Bible. Perhaps the love of a man for a good woman wasn't news in those stern, old days. Yet it is heartening to know that they were not utterly devoid of the tender sentiment that provides the basis of most of the world's happiness.

In all the voluminous records of the troubles and transgressions of Israel, there is one brief and beautiful story of an ideal love. It is in the twenty-ninth chapter of Genesis:

"And Jacob served seven years for Rachel; and they seemed to him but a few days, for the love that he had to her."

Regardless of the evil things you may remember against Jacob—his cheating Esau of his birthright, his matching tricks and bad business ethics with Laban, his cowardice in facing Esau on his return home—this one splendid example of true love will live forever to Jacob's credit.

What a man Jacob must have been to serve seven years for Rachel, only to have poor, weak-eyed Leah foisted off on him by a dishonest father-in-law, and then to serve seven more years to obtain his heart's desire. So much for Jacob; but not all for him. What a woman Rachel must have been—for the Book says she "was beautiful and well-favored"—to attract and hold so great a love through the years. "Well-favored" must have meant that she possessed more than physical beauty, for only spiritual qualities could inspire a love that lasted so long.

How vainly we sigh for the beautiful things of old romance. Yet we need not grieve that such lovers are gone. In that one paragraph, the spirit of all true love lives everlastingly, as long as there are men and women to search the Scripture for things that inspire wonder and praise.

Later on, poor Rachel was to have her problems, but they are another story. By force of circumstance, other women were to encumber Jacob's life, but here he is monogamous. In the charm of this one little paragraph, so artistically done, Rachel is forever fair and Jacob forever true.

*** HUNTING**

Watch a cat sometime. It does a lot of hunting to get just one bird. When he makes a catch, it is often because the bird has forgotten danger in its search for food, and has got into a position where escape is difficult.

Have you ever seen sin searching for a victim? I saw a card-sharp once riffling his filthy cards in his hands, and watching me as I turned from looking in a shop window. I saw the spirit of evil in his loathsome face. A feeling of revulsion came over me, and I departed hurriedly, feeling like a bird who suddenly finds that he is being stalked by a cat.

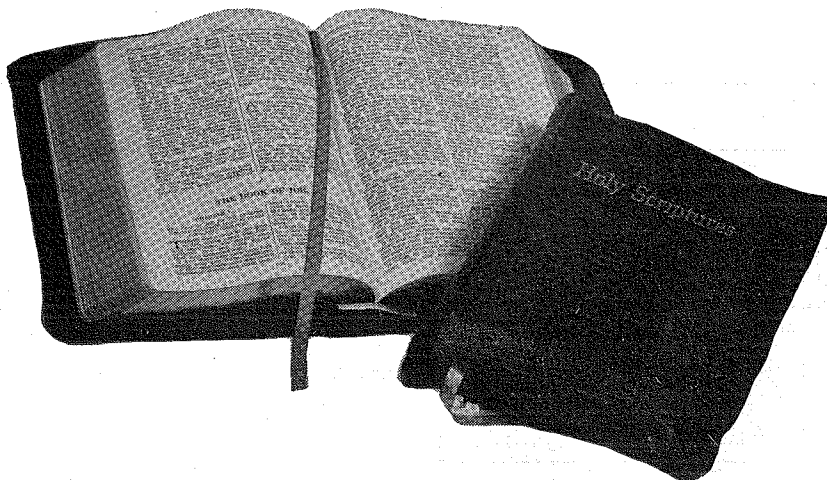
People are not always as wise as birds. They do not see the spirit of evil in the face of the destroyer. Sin is a booby-trap, and they are always coming around to investigate it.

*** SPEAK TODAY**

If you have kind words for your friend, speak them today. Tomorrow he may not be there, and both you and he will be deprived forever of the happiness your words might bring. It is never too early to say something good. It is sometimes too late.

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The Christ

*A statue in
God's Garden
Forest Lawn
Memorial Park
Glendale, California
Near the
Wee Kirk o' the
Heather*

THE Saints Herald

VOLUME 96

MAY 28, 1949

NUMBER 22

www.LatterDayTruth.org

Lest We Forget

THE CITIZENS of the United States will soon be paying tribute to their heroic dead—and other loved ones gone on. The chief executives of state and nation call upon all citizens to take time on May 30 to pay a debt of patriotic gratitude. It is a mark of good citizenship as well as Christian character to take seriously this obligation to memorialize the defenders of our land. "Lord God of hosts, be with us yet, lest we forget."

Something noble in man and fine in our nation is preserved and enriched by cultivating the sentiments of "Decoration Day." We should give place to patriotism and take time out to place flowers in loving memory on the graves of our dead. "It won't do them any good," it's true; but it will do us good. Like a soft breeze after the summer rain, it cleanses the nostrils of our souls. As Lincoln said, "That from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain . . ." One can neglect his heritage, blot out the page of memory which records the valor and devotions of others that we might live in freedom and happiness, but he will never entirely forget. Neither the state nor the church asks us to spend an entire day in the cemetery. It is for each person and community to judge what Memorial Day services are appropriate and adequate. But in all good conscience, let us pay some tribute to these honored dead as their just due and our solemn obligation—let we forget.

Introducing . . .

WALTER J. HAWORTH (page 5) is one of the most familiar names in the Australian Mission. He was manager of the Standard Publishing House and editor of the *Gospel Standard*, as well as other church books and tracts, for a period of about thirty years. Brother Haworth was born in 1873, studied law, and went to the top in his profession of accountancy.

He was baptized by his father, Elder E. J. Haworth, in 1885. Three years later he was ordained to the office of deacon; and ten years later to the office of elder. In 1901 he was ordained under the hands of Alexander H. Smith to the office of seventy, the first Australian ordained to this office. Apostles McConley and Ellis ordained him a high priest in 1924. He was under continuous appointment from 1901 until his superannuation in 1942. Several times he was missionary in charge of Australasia.

Brother Haworth is the author of *The Fall of Babylon, Man Here and Hereafter*, and several tracts. For a time he was a contributing editor to *Zion's Ensign*.

Mrs. W. J. Burrows, Mrs. Harold I. Velt, Mrs. W. Hoile, Walter D. Haworth, and Eric J. Haworth.

DONALD W. SAVAGE (page 8) was born at Wilber, Nebraska, December 15, 1923. He was graduated from Wilber High School in 1941, and continued his education as a student of mechanical engineering in the University of Nebraska from 1946 to 1949, when he was graduated with a degree of Bachelor of Science in Mechanical Engineering. In 1948 Brother Savage won a scholarship to the University of Nebraska. He is a member of the American Society of Mechanical Engineers and of the University of Nebraska Varsity Band.

Donald was born on a farm in Southeastern Nebraska, where he worked until he was eighteen years old. During the war he was employed in aircraft production in California and Nebraska. At the present time he is working for the State of Nebraska Roads Department as a roadbed engineer.

On June 26, 1948, he was married to Joyce Odell Ahrens. He occupies the office of priest. His hobby is music; he plays the piano and clarinet. He is also interested in sports, journalism, and archaeology.

WINIFRED MAE (WEINHEIMER) MILNER (page 12) first wrote for us in 1936, and has been a regular contributor during the past two years. She has written poetry and fiction, as well as religious articles. She was the winner of the Graceland College Short Story Contest, and won second place in the *Herald* Short Story Contest. She was a first prize winner in declamatory work at Graceland, which she attended from 1922-1924 after being graduated from Long Beach Polytechnic High School, Long Beach, California.

After the death of her husband, High Priest Jonathan L. Milner, in June, 1937, she worked in California, and for a time managed her own carpet cleaning works. As opportunity has permitted, she has taken college work in California and New York, receiving credits from New York City College, and during the past four years has taken some courses at Columbia University, largely in the field of journalism.

Sister Milner has a son, Jonathan Leon Milner, and a daughter, Mrs. Laraine Nelson. She is now employed by the American Physical Society at Columbia University.

THE SAINTS' HERALD

Volume 96

May 28, 1949

Number 22

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



NEWS AND NOTES

WEDDLE LIKED CALIFORNIA "MESSIAH"

Franklyn S. Weddle, director of the general church department of music, wishes to acknowledge his appreciation of the work of the church choirs in California which joined in the presentation of the "Messiah" under his baton in April. His own statement is that the California choir was "really superior." It is remembered that Brother Weddle also conducted a radio performance of the "Messiah" during the Christmas season with Independence, Missouri, musicians in the choir.

NORWEGIAN TRACT

President F. Henry Edwards has on his desk a copy of "The Latter Day Glory," by Elbert A. Smith, printed in Norwegian. This work is one of the results of the trip of Brother Edwards and Bishop G. L. DeLapp to Europe last year. The translating and printing was done in Norway. When Patriarch M. A. McConley was in that country, he planned the venture.

WILLIAMS IN SIOUX CITY

Apostle D. T. Williams was a guest in Sioux City, Iowa, during the week end of May 15, doing ministerial work.

EDWARDS IN ST. LOUIS

President and Mrs. F. Henry Edwards spent the week end of May 15 in St. Louis, Missouri, where Brother Edwards preached on the theme of "Let Him In." Members of the Stone Church Zion's League from Independence, Missouri, were guests of the St. Louis Branch and shared in the week end activities.

PRESIDENT SMITH IN OHIO

President Israel A. Smith was the guest of the Columbus, Ohio, churches during the week end of May 15. On Friday evening he was the speaker at a joint banquet of the two congregations, a father-son, mother-daughter banquet held in a large auditorium in the city. This was under the supervisory planning of Pastor John Booth and Mrs. Nell Swanson, women's leader. President Smith spoke on Sunday morning at 11:00 o'clock at the North Columbus congregation. The other congregation met with them. Apostle Percy Farrow spoke on Sunday night to the Saints in Columbus.

During the week end of May 22, President Smith will be visiting in the Plano and Aurora, Illinois, Branches, under arrangement with District President Lloyd Hadley.

YOUNG CHURCH MEMBER RECEIVES HONOR

David Leonard, sixteen-year-old William Chrisman High School junior and representative of the Independence, Missouri, Optimist Club in the Junior Oratorical contest at the Tenth District Optimist Convention at the Hotel Muehlebach in Kansas City, Missouri, on May 17, won the district contest and will go to San Francisco to compete at the national convention. He is the son of Mr. and Mrs. William Leonard and is an outstanding debater. He is a member of the Stone Church Teen Age Zion's League.

DeLAPP AT INSTITUTE

Bishop G. L. DeLapp was at Detroit, Michigan, to meet with the institute of local ministers from Detroit and from Northern Ohio District, Saturday, May 14, and Sunday, May 15.

For Christian Homes

"Home-keeping hearts are happiest." —Henry W. Longfellow.

The House

A house is simply a little part of the world which a man encloses in order to control the climate. There, if he has a good roof, he can escape rain; with the aid of a furnace, he can avoid the winter's cold; and, if his home is very modern, he can turn on another machine to take some of the sting out of summer's heat. With insulation, storm windows, and a humidifier, he can make his own climate.

Of all the kinds of buildings, a house is best for a home because it gives quiet and privacy and good control of conditions. A home can be made in an apartment, but it is harder. A hotel is worse, because neighbors change more frequently, and one can never know what kind of person is moving in next door.

Houses should be durable enough to last, practical enough to give comfort and convenience, and beautiful enough for the occupants to enjoy living in them.

The Home

Home is more than a dwelling. It is a spirit and a relationship, an atmosphere of mind and soul. Oliver Wendell Holmes touched the heart of the matter when he wrote, "Where we love is home." Without love, there is no home. Wordsworth sensed our longing for permanence when he wrote for another purpose some lines that are appropriate to ours,

They dreamt not of a perishable home
Who thus could build.

Edgar Guest, in one of his most popular and most quoted poems, said that it takes a great deal of living in a house to make it home. It takes a lot of the right kind of living, of course, to make a good home. Too much of the other kind of liv-

ing makes multitudinous little hells in which people are unhappy and hate each other.

The Homemaker

It is rather common to speak of the wife as a "homemaker" as if she were the only one and could manage it alone. That is the trouble with our homes, particularly in the United States. The burden is too much for the wife, and the husband neglects his responsibility. Those who are united in marriage must share the work, the burden, and the problems, as well as the shelter of the home if it is to bring them happiness and peace.

In the finest home, husband and wife are both the makers. The success, permanence, and happiness of the home depend upon their character, temperament, and training for their tasks.

The successful homemaker must love his companion and be willing to work and make sacrifices for her peace, happiness, and welfare. He must be informed about married life in order to avoid the painful and grievous mistakes that cause trouble and break up homes. He must find his happiness in promoting the peace and happiness of his companion and their children. He must share in the work and responsibility of the home—the chores, the care of the children, and the maintenance of the house. He needs a religious faith, a place for the Spirit of God to operate in his life, to give the best of himself for the good of those he loves.

Preventing Broken Homes

Divorces cause many tragedies today to both parents and children. People do not reflect that the divorced child is a more tragic and suffering figure than the divorced parents, because he is more helpless.

Ignorance and selfishness are often the causes of trouble that leads to divorce. And divorce is a failure, like a half-successful operation, that leaves the victim alive but unhappy and worse equipped to face life alone than before marriage. For every marriage makes changes in people that cannot be canceled.

The church has a great role to play in the strengthening of home ties, in preparing the young people to be better homemakers, and maintaining happier homes for them. For a good marriage is a partnership with God, as well as with a man or a woman. And we cannot have good homes if we shut God out.

Better Individuals

It takes better people to make better homes.

The pastoral theme for the month of June is "Build Zion's Homes." One approach to that theme, and an important one, is to improve the individuals who are going to build the homes.

Too many young people get married with nothing to contribute to the home but their biological equipment. Their minds are untaught, and their spirits unprepared for the devotion and personal sacrifice that must go into the making of a happy and successful home. They are doomed to failure from the beginning.

Parents too often are not qualified to help their children to be good homemakers. Schools can help and are doing something practical. A great work remains to be done by the church. If our church is to build Zion, we must have a strong foundation of Zion's home life, and righteous individual life.

Christian community life can be built only upon Christian home life. Such home life depends upon Christian individuals. The cultural and spiritual foundations laid in our lives by the church must be strong and deep.

L. J. L.

Editorial

Change in Eastern Colorado Presidency

By action of the recent Joint Council of the First Presidency, Quorum of Twelve, and the Presiding Bishopric, Elder Ward A. Hougas has been transferred to Eastern Colorado District, Denver objective. This also makes possible the transfer of District President C. Houston Hobart to distinctive missionary work in the Eastern Colorado District. To complete the unexpired term of Elder Hobart, Brother Hougas is appointed to serve as District President as of June 1, 1949, subject to the approval of the next district conference.

REED M. HOLMES,
Minister in Charge.

Approved: Israel A. Smith

Notice of Appointment of Bishop's Agent, Western Colorado District

Notice is hereby given of the appointment of Brother Charles J. Hoschouer, 738 North Fifth Street, Montrose, Colorado, as Bishop's Agent of Western Colorado District, succeeding Brother Elwin Vest, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Hoschouer at the above address.

We take this opportunity of expressing our appreciation to Brother Vest for the years of service he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Vest during the period of his service and take this opportunity of commending Brother Hoschouer to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC

By W. N. Johnson

Approved: The First Presidency

By Israel A. Smith

Across the Desk

BY THE FIRST PRESIDENCY

From E. J. Gleazer, Jr., president of Graceland College:

Undoubtedly members of the First Presidency and other officials of the church are well-acquainted with the church interests and activities of members of the Graceland faculty. However, in view of the rapidly changing scene in higher education, I believe it of interest to note how Graceland faculty members are attempting to add to their professional qualities.

As an example of this, let me describe briefly plans of some of our teachers for the summer. Roy Benson will be at the Eastman School of Music in Rochester, New York, where he is a candidate for the Ph.D. degree in music theory. Roy Cheville, newly-appointed Dean of Faculty and Instruction, will be leaving for England June 2 and will be studying at Oxford for several weeks.

Paul Deaver continues his studies in piano at the Chicago Conservatory of Music. Roscoe Faunce plans to attend the University of Michigan, where he is doing work toward the doctorate degree in speech. Deam Ferris is a doctorate candidate at the University of Wisconsin in the field of biology and will spend the eight weeks summer session there. My plans for the summer include two months at Harvard University, where I am a candidate for the Doctor of Education degree.

William Graves is to be at Northwestern University; Charles Irwin at the University of Kansas; Ned Jacobson at the University of Wyoming; Iola Kaestner at the University of Wisconsin; and Velma Ruch at the University of Minnesota. Jerry C. Runkle is on leave of absence now, attending the University of California; he is a candidate for the doctor's degree in economics.

Marilyn Sorden, college librarian, is to continue work toward a master's degree in library science at the University of Illinois. Ruth York, teacher of French and Spanish, who last summer studied at the University of Geneva, will attend a session at the University of Mexico City. Raymond Zinser will be at the University of Chicago, where he is a doctorate candidate in sociology. Malcolm Ritchie, newly-appointed Dean of Student Personnel, is continuing to do graduate work at the University of California.

W. S. Gould and Mrs. Gould have been granted a year's leave of absence by the Board of Trustees so they can en-

roll at Columbia University. Mr. Gould will receive his doctor's degree in communications.

I believe it is interesting and significant that eighteen members of our staff are engaged in active graduate work, and that they are enrolled in fifteen different universities from Mexico to England, and California to the east coast. I believe we can safely say that members of the Graceland staff are recognizing their educational stewardship and attempting to measure up to the great demand of the day in which they live.

The following letter is from Apostle Paul Hanson, Machu Picchu, Peru, April 24:

Here I am in Machu Picchu, which I had hoped to visit in 1932, but was prevented by certain conditions. This is my third day at the famous ruin discovered and uncovered by Dr. Hiram Bingham. The climate of Peru is principally a matter of altitude rather than of latitude. In the rarefied high altitude of Cuzco (11,200 feet), I was frequently cold. It is warmer here (70 miles from Cuzco). I am not the only American visitor who went to bed in Cuzco occasionally to get warm. Fuel there is very scarce. The direct rays of the sun are quite warm and penetrating, and many people sit with uncovered heads on the beaches in the plaza in front of the cathedral during the day. In moving from the piercing rays of the sun, I found it was too cool to sit in the shade.

The poor Indians, many little less than beasts of burden, are to be seen in nearly every part of the city carrying heavy loads on their backs. A number of them, not alone the beggars, wear clothing that literally falls from their bodies. How the half-clad Indians and babies survive is a mystery. My intention is to return to Cuzco tomorrow and spend a few more days there.

Machu Picchu—what a site for a citadel, or sanctuary, or whatever was first intended. It constitutes the most awe-inspiring movement imaginable. Archaeological treasures are associated with scenic grandeur that probably cannot be equaled anywhere in the world. The ruins are on a high ridge surrounded by towering mountains in one of the most inaccessible parts of the Andes.

Here are ruins of temples, courts, and palaces, stairways cut in the rock connecting terrace to terrace and building to building. Prominent and high among the ruins is an Intihuatana, or sundial. Whether some of the ruins are pre-Inca origin is not known with certainty, but

(Continued on page 22.)

The Inner Sanctuary

By W. J. HAWORTH

The kingdom of God cometh not with observation; Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has already come unto you.
—Luke 17: 20, 21, Inspired Version.

THE LATTER PORTION of this text is varied in the Authorized Version to read, "the kingdom of God is within you." Robert Young's Translation gives it, "the reign of God is within you."

James Moffatt's Translation, while rendering it "the reign of God" instead of the kingdom of God, comes nearer to the Inspired Version than any other. "On being asked by the Pharisees when the reign of God was coming, he answered them, The reign of God is not coming as you hope to catch sight of it; no one will say, Here it is! or There it is! for the reign of God is now in your midst."

The Jews had long looked for a Messiah who would re-establish the kingdom of Israel with all the power of the Hebrew conception of the state as the kingdom of God. They overlooked the fact that prophecies concerning his first kingly entrance into Jerusalem nearly two thousand years ago would be that of one meek and lowly, seated upon an ass, and destined to be put to death on a cross.

A perusal of the remaining verses of Luke 17 will show that Jesus proceeded to show how it would be with the Pharisees and others who would say, Lo here! and Lo, there! in the day when he should come in the triumphant kingdom of God.

It has been assumed by some that this text refers, not to the reign of God within the individual members of the church, but exclusively to the composite body of saints called the church or kingdom of God militant. I assume that the reign or kingdom of God can be within the individual member as well as in the collective association of the body of Christ. "The kingdom of God is not meat

and drink; but righteousness and peace, and joy in the Holy Ghost." —Romans 14: 17. In my experience, I have found righteousness, and peace, and personal joy in the Holy Ghost, as well as experiencing them in association with others of the household of faith. The seeker after spiritual things finds them either alone or in association with others.

TO LOOK AT THE MATTER from another angle, Zion is the kingdom of God acting out the reign of God on earth. Yet, "Zion is the pure in heart." Purity of heart must first be personal before it can be collective. This is why the Lord has said that the gathering of the pure in heart "is no nearer, and no further away" than it is from the hearts of the Saints.

The Zion of Enoch's time started with the people. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there were no poor among them." —Genesis 7: 23, Inspired Version.

Enoch continued his preaching in righteousness as the Lord had commanded him, gathering in the people of God. After this it is recorded: "And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion." —*Ibid.*, v. 25. So it is in these days. The complete establishment of Zion, the very center of the kingdom of God, depends upon righteousness, peace, and joy in the Holy Ghost being inculcated in individual members.

Jesus said that the kingdom of heaven, like the fishermen's net, gathers of the good and the bad. The reign of Jesus Christ is being established in the hearts of the good,



purging out the dross, and producing "the pure in heart." The "bad" may be "in the kingdom," but the trouble is the kingdom is not in them. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." —Romans 8: 7. The "reign of the kingdom" in the heart is what makes the difference.

Peter, writing of the personnel of the kingdom of God, says, "Ye also, as lively stones, are built up a spiritual house." —I Peter 2: 5. He does not mean this simile to indicate that Zion or the kingdom of God is a ready-made structure into which God invites us to enter and worship him. Rather, he places the responsibility upon us of being "lively stones" used to make the composite "spiritual house."

WE CANNOT ESCAPE the responsibility implicit in being a "lively stone." Paul, writing to the saints at Ephesus, told them they were "fellow citizens with the saints, and of the household of God; . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into a holy temple in the Lord." —Ephesians 2: 19-21.

What a world of meaning is thus presented to us! The building of

God is fitly framed together with Christ as the chief cornerstone. All the stones are hewn out of the same quarry of sin, each with individual character irregularities. Each must submit to the chisel and polishing tools authorized by the Master Builder.

Buildings are "squared" horizontally and perpendicularly by the foundation stone or cornerstone. In the building which "grows" into a holy temple in the Lord, each "lively stone" must have what it takes to be "fitly framed together" with Jesus Christ, the peerless stone that stands at the head of the corner.

Again, each Saint is a personal temple of the Lord, being fashioned to become a portion of the temple of all temples in the triumphant kingdom of God: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I Corinthians 3: 16, 17.

TIMBERS FOR THE TEMPLE" is a fine story in which Brother Elbert tells of an expedition up the Mississippi as far as Wisconsin in search of suitable timbers in the vast pineries for the finishing of Nauvoo Temple. Linking in with it is the great historical story of our missionary endeavor.

"Lively Stones for the Temple of God" would be a fitting title for a historical record of the quest that has taken the missionaries of the church over the oceans, the railroads and the airlines of the world, to tell of the restored gospel. They have brought peoples of many lands into the fold; more still in Joseph's Land. They have done a splendid job, but it is still incomplete.

THE MISSIONARY TASK is not all. The standing ministry work overtime in the endeavor to prepare us "lively stones" to fit into God's building. Recalcitrant materials, slow production, unpropitious con-

ditions all militate against the finishing of the job. Doubtless that is why the Lord is so concerned about how far Zion and the Gathering has progressed in the hearts of the Saints.

It has been my privilege to leave the perimeter of the kingdom and visit the Center Place upon two occasions. On my return home, many Saints seem to have been discouraged that I could not bring them tales of great enlargement of Zion commerce, industry, and city development. I have told them not to look for mushroom growth in the things of God. We must remember the parable of the grain of mustard seed, and consider how long it takes God to make a great, sturdy tree.

I am grateful that I am able to see God in slow development and in small things. I like the thought of Evelyn Underwood:

I come in the little things,
Saith the Lord:
Not borne on morning wings
Of majesty, but I have set my feet
Amidst the delicate and bladed wheat
That springs triumphant in the furrowed sod.
There do I dwell, in weakness and in power;
Not broken or divided, saith our God!
In your straight garden plot I come to flower;
About your porch my vine,
Meek, fruitful, doth entwine;
Waits at the threshold, love's appointed hour.

Can you imagine Zion, beautiful for situation, the site for the glorious temple to which Jesus will come again, without shady trees, fields of wheat, pastures with herds of cattle, flocks of frolicking sheep and lambs, and the loveliness of gardens? That would rob the city of God of much of "the perfection of beauty" out of which "God hath shined."

And imagine Zion, the center of the organized kingdom of God, without these:

I come in the little things,
Saith the Lord;
Yea, on the glancing wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts,
I come to meet

Your hard and wayward heart. In brown, bright eyes
That peep from out the brake, I stand confessed.
On every nest
Where feathery patience is content to brood,
And leaves her pleasure for the high emprise
Of motherhood—
There doth my Godhead dwell.

But it is in men and women that God most wants to shine forth his glory in Zion:

I come in the little things,
Saith the Lord:
My starry wings I do forsake,
Love's highway of humility to take.
Meekly I fit my stature to your need.
In beggar's part
About your gate I shall not cease to plead—
As man to speak with man—
Till by such art
I shall achieve my immemorial plan,
Pass the low lintel of the human heart.

This poem might aptly be called a paraphrase of Scripture:

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3: 20.

Can you picture the Savior at your door—fitting his stature to your need? Acting the part of a beggar—pleading entrance to your life that he may establish the kingdom of God within you? There is a purpose—a divine purpose—in his eagerness to enter. You may be in the kingdom, but he also wants the kingdom in you. He wants to share in your conflicts of mind, to help in your trials, to comfort you and all his loved ones.

WITH JESUS in the inner sanctuary of the heart, his disciple learns the secret of serenity. A few may want to be alone; but the majority of human beings with healthy consciences find solitariness unbearable. It is intolerable for some to be long alone with themselves. Conscience tells them what they are. It condemns their darling sins, but since they cannot give them up, they seek refuge in drinking, smoking, gam-

bling, and generally going the pace. They burn their candle at both ends until their plight is indeed desperate. Then, it is the psychiatrist or Christ. I cannot tell what the former will counsel. I know that Jesus Christ is the great healer.

Under similar stress, Charles Wesley is said to have composed that wonderful hymn, "Jesus lover of my soul, let me to thy bosom fly." Get out your hymnbook and read it, and apply the balm for Wesley's soul torture to your ailment, should you have such.

I do not wish to make it appear that Jesus will simply comfort the sinner and apply some healing balm. He will not look on sin "with the least degree of allowance," and it is understood that repentance is a prelude to his making his abode with anyone. If behind a smiling face, you have hidden grudges, anger, and hatred, he will tell you to cast out the devil of duplicity. If you have tortured yourself with jealousies and evil surmisings about others, he will demand that you make a clean break with these. He will make you see that it is more saintly to bear the responsibility for your own mistakes than to shelve them onto others.

He will tell you that love is the greatest medicine known to God or men—not love of self, but a genuine love of God and of your fellow men. He will uphold a healthy, self-regarding sentiment—one with a generous share of self-criticism in it. He will teach you that your welfare and liberties are bound up in the common liberties of the community. He will teach you not to strain for pleasure at the expense of another. He will tell you that in the kingdom of God the "race is not to the swift, nor the battle to the strong," but to those who cultivate that wonderful grace which outlasts even faith and hope—the love which Christ himself personifies.

WITH CHRIST WITHIN, we shall be truly trained in sainthood, for God will be with us also. "If a man

love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—John 14: 23. The law of God will indeed be written upon the fleshly tablets of the heart of such a man.

It is no new doctrine that Christ is "in" the members of his church. Paul wrote:

And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Think of it! The Spirit of God that worked the miracle of the resurrection of Jesus Christ is ready to work in us, to quicken our mortal bodies, and to put into our hearts more concern for the kingdom of God than for the social and economic things of the world. Being in Christ and Christ in us, we become doubly new creatures. The old ways of life pass away; all things become new, and one unit of Zion at a time, we bring the Gathering nearer.

The mind that was once carnal becomes spiritual through the transforming grace of Christ. "They that are after the Spirit, do mind the things of the Spirit." They bear the fruits of the spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5: 22, 23).

I like the way Peter states the program of development for the new creature in Christ: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Then follows the promise: "For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." Thus

are the developmental steps of the "new creature" made plain.

But to those who grow weary in well-doing, Peter says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—II Peter 1: 5-9.

HOW EASY it is to forget the forgiveness of our old sins in these times! In the past thirty-five years, the world has passed through at least ten years of war and its aftermath. The generation that has grown up during this time has never known the normal ways of the beginning of the twentieth century. To them the abnormal has become the normal. Controlled economically, people have treated social convention with disdain and ceased to practice personal inhibitions that belong to normality.

Therein is a grave danger to our people, without respect to age or youth. Nothing is right and saintly just because everybody is doing it. The "new creature" must be careful not to return to his old ways. Each person knows his old mistakes and should earnestly try to refrain from repeating them. Here is the challenge we must not ignore:

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things [i. e., add all the Christlike virtues Peter mentions], ye shall never fall: For so an entrance shall be ministered unto you abundantly, into the *everlasting kingdom* of our Lord and Savior Jesus Christ."

This is the ultimate gathering. The power that makes it possible for us to be pure in heart, "of one heart and one mind," must be in us, individually and collectively, or there is little hope of our sharing in the "kingdom and dominion under the whole heaven [that] shall be given to the people of the saints of the Most High God" in the day when the triumphant Christ shall set up his rule over all the earth.

Repentance Continues - By DONALD SAVAGE

IN THE BEGINNING the word which is being preached today was declared by the Son of God. Through the ministering of angels and the Holy Spirit, this simple and all-important truth was taught: Repent and be baptized every one of you for the remission of your sins, and you shall receive the Holy Ghost. This Spirit will teach you all things that you shall do, and if you obey its voice, you shall be saved in the everlasting kingdom of God.

Thus the gospel was introduced into the world on the theme of repentance. The Holy Scriptures bear testimony that, whenever and wherever the gospel was again brought forth, it was woven about this same theme. As in the beginning, the Holy Ghost has continued to call upon men to repent and believe the gospel. Whenever men have heard that call and have obeyed its voice, they have begun the long and strenuous climb that ends at the feet of Christ. Through their agency they strive upward, one step at a time, out of the darkness and intrigue of the world. Always before them is the guiding Spirit, always encouraging them onward.

Repentance has been and will be declared to all men who can and will accept it. But know this: the Holy Ghost is not working with all persons, for it will not always strive with men. He who persistently rejects that gentle pleading will eventually find himself alone—alone, that is, as far as the light is concerned. The angel of darkness will see to it that he is not entirely alone.

THERE IS, perhaps, some questioning how this pertains to us at this late date? Was not our repentance accomplished long ago before we submitted our names for baptism?

Nothing could be further from the truth. No man's repentance is ever completely accomplished. In fact, in this life it is hardly begun. The most that we can hope to attain is the self-knowledge that we have always attempted to keep the commandments of God to the best of our ability in ever better and more complete fashion.

We, as a church, notwithstanding our serious shortcomings as individuals, have received a relatively large amount of spiritual light. Through the grace and design of our Savior, we possess this most precious thing in our earthly existence. But, by virtue of its possession, we are placed in a position potentially more hazardous than any other people on earth. The higher one rises, the more splendid and joyous the view, but the further he may fall.

I say this not to fill any heart with fear, but in an endeavor to help us realize that the path on which we have started is not a light or frivolous thing. Salvation is forever and ever. No one can be too careful or too cautious about how he prepares for that forever and ever.

Sin, crime, wrongdoing, or whatever else we may wish to name it, is one and the same thing in that it is in direct opposition to that which delights our Lord. We are placed on life's journey that we might have the opportunity to see the consequence of sin and the value of righteousness. In the day of judgment, men must be judged and receive a reward according to the degree they have overcome evil and loved good.

It is probably safe to say that everyone has at some time or another realized that all sin is not the same in magnitude. It is most certainly all the same in that it is all evil and an abomination, but it also most certainly varies in the degree of its "commitability." Let us attempt to illustrate what this means.

IMAGINE, if you will, a long blackboard upon which is drawn a number of vertical lines dividing it into several columns. These columns will be brackets into which we will attempt to place sins of different degree. Over the column on extreme left, let us place a phrase which is descriptive of the worst sin we can imagine. An appropriate title might be "This, the world abhors." Now working toward the right, let us title the columns in lessening degrees of sin until we have progressed through those which the world accepts to our extreme right where we end the headings with, "These, the world admires."

Next, let us fill into a number of the spaces the names of evil-doings which come to our minds. Perhaps the first we think of is murder. This one will surely be placed in the bracket on the extreme left as a sin which even the world abhors. But how about such a misdemeanor as drunkenness? This is not generally considered "so bad." Where shall it be placed? And where shall we fit such "little" sins as allowing our chickens to scratch in the neighbor's yard, or playing our radio too loud late at night?

As we continue, one by one, the different columns receive their allotment until it becomes obvious that there is great variance in the seriousness (an inadequate word) of sin. All sin is evil, but some sins seem to be much more abhorrible than others. I trust this will deceive no one into believing our church standards can be similar to the standards of the world. The columns which might be set up by Jesus would certainly stretch to infinity on the right side. On the extreme end of the list would be the standards actually practiced by the Savior. It is our duty as men and women who hope for eternal life to be always striving toward that per-

fect standard set by our master. We will not attain it in this life, but we must always strive in that direction.

REMEMBER THAT we have already said it is the Holy Ghost which allows men to realize their lowly and fallen state. As they allow it to filter into their souls, they are warned that men must repent or they cannot receive the fullness of joy which might be theirs through obedience and the mercy of their Savior. When a man has truly repented of the *sins which he can see at that time*, he is again shown sins to correct which are in a "higher bracket." Thus, Jesus constantly "tempts us upward." We can see that the amount of diligence which men exert in attempting to live more and more righteously is directly responsible for the spiritual heights to which they rise. This is in strict accordance with our previous implication that to the degree which men overcome upon the earth will they be rewarded in eternity.

THE FINAL TWO POINTS for which we have laid a hasty foundation are: First, "How high can a man rise without first repenting of the sins which are revealed to him in the bracket in which he is at that time?" Second, "What will happen to the person who grows complacent in his present status and does not seek to progress?"

The first answer is short and simple. The source of all righteousness is not the man but the Spirit teaching him. Should a man refuse to obey that Holy Spirit, he will be cutting himself off from more advanced instruction and can rise no higher. His righteousness simply cannot rise higher than its source.

The second answer is also simple and much like the first. Regardless of how high a man has risen, there is always a bracket above him to which the Holy Spirit tempts him to climb. Should he refuse to obey, he deliberately breaks the direct commandments of Christ. The Scriptures fairly teem with warnings to all men about this danger in

which Satan tempts them downward. For although they may believe that their present level is assured, such is not actually the case. Spiritual growth cannot remain static. It must either rise or fall. The man of whom we speak is in danger of being cast off at the last day.

Therefore may I exhort every person to continually strive forward to attain the first glory that is the reward of the faithful.

He who seeks will surely find, and unto him that knocks will the doors of righteousness be opened. "Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life."—II Nephi 13: 29, 30.

A Code for Pastors

By James C. Daugherty

AS A PASTOR charged with the duty and possessed of the opportunity to lead a group of Saints and with them build a successful branch or district, and conscious of my obligations to them, my church, and the public to do the best job possible, I will sincerely endeavor to guide my thoughts and actions by the following code:

1. I will honestly appraise my capabilities and do everything possible to put them to work fully for the good of all.
2. I will frankly recognize my own limitations and do my utmost to improve my qualifications wherever inadequate.
3. I will try never to underestimate the importance of the other person's point of view.
4. I will remember constantly that the people who are associated with me are worthy of

every consideration; therefore, I shall deal with them as brethren.

5. I will be ever mindful that the development of the best in any man is my most important job.
6. I will try to listen more than I talk.
7. I will maintain an open mind.
8. I will remember that I can make more friends by being genuinely interested in other people than by getting other people interested in me.
9. I will not hamper myself by carrying old grudges or prejudices.
10. I will share my knowledge and experiences with my associates, because helping them to success will lift me to greater responsibilities and opportunity for service.
11. I will not fear to assume the responsibility of supervision since I have the job to do, and management and leadership are necessary.
12. I will not miss the opportunity to give sincere praise and credit where they are deserved.
13. I will refuse to let myself feel too important, realizing that blustering, putting on airs, and unnecessary displays of authority are manifestations of weakness.
14. I will maintain friendliness without over-familiarity.
15. I will deal fairly with a person who has a grievance, whether it be real or imaginary.
16. I will treat all my associates without partiality or favoritism.
17. I will take a deep concern in the happiness, the health, the progress, and the general well-being of each member of my branch.

We Grow Latter Day Saints In Camps

By the Department of Religious Education

THE AMERICAN SUMMER CAMP for youth is perhaps one of the major educative influences of the twentieth century," so states Wallace Greene Arnold in *Youth Leaders' Digest* for April, 1949. He goes on to add that this is "a sweeping statement to be sure, but one the proof for which is steadily mounting." Again in his article, he says, "Camping has been called by a great educator 'America's contribution to education.'"

If camping in general contributes this much, if it truly is "one of the major educative influences," how much more may we expect from church camping? Can we expect it to be one of the major religious educative influences in the church? Probably not, because the boys and girls are in the camp environment for only one week out of the year, whereas many camps are conducted for six weeks or longer. Yet during this one week, the campers can practice Christian living perhaps more intensely and more interestingly than during any of the other fifty-one weeks of the year.

In camps, personal attention is given to individuals. Camper-staff ratio is from four to six (never more than eight) campers per adult leader. What opportunity this affords for individual counseling! One of the foremost character education psychologists in the country, Dr. Ernest M. Ligon, of Union College, Schenectady, New York, has built his entire program of character education on the ministry to the child *as an individual*. He goes so far as to say that in testing thousands of persons in their laboratory, they have yet to find an "average" child. It follows, then, that all our training, to be effective, must be planned for the individual. The camp environment is an excellent place for this. Perhaps this explains why the camping experience seems to be so effective in the lives of the campers.

OUR CHURCH LEADS

Our church has sponsored camping for over twenty years—since the first youth camp held at Nauvoo in 1928. It pioneered in youth camping. Only in recent years has it been that other churches and other organizations have sponsored youth camps. The greatest work in co-ed camping, as it is called in the camping field, is yet in the future. Truly our church has led in youth camping.

Our church has its opportunity, too, leading in church camping. Recognition of this phase, and its part in the total program of camping is just now coming to the attention of the American Camping Association, and this is one area of their work that will receive major emphasis in the future. As a church, we can help them with this study. In fact, we have done so in the past and are continuing to do so. At the camp institute held in April of this year by the Missouri Valley Section of the American Camping Association, Carl Mesle, supervisor of church youth activities for Independence, talked on "Spiritual Values in Camping." This section of the association is looking to our church for leadership in church camping.

OBJECTIVES IN CAMPING

It isn't difficult, in the informal atmosphere of camp, for young boys and girls and the older senior high groups to participate and lead in worship, prayer, singing, and the other activities of the camp. At an adult leaders' camp held last summer, a five-year-old boy asked the blessing and did a fine job. He came to us before the meal to see if we approved of his appearance—if his hair were combed and his face and hands clean! Several priesthood members, even one pastor, were in attendance; but because one of the major objectives in church camping

is the training of leaders, we chose the boy for this responsibility. The pastor and priesthood members didn't need the experience, but the boy did.

Another important objective in church camping is to develop the art of harmonious living together. Camping provides opportunity for this under guidance. At camp, the overprivileged and the underprivileged, the aggressive and the timid, the talented and the untalented all live together. The leaders' job is to blend these into a harmonious unit.

The camp setting, site, and program encourage an appreciation for nature as one of the great blessings of God emphasizing how much man depends upon the natural resources for his life.

CAMPING IN '49

At the present time, these camps are planned for this summer:

Ponca City, Oklahoma, May 29-June 4
Colorado Springs, Colorado, June 12-19
Gardner Lake (Excelsior Springs, Missouri: Youth Camps, June 11-18 and June 18-25; Girls' Camps, June 25-July 2; July 2-9, and July 11-14
Elliston, Montana, June 19-26
Eric Beach, Ohio, June 26-July 3
Park of the Pines, Michigan, June 26-July 3
Deception Pass, Washington, July 4-10
Nauvoo, Illinois, July 10-17
Brooksville, Maine, July 30-August 6
Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21
Des Moines, Iowa, August 14-20

If you are one of the young people of the church, plan to take advantage of the opportunity of attending one of the camps of the church. Get in touch with your local or district leader, or write the Department of Religious Education, The Auditorium, Independence, Missouri, mentioning the camp or camps in which you are interested. Your inquiry will be forwarded immediately to the proper officials.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours.
—EDITOR.

QUESTION:

"Am I wrong in teaching that there is always an opposite—that the church opposite Christ's church is the devil's (the Catholic)? It seems to have all the outward forms of godliness, but it does not teach equality and love in the way Christ did. We know it blinds and does not teach choice.

"I have also taught that all other churches were man's. I thought that the Catholic Church would call for and take all other churches, and that those who were not Catholics would belong to the Restoration. Now I am wondering if all Christians will finally accept the gospel and the other element which opposes will be the antichrist or communistic."

ANSWER:

To say that there is an "opposite" in all things may lead one into difficulties. It is an assumption not technically correct. For instance, we know no direct opposite to electricity. This may be stated of many things. In the Book of Mormon, II Nephi 1: 81, 98, is stated the thought that you have in mind more explicitly: "For it must needs be that there is an *opposition* in all things . . . even the forbidden fruit in *opposition* to the tree of life." It may be stated accurately that truth and righteousness will always have opposition. Satan stands in opposition to God and to all good. Keeping this thought in mind, we now refer to the statement found in the Book of I Nephi 3: 220-222: ". . . there are save two churches only . . . the church of the Lamb of God and the . . . church of the devil, and whoso belongeth to the church of the Lamb . . . belongeth to that great church, which is the mother of abominations." In terms of *organization* there can be only one church of Jesus Christ which has within it the twelve apostles, the two priesthoods, and the fullness of the gospel message. Church organizations which have not these, must in organization be foreign to God. However, this would include all churches, and not merely the Catholic Church. It is necessary to discriminate between the *organization* of a church and the members of those churches, some of whom may be among the "honorable men of the earth"—good folk, not in spirit followers of Satan, who will receive rewards according to their good works.

WHAT IS THE "CHURCH OF THE DEVIL"?

In referring to the Roman Catholic Church as the "Church of the Devil," one must be careful not to be too loose in his reasoning. There are other religions which are foreign to Christianity and to the Restored Church. We may mention the great world religion of Islam, Buddhism, Hinduism, etc., which are definitely antichrist. Evidently we have not arrived at the time when the world has only two churches in definite organizations, the Church of the Lamb and the Church of the Devil, for the world is divided into many great religions and churches. Whether or not the time will come when there will exist only two organizations remains for the future to reveal. The First Book of Nephi, chapter three, verse 222, suggests such a classification. Yet, in making the interpretation, we must keep in mind the fundamental truth that no man (not even God) could draw a line between all humanity—past and present—and say rightly that all on one side are of God and all on the other side are of the devil. Such a division would negate all the teachings of the gospel about justice, love, and degrees of rewards and glories according to works. Let us keep in mind that all teaching founded in error stands in *opposition* to God and the truth. This identification is vastly more important than trying to identify the "Church of the Devil."

IS COMMUNISM ANTICHRIST?

It is definitely evident from the literature of leading Communists (read the *Communist Manifesto* by Karl Marx and Engels) that the philosophy of Communism is antichristian and therefore antichrist, which means opposed to Christ. But, though Communism definitely stands in opposition to Christianity and religion, all who may be classified as "antichrist" are not Communists. I have already referred to several great world religions which are antichrist in spirit and practice. I John 2: 18, I. V., says that there are many antichrists. John further says, ". . . all who are opposed to Christ are antichrist." Alma 16: 7-13 refers to a certain man as antichrist.

Shall the Communistic peoples crush the Roman Catholic Church and finally absorb all peoples other than the Restored Church? This is an assumption not based upon a broad scriptural or historical point of view. There are too many factors in

the total world picture to justify such a definite conclusion. Let us be careful that we do not make ill-founded assertions for which the facts of history and the writings of Scripture do not provide adequate information.

SHALL THE CATHOLIC CHURCH ABSORB ALL OTHER CHURCHES?

Again such an assertion would not be well-founded. There is no final evidence as to the correctness of the viewpoint. As I have already pointed out, it is not the various branches of the Protestant Churches only which must be considered. There are the great world religions outside of the Christian group which among the family of peoples are as influential as the Catholic Church. We must keep in mind not merely the so-called Christian churches, for God is not a God of the Christians to the exclusion of other world religions. God is the God of the whole world and of the universe.

JOHN BLACKMORE.

QUESTION:

"We learn that the five most vital results in church life were obtained through group fasting and prayer as noted in Mosiah 11: 156 ff; Alma 4: 6; IV Nephi 13; Moroni 2: 3; and 6: 6. Why would not individual fasting and prayer at home do just as well?"

ANSWER:

The marvelous manifestations of God are not always dependent upon the consecrated efforts of a great many. A striking example of this is recorded in Genesis 18: 32. Here the Lord promised that Sodom would not be destroyed if ten righteous people could be found in that city. This plea was made by one man, Abraham.

In unity, however, there is strength, and when a number of people join in a season of fasting and prayer, there is quite likely to accompany that effort a manner of life which becomes the seedbed of faith, faith of such quality and in such measure as to unlock the treasure house of God. It would seem presumptuous, however, for us to state that individual effort to invoke divine favor would not also bring to one outstanding spiritual and material blessings.

We cannot limit God nor prescribe under what circumstances or conditions he will bestow blessings. Through fasting and prayer we deny the physical nature that the spiritual may be in the ascendancy. Fasting and prayer clears away the obstructions in the channel between God and man and permits the free and full expression of his Holy Spirit.

For these and other reasons, they can be indulged in with profit both by individuals and groups.

JAMES F. KEIR.

We Three Together - By WINIFRED MILNER

A Serial in Two Parts -- Part II

DAVID'S FEET didn't stop running until his breath was gone. God had let him down. Kathy and Stephen were not going to be in love again for always. Kathy was going away with Mr. Buffington just as soon as the law would give her the right papers. She had said so, and she wasn't joking. She and David were not going to be three people together in a house.

David hurt all over from his head to his toes, and his throat kept making sobbing sounds that wouldn't stop. He felt the way Toby must have felt the day he had put him in a shoe box and wrapped it in brown paper, cutting holes in the box so that Toby could breathe. He had planned to take Toby to Brooklyn on the subway train, where cats and dogs were not allowed, to visit Uncle Jack for Sunday dinner. But Toby had been too tight and hot in the box, and he had meowed in such fright that David had had to take him out of the box and leave him at home. He had planned to show Toby the instruments Uncle Jack had for cutting out tonsils and things.

The hurt in David was so big that he wondered why cars and people didn't stop moving. There shouldn't be any sun or any breeze moving the trees. All the clocks in the world should stop. There shouldn't be any talking or any laughing or any movement anywhere; the world should be dead.

He had prayed, he had worked, he had believed, and God had let him down. He had humiliated himself with Martha in front of his playmates for Kathy and Stephen's sake. He had kept his promises to God, all of them—every day.

The sky was bright blue with hardly a cloud anywhere. David looked through it and beyond it. "I hate you, God. I hate you—hate you."

HOW COULD YOU choose one parent and give up another? He thought of Kathy's sweetness, the way she smiled, the way she held out her arms to draw him in, never too busy to answer his questions, always making him a small cake or pie for his own whenever she baked. She knew wonderful stories and games; she could skate and race and catch a ball, and pitch and swim, and she was prettier than anybody's mother—prettier than any woman in the whole world.

And Stephen was the wisest man he

knew. Stephen knew everything that boys liked, and he knew how to make playing the violin more fun than pitching a ball. He tried to picture what it would be like without the violin duets and the games they had practicing bowing and fingering. Stephen knew stories about people who wrote music. He liked the same records David liked, and when Stephen finished explaining a record, David and Kathy heard all kinds of wonderful things in the music they couldn't have heard by themselves.

Stephen could whittle wonderful things—wooden soldiers and toy cars and boats. Camping in the summer, he could make fires just right for frying fish and steak, and he knew when the coals were right for baking potatoes and corn and bread. He knew what was good for boys and what wasn't. He knew the kind of clothes and shoes boys liked to wear. Life wouldn't be fun without Stephen. He couldn't give Kathy up, and he couldn't give Stephen up; they belonged together—they belonged together always and forever.

"Hey! Get off the highway, you fool!" There was the sound of a car's screeching brakes, the sound of skidding wheels, and a man's cross voice. "What are you trying to do, boy, get yourself killed?"

David looked at the man dully. "What did you say, sir?"

The man opened the car door. "Get in here, son, and I'll take you wherever it is you're going. A kid alone on the Westside highway—" He bit his words off. "You're sick, aren't you, kid?"

"I guess so." He saw the speeding cars and the danger, but it was like looking at it all through a screen. He had felt this way once before, once when Uncle Jack had given him ether and taken out his tonsils.

"Where are you going, lad?"

The George Washington bridge was in the line of David's vision, spanning the Hudson from the New York to the Jersey shore. "Take me as far as the bridge," David said. He climbed in beside the man and settled Toby on his lap.

The car moved down the highway, and the man said, "Do you live in New Jersey?"

"I'll go with you as far as the bridge," David said.

"Do you live near the bridge?"

David didn't answer.

"What's your name?"

Again David didn't answer. What did Kathy see in Mr. Earl Buffington the Third? Hearing Mr. Buffington talk was like listening to a book with words that were too big to understand. His pants were too pressed, his hair too slick, his eyes were cold, and he was always talking about himself. He hated children, all children. David couldn't tell how he knew, but he *knew*. And he would be ugly to Kathy. He wouldn't let her skate or foot-race or ride a bicycle, he was sure of that. She would have to stay dressed up and be old and quiet for always now. He wouldn't like her low, red wedgies or her slacks. He wouldn't take her picnicking with her brown hair tied back with a scarf, or if he did, he wouldn't like it if she got smudges of dirt on her hands and face.

"Have you got any folks, kid?"

"Yes," David said with emphasis.

"I've got a *father* and a *mother*."

"If you tell me where you live, I'll drive you home."

Home! If he went home he would have to choose one parent from the other. "Let me off at the bridge," David said.

When they came to the bridge, the man stopped the car and said, "I don't feel easy in my mind, letting you go by yourself."

"I'll be fine," David said. "Thank you, sir."

WHEN THE MAN HAD GONE, David walked up on the bridge. He had been across on the Jersey side with Stephen and Kathy, but he had never walked across. Pedestrians did walk, though—there was a special sidewalk where people were safe from the traffic. A long way ahead of him, David could see two people walking, and he followed them.

It was very far across the bridge. Toby was not a heavy cat, but he was a wiggly one, and David had been carrying him a long time. He squirmed and was restless in David's arms. David stopped to rest. He leaned against the rail and turned his eyes to the New York City sky line. The buildings looked dwarfed. He could pick out Grant's Tomb and the Riverside Church. They looked like toys.

The Home Column

He couldn't see home, but it was there, not far from the church.

Below him the muddy water of the Hudson billowed and swelled. He could see the current ripple. It would be swift, and the water would be cold. He began to imagine what it would be like to climb over the rail and let his body drop into the water. If he did, Stephen and Kathy would be sorry, and it would be a way to get even with God. God had given him a special talent to play music. Stephen often said so. Stephen said talents were serious business, that the world needed lots of music and beauty in it to make it better. "If I drown," David told Toby, "God will have to create another boy to play the violin in my place. He'll get cheated out of David Worthington's share of music altogether." David walked closer to the rail and leaned over. He could feel the wind of the river on his face. Maybe there wasn't a God at all, maybe Stephen and Kathy were mistaken about him the way they had been mistaken about Santa Claus. But if there wasn't a God, who had made the stars and the wind and the river and the trees and grass and flowers? David leaned far out over the rail. Maybe if he killed himself, God wouldn't let him come into heaven. God had tricked him once; maybe if he killed himself, he would have to moan over the land like the wind with nowhere to go.

"I know a better way to get even with God," David told Toby. "I'll be mean and wicked. I'll be the wickedest boy in New York City." He had heard of problem children lots of times. Well, he would be one. He would steal and lie and cheat. Maybe a policeman would put him in jail where he couldn't ever be of any use to anybody. "I'll be as mean as I can to Martha, and I'll never study." He had seen a boy once without a brain in his head. A mind that wasn't used would grow crazy and silly like an idiot. He tried to think of something he could do that would be so wicked it would make God sick. He looked at Toby. He could throw Toby in the river. Drowning Toby would be worse than lying or stealing or cheating in school, it would be killing something alive that God had made.

He took Toby roughly in his hands. "I am going to drown you, Toby. I am going to make God as mad at me as I can."

Toby leaned against David, digging his claws into David's shirt as if he knew what was happening. He was trembling and meowing mournfully. Then he loosened himself from David's grasp enough to climb up and lick David's cheek. And suddenly David gathered the cat close and put his face hard against

the cat's body. "I can't do it, Toby. You love me. You trust me. And I love you, too. I can't drown you, I can't hurt you." Tears ran down David's face and fell on the cat's fur. "I'll take you home," he said.

With Toby hugged tightly against him, David ran toward the road. There was one other thing he could do that would be as bad as drowning Toby. He could break his violin, knock it to pieces, and be sure that he would never play again. The talent God had given him would die then, and without the violin, David wouldn't be much good to anyone.

WHEN DAVID REACHED THE ROAD, his eyes were bright with misery. This time he didn't wait for someone to ask him to ride, he stood at the downtown bend in the road and held out his thumb. He had never thumbed a ride before, and he was scared, but he had to get home fast.

As he came to his apartment, Mrs. Beemus stood with her fat body in front of the door and wouldn't let him go in. "Aren't you ashamed of yourself, running off and worrying your folks? They are out looking for you. I was given orders to look after you the minute I laid eyes on you. Believe me, if you were mine, I would know what to do with you. Running off and making trouble—is that any way to act, I'm asking you?"

David didn't answer, he only looked at her, and she moved out of his way to let him open the door.

"What's ailing you, Davey, lad?" she asked. "You look like you're passing through hell."

"I'm all right, Mrs. Beemus. You don't have to come in with me."

He closed the door and put Toby down. His face felt hot as if he had fever. He went to the piano and lifted his violin. It was so beautiful. He put his hand against the wood, in his mind he could see himself and Stephen playing together. He plucked the strings and put the violin in position, loving the feel of it against his neck and chin. He was trembling so that he could hardly walk when he took the violin into the bedroom and closed the door. He opened his toy closet and took out his hammer. Then he laid the violin on the floor and dropped to his knees beside it. He raised the hammer to strike the blow, but he couldn't make his hand come down, the love for his instrument was too great, it was like striking the life out of himself. Then David began to cry, and he couldn't stop. The room began to weave and whirl. Faces began dancing on the ceiling and on the wall, some of them were Martha and some were Mr. Earl Buffington the Third, and every face was God.

DAVID FELT THE SHEETS around him and the pillow under his head. His eyes were heavy, and he opened them slowly. Stephen and Kathy and Uncle Jack were standing beside the bed. Kathy was holding his hand. The white curtain at the window was blowing, and he could hear the bells from Riverside church.

"You are going to be fine, old man," Uncle Jack said. He had on his doctor's white coat, and he had dressed it up by wearing a pink carnation in his lapel buttonhole.

"The bells?" David said in a weak little voice.

Kathy squeezed his hand. "It is Sunday, dear. The church bells are ringing."

David's mind was all confused. How could it be Sunday? Had he been in bed three days?

Stephen seemed to read his mind, for he said, "It is eleven o'clock Sunday morning, son," and then to Uncle Jack, "I didn't know shock and hysteria and fever could take so much out of a child."

David lay still. Thinking was such an effort. He felt weak, as if he had cried for hours and hours. And then he remembered—that was exactly what he had done. He tried to sit up in bed. The violin—was it all right? He must go and get it. And then he discovered he was too weak to raise his head.

Uncle Jack was bending over him. "What do you want, David?"

David's lips moved, "Violin."

Stephen left the bed. In a moment he came back with the violin and put it on the pillow beside David. David felt it against his face. The violin was all right; it was safe. He hadn't hurt it. He smiled at them and closed his eyes. He could sleep now.

IT MIGHT HAVE BEEN AN HOUR after that, it could have been half a day. David heard footsteps coming into the room. He thought it would be Stephen or Kathy or Uncle Jack, but it was Mr. Earl Buffington the Third.

David began to tremble so that the bed shook. He had come to take Kathy. From somewhere inside, David got the strength to scream, one scream and then another, over and over.

Kathy came running, and Stephen called, "I'll phone Jack and have him come as soon as he can."

Kathy's angry voice was shrill and sharp. "Get out of David's room, Earl. You should know that he is much too sick to see visitors. Go home, please. Go now."

Uncle Jack came. He gave David a hypo, and he must have thought David had gone to sleep, for he said to Stephen and Kathy, "I don't want to know about

your troubles and difficulties. I think too much of both of you to meddle in your affairs, but if you want your boy, you are going to have to pretend, in front of him at least, that everything is fine between you. He can't adjust to the idea of losing one of you."

David hated the pretending. Whenever Stephen and Kathy were kind to each other, whenever they stood together like friends, David told himself, "It is not really so, it just seems so because Uncle Jack told them to do that."

Earl Buffington the Third was being especially nice to Kathy. He wasn't coming to the house any more, but he was sending lots of flowers and books and candy. David knew it was only part of Kathy's pretending, but she acted as if she didn't want any of the things he sent. She gave them to Uncle Jack to take to some of his patients who were too poor to buy books and candy and flowers for themselves. Uncle Jack told Stephen, when Kathy was in the kitchen, that giving Buffington's stuff to the poor was a good joke on the old boy, because it was something the fellow would never do himself.

DAVID DIDN'T KNOW what day it was, or how long he had been in bed, he only knew that he was getting better, and he had made two decisions after long and hard thinking. The first one was, he was going to ask Uncle Jack if he could go to Brooklyn and live with him and Aunt Grace. It would be easier to do that than to try to live with Stephen without Kathy or Kathy without Stephen. And he had decided against being the wickedest boy in New York City. If he were real naughty at Uncle Jack's, Uncle Jack would only analyze his head and fix an opinion about him. Doctors were like that. And uncles didn't love enough to forgive badness in boys the way fathers and mothers did.

Stephen was sitting beside David's bed. He had been sitting there quite a while, just sitting doing nothing. He wasn't even whittling. He thought David was asleep. David wondered if he should tell Stephen that he was going to live with Uncle Jack. He might even be going as soon as tomorrow, because Uncle Jack had said only this morning that David could get up this afternoon and walk around the room some. It wasn't going to be easy to leave Stephen and Kathy, even if he could see them every day. It would be as hard for him to leave them as it would be for him to stop hating God. But Uncle Jack had remedies for things like hate and fear, too, and he used bad tasting medicine to cure them.

David was about to tell Stephen the things he had been thinking, and then the telephone rang, and he went right on pretending to be asleep so that he could listen to Kathy talk. He knew right away that she was speaking to Earl Buffington the Third.

"No, Earl, you can't come to see me this afternoon. . . . Yes, the welfare of my child *does* mean more to me than you do. *Please* let me alone. As soon as I know what I am going to do, I'll let you know. I am all confused. You are going to have to let me work out my problems my own way."

KATHY CAME INTO THE BEDROOM then, and Stephen stood up. "David is better. There isn't any point in our going on like this, Kathy, torturing ourselves. Why don't you let the man see you? God knows you aren't going to get any interference from me, and David is going to have to begin facing facts the way they really are, for his sake as well as for our own."

Kathy came up to the bed and put her hand lightly on David's forehead. "Are you asleep, dear?"

David didn't answer. He felt a tear drop on his face, then another, and another. Kathy was crying. "Be good to me, Stephen," she whispered, "and listen to what I have to say. I love you."

David's heart began pounding wildly. This wasn't pretending. Kathy thought he was asleep, there was no need for pretending.

"I have been such a fool." Kathy's voice was speaking out loud now, it was low and full of suffering. "The day Earl and I came to tell you I wanted a divorce, it was as if God had taken the bandages from my eyes. I saw values that day that had been hidden from my sight. When I heard you telling David that living with me and Earl could be a fine thing for him, that Earl's money could give him advantages you couldn't afford, I knew you had something of far more worth to give than anything money could buy. I know how much you think of David, how much he means to you. I saw you then as the man you really are—unselfish, good, kind. Abraham once had a son named Isaac. I *saw* that day, but I wouldn't admit it even to myself. It has taken David's illness—these hours of closeness to you to make me see that if I lose you I will lose everything. You may not want me, Stephen, but I shall never marry Earl Buffington."

Stephen was holding Kathy in his arms now. "Darling, darling Kathy. Thank God—thank God." He was kissing her in the old way, the way David loved, and then they were walking out the door together, hugged in each other's arms tight and close.

David got out of bed. He walked to the window and pressed his face against the glass. Overhead in the blue sky, white feather-clouds had gathered, and they were moving slowly before the sun, so that a shining light was behind them. David watched them. Behind their slow motion was God. He stretched himself upward, trying to get closer to the slow-moving cloud.

"Forgive me, God." He pressed his thin body against the glass, he had never felt such gratitude, such humiliation, such shame. Tears ran down his cheeks and dropped on the floor at his feet. "I thought you didn't care, and you were answering my prayer all the time. I thought you didn't hear me. I didn't trust you, and now I don't know how to make it up to you. You must have lots of jobs down here that I can do. Give me some *hard* ones, some that will hurt me, so I can pay you back for the way I've hurt you. Thank you, sir, thank you forever. My name is David Worthington. I'll talk to Stephen, he knows everything. I think he'll know a way for me to make you like me again."

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Herald House

INDEPENDENCE, MISSOURI

The Second Mile - JASPER O. DUTTON

WE HEAR A LOT these days about the "second mile." It seems quite a popular expression with most people. Many years ago when the country was new, a young couple lived some distance from town, and in going home one night were a little late. They had to go through about 200 acres of heavy timber, which was infested with wolves and a few bears. At the beginning of this timber was a farm house; the farmer had two grown sons, two hunting dogs, and some good rifles. The young couple rapped at the door and asked if the boys would see them through the timber, but the boys were tired and did not want to go. After some reasoning and urging, they were persuaded ("compelled," shall we say) to go. When they reached the other side of the timber where the young couple were not afraid, would you say this young couple should insist on the second mile? This thought is based on Matthew 5: 41, King James version, which reads: "And whosoever shall compel thee to go a mile, go with him twain." The Inspired Version reads: "And whosoever shall compel thee to go a mile, go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt go with him twain."—Matthew 5: 43. So we see that the second mile is not required unless requested.

We will appreciate the Inspired Version more as we use it more. Matthew 5: 40, in the King James Version, states: "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also." Did you ever hear of anyone's doing this? The Inspired Version reads: "And if any man sue thee at the law, and take away thy coat, let him have it; and if he sue thee again, let him have thy cloak also."—Matthew 5:42. That sounds reasonable, and we have known of plenty who have thus been wronged, and never did we hear of anyone giving two articles when sued for only one.

In Doctrine and Covenants 3: 6, Joseph was told not to translate what had been taken from him, but to get the same teaching from the plates of Nephi. Then in Doctrine and Covenants 76: 3, we have another example of the use of the word *translate*: "For while we were doing the work of the translating which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John which was given unto us as follows." As to just how this was done is not clearly stated, but we know that he did not have the Urim and Thummim after section fifteen was given. I pre-

sume that the same Spirit which inspired St. John also directed Joseph to make the corrections in the Inspired Version.

SOME USE the Inspired Version only in preaching and say very little about it. My experience leads me to preach from the King James; whenever there is a correction, I read it and take time to explain about the Inspired Version and how we came to have it. I have found it a good way to help the lovers of truth.

One reason why we need the Inspired Version is that there are statements in the King James which make people doubt that the Bible is inspired. For example, Deuteronomy 14: 21: "Ye shall not eat of anything that dieth of itself: thou shalt give it to the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien." While the Inspired reads: "Ye shall not eat of anything that

dieth of itself: thou shall not give it unto the stranger that is in thy gates, that he may eat it; thou mayest not sell it to an alien, for thou art a holy people unto the Lord thy God." Such inspiration as shown in these and many others of a like nature speak for themselves and thereby remove the stumbling blocks that have bothered so many. Let us take a reasonable view of the "second mile" and use it as God intended.

In the preface to the Inspired Version we read: "Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men, for they shall be taught unto all nations, kindreds, tongues, and people."

CHRISTIAN EDUCATION AND LEADERSHIP TRAINING CURRICULUM

Educational Bulletin No. 103

Revised to January 1, 1949

This pamphlet is prepared by the Department of Religious Education giving listings of recommended courses of adult study. The department has sought to emphasize the distinctive message and mission of our church in these suggested courses and to supplement the church school curriculum.

Sent free on request.

Herald House

INDEPENDENCE, MISSOURI

BRIEFS

INDEPENDENCE, MISSOURI.—Four hundred and sixty awards were presented to Blue Birds and Orioles at semi-annual award services held Sunday in the fourteen congregations of the Reorganized Latter Day Saint Church. Yvonne Rhyan of the Custodis Ignis Circle of Stone Church received her sixth and final "Light of Life" award. There were sixteen girls who received their enrollment certificates in the "Light of Life" program; and sixteen who received their first awards; eight received their second awards; and six received their third awards. Three girls and two leaders of the Orinzi Circle of Stone Church received the highest Oriole award, that of First Rank Builder: Dean McKay, Helen Harder, Joan Farley, Mrs. Vida Kraus, and Mrs. Alberta Davis. Sanitarium Service Pins, awarded for hours of paging at the Independence Sanitarium, were awarded to the following girls: 200-hour pins to Ruth Elser, Marilyn Andes, Edith McKinney, and Kay Oeser; 100-hour pins to Elizabeth Watkins, Sylvia Sallee, Mary Ann Hightower, Carolyn Essig, Barbara Burroughs, and Hazel Englebrecht.

The Men's Club of Independence has voted to sponsor the Campus Recreation program for the summer. The City-Wide League invested \$400 last year to restore two volleyball courts and one tennis court under lights. This year they have allotted \$200 to begin with and each League is raising additional funds. The Men's Club is naming one man for each sport who will act as adviser and helper to the League Committee. Once determined by the League Committee and himself what needs to be done, he should be able to give leadership in rounding up the necessary man power, equipment, and technical skill. The following committees are being set up: volleyball, softball, tennis, miniature golf, horseshoes, croquet, archery, campfire circle, and children's play area. Also needed is a small permanent building in which to store recreation equipment and to use as a refreshment stand and office for the campus supervisor. Lee Hart, former Graceland, who is studying Recreational Leadership in Chicago, is being hired by the church as Campus Supervisor to maintain the grounds during the summer and give supervision to activities there.

LAKE ORION, MICHIGAN.—The opening services of the new Reorganized Church of Jesus Christ of Latter Day Saints at Lake Orion, Michigan, have been scheduled for Sunday, May 15. The first service planned was a Communion and fellowship service. Dr. L. O. Brockway preached at 11:00 a.m. At 3:00 p.m., a special consecration service was held in charge of Elder Harry J. Simons of Flint, president of Flint-Port Huron District. Apostle Arthur Oakman preached at this service. Elder Simons is continuing in Lake Orion in a week of special services. Elder Henry E. Webster is pastor.

PASADENA, CALIFORNIA.—The first meeting of the Pasadena Branch following the withdrawal of the Temple City group, which has formed its own congregation, was the Communion service on April 3. The attendance at this very fine service, presided over by Elder Warren K. McElwain, pastor of the branch, was 104. Elder Laurel McElwain gave the address, and Joyce McElwain sang "Just for Today."

Elder John W. Rushton was guest speaker on Palm Sunday, the attendance being 121,

with eighty-eight remaining for the potluck luncheon immediately following the 11 o'clock service.

On Easter Sunday, 162 members and friends of the branch enjoyed the very fine sermon by Elder Harry Waylett and the newly organized choir.

Elder McElwain has chosen Elders Joseph F. Ruchaber and Harry Waylett as his associate pastors.

The young people of the branch are under the leadership of Mr. and Mrs. Reece Walker. Newly appointed book steward is Dale Uehlin.

Priest Glen Gardner is director of religious education with Mrs. Earlita Inslee leader of the children's division of the church school, and supervisor of the junior church. Bruce Bridenbecker is secretary of the church school.

Mrs. Minnie Burton has been elected leader of the women's department, with Mrs. Ottilla Bridenbecker, secretary-treasurer, succeeding Mrs. Ednah Strong, resigned. The "Luncheon Is Served" project on April 7 was very successful both socially and financially, \$53.65 being netted. Mrs. Eulalia Robey was chairman of the project. Mrs. Robey is ways and means chairman for the department.

The "Talent Tea" was given on Sunday afternoon, March 27, at which time a number of children and young people of the group demonstrated their musical talents, both vocal and instrumental. At the conclusion, refreshments were served and a social hour enjoyed. Mrs. Vera Njeim was in charge.

The prayer services are improving both spiritually and numerically. On Wednesday evening, April 13, Elder Robert Chambers spoke under the influence of the spirit, encouraging and admonishing both the priesthood and the laity. On this evening, twenty-one were present and twenty-six on the following Wednesday evening.

The sudden passing on April 15 of Mrs. Alice Omohundro, one of the oldest members of the branch and a member of the church for more than fifty years, brought a note of sadness at this Easter time.

On March 20, at the 11 o'clock service of the Pasadena Branch, Lila Kathleen, infant daughter of Mr. and Mrs. James Carnahan, was blessed by Elders Blaine Bender and Paul Moore. Mrs. Carnahan, who before her marriage was Myra Sheppard, and her husband are now making their home in Cedaredge, Colorado.—EDNAH STRONG, Reporter.

ROTTERDAM, HOLLAND.—The Zion's League (The S. I. L.) met at the home of Albert and Twyla Scherer for a party on Saturday evening, April 2. The League is celebrating its fifth anniversary this year, and the high light of the evening's activities was the playing of a phonograph record which the European Mission Club of Graceland sent to the S. I. L. congratulating them on their anniversary. The record consisted of individual greetings from members of the club and the singing of the hymn, "What a Friend We Have in Jesus," in both English and Dutch.

The S. I. L. derives its name from the first letters of their motto, "Streven Is Leven," which means, "Striving Is Living."

Hendrik Compier, past president of the S. I. L., is now attending Graceland and is the president of the European Missions Club.

DINUBA, CALIFORNIA.—Elder George Njeim of the Quorum of Seventy held a series of preaching services at the Dinuba Mission church, April 7 to 15. Attendance among the Saints was good.—LULA PARK, Reporter.

BAY CITY, MICHIGAN.—Four men have been recently ordained in this branch, Donald Greenacre and Richard Zmyslony to the office of priest, Theo Banks, teacher, and Gerald Mash-er, deacon.

On Easter Sunday morning, the following were baptized: Barbara and Robert Paul, Melvin and Kenneth Johnson, Judy, Ronald, and Dale Graves, Elroy and Norine Rice, Erwin Magg, and Harry and Barbara Cendrowski. Confirmation service for the twelve new members was held Easter night with Pastor George Whitney and Assistant Pastor Bernard Weber in charge, aided by Elder Otto Boutett of Midland, Michigan. Patriarch Carter of Lansing conducted missionary services April 24 through April 29.—NANCY ZMYSLONY, Reporter.

SAGLE, IDAHO.—About 125 attended Easter Sunday morning services at Sagle, the largest attendance in many years. Elder and Mrs. J. L. Verhei of Portland, Oregon, were in the branch for the day. Mrs. Verhei talked during the church school hour, and Elder Verhei preached the Easter sermon. There was a basket lunch, and Elder Verhei spoke again. Elder Vernon Gunter is the pastor.

PITTSBURG, KANSAS.—The Zion's League held an Easter worship service at 6:30 a.m. on the bank of a brook west of town. Curtis Pearson was in charge of the meeting, and there was a good response from those present. The idea brought out in some of the talks was, "Christ died for me. What shall I do for him?" About twenty members were present. Eldon Anderson is president of the local Zion's League, and Arthur Goettel is young people's leader. After the worship service, the young people had breakfast together around the fire. Mrs. Curtis Pearson prepared the meal.

PHOENIX, ARIZONA.—The Phoenix Branch now has a Blue Bird Band and an Oriole Circle under the supervision of Mrs. Ruth Wood. Eleven girls have received their insignias. The women's department meets on the second and fourth Thursdays of each month to study "New Vistas Unlimited."

Apostle Charles Hield met with the branch on March 7 and 8. His sermon topics were "Repentance" and "Salvation." The average attendance was 125. On Palm Sunday, the Zion's League held an early morning sunrise service at Papago Park. Marion Blakely, League supervisor, was in charge of the service. On Easter morning, the branch held its annual early sunrise prayer service in Paradise Valley. At eleven o'clock the choir presented "The Redemption Song" directed by Mrs. James H. Barrett. Pastor Wilbert W. Wood preached the Easter sermon.

Cecil D. Briggs, infant son of Mr. and Mrs. Cecil D. Briggs, was blessed on Easter Sunday. The Zion's League Guild Players presented "Man of the House" on April 21 and 22, directed by Miss Shirley Williams. The proceeds went to buy choir robes.

Saints passing through this area are invited to meet with the branch at Tenth and East Moreland Streets.—WALLACE GREENE, Reporter.

CHICO, CALIFORNIA.—Following the missionary series of sermons by Seventy George A. Njeim, in Chico, five people were baptized on Sunday, March 27. Attendance was excellent during the series, with twelve to fifteen nonmembers present each evening.

Pastor H. D. Hintz is conducting missionary type services on Sunday evenings to ground the new members in the beliefs of the church. He also conducts a radio service through alliance with the Chico Ministerial Union and has gained favorable recognition for the church. They were invited to participate in the World Day of Prayer, sponsored by the Chico Council of Church Women, on March 4. The pastor was invited to speak at the Good Friday services conducted by the local Union and held at Trinity Methodist Church.

The Zion's League promoted a successful auction April 1, netting them \$109.

A cake sale at a large downtown market the day before Easter, was a project of the women's department. A special feature was the sale of eggs decorated to represent ducks and chicks, to be used as table favors; they were in great demand by the public.

Ira Sliger and Leon Ultican repaired the walls of the church's lower auditorium and were assisted by members of the Zion's League in a fresh paint job. New wrought-iron railings for the church steps were installed under the direction of Harold White.

Maundy Thursday services were conducted by the pastor in the evening, using candlelight, portraying the Last Supper. The atmosphere was one of quiet reverence as members partook of the Communion.

Hundreds attended Easter sunrise services at Sunrise Hill in Bidwell Park, sponsored by the interdenominational youth of Chico. Cora June Hintz was in charge of program arrangements, and Marjorie Hintz was director of the choir. Both girls are Leaguers. The Zion's League held a breakfast following the sunrise service at the church.

Special Easter services were conducted by the church school on Easter morning under the Director of Religious Education, Lillie B. White. At eleven o'clock, the Easter message was given by the pastor. A religious play was given in the evening.

A new organization, the Men's Fellowship Club, has been instituted with Harper M. Brown elected president. They gather regularly for dinner meetings.

PENSACOLA, FLORIDA.—Two religiously divided homes were united in the gospel recently as Coley D. Blue and Hillary R. Cook were baptized in a service conducted on May 1. District Missionary W. J. Breshears conducted a one-week series from April 24 to May 1.

BAY CITY, MICHIGAN.—Patriarch Edward R. Carter was with the Saints in the Bay City, Michigan, Branch from April 24 through 29. During his stay, he preached five sermons, for which the average attendance was seventy-five. There was a high spiritual standard and many nonmembers attended. Fourteen members of the branch received their patriarchal blessings from Elder Carter during the week.

SALEM, OREGON.—The Easter Sunday sermon was by Elder A. V. Nelson of Portland in the church at North Seventeenth and Chemeketa Streets in Salem. Two babies were blessed also.

YOUNGSTOWN, OHIO.—The second annual conference of the Youngstown District was held in Youngstown, Ohio, on March 20, 1949. Due to the illness of District President William McCune, the conference was in charge of Apostle Percy E. Farrow and Seventy Merle Guthrie.

David Sheehy of the Sharon Branch and Calvin Wescott of the New Castle Branch were called to the office of elder. Robert LaSalle of the Baldwin Branch was called to the office of teacher and Roy Stevenson of the Baldwin Branch was called to the office of deacon; these calls were approved by the conference.

Brother William McCune was re-elected district president; his two counselors are G. B. Franklin of Youngstown, Ohio, and Homer McDowell of Hamburg, Pennsylvania.

The following were sustained in the respective offices of the district: Agnes M. Kean, secretary; Glenn E. Reichard, treasurer; Howard McDowell, church school director; Amy Axelson, director of music; Mrs. William McCune, women's leader. William Clinefelter was elected director of young people with G. B. Franklin and Horace Reichard being elected

CENTRAL MISSOURI STAKE HAS NEW OFFICIALS



HARRY J. SIMONS

Sunday, May 8, a new Central Missouri Stake President and a new Stake Bishop were installed by President F. Henry Edwards at Warrensburg, Missouri.

HARRY J. SIMONS, pastor at Flint, Michigan, was appointed to the presidency of the stake when Ward Hougas was called to an assignment in Eastern Colorado District. Willard C. Becker was called from Far West Stake to serve as bishop of Central Missouri Stake and to supply the vacancy created when Bishop T. A. Beck was called to serve as bishop of the state of Michigan. These appointments were made by the action of the Joint Council of The Presidency, Twelve, and Presiding Bishopric on April 20.

Stake President Simons was born in Des Moines, Iowa, May 22, 1909. In 1930 he was married to Ruth R. Curtis. They have two children, Janyce Marie, 10, and David Charles, 8. Brother Simons was graduated from East High School in Des Moines in 1926, attended Des Moines University and the State University of Iowa during the next four years, and received his Bachelor's Degree in Commerce in 1930. He has also done graduate work at the University of Toronto. During the twelve years following his graduation in 1930 he worked in the life insurance business at Fort Wayne, Indiana, and Lincoln, Nebraska.

Brother Simons' first contact with the church was through his companion. He

auditors. Homer McDowell was sustained as bishop's agent, while Richard Baldwin was sustained in his office as evangelist.

Along with the recent conference, the Youngstown Branch has been active along other lines. The women's department held a mother and daughter tea at the home of Mr. and Mrs. Donald G. Kean on Tuesday, May 10.

was baptized in 1935, and at once became active in the branch work at Fort Wayne. In 1942 he was appointed as pastor at Toronto, Ontario, where he served for nearly three years. In 1945 he became pastor at Flint, Michigan, where he remained until the present.

BISHOP BECKER served the church as pastor at Longview, Washington, from 1933 to 1936. Following this he was appointed missionary to the states of Washington, Oregon, and British Columbia, where he remained from 1936 to 1938. He served in the Army Air



WILLARD BECKER

Corps during the war until his discharge in September of 1945. He did personnel work in England and received the Bronze Star Award for meritorious work in the field of organizational planning.

Brother Becker was graduated from Woodland, Washington, high school in 1930. In 1938 he entered Graceland College, in 1940 he enrolled at Iowa State College; and following his war service, he returned to Iowa State College, Ames, Iowa, and received a Bachelor of Science degree in Agricultural Economics, majoring in Rural Sociology, December, 1945.

He was married to Doras Gamet on August 19, 1945.

At the 1948 General Conference, Brother Becker was appointed to Far West Stake with Maple Grove and Osborn, Missouri, as objectives.

The young people of the branch have been sending packages to a family of Saints in Germany, and they have been working very hard on a missionary play entitled, "Send Out Thy Light," which they will present in a Sunday evening service, May 22.

LETTERS

Note of Thanks

I wish to thank our friends and neighbors and the doctors and nurses at the Sanitarium for their kindness to my husband during his illness. He is improving but still needs the prayers of the Saints.

MRS. EDWARD WIVEL.

829 North Cottage
Independence, Missouri

The Promise of Youth and Its Fulfillment

How swiftly time is passing! As a French astronomer has said, "The present is an aperture through which the future is ever rushing into the past."

Easter Sunday this year, I was again the invited speaker at our beautiful church in San Bernardino. The sanctuary was filled to capacity with worshipers and friends, many of whom I had known since 1915, and with whom I had enjoyed many happy experiences. There were those on whom the passing years had laid a heavy hand; life's burdens had slowed their step, bowed their frame, dimmed their eyes, and left indelible marks of wear. There were others, whom I had known in their youth when the siren voices of imagination and hope had called to them in terms of romance; when with bright eyes and eager step they accepted the challenge of the future. These are now staid men and women shouldering their responsibilities and building upon the foundation laid by those who had preceded them in the flow of the river of life. Some I had known since their childhood and some I had sacramentally christened and dedicated; these, with others, are now serving the church in various ways. One of the impressive features was a group of little children who, under the guidance of their teachers, paraded up to the front of the church and sang an Easter hymn in the usual shy but lovable manner.

It was a rare privilege for me to sit in the chancel of the church in company with an old friend and fellow minister, George H. Wixom, whose ministry as local pastor and traveling missionary I had known and in some measure shared. There were also two of the new generation of ministers—George Dexter and Herald Wixom, son of George Wixom. He is now pastor of the San Bernardino Church in succession to Elder H. C. Ferguson, whose long and honorable service ended some months ago when he responded to the urge to move Zionward.

The following is a splendid tribute paid to the new pastor by *The San Bernardino Sun*. This speaks in terms of praise of Herald and his work, which brings rejoicing to all who know him.

Dr. Herald G. Wixom recently was elected pastor of the Reorganized Church of Jesus Christ of Latter Day Saints, succeeding Elder H. C. Ferguson. Dr. Wixom is a native of San Bernardino, descendant of a widely-known pioneer family, and is the son of George Wixom, who was mayor of the city from 1915 to 1917.

Dr. Wixom is following in the footsteps of his father, who also held the pastorate of the church for several years, and served as a missionary for 17 years. With such a background under his father's tutelage, Dr. Wixom was ordained as an elder in the church in June of 1941.

He graduated from San Bernardino High School and attended Valley college for three years, completing his formal education with four years of study at Kansas State college, where he received his degree as a doctor in veterinary medicine. He later was employed

by the California department of agriculture, and from 1942 to 1946 served in the United States Army, retiring from duty with the rank of major.

Resuming civilian life, Dr. Wixom returned to the state department of agriculture and resided at Stockton, where he served as an associate pastor. Last summer the family returned to San Bernardino, where they reside at 1092 Olive Tree lane in Highland.

Mrs. Wixom is the former Dorothy Elkins, also a member of a pioneer family. They have two sons, Lyman and Billy, and a daughter, Susan.

We rejoiced this glad Easter day in the continuity of the work. It is good to see the fruit of love and devotion coming into fruition, as time with "moving hand" takes the baton of life's race from the tired hands of the past and places it into the strong grasp of those who wait to carry on.

God grant they may carry it higher and further than the fading generation was able to do.

JOHN W. RUSHTON.

Laguna Beach, California

Thanks for Letters

I have received so many wonderful letters in response to mine and would like to answer each one personally, but I could never begin to do so. I really don't know how I could have stood up during this past month without the strength and courage those letters gave me; knowing that so many people believed in me helped. Isn't it wonderful how close Latter Day Saints are to each other?

At our Easter program, the children sang of the victorious Christ arisen—children who had probably never known of anything but Easter bunnies before; there were more than a hundred of them, and as many adults. All the heartaches and wearying hours spent on that service were certainly compensated for by the response of parents and friends at this first open session.

My husband has given great help with the secretarial work, the amplifier to broadcast the recordings, and the Easter slides.

We have sixty-seven children on our gold star attendance record, who have been promised Bibles for sixteen Sundays in a row, and thirty-two more in our kindergarten.

Thanks again for your prayers and moral support.

JEAN BARNETT.

R.C.A.F. Station
Whitehorse, Yukon Territory, Canada

An Appeal for Greater Progress

A realization came over me while reading the *Herald* recently that the majority of articles display a free mental will, a personal experimental searching by the writers. They are not shackled by ancient dogmas and prejudices. Slowly and surefootedly we wander into this field of thought, ever conscious of the pitfalls brought about by our religious predecessors. For centuries it was thought that an intelligent searching for God was not for the layman, but Joseph Smith ushered in the truth. The God of humanity is living and active among men today, just as he has been every day since the beginning of time. We are free, but we must realize that the will of God prevails. The walls of deceit will crumble, and our own prejudices and half-truths will vanish with the others. We must weigh carefully every statement and have affirmative proof of it.

So be it a challenge that each will find knowledge through daily communication with God as does the scientist in the laboratory. As the laws of physics apply to the material world, logic must surely say there are laws of the spiritual world which apply to this plane of life. The world has preached laws and claimed proof, yet we are still wanting. Greater progress must be made if we answer the

world's spiritual plight. The Doctrine and Covenants lays great weight on the idea that our church is in a better position to lend the spiritual progress so needed by all nations. Let us not be content with a degree of progress; let us aim at a complete gain.

LEO A. CALLACI.

2617 West Wilcox
Chicago 12, Illinois

From the Yukon

Easter Sunday came and passed, a lovely day, dry, and with bright sunshine. We were able to go up the hill to attend the Sunday school, of which Jean Barnett is superintendent. It is operated by Army personnel. As I sat in a chair watching the children getting ready and Jean bustling around, I thought, "What a task, what a work to be done." The program was splendid; colored pictures were shown of the crucifixion and resurrection, and Jean told the story.

The Indians here have great need of help. It is pitiful when they come in with their furs, not able to read or write or stand up for themselves. They are shy and nervous, and the laws discriminate against them.

We are now in a large store with more comfortable living quarters, steam heat, and running water. I do not think it hurts any of us to have to rough it for a while; we learn to be thankful and to appreciate the things we have had to do without. I thank God for the trials, for suffering and discipline, which help me to grow and develop in this work. I am feeling much better in health and can do more than a year ago. There is work for all of us to do here.

EDITH F. ALLISH.

Box 21, White Horse,
Yukon Territory, Canada

Ministry Needed

I have been a member of the church for forty-seven years, but most of the time I have been isolated. I read the *Herald* regularly and send articles from it to my relatives hoping they, too, will accept the gospel. God has blessed me greatly, cheering me in times of sadness and answering my prayers in times of illness. There are four in this community who belong to the church. We often wish an elder could come and talk to us; we would be glad to prepare the way for preaching services. The *Herald* is our correspondence course, but we need a teacher also.

That God's great family may move forward in this work is my prayer.

MRS. MARY A. CROSS.

Washington, Oklahoma

A Vision

There are times in one's life when an expression of light and truth from on high is of great worth to him or his family or friends. It grounds him more solidly in the wonderful plan of God as revealed in this church, strengthening his faith and knowledge.

It was my privilege to see in vision the condition of Brother Carl Thompson immediately after he passed through the veil between this life and the next.

He died the Sunday after I had this experience.

As I lay in bed meditating about Carl, I wondered what I could tell him that would be of comfort in the event he should ask such questions as, "Am I going to die?" "Should I want to die?" or "Why must I not be healed?" I felt that I didn't know what to say to encourage him.

At first a song came to my mind, "I'll Go Where You Want Me to Go." Then I thought of that statement in Doctrine and Covenants 42: 12, where the elders are to be called

to lay their hands on the sick, and "If they die, they shall die unto me, and if they live they shall live unto me."

As different thoughts ran through my mind, these two persistently returned, especially the song.

An hour or so later, while yet awake, I saw Carl. He was dressed in a dark suit, and standing about 200 feet from me, and about half facing me. It seemed there was a mist or a very light fog between us that cut down the clear view normal at that distance.

At his feet and against his legs was a small pile of brown straw, about the size of a half-bushel basket. These straws were not lying straight nor packed together; they were loosely arranged, some on end, some leaning.

As I was looking, I saw a fire consume all the straw. It seemed to originate in the straw and burn slowly, not blazing up as a fire we might start in a pile of dry straw. After consuming the straw, the fire went out. Carl paid no attention to the fire, it did not burn him or his trousers though it was on his feet and against his legs.

When the straw was burned, the vision ended.

I had a new understanding of that beautiful song we sing so often, "I'll Go Where You Want Me to Go." We sing it so blindly or so longingly for a missionary trip, when really it is much more encompassing.

Even in death we must be willing to say, "I'll Go Where You Want Me to Go, Dear Lord." If we can sing this song meaningfully even to the end, then as is stated in Doctrine and Covenants 42:12, "They that die in me shall not taste of death, for it shall be sweet unto them."

That we as Saints may live to enjoy such a glorious end, is my prayer.

ELDER HUBERT MILLS.

727 N. Spring Street
Independence, Missouri

From a Practical Nurse

I was very much interested in the articles about the Sanitarium. After my son was born and my husband was called into service, I learned to care for the sick. Since the education I received in Europe before coming to the States did not prepare me to enter a regular school of nursing, a kind doctor helped me to learn what to do. I have been a practical nurse since 1920; much of my work has been caring for babies, and I love it.

I hope the day will come when the church can have more hospitals so that people everywhere can go to them when they are sick. May God bless all who work at the Sanitarium and all who enter it as patients.

MRS. RAY WOLFE.

115 North Washington
Carterville, Missouri

Importance of Family Worship

I have been thinking much of Zion and wondering when our dream of it will be realized. Perhaps the first thing we must do is build Zion homes where peace and contentment and love are ever present. If each day, parents and children will take time for worship, home life will be much happier. These devotionals need not be long—young children become weary when they must listen to lengthy scripture readings. Rather, the home worship service should be the most pleasant part of the day with all members of the family looking forward to it. Our children like to take turns in preparing the worship center.

Good example is an essential in teaching children. It is useless for parents to try teaching Christian ideals without putting them into practice in their lives. We have tried to live clean lives, and we have taught our children

to take their problems to God when they need help.

Young people need guidance in selecting a life companion, too. Here again God can help them. He is interested in what we do, but he depends on parents to assist him in his work. A righteous home will bear good fruit.

May we have a greater love for God and his people so that Zion will be a reality.

MRS. J. H. THOMAS.

Lamoni, Iowa

Wants Correspondence

I recently underwent a serious operation and am now convalescing in the hospital. I called the elders to administer to me before going to surgery and also prayed that God would guide the physician's hand during the operation. Now I am on the road to recovery, but will be hospitalized for some time yet. I will be happy to hear from any who care to write.

MATIE CONE.

Milwaukee General Hospital
Ward 3 A.S.P.
Milwaukee, Wisconsin

News From Hardy, Arkansas

Two years the group of Saints at Hardy had dwindled down to an average attendance of about ten. The only ministry we were receiving was from Elder A. E. Ziegenhorn of Amagon, who met with us every second Sunday of the month. Those who continued to attend faithfully realized the need for workers and began to write letters to those who could help. These letters were supplemented with constant prayer for the progress of the work. District President T. B. Sharp visited the group, calling on both the regular attendants and those who had quit coming. He also made new friends for the church and seven were baptized last summer. He was assisted by Seventy J. Charles May, Elders B. F. Pollard and Zeigenhorn, and Priest James Doty. Recently Dale Zuber was ordained a priest and Floyd Sweatnam a teacher. Also assisting in the work is Priest Fred Turnbull, formerly of Independence, Missouri, who is now making his home in this locality, and E. R. Davis, a teacher. Present attendance averages thirty, and the women's and children's departments have been organized.

We ask the prayers of the Saints that we may soon be officially organized as a branch.

LOUISE ZUBER.

Box 241
Hardy, Arkansas

Faith Without Works

As I think of Christ's parable of the sower, I feel sad for those who receive the word with joy, but because of no root fall away when temptation comes. I am sorry also for those who are choked with the cares, riches, and pleasures of this life, consequently, bringing forth no fruit to perfection.

As a boy, I never was as strong as most of my playmates. I used to envy my brother who could always beat me in a boxing match or wrestling, even though I was two years his elder. I wanted broad shoulders and lots of muscle. One day while looking through a magazine, I saw a picture of Charles Atlas. Along with his picture was the story, "Once I was a ninety-seven pound weakling, and now look at me, the world's most perfectly developed man." Then he said, "This miracle can also happen to you. Just write to me and I'll tell you how."

That was the chance for which I'd been looking, so I wrote to Charlie telling him what a weakling I was and that I hoped he could do something for me. The answer I received was very hopeful—for a small amount

a week and a close adherence to the rules prescribed, I'd soon be a giant. Wanting those broad shoulders and bulging muscles, I went to work with much zeal.

After two weeks of staying in nights, no smoking, no drinking, and eating the kind of foods that build muscle, plus plenty of physical exercise, I began to notice my biceps taking on a little shape, and I could chin myself thirteen times—a feat I had never before accomplished. "Oh, boy!" I thought, "it won't be long until I look like Charlie."

Well, take one look at me today and you'll not see the image of Charles Atlas. Something went wrong with my plans. I believed that Charles could make a man out of me, but I didn't show my faith by my works.

When the fellows I had been chumming with didn't see me for two weeks, over they came. "Say, Owen, what's the matter? Where you been keeping yourself?"

My reply was that I was building muscle. "Who wants muscle? Look at the fun you're missing!" With such temptation, I fell away. If I had stayed in training, I believe I could have at least become a strong, healthy person.

So it is with all of us. If we would measure up to the stature of the fullness of Christ, we must exercise those flabby muscles of our faith until they become strong. Then we, like him, will be able to withstand any temptation.

OWEN ELLIS.

163 Center Street
Lowell, Michigan

Report on Canton Group

It was a pleasure to meet with the Canton Saints at the home of Rex Foster and to know that although their church was destroyed by a tornado, these people are still strong in the faith. They are planning to construct another building soon. Attendance on Mother's Day was thirty-five; among other hymns of faith, they sang "Never Be Discouraged." The women are doing all they can to raise funds; even nonmembers are sympathetic and have expressed the hope that a new church may soon be constructed.

MRS. ALICE DIAMOND.

Eagle City, Oklahoma

Our Shipping and Order Departments

will close

June 1, 2, and 3

TO TAKE OUR YEARLY
INVENTORY

HERALD HOUSE

I Found Christ in a Hospital

By MAY EDITH OAKMAN

THE WAR EXPERIENCES OF AN ENGLISH NURSE

EACH OF US is engaged in some sort of daily activity, and each has met Jesus Christ by the wayside. To everyone, he presents a different picture. Think a minute . . . have you ever met Jesus carrying his cross?

Let me tell you how I met Him.

When I first left my home and entered into a world of silver and white and quiet, calm efficiency, I imagined that there of all places in the world, it would be easy to live in absolute accord with Jesus. I wondered why Dad had cautioned, "Whatever you do, stand by the church." I have often remembered those words, for like many girls, I had visions of entering the wards completely equipped with a Christlike sympathy and a faith in his church which could never be shaken. But believe me, although Christ is in every corner and nook, beside every bed, and in every room of these great institutions for the sick, it is most difficult to find him.

I was overwhelmed when I learned of the functions and marvelous co-ordination of the human machine. You might think that such a revelation in itself would turn your attention to the Creator, but oddly enough you find yourself so intrigued by the invention that the inventor is overlooked. Daily and hourly as you traverse the wards, Jesus is there, but people brush against him and knock him over in their hurry as they seek blindly for more and more knowledge, never realizing that he is the fount of all wisdom.

I passed from the stage of the lecture room where I had been permitted to view some of the Master's work in the creation of living things, but Jesus was still just a name to me. I still believed firmly in the rosy visions of cooling fevered brows and breathing words of kindness and sympathy over sick people. It seems like yesterday that I was rushed into a ward of howling children with bread and milk on their bibs and faces, and tiny, sticky fingers reaching up to besmear my clean, white apron. Somehow Jesus seemed to step right back into the pages of the New Testament. It is said in the circles of the profession that nursing either makes you or breaks you; I do not say this is true, but I do know that before you can see Jesus at all in a hospital, you must first be possessed of a "broken heart and a

contrite spirit." Two or three days in a ward full of tiny children with the ravaging marks of disease on their little faces is enough to shake anyone's faith. I well remember I doubted the very existence of a God.

TRAINING TO BE A NURSE is arduous, exacting work. I frequently found the courses so extensive that if I studied at all, there was no time left to read the church books. Even in my free time, I was often too tired physically and men-

Here Is the Writer . . .



May Edith Oakman, S.R.N., was born in Enfield, England. She is a half-sister of Apostle Arthur Oakman. Before the war, she worked as a stenographer and bookkeeper, but in 1942 she joined a government emergency nursing organization. Then she decided to make nursing her career. While she would have preferred training at the Independence Sanitarium, war conditions prevented her coming to the States, so she took her three-year course at the West London Hospital. She passed the final examination entitling her to practice as a state nurse in 1947 and is now completing midwifery training. Although her choice of career has taken her from branch activities, May has been able to do much good in bringing a knowledge of the church to many she would not otherwise have contacted. Her hobbies are knitting, swimming, and letter-writing.

tally to pray. So, my vision of merciful ministry was speedily smashed.

I smile now, but at the time it was not funny to be sent to wash the face of a patient and find that I could not carry out this simple task without embarrassment to both of us. As for the sympathy which I was to have offered in large portions—well, there was no tongue more tied than mine. I must have been most pathetic—a nurse, professedly a follower of Jesus Christ, all fingers and thumbs and unable to proffer one word of encouragement to the sick. It was a long time before I met Jesus carrying his cross, and when I did, I found he was carrying not only his but hundreds of others—including mine!

Time passed swiftly. I was sent out to our base hospital during the war to care for the wounded soldiers. I had learned to accept the fact that people must

die, but that disease is curable, and that God does care more than he seemed to do when I first viewed the world through the eyes of the sick. I still wasn't able to see him, however, or to understand his purposes; I merely tolerated the seemingly unnecessary suffering because I loved my work.

I came from a beautiful hospital, where rows of clean white beds stood on polished floors, and vases of fresh flowers adorned the tables. One could expect to find Jesus in that environment, but I never met him there. Much later, in the mud and dirt and pain of the convoys that came in from the battle fronts of Europe, I learned the meaning of a contrite spirit.

IT WAS MARCH, if I remember correctly, and the ground was covered with snow. At seven o'clock one bitterly cold morning I entered the ward prepared, I thought, for my work as a war nurse. Here there were no white beds, no polished floors, no flowers—only row upon row of black iron bedsteads, and in each a still, silent form covered with a gray army blanket. I shall never forget that first morning. I was horrified to know that "our boys" had no white counterpanes, no cut-glass tumblers, no china cups and saucers, no flowers. The day passed like a quiet but hideous nightmare. The soldiers were too tired to say "good morning," and we were too tired to say "good night." I remember in the evening after supper we held a council of investigation in our rooms; we grumbled and complained; we "laid down the law" about disgusting conditions. We were too blind to see that the men didn't care whether they drank from tin mugs or glass tumblers—all they wanted was a few words of understanding and the opportunity to sleep.

Some of you may have traveled, at one time or another, that valley of the shadows so beautifully described by the Psalmist. Those who have will agree with me that the experience is not one to be feared or avoided, for it is there you meet the Master in many guises. I have seen him in youth and in manhood—in the face of the aged and in the beauty of a newborn child. He didn't appear in glorious vision, but there have been times when I know other hands than mine have ministered with me. I have bent over the pillows of shattered men and women—products of the ravages of war—and I have felt his presence.

I REMEMBER Private B., a guard from the Black Watch. He had been a professional dancer with absolutely no regard for religion or God. He came to us like many others, still and quiet, a man with a name attached to an identity disk and a leg that would never dance again. There were very few nurses who did not sit with him through the long watches of the night and wipe away tears while he fought his battle of the Garden. He wanted to save his leg, he wanted to dance again—it was his livelihood. We were all determined that the leg must never be removed until he had won his own battle, but it was a long time before he came through. One day around lunch time, he called me over to his bedside and said, "Nurse, I can't take any more. I'll have to lose it," and he turned his face away like a little child, ashamed that he couldn't be bigger than the pain in his leg. I think that is when I first met Jesus, for after the operation was over and the face on the pillow was no longer pain-racked, he told me many things. I listened to him tell of the bravery of the man who caused his wound. He bore no malice; like Jesus, he said, "Forgive him." He told me how in the weeks of pain he came very near to God and felt that only God knew the agony he endured and the lesson he had learned. He asked me why I became a nurse—many patients ask that, and many say, "I wouldn't have your job for all the money in the world." I told him why I had selected my profession, and then I told him about the church. He said, "You know, Nurse, that's right; if everyone followed God's plan, there would be no wars to fight." Yes, Private B. went through the war shoulder to shoulder with many others, but in his little corner of the ward he fought a private war of his own, and he came through with a new conception of Jesus—one he received in the valley of the shadows and one which, by the grace of God, I was permitted to share.

MANY SUCH EXPERIENCES were ours as we nursed the boys. They told us stories of God's protection which moved us to deep humility. It was through men like Private R. who lost both his hands and his sight that we saw Christ most clearly. This soldier didn't just sit back and accept the matter; he, too, passed through the Garden, and it was a long time before he reached the mount of transfiguration. I used to stand with him in the night and hold his cigarette while he smoked. I sometimes silently thanked God that he was blind, for the thing he hated most was our pity, and it was more than difficult to remain dry-eyed while he puffed silently and then suddenly started up with a cry, "Nurse, I can

see a light. Tell me, is there a light over there? Someone has flicked a lighter, Nurse . . . Nurse, there is . . . a light . . . isn't there?" And the answer would always have to be, "There's no light . . . none at all; it's quite dark in here; it's night." I watched those sightless eyes search the gloom and the stub arms drop slowly to the sheet as he would say, "Funny . . . I was sure I saw a light." We feared for his sanity at times, but there were other hands than ours over those blinded eyes, there were other voices than ours bringing comfort to him in the darkness. When he was ready to go out into the world again, I offered to take him for a walk. I never dreaded any experience so much, and I never needed the grace of God more than I did then. As we set out across the lovely countryside, my tongue was tied—how could I find the right words to explain the scene before my eyes to this man who must spend the rest of his life in the dark? I was more ministered to on that walk than I can ever tell you; the Spirit of Christ was with us all the way, and I was able to tell Private R. of the things I saw. He told me what he saw, too. That sounds funny, I suppose, but he saw things in his mind that were wonderful to behold. The sole of his slipper was worn through when we got back to the hospital, but Jesus had one less cross to bear. That afternoon, Private R. became strong enough to shoulder his own.

THESE WERE THE EXPERIENCES we shared during the war. It was our task and privilege to care for men of all nations. Often in the night, as we made our rounds of the beds, someone would call, and from the lips of men who spent the day denying the existence of God, would come some of the finest testimonies of his goodness that ever reached my ears. Time upon time when I have been homesick for my own people and for church association, some tough, unshaven soldier would lift up my faith with his broken story of the goodness of God to him.

Occasionally I felt that the whole thing was too much for me to understand; the courage of these men was truly a miracle. Many of them were fully aware that their remaining years would be spent in bed, yet the "ward of fractured spines" was the happiest of all. There was no pity ever offered in that ward; all the patients asked was a smile. They didn't want sympathy, but they did need understanding. On rare occasions, I saw these men

break down and cry, but they never complained. They were the ministers, and we were the "ministered to." I remember one thirty-year-old man who had been an excellent swimmer. He came to us unable to use his hands and unable to walk, yet from morning 'til night the boys rocked with laughter at his jokes and chatter; they never saw the tears hidden behind the *Daily Mirror* when he took his morning nap. Soldier G. hid his bitter struggle behind a newspaper, but he learned to carry his cross, and, like Jesus, he also helped to carry others'.

MANY TIMES my faith has been tried, but always over my life I have felt the guiding hand and loving wisdom of my Heavenly Father. I remember one particular evening very clearly. The convoys kept coming in every day, and we did nothing but work, eat, and sleep. It was ten in the evening as I slowly walked to my room across the hospital grounds. I was very tired, and as I looked up at the star-strewn heavens, I said, "Oh, dear Father, I'm weary of all this pain." And in those brief minutes out there in the open air, it seemed the very arms of God reached down and surrounded me, and the power of his love encouraged me.

As the years passed, I learned that true sympathy is born of understanding; it does not arrive with the uniform. There are still times when I go with fear to the side of a patient, dreading the inevitable questions, but at such times, Christ is always standing at the other side of the bed. He never fails to provide the right words for me to say to the sick or to the relatives of the one whom he would take

Nursing is hard work. It requires much study, much patience, and a lot of time, but no one can ever express in words what it means to be a nurse. If any of you who read this have daughters who entertain hopes of entering this great work, don't think to spare them the pain and suffering; you would be cruel to deprive them of the experience of walking with Jesus in the wards and corridors of a hospital. If you yourself plan to cast your lot with those of us who minister beside the sick, don't be afraid that you'll fail, or that you won't like it, or that you'll be too soft. You will find Jesus standing beside you and working with you. Then when the letters R. N. are behind your name, you'll be glad, as I am, that you are a nurse, for you will have learned from him how to carry your cross and the crosses of others who are in your care.

New Horizons

Across the Desk

(Continued from page 4.)

it appears most, if not all, belong to the Inca period—that is within the time since the founding of the Inca Empire in the eleventh or twelfth century A. D.

Among the visitors who came from Cuzco to Machu Picchu when I did were Mr. and Mrs. E. E. Buechler, Mr. and Mrs. Arnold Witzig, both families of La Paz, Bolivia, and a brother of Mr. Buechler, manager of a bank in Thun, Switzerland, who was visiting his brother. They extended to me an invitation to accompany them in their auto from Cuzco to La Paz, and this generous invitation I would gladly have accepted had plans not been formulated for other activities.

I repeatedly visited Sacsahuaman near Cuzco. It may without question be classed among the wonders of the world. There are three series of stone walls that encircle a hilltop overlooking Cuzco. How the huge granite blocks (some weighing over 200 tons—the largest 300 tons) were moved a great distance and fitted together without mortar or cement with a sort of jeweler's precision is unknown. No one has been able to give the answer. So perfect is the joining of the great stones that a skilled cabinetmaker could not exceed the delicate fineness of the joints between the perfectly cut stones. The lower or northern wall is regarded by the highest authorities as pre-Inca in origin.

No small groups of stones are to be seen around the ruins. The Cathedral in Cuzco was built largely of stones from Sacsahuaman. What was left was too much of an undertaking to move. In almost every street in Cuzco may be seen the remains of Inca or pre-Inca walls; many streets being lined on each side with walls of perfect stonework, serving as foundations for crude colonial and adobe structures.

Air mail arrives and leaves Cuzco twice a week, on Sundays and Wednesdays, when weather conditions do not interfere with visibility for the planes' landing.

The rainy season in the highlands has about come to a close, which is favorable for my visit, though the weather is growing colder.

Those who give not till they die show that they would not then, if they could help it any longer.—Bishop Hall.

BULLETIN BOARD

Northern Indiana Youth Convention

The annual youth convention of Northern Indiana District will be held at Coldwater, Michigan, June 17 to 19. Elder Warren Chel-line, pastor of the Port Huron, Michigan, Branch, and District President Luther S. Troyer are to be guest speakers. All young people are invited to attend from the banquet on Friday evening to the closing session on Sunday afternoon. Reservations may be made with Harold Smith, 123 Morse Street, Coldwater, Michigan.

Change of Address

Elder and Mrs. Virgil J. Billings
812 Locust Street
Traverse City, Michigan

Wants to Contact Members

Thomas Freeland, R. F. D. 5, Box 622, Potomac Park, Cumberland, Maryland, would like to contact any other members living near him.

REQUESTS FOR PRAYERS

Daisy Erickson, Box 56 Delisle, Saskatchewan, an isolated member, asks to be remembered in prayer that she may be relieved of her affliction.

WEDDINGS

Kingsbury-Goddard

Darlene Dorothy Goddard, daughter of Mr. and Mrs. Harry J. Goddard, and Paul E. Kingsbury, son of Mr. and Mrs. Paul E. Kingsbury, Sr., both of Chariton, Iowa, were married on April 10 at the bride's home. The Reverend Bloom, pastor of the Christian Church, read the double-ring ceremony.

Silvester-Goddard

Helen Vernelle Goddard, daughter of Mr. and Mrs. Frank E. Goddard of Imperial, Nebraska, and Frank L. Silvester, son of Frank E. Silvester of Champion, Nebraska, were married at the Reorganized Church in Lamar, Nebraska, on Easter Sunday, April 17. Elder Harold Fitzwater, brother-in-law of the bride, officiated at the double-ring ceremony. They are making their home in Imperial.

Howes-Reid

Doreen Elenore Reid, daughter of Mr. and Mrs. John Reid, and John Jordan Howes, son of Mr. and Mrs. Gilbert Howes, were married March 5 in Toronto, Ontario, Elder J. L. Prentice officiating. They are making their home in Toronto.

Christie-Newton

May Florence Newton, daughter of Mr. and Mrs. James Newton, and Lindsay William Christie, son of Mr. and Mrs. Lindsay W. Christie, Sr., were married April 7 at the Reorganized Church in Toronto, Ontario. The ceremony was performed by Elder J. L. Prentice.

Stevens-Newton

Joyce Newton, daughter of Mr. and Mrs. James Newton, and James John Stevens, son of Mr. and Mrs. John Stevens, were married April 16 at the Reorganized Church in Toronto, Ontario. Elder J. L. Prentice officiating.

Boatwright-Moore

Ruby Moore of Breckenridge, Missouri, and Otis E. Boatwright of Salem, Oregon, were married May 10 by Pastor Donald Bowman of Hamilton, Missouri.

Markham-Carrick

Ellen H. Carrick, daughter of Mr. and Mrs. Bert E. Carrick of Vestaburg, Michigan, and Murtyn W. Markham, son of Mr. and Mrs. Murtyn G. Markham, also of Vestaburg, were married April 11 at the home of the bride's aunt, Mrs. Raymond Persall. Elder Raymond Persall performed the double-ring ceremony. The groom is attending the United States Army Military Police School in Georgia.

BIRTHS

Mr. and Mrs. Elvin Lachance of Essex, Ontario, announce the birth of a daughter, Ruth Anne, born April 14. Mrs. Lachance is the former Bessie Smith.

Lt. and Mrs. Thomas P. Willing announce the birth of a son, Richard Thomas, born April 25 at Independence, Missouri. Mrs. Willing is the former Joni Laird.

A daughter, Penelope Ann, was born to Mrs. Wayne E. Everett on April 3 at Dallas, Texas. The baby's father died last December.

A daughter, Jeanne Kay, was born on April 12 to Mr. and Mrs. Ernest Lawson of Dallas, Texas. Mrs. Lawson was formerly Eula Hacker.

Mr. and Mrs. Clarence A. Resch, Jr., of Independence, Missouri, announce the birth of a son, James Albert, born April 24 at the Independence Sanitarium. Mrs. Resch is the former Elaine Stover.

DEATHS

FISHER.—Myron C., was born a twin on June 21, 1870, at Shenandoah, Iowa, and died at his home in Somerville, Massachusetts, on Friday, May 6, 1949. A graduate of Western Normal College of Iowa, he went to Boston in 1891 as a teacher. In 1903, he and a brother, Edmund H. Fisher, established a secretarial school in Somerville. First known as the Winter Hill Business College, the name was later changed to Fisher College. When the business was incorporated in 1944, his brother retired and Myron's three sons became officers in the new corporation. A devoted member of the Reorganized Church, Myron Fisher served as a teacher, a church school superintendent, a district officer, a pastor, and bishop. Until his retirement in 1946, he was bishop of Southern New England District. He was also a member of the board of trusteeship of the Somerville Y. M. C. A., the Somerville Rotary Club, and the Winter Hill Improvement Society.

He is survived by his wife, Florence Sanford Fisher; three sons, Sanford L., Myron C., Jr., and Albert L.; his brother, Edmund; and seven grandchildren. Funeral services were held at the Reorganized Church.

HACKER.—David Luther, was born December 22, 1938, at Long Beach, California, and died April 30, 1949, at his home in Warrensburg, Missouri, following an accident which happened while he was playing in a tree. He was baptized a member of the Reorganized Church on March 16, 1947, by his father, Elder Felix Hacker, pastor of the Knobnoster, Missouri, congregation. His tragic death was a blow to his family and the whole community.

He is survived by his parents, Opal F. and Felix Hacker; a sister, Evelyn June; a brother, Alvin Clyde; his maternal grandmother, Lillian Erickson of Bell, California; and his paternal grandfather, John R. Hacker. Funeral services were held at the Reorganized Church in Warrensburg, Apostle E. J. Gleazer officiating. Interment was in the Sunset Hill Cemetery in Warrensburg.

FREEMAN.—Joseph A., was born July 29, 1891, at Macomb, Missouri, and died November 5, 1948, at his home in Independence, Missouri. In 1939, he was married to Elsie M. Keller. He was a construction engineer and superintended the building of various large structures in different parts of the country. He was a member of the Reorganized Church, the Disabled American Veterans, and the Masonic Lodge of Norwood, Missouri.

He is survived by his wife, Elsie of the home; three brothers: Arthur and Oscar Freeman of Macomb and Edgar Freeman of Wichita, Kansas; and a sister, Mrs. Effie Nevels of Springfield, Missouri. Funeral services were held at the Speaks Chapel in Independence, Elders W. E. Wakeman and Stephen A. Black officiating. Burial was in Mound Grove Cemetery.

DUNN.—John Jefferson, son of John Bridges and Mary Dunn, was born April 17, 1869, in Wilcox County, Alabama, and died April 24, 1949, at a hospital in Atmore, Alabama, after having been in failing health for the past two years. He had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since April 25, 1937.

He is survived by his wife; three daughters: Mrs. W. R. Solomon, Bay Minette; Mrs. W. E. Cayler, Birmingham; and Mrs. Walter J. Jones, Atmore; six sons: F. J., Albert, and J. D. Dunn, Mobile; Bernie Dunn, Washington State; J. J., Jr., and D. J. Dunn, Birmingham; thirty-four grandchildren; and twenty-seven great-grandchildren. Funeral services were conducted by Elder A. Orlin Crown-

over at the Reorganized Church in Huxford, Alabama. Interment was in the church cemetery.

WATFORD.—Claude Washington, son of James Sullivan and Lala Annie Elizabeth Watford, was born October, 1892, in Wilcox County, Alabama, and died April 21, 1949, at a hospital in Atmore, Alabama, after an extended illness. He had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints for many years.

He is survived by his wife; four daughters: Mrs. E. Mills and Miss Catherine Watford, Atmore; Mrs. N. W. Franklin, Florida; and Mrs. Joel Day, Huxford; two sons: Carl and James Watford, Atmore. Funeral services were conducted at the Reorganized Church in Huxford, Alabama, the Rev. L. J. Watson of Atmore officiating. Interment was in the church cemetery.

ROYSTER.—Mattie, died May 2, 1949, at the age of fifty-four at Rogers, Arkansas. She was baptized in 1913 near Garfield, Arkansas, and soon after was married to Wallace Marlow; three children were born to them. One died in infancy. Later she was married to Vol. T. Royster, who survives her. She also leaves two daughters: Mrs. John Morrison of Garfield and Mrs. Vera Vierra of California; three brothers: Joe Bowman of Garfield; Charles and Marion Bowman of Tulsa, Oklahoma; and two sisters: Mrs. Maggie Douglas of Garfield and Mrs. Wright of Monett, Missouri. The funeral was held in Rogers, Reverend Rei Gray officiating. Burial was in the Ruddick Cemetery near Garfield.

LUCE.—Elva Leona, daughter of John A. and Margaret Schofield Brubaker, was born December 21, 1869, at Rockton, Pennsylvania, and died March 28, 1949, at the home of her daughter in Williamston, Michigan, following a brief illness. She was married on April 12, 1893, to Henry O. Luce in Maine, and moved to Lansing, Michigan, in 1920. Here she heard the gospel message and accepted it, giving to the church twenty-four years of faithful service. Mr. Luce and three of the seven children born to them preceded her in death.

Surviving are four children: Shirley O. of Okemos, Michigan; Earle H. of Tucson, Arizona; John A. of Lansing, Michigan; and Mrs. Margaret Case of Williamston; ten grandchildren; and five great-grandchildren. Elder Alva J. Dexter of Lansing gave the funeral sermon. Interment was in the Deepdale Cemetery at Lansing.

WELLS.—Noel Ben, was born near Elk Grove, California, on February 24, 1880, and died May 4, 1949, at Sacramento, California. He was baptized a member of the Reorganized Church on January 4, 1914, remaining steadfast in the faith until death. The last few years of his life were spent in blindness, but he was valiant even without sight, often ministering to those who went to minister to him.

He is survived by his wife, Jessie; a son, Melvin N.; and a daughter, Gladys McFarland, all of Sacramento, California; a brother, Earnest Wells of Michigan Bar; two sisters: Mrs. Mae Baker of Redding, California; and Mrs. Ida Matt of Sacramento; and one granddaughter. Funeral services were held in the Palm Chapel of the James Garrick Mortuary in Sacramento, Pastor Myron Reed Schall officiating. Interment was in the Odd Fellows Lawn Cemetery.

RICHARDS.—W. B., was born in Wales on December 6, 1868, and died at the home of his son in Azusa, California, on December 26, 1948. He was married to Caroline Jones in 1892 at Bevier, Missouri. He was an elder in the Reorganized Church and served as a missionary to Canada from 1918 to 1920.

He is survived by his son, David J. Richards, and one grandchild. Funeral services were held at the Fulton Chapel in Kansas City, Kansas, Elder Evan Fry officiating.

LINDSEY.—Mathilde Louisa Tandberg, was born on April 21, 1863, in Christiania (now Oslo), Norway, and died at Independence, Missouri, on May 4, 1949. In 1885 she was married to Olaus Tandberg; eight children were born to them. Three of these children died in their early years. In 1894, Mrs. Tandberg and two sons joined Mr. Tandberg in Akron, Ohio, where he was employed as a cabinet-maker. They were baptized into the Reorganized Church on June 13, 1905, in Akron. They also lived in Toledo, Ohio; Defiance, Ohio; and St. Louis, Missouri, before moving to Independence. Sister Tandberg was one of the first "friendly visitors" of the church; she also taught in the church school intermediate grades. Brother Tandberg died on March 4, 1921, and on February 3, 1936, she married James Lindsey, who joined the church

soon after their marriage. In 1945 her health began to fail and from December of that year until her death she made her home with her daughter, Mabel.

She is survived by her husband, James, and two daughters: Mrs. Esther Koehler and Mrs. Mabel Short, all of Independence; three sons: Hans Tandberg of St. Louis; Leonard Tandberg of Los Angeles, California; and Stewart Tandberg of Brooklyn, New York; ten grandchildren; and eleven great-grandchildren. Funeral services were conducted by Elders Claude A. Smith and Ted Paxton Scott at the George C. Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

ARNOLD.—David, died following an operation at St. Joseph's Hospital in Sudbury, Ontario, at the age of seventy-two (date of death not given). He is survived by two daughters: Mrs. Elmo Gordon and Jessie Arnold of Manitowaning, Ontario, and one sister, Mrs. John McDonald of Leamington, Ontario. Funeral services were held at the Reorganized Church in Manitowaning, Elder M. K. Brown and the Reverend Renshaw of the United Brethren Church officiating. Interment was in the Hilly Grove Cemetery.

JORDISON.—Arthur William, was born February 2, 1878, at Sandhutton, Yorkshire, England, and died April 7, 1949, at Cameron, Missouri. He came to America as a small child with his parents, who located at Fort Dodge, Iowa. He was married to Lillian Hazel Zeidler on April 9, 1923; two children were born to them. The daughter, Sunshine Agatha, died in infancy. After living in Cameron a few years, they returned to Fort Dodge, where Mr. Jordison was in the retail business. Later they moved to California to be near their son, Verle, while he was serving in the Navy. Just last year they returned to Cameron. A member of the Reorganized Church, Brother Jordison was nicknamed "Smiler" because of his happy disposition.

Besides his wife and son, he leaves three brothers: John of Los Angeles, California; Amos of Oakland, California; and Thomas of Fort Dodge; six sisters: Miss Ethel Jordison of Oakland; Mrs. Elizabeth Hay of Lehigh, Iowa; Mrs. Ada Hay of Milner, Colorado; Mrs. Sarah Anderson, Mrs. Rose White, and Mrs. Ruth Gaffey of Fort Dodge. Funeral services were held at the Crunk Mortuary in Cameron, Elders Orman Salisbury and Marvin K. Fry officiating. Interment was in the Delano Cemetery.

MYERS.—Carolyn Wilson, was born on March 31, 1895, and died of cancer on April 30, 1949, at the home of her sister. She was baptized into the Reorganized Church on June 13, 1944, and was a faithful member of the Cedar Rapids, Iowa, congregation the remainder of her life. Her husband preceded her in death several years ago. Always mindful of the growth of the church, she bequeathed \$500 to the branch building fund.

She is survived by her daughter, Mrs. Lester Topinka; her mother, Mrs. Christiana Wilson; a brother, Albert Wilson; and a sister, Mrs. Oscar Ainsworth. Elder D. M. Cassiday was in charge of the funeral service. Interment was in the Linwood Cemetery at Cedar Rapids.

1949 Reunion Schedule

Reunions	Date	Place
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island Eastern	Jun. 25-July 3	Aledo, Illinois
Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excel Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit-		
Windsor	July 29-Aug. 7	Blue Water
Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Eric Beach
So. California	July 29-Aug. 7	Pacific Palisades State Park, Wilburton, Ok.
Oklahoma	July 30-Aug. 7	
Can. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland Eastern	Aug. 12-Aug. 21	Kirtland, Ohio
Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 12-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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* VACATION

We were passing around the Square during our lunch hour. Two humble citizens were discussing the employment situation briefly as they crossed at a busy intersection.

Said Vanilla to Chocolate: "I ain't heard anything about you workin' lately. What you doin' now?"

Replied Chocolate to Vanilla: "I ain't gonna work no mo'!"

A lot of people have thought that in recent years—a rather dangerous idea. It leads to strange ends. It can lead to parasitism and unemployment compensation. It can lead to politics. It can lead to crime. It can lead to prison. And it can lead one to hell.

* PRAYER

I had been in pain for some days, and I was sorry for myself. I prayed for relief and help.

Then I heard someone knocking at the door—a man selling brooms. He was blind, and he had found his way down our street by tapping his cane along the edge of the walk. He wasn't asking for sympathy. It seemed he wasn't even sorry for himself, although the bright beautiful world was a blank wall to him. Perhaps he had some inner light, for he smiled.

I bought a broom I thought we didn't need and carried it into the house. Now, whenever I look at it, I remember him. It is a symbol in our home—a reminder of his courage. I need that broom, after all.

When he turned away, tapping the walk, traveling his darkened way in the sunlight, a lump arose in my throat. I quit praying for myself and began to pray for him.

Are you praying for somebody else?

* THANK YOU

Miss Ora Dollins of Hartshorne, Oklahoma, writes concerning a quotation from Elbert Hubbard in this column for April 9 that she finds a more complete version of the sketch in the works of an earlier American writer, Stephen Crane (1871-1900), famous as the author of the classic, "The Red Badge of Courage." This version is as follows:

I saw a man pursuing the horizon;
Round and round they sped.
I was disturbed at this;
I accosted the man.
"It is futile," I said,
"You can never—"
"You lie," he cried,
And ran on.

* TEMPTATION

Too many people are like "Lightnin'" and his bottle. When he was chided for his intemperance, he said, "I can take it, or I can leave it. But generally I take it!"

"We should teach people how to live, as well as how to make a living."—Charles A. Norberg, "Monroe County News," Albia, Iowa.

It is easier to tell people how to be good, or go to heaven, or make money, or keep out of trouble, than it is to do it.

I know how to put a seed in the soil, to water it, to hoe the weeds, and keep off the bugs. But how does God make a flower of it?

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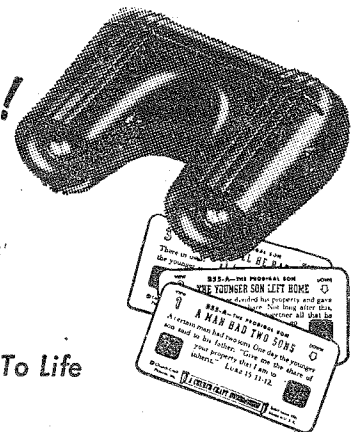
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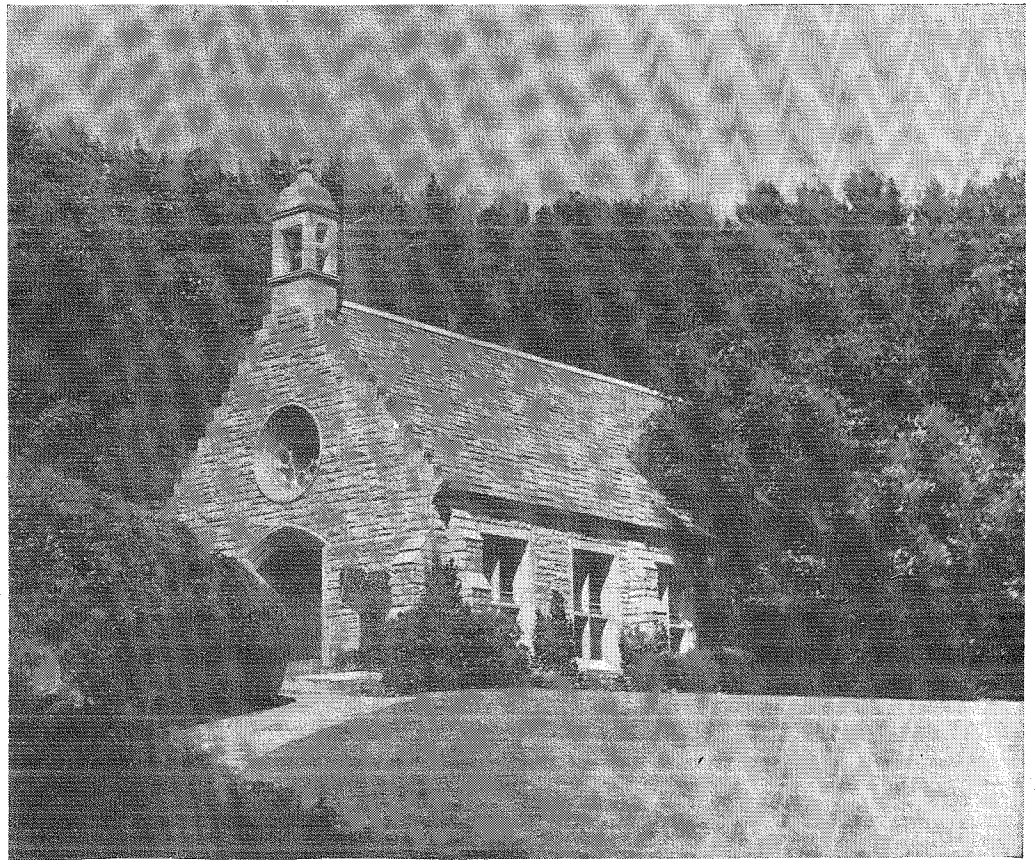
THE SAINTS'

Herald

Wee Kirk o' the Heather

*In Forest Lawn
Memorial Park,
Glendale,
California*

*The setting for
many June
weddings*



Photograph by Marvin M. McDole

VOLUME 96

JUNE 6, 1949

NUMBER 23

www.LatterDayTruth.org

Change of Publication Date

It has been deemed advisable to change the date of publication of the *Herald* from Saturday to Monday. The first issue for June will be dated the 6th and thereafter accordingly. This may result in some of our contributors receiving the weekly issue one day later than formerly. However, it should give them the advantage of receiving more up-to-date news and official announcements. Our deadline for copy now is on Thursday night, so that the final form can go to press on Friday. This change will permit a Monday morning deadline for important news releases.

THE FIRST PRESIDENCY,

By Israel A. Smith

Introducing...

LILLIE JENNINGS (page 8) has to her credit a long record of church school work and public school teaching. Since July 1, 1947, she has been editor of *Zion's Hope* and assistant editor of Church School Literature.

Sister Jennings graduated from Tulare High School and Central Missouri State Teachers College, where she received her Bachelor of Science degree in education in 1943. She also took work in the State Teachers Colleges of Fresno and San Jose, California, and did graduate work in the University of Hawaii, majoring in English.

She taught school twenty-two years in California, Missouri, and Hawaii.

Sister Jennings has always been active in church school and young people's work, serving as superintendent of both the Religio and Sunday school department, teaching children's and young people's classes.

She is joint author of the book, *It Can Be Fun*, published by the Herald House in 1948.

LOUISE SCOTT WRIGLEY (page 14) says her hobbies are "writing, painting, and people." For three years she worked for the Hall Brothers Greeting Card Company as a verse writer. She has been a frequent contributor to the *Herald*, *Zion's Hope*, and *Stepping Stones*.

Louise was born in St. Joseph, Missouri, in 1921. She was baptized at the age of eight at Central Church, Kansas City, Missouri. She was graduated from William Chrisman High School in Independence, Missouri, in 1938.

On July 19, 1942, she was married to John H. Wrigley who is now a lieutenant in the Army Medical Corps at Seattle, Washington. They have one son, John Warren, age 4.

WILFRED E. WAKEMAN (page 15) was born in Wathena, Kansas, June 4, 1895. He is a graduate of Central High School, St. Joseph, Missouri, and took two years at the State Teachers College at Maryville, Missouri.

In 1917 he married Kathryn M. White. They have one son, Robert I., who lives in Independence.

Brother Wakeman heard the gospel in middle life and was baptized in 1936 in St. Joseph, Missouri. In March, 1938, he was ordained a high priest and is at present assisting Elder C. V. Graham, Supervisor in Zion, in his missionary training program. His vocational experience has been four years as chief clerk, eleven years as office and credit manager, nineteen years as insurance and real estate salesman.

His hobbies are "flowers, gardening, and pedigree Beagles."

THE SAINTS' HERALD

Volume 96

June 6, 1949

Number 23

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

WILLIAMS IN MISSOURI VALLEY

Northwest Iowa District met in conference May 22. Apostle D. T. Williams reports a very fine spirit. Five ordinations from the district were provided for. Twenty-two church families were struck by the flood this spring. Clothing and furniture were divided among these families according to the needs and money contributed was divided equally. Some brought back their portion to the church.

TITHEPAYERS' SERVICE REPORT

The Presiding Bishop's office reports a promising increase of tithing statements received at headquarters for the first four months of 1949 over 1948. Forty-nine stakes and districts show an increase over the same period last year. Seventeen stakes and districts have filed more tithing statements in four months of 1949 than the entire year of 1948. The Zion's League in some areas is doing excellent work in teaching the financial law and securing statements.

NEW PROGRAM ON THE AIR

Apostle D. T. Williams reports that KFNF at Shenandoah, Iowa, will carry a weekly fifteen-minute program in behalf of the church. The branch will finance the project and will use Evan Fry's recordings of the fifteen-minute devotionals.

HUNKER COMPLETES 8,000 MILES

Seventy E. Y. Hunker reported long travels in two months' ministry ending May 18. He presented the Restoration Festival series of missionary services at Deer Lodge, Montana, concluding with a Zion's League festival held at the reunion grounds. He made short visits, preaching, ministering, and visiting at Helena and Great Falls, Montana; Lethbridge and Calgary, Alberta. On Easter Sunday he opened a week's series of services at Edmonton, Alberta. Short visits were made at Spokane and Seattle, Washington, and then he spent two weeks at Berkeley, California, at the appointee's institute. He returned for some further work at Spokane and then journeyed to Independence, Missouri, for a short stay with his family before starting his first reunion schedule at Detroit Lakes, Minnesota.

ORDINATION AND INSTALLATION

On Sunday, May 15, at Denver, Colorado, Merle Howard was ordained to the office of high priest. Ward Hougas, president of the Quorum of High Priests, gave the charge and the ordination was cared for by Apostle Reed Holmes and by High Priest Ward Hougas.

On the same occasion, Ward Hougas was installed as pastor of the Denver Branch and the announcement was made that he would be district president of the Eastern Colorado District beginning June 1.

Pentecost

And when the day of Pentecost was fully come, they were all with one accord in one place. * And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. * And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. * And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 1-4.

Endowment

St. Luke was trying, in his story of Pentecost, to give a factual account of a spiritual experience, to use the materialistic concepts and speech of earth to convey the truth of heaven. Anyone who has ever tried it knows how difficult it is and how unsatisfactory the results are. Yet there is an obligation resting upon one who has had a great spiritual experience to bear his testimony in order that light and salvation may come to other souls.

To accomplish his purpose, Luke was obliged to employ figurative language. Spiritual experiences are "like" or similar to physical things and experiences, but not identical. There is a kind of resemblance, but always a great difference. Heaven and earth are opposite worlds.

Language and Reality

Note the eloquence and force, the literary beauty of the phrase, "as of a mighty rushing wind"—a description reminding us of the falls of Niagara; observe the vivid picturesqueness of "cloven tongues like as of fire." In these two powerful similes, Luke tried to convey some idea of what happened, succeeding admirably as far as the limits of our language are concerned, but falling far short in relation to the great spiritual reality involved.

The literalist and the statistically-minded person will never understand that account of Pentecost. (Anybody can count eggs; few persons know how an egg produces a chicken.) Pentecost is "all foolishness" in the laboratory of the scientist. It is an illusion to the psychol-

ogist. But these people are like a person blind from birth; they hear of the visible world by report, but they can never fully understand its form and color. Such a person recently underwent a successful opera-

Apostle Mesley to Alaska

In accordance with plans begun many months ago, and with the concurrence of the recent Joint Council, Apostle C. George Mesley within the next few days will proceed to Alaska to meet the Saints and make a survey and report back to the First Presidency.

His plans call for a visit to three principal cities: He will be in Juneau and Whitehorse areas from May 30 to June 8; in the Fairbanks area from June 9 to 22; and in the Anchorage area from June 23 to July 3.

In these areas Apostle Mesley will be in contact with the following members: O. E. Fields, 940 West Tenth Street, Box 762, Juneau; George Fowler, Shore A Lodge, Richardson Highway, Fairbanks; and Cecil Roling, Box 1904, Anchorage.

We should be pleased to have all our members there get into communication with the persons named at the earliest moment, in order that Brother Mesley may meet as many of them as possible.

In opening up new fields, organizing, and setting in order, Apostle Mesley will, in his discretion, exercise all necessary authority as an apostle.

We commend him to the Saints of Alaska in their scattered condition, and trust his visit will prove not only timely but profitable to them and to the church.

THE FIRST PRESIDENCY
By Israel A. Smith

tion for the removal of a film from his eyes, and saw the world for the first time. Experience replaced report, and report had never been able to prepare him for what experience revealed.

Pentecost can be understood only by those who have had a real experience with the Holy Spirit.

Terms

Pentecost is a term meaning "fiftieth day"—and was originally a Jewish celebration of the fiftieth day after the second day of the Passover. For Christians, it is the seventh Sunday after Easter. The English call it Whitsunday, presumably because of the white robes of the candidates for baptism.

Too little attention has been paid to the meaning of Pentecost, probably because nothing like it is known to so many Christian churches. It is far beyond their experience. So, when people do not know what to do with a great experience, they pick out some small, less significant feature that their minds can grasp, and make that appear to be the principal thing. Using this device of mental escape, some have called Pentecost the occasion of "the birth of the Christian church." The only trouble with this idea is that it denies to Christ the credit for establishing his own church. And it is more than a case of giving credit—it is a case of ascertaining who, exactly, built the Christian church. Jesus declared, "I will build my church" (Matthew 16: 18). He didn't say that Peter would build it; he didn't say that the disciples would build it. The church was not built on the day of Pentecost. There was already a quorum of twelve and a body of believers functioning as a church on earth before the Crucifixion. So let us not be diverted from the truth by some lesser thing.

(Continued on page 22.)

E d i t o r i a l

Official

After consultation with those most directly concerned, we request that no radio program broadcast or transcription shall be made in the name of the church unless and until a transcript of it shall be approved by the General Church Radio Department; and that no contracts for radio time shall be entered into until such approval has been given.

Some excellent work has been done by branches and districts where the necessary interests and talent and money have been available. But now that the Radio Department is organized to make the experience of the church in the radio field available wherever it is needed, and in view of the fact that the name of the church is so directly related to the quality of our broadcast material, this regulation seems to be called for.

It is the hope and expectation of the Radio Department that materials already available, or in course of preparation, can be used to augment contributions originating locally, so that no good local contribution shall be lost and the quality of our broadcasting shall be consistently upheld.

THE FIRST PRESIDENCY.

Appointment of District President for Western Colorado

Elder Elwin R. Vest having resigned as president of the Western Colorado District to assume full-time ministerial appointment in Oregon, Elder Clarence B. Wallis, 1645 North Seventh Street, Grand Junction, Colorado, has been appointed to fill out the unexpired term, subject to the ratification of the next district conference.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Thanks From Sanitarium Staff

To General Church officials, district, and branch leaders, and friends throughout the church:

We wish to express our sincere appreciation for the excellent efforts made in promoting the Sanitarium Day Fund Drive on April 24. Your support in behalf of our school of nursing was much appreciated, and we shall try to enlarge upon the contribution to the church and the community of Zion as these funds permit us to do so. We acknowledge your helpful assistance with gratitude.

GERTRUDE E. COPELAND, R.N.,
Superintendent

NELLE MORGAN, R.N.,
Director, School of Nursing

Death of Myron C. Fisher

We regret to have to report the death of Bishop Myron C. Fisher



which occurred at Somerville, Massachusetts, on Friday, May 6, 1949. The funeral was held Sunday, May 8, 1949, with Elder Almer Sheehy in charge.

Brother Fisher was baptized shortly after his eighth birthday and was ordained to the priesthood when twenty-three years of age. Fifteen years later, at the General Conference of 1908, he was set apart to the Bishopric. He served in this office with distinction, making a notable contribution to the work of the church in the Southern New England District.

Although Brother Fisher had been incapacitated by ill health for some time, he maintained his testimony of the gospel. It was a great pleasure to visit with him and to receive encouragement. He will be greatly missed.

The sympathy of the church goes

to Sister Florence Fisher and to their three sons, Sanford, Myron, and Albert, all of whom are active in the Melchisedec priesthood.

ISRAEL A. SMITH

Missionary Emphasis

There will be a strong missionary emphasis at the 1949 reunions. This is in harmony with our fundamental needs as recognized and approved in Joint Council action and concurred in by many of the local reunion officials with whom we have been in contact.

To further this missionary emphasis, a committee representing the Quorum of Twelve has prepared some important material for use in reunion classes, notably a pamphlet by Elder D. T. Williams entitled, *Each One Win One*. This pamphlet will be on sale at the Herald House in the near future.

Reunion classes for all groups will discuss our missionary message and responsibility. In particular, we are quite hopeful that many members of the priesthood will find it possible to be present at reunions this year, since priesthood leadership in this important phase of our work is essential to success.

THE FIRST PRESIDENCY

Across the Desk

From Apostle Paul Hanson, La Paz, Bolivia, May 9:

Since writing from Cuzco, my time has been filled with varying experiences, visiting archaeological places of special interest and making my way here to La Paz. A Mr. Jean Paul Flury, a Swiss operator of Inca Land Tours in Cuzco, who caters to the needs of visitors, generously offered to supply his auto if I would provide the gas, and take me to an Inca, or pre-Inca ruin near Abancay, about 100 miles from Cuzco. This ruin is visited by very few persons. We started about 8 a.m. and did not return until nearly dark. We found the ruin, an extraordinarily large monolith carved with animals and strange figures, these have been terribly mutilated. It lies in a valley on a small hill, and to visit it entails some climbing to get back to the

highway. Mr. Flury, who speaks five languages, including English, was very helpful to me.

On a Sunday, before taking my departure from Cuzco, I attended a church service in the city, conducted by the Evangelical Union of South America. It was in Spanish, and the sermon was by a young doctor, David Milnes from England. The congregation—about sixty-five in number—was composed almost entirely of Quichua Indians of various ages. Before the close of the service, I spoke for about fifteen minutes; Reverend Cook, a resident minister, interpreted for me. I set forth Christ as the living Savior of man, the genuineness of Christianity, God and his character and his readiness to bless his children today as in all other ages, and told of my having learned to pray at mother's knee. A church school of more than 100 with six classes preceded the preaching service; all were held in a building upstairs. This Evangelical Union has a number of native congregations in Peru, native ministers often being used to preside over the congregations. It is supported by various Protestant Churches.

On Sunday afternoon I enjoyed visiting with Mr. and Mrs. Cook in their home and with Dr. Milnes and his wife. They told of their missionary work, experiences, etc.; Mrs. Cook, an able missionary companion of her husband provided tea.

On Monday morning, May 2, I left Cuzco by train for Puno which is situated near Lake Titicaca, on a plateau, nearly 13,000 feet above sea level. Instead of the plateau's being a desolate region as many writers have stated, it had large flocks of sheep, llamas, alpacas, cattle, donkeys, barley fields, and adobe huts.

One thing at Puno I remember with appreciation is that a hot water bottle was placed in my bed every night at the hotel. This is a part of the regular service. It is very cold at Puno, and there is no heat in the hotel rooms. The penetrating rays of the sun in the highlands are unendurable to me for any length of time, while being out of the sunlight, is also uncomfortable. The Indians spend a good part of their lives lying in the sun—and who can blame them?

Mr. Hugnet, proprietor of the Tourists Hotel in Puno where I stayed, took me in his car to Escuela Rural, about three miles out from town, a school maintained by the Catholic Church exclusively for boys. It started in a small way and has been in operation twenty years. There are 200 boys selected from among the best in the province of Puno. The whole institute reminded me of Boys

Town, near Omaha, Nebraska. It includes a large acreage, and the buildings face a bay of Lake Titicaca about one-half mile away. The boys are Quichua and Ayamara Indians. They are taught to be clean, are not allowed to return to their homes for seven years. They are trained in carpenter work, tailoring, weaving, the making of shoes and cheese, mechanics, and agriculture.

From Puno I went to Copacabana on Lake Titicaca in Bolivia. Here I visited near-by Inca ruins. Via sailboat I visited the Island of the Sun (Isla del Sol), which—according to popular tradition—was the home of Manco Capac, founder of the Inca race. This, the largest of the sacred islands of Lake Titicaca, is still regarded with reverence by the Indians because of its ruined temples. From one of the temples a most beautiful view is afforded across the deep, blue waters of the lake to other islands and snowcapped mountains in the distance.

From Copacabana I came here to La Paz in a sort of cross between a bus and a station wagon with seven Ayamara Indian passengers. They were very friendly and evidently possessed a sense of humor. The bus stopped at a place favorable for me to take pictures of balsas on the lake. The trip from Puno to Copacabana and then to La Paz—almost entirely along the shore and in the mountains bordering Lake Titicaca—will long be held in pleasant memory.

Elder Howard F. Miller writes from Honolulu on May 12:

We had a very impressive Mother's Day service at Makiki Branch, May 8, which also happened to be the fiftieth anniversary of Sister Alice Kanui as a member of the church. Sister Kanui was baptized on May 7, 1899, by U. W. Greene when there were but a few Hawaiian members in this mission. She has acted as interpreted for Brother McConley, for the late Brother Waller, and other missionaries sent to the Hawaiian Islands. She has been an active member in the church and is still a regular attendant at church services despite being 72 years of age. We were most happy to honor her as mother of the day.

Our program started on Saturday evening with a poi supper cooked by the men, who also provided the choral numbers on the program. Sister Kanui was presented with a most beautiful orchid lei, sent to her by the Wessel family in Hilo. As she reviewed her life in the church, she challenged all present. Sister Pagat of the Makiki Women's Department presented her with an anniversary gift.

On Sunday, she was again featured as



ALICE K. KANUI

the mother of the day before the church school group, where we had an attendance of almost 200. The program was well arranged by Sister Grace Lee. The climax of the program was when a group of young people was seated on the stage in a circle to hear Sister Kanui read the Scripture to them.

Elder V. B. Etzenhouser preached a fine Mother's Day sermon. Sister Kanui was again honored on the platform, and after being presented with the traditional lei, she was given a Book of Mormon, as a history of her forefathers, for she is a pure Hawaiian, and according to her patriarchal blessing, she is of the tribe of Manasseh. The program closed in the evening with a music festival dedicated to mothers. The music festival was climaxed by the congregation's singing "A Perfect Day" while Sister Kanui was on the platform.

From J. Charles Mottashed, Belding, Michigan, April 15:

Belding has a passion week union service each year, which culminates in a service on Good Friday.

This year Arthur Oakman was the guest speaker for Good Friday.

The meeting was the largest we have ever had in my ten years of participation.

Brother Oakman touched the hearts of the people of all creeds in a splendid manner. The clergymen were profuse in their commendations, and the prestige of the church was enhanced in no small degree. This is the second apostle who has preached in the Baptist church here to the credit of the church. Myron McConley was the other.

One woman said Oakman was wonderful timber (English Oak, I suppose), and I agreed with her.



Pentecost and the Church of Today

By *F. Henry Edwards*

ON THE FIRST SUNDAY in June, churches throughout the world will commemorate the outpouring of the Spirit of God which occurred on the first Pentecost after the Resurrection. In the historic churches the festival is known as Whitsuntide. It dates back to the first century when it was spoken of as the "Day of the Holy Ghost."

This festival tends to be neglected among Latter Day Saints. This is quite unfortunate, since the very nature of our belief and organization requires us to live for the endowment of the Holy Spirit, and to respond thereto with joyous gratitude. The Restored Church is destined to be "the habitation of God through the Spirit" (Ephesians 2: 22). It is "the true and living church" (Doctrine and Covenants 1: 5) in direct proportion as it is Spirit-filled and Spirit-guided.

The description of the church on the day of Pentecost which is contained in the Book of Acts gives us a good picture of the Spirit-filled church in action. Here the truth was proclaimed with convincing power. Here wicked men were persuaded to repent unto life. Here converted men were joined together through baptism in a fellowship of testimony and service. Here devout and earnest men were given special gifts

of the Spirit. Here commonplace men were lifted up toward greatness as they carried out the work of the Lord Jesus in the power of his Spirit. Here all fear was forgotten in the glad assurance that Jesus is truly both Lord and Christ.

Pentecost Is Characteristic

These experiences of the church at Pentecost are characteristic of the church whenever she is in touch with her Lord through the Spirit. Today, as always, we need to proclaim the truth with more than human authority and power, to be divinely blessed as we persuade men to repent unto life, to have the testimony of the Spirit as men are born again and become members of the church of Jesus Christ, to enjoy the gifts of the Spirit appropriate to our needs, to know that we do not work alone.

The Restoration Movement brought back among men all that was essential and characteristic in the life of the early Christian church. By the grace of God there was thus recommitted to men the authority of the priesthood, the light of revelation, clear instruction concerning basic doctrines, the word of truth concerning church organization, the gifts of the Spirit granted to the faithful, the wider testimony of the Scriptures through the translation of the Book of Mormon, and many accompanying blessings. But, making all these restored gifts vital and significant has been the renewed activity of the Spirit of God whereby we know that Divinity is actually at work among us, directing us in the way of light and truth which leads to the kingdom.

Pray For the Spirit

How shall we maintain the glory of the Spirit among us? Here, surely,

Pentecost has much to teach us. Consider, for example, the fact that after the ascension of the Lord Jesus, the disciples returned to Jerusalem and "all continued with one accord in prayer and supplication" (Acts 1: 14). As the days passed and the fervor of the apostles increased, these prayers and supplications came to embody a single, central, fundamental, and urgent plea; at whatever cost the disciples felt that they must receive the promised Comforter.

Every Pentecostal blessing of which we have any record has been preceded by such united and fervent prayer. This is not hard to understand, for we are partners in the work to be done, and we are prepared to do our share only through the soul-searching and self-commitment which such prayer involves. One of the lessons which the church of today can learn from the church at Pentecost is, therefore, that we shall do well to pray earnestly, unitedly, and persistently for the guidance and enrichment of the Holy Spirit. Moreover, we should not be content to pray for the gifts of the Spirit. What we need is the rich, full-orbed ministry of the Spirit of the living God which will bring us appropriate gifts, but which will also set before us challenging duties and guide and strengthen us in all the ways of life.

The Spirit and Moral Earnestness

As we look back to Pentecost, we also remember that such an abiding endowment of the Holy Spirit as we have in mind is only granted to men and women who are in moral earnest. There is no such endowment for hypocrites—play-actors whose spiritual purpose is never serious or urgent enough to penetrate to the depths of their lives. The

apostles came to Pentecost from ten days of eager waiting, during which all bargaining for place and privilege had been put aside. They realized as they never had realized before that repentance and dedication are indispensable to endowment and have no substitutes. As one of the disciples who shared Pentecost wrote many years afterward, "Let no man deceive you; *he that doeth righteousness is righteous*" (I John 3:7); and as we ourselves have been reminded in modern revelation:

He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things.—Doctrine and Covenants 90: 4.

The Spirit of God cannot dwell in unholy temples.—Doctrine and Covenants 94: 4.

Zion cannot be built up unless it is by the principles of the law of the celestial kingdom.—Doctrine and Covenants 102: 2.

The Spirit and Unity

We have already noted that those who shared in Pentecost were together and of one accord. Evidently Luke was impressed by this basic unity, for he mentions it twice in the same narrative (Acts 1: 14; 2: 1). Later he says further that the disciples continued "with one accord" in worship and fellowship (Acts 2: 46, 47); that they prayed "with one accord" for the courage to continue in testimony (Acts 2: 24); that they were blessed with many signs and wonders when "they were all with one accord in Solomon's porch" (Acts 5: 12); and that important decisions concerning the Gentiles were made when the elders were "assembled with one accord" (Acts 15: 25).

The significant thing about this unity and power which impressed Luke so much was not only that the disciples were especially blessed when they were united in their prayers but also that they achieved this unity when they were urgently and exclusively concerned about fundamentals. It is easy to imagine that they might have been divided over procedure in administering re-

(Continued on page 19.)

The Time of Accounting

One of our subscribers has raised a pertinent question on the law of stewardship, requesting "specific and direct answers." In reply Bishop DeLapp has given in a few words the information sought. Many of our readers will be interested in his answers.—EDITOR.

Dear Bishop DeLapp:

We sincerely want to teach the doctrine of the church in our district. Therefore, we are asking the following questions:

What is the authority that requires a member of the church to file a financial statement?

Will a person be appointed his stewardship who has kept the financial law, but will not file a financial statement?

When did the church begin to require the filing of financial statements?

Sincerely yours,

Dear Brother:

In reply to your letter, I am very glad to answer the questions you have raised:

1. What is the authority that requires a member of the church to file a financial statement?

The scriptural authority for this is found in Section 42: 9:

Every man shall be made accountable unto me as steward over his own property.

Section 72: 4:

Now, verily, I say unto you that every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard

Section 101: 2:

. . . . for it is expedient that I, the Lord, should make every man accountable as stewards over earthly blessings.

The foregoing set forth the principle of the accounting. This is amplified in a letter written to Bishop Partridge by Joseph Smith, Sidney Rigdon, and F. G. Williams, which indicates that this accounting is to be through the filing of inventories:

Brother Edward Partridge, Sir: I proceed to answer your questions concerning the consecration of property; first, it is not right to condescend to

very great particulars in taking inventories. The fact is this, a man is bound by the law of the church to consecrate to the Bishop before he can be considered a legal heir to the kingdom of Zion (*Church History*, Volume I, page 300).

This was further clarified by General Conference action on October 13, 1923, Resolution Number 847:

. . . . that the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the Scriptures:

- a. Filing his inventory
- b. Paying his tithe
- c. Paying his surplus
- d. Making his offerings
- e. Thereafter giving an account of his stewardship annually as required by the law of God

Further action was taken by the General Conference on April 6, 1925, Resolution Number 851:

(2) that the Bishopric secure completed financial statements by the selection of a corps of men qualified by special training if possible, who have been assigned territory with the view of securing these financial statements by personal contact

(4) that the members of the church be requested to file their financial statements annually.

II. Will a person be appointed his stewardship who has kept the financial law, but will not file a financial statement?

In the interpretation of the foregoing, the filing of a financial statement is a requisite to full stewardship status.

III. When did the church begin to require the filing of financial statements?

This question is answered in the foregoing.

I trust that this will be helpful, and I assure you that I am very glad to co-operate at any time in regard to such matters.

By G. L. DeLapp.

For Children's Day - - -

MY VERY FIRST teaching assignment came to me quite unexpectedly when I was sixteen years of age. It was my senior year in high school, after which I was planning to enter a college and begin teacher-training. How great was my surprise to be handed this class with the remark that since I was planning to teach anyway and the kindergarten group in our local branch needed a teacher, my desire ought to make me the one for the job. Well, I was thus launched on my pedagogical career. Every Sunday we had our lesson story, and then I didn't know what to do with the time left over! The tiny room was filled with regular-sized chairs and a huge table. There was no space available for moving about—had I known enough to consider it, but I didn't. I don't recall using any handwork or music whatever, but I do know that every week I brought books from the library and read story after story to those long-suffering kindergarten children. There was no attempt at correlation between the lesson and the supplementary material. If I remember correctly, one of the library stories was a warning against eating green apples!

I have often thought of that lack of correlation between the lessons which I taught and the material which I brought in to round out the lessons. The example is certainly a "what-not-to-do" one. In just the same way I have considered the numerous booklets offered by publishers as material for Children's Day programs. On Children's Day we have a real teaching opportunity, and so few of the printed programs listed for sale take into account that opportunity.

THERE ARE MANY MEMORIES of past Children's Days, some of them good and some of them bad.

The hectic times when programs were practiced in a hurry so there might be a performance over which all the fond parents might "Oh" and "Ah"—those were not so good. Those were occasions when taut nerves were wont to snap, and leaders who began as friends became estranged and often refused to come to church because of a quarrel over the simple matter of where each one's class should stand on the platform. The programs themselves were hardly more than public school affairs with flowers and birds and sunny skies prominently featured; few, if any, words were mentioned about Jesus and his relation to Children's Day.

But there are pleasanter memories, too, of programs chosen because they really represented the gospel message with beautiful, inspiring music and words. Best of all were the programs which were not "programs." They were worship services which the children shared with the adults. There were no unwilling childish participants at these services as there frequently were in the old much-rehearsed type. In one particularly lovely service conducted wholly by the children, for this was *their day*, the life of Christ was featured in Scriptures, hymns, and pictures. It was the outgrowth of the children's own worship experiences when they had met alone during the year. It ministered not only to the congregation but to those who took part as well.

IN A SMALL BRANCH, services (not programs, remember) of this type could be given with the entire membership together. In a larger branch it might be just as well that the children remain by themselves on their day, having a special worship service centering around Children's Day. Instead of the much-used stories of Jesus and the children as told in the Bible, try the Book of Mormon version. You

will find III Nephi 8: 12-27 to be a beautiful, faith-inspiring story. When Jesus comes to Zion, will we have a Children's Day experience like that?

The leader who likes to use pictures with her stories in worship will find a problem in using the Book of Mormon version of Children's Day. She can use a head-of-Christ picture on such an occasion, or if there is a local artist available in the branch, he might paint a picture for the Book of Mormon story.

A service could be planned around a hymn, such as "We Would See Jesus" or "Tell Me the Stories of Jesus." Incidents from the life of the Master can be portrayed by real people in colorful costume, using as characters those whom the Master knew. This is especially effective and lovely if no other pictures are used and a large frame is built to display the "living pictures." Curtains pulled at the right moment reveal the scenes.

Church school supply houses have large-sized pictures suitable for use in the creating of services based on a picture. Tom Curr's "Follow Me," sold by The Pilgrim Press, is rich in meaning if one studies it thoughtfully. Jesus is leading the children of the world upward toward a city in the distant background. This city could easily be represented as Zion. Make Zion live for your children. Tell them exactly where the Center Place is and what, through your study, you have conceived Zion will be like. If you do this you will have a Zion-centered Children's Day service, and there could be none better.

THE MOST IMPORTANT THING we have been trying to say in this article is that we need more creative work done in the field of material which is distinctively Latter Day Saint in content. We need writers and artists and musicians who will combine to offer our people in print

Memories and Previews

By **LILLIE JENNINGS**



the very best there is for the training of children. Children's Day should not be just an occasion for giving another program; it should be a valuable teaching experience built up through the type of worship material which has been carefully chosen.

If you lack the right printed material, try creating your own service to fit the needs of your particular group at a particular time. Through the courtesy of Sister Ruby Strand of Creston, Iowa, we are closing this article by giving the adaptation of a successful Children's Day service contributed by her. Note that it is built around the sacrament of baptism, which has come to be almost traditional for Children's Day.

"WALKING WITH JESUS"

(A service with the congregation for Children's Day)

Suggested Picture (to be displayed on easel at one side): "Baptism of Jesus." (If not available, use "Head of Christ.")

Piano Prelude: "The Child of Galilee," Zion's Praises, No. 36.

Call to Worship (to be read reverently):

Our Heavenly Father loves us all
So very much he sent his Son,
That we might learn to serve him well,
And build his Zion everyone.

For when, like him, we learn to love
All people, and be always kind
And *walk with Jesus* every day
His Zion here on earth we'll find.

Opening Song: "The Children's Friend," Zion's Praises, No. 179.

Prayer (by a child): Asking that we on this Children's Day might learn better how to *walk with Jesus*. Also remember those who are to be baptized that they might be very happy in doing the thing Jesus has asked them to do.

Prayer Response (by children and teachers):

Jesus, thou our teacher be,
As we come to learn of thee,
Lessons of thy love impart,
May they live in ev'ry heart.

Teach us from the Word divine,
May its holy pages shine;
May thy light each spirit fill,
Teach us, Lord, to do thy will.

Song (by children and teachers):
"Come, Learn of the Meek and Lowly," Saints' Hymnal, No. 258, first stanza and refrain.

Scripture Reading: II Nephi 13: 12-15.

Sermonette (by a priesthood member): This should include a charge to the children who are being baptized.

Suggestive thoughts on the theme of "Walking With Jesus":

1. Baptism is saying: "I want to walk with you, Jesus."

2. Baptism is saying: "I will try to keep your commandments."

3. Baptism is saying: "I will try always to love others and to make them happy."

4. Baptism is saying: "I want to help you build Zion, dear Jesus."

Duet (by two children): "Suffer Little Children," Zion's Praises, No. 55.

Baptismal Service: The preceding melody should be played between baptisms.

Song (by children and teachers):
"Jesus, Mighty King in Zion," Saints' Hymnal, No. 361, first stanza and refrain.

Poem (by a child):

Thinking of Jesus in all that we do,
Trying like him to be thoughtful and true;
Little, kind deeds that to others we show
Make the day brighter for someone, we know.
Loving and giving will make our lives sweet,
Strong to destroy the evil we meet;

Walking with Jesus while swift the days fly,
We shall be like him sometime—if we try.
Our lives pure and good will make Zion shine—
A light to show others the pathway divine.

Closing Hymn (everyone stand and sing): "Onward to Zion," Saints' Hymnal, No. 436.

Benediction (by a priesthood member): Asking God to bless the children here assembled and also to help us all that we might become as little children in walking with Jesus each day of our lives.

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God.—Genesis 6: 57-59, Inspired Version.

Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deuteronomy 6: 4-7.

We Shall Still Sing Together

It Happened This Way

This was no ordinary meeting. It was the last fellowship of the college year. At 7:20 the bell sounded to summon Gracelanders to Zimmermann Hall. The organ was playing the hymns they had been singing through the year. Ushers met them and directed them to their places. They filled the front seats first. Two faculty members and two students came to the platform to lead the meeting. The introductory reflections, preliminary to testimonial participation, were shared with a larger congregation, the church.

This Was the Message

This year we have loved to sing. This room has resounded with the buoyant singing of hymns and college songs. It has been hushed, too, with the quiet humming of familiar tunes as we have sat in the stillness of the evening. More than one of you have observed that this will soon come to an end with the chorus dissolving as we go our several ways. I say to you that we can still keep on singing together.

For several years I sang with the college A Cappella Chorus. We sensed a oneness and a certainty as we sang together. When the director gave the signal to begin, we could count on what the others were going to do. There came the time when it was advisable for me to sing in the chorus no longer. At Christmas time, however, I joined with the oratorio choir in its service of music. The more specialized A Cappella Chorus was usually placed at the center. This year I sat on the back row, far from the skilled musicians, in what seemed to me an ocean of musical uncertainty. When a choral number began, it seemed to me that I was blurting out as a soloist without a neighbor to support. Everyone seemed to be wait-

ing on me. I soon saw that I would have to take my cues of sight and sound from the director and the piano out there in front. I had to have a firsthand contact.

In a fortnight many of you may be feeling about as I did that night in the chorus. You have been exposed to a somewhat sheltered life these months we have been together. If disposed, you could draw support from ever so many who sang by your side. Now you will have to take your signals and sounds from the Great Conductor. So shall we be able to sing together. If we are attune with God, we shall be at one with each other. Thus from New England to California and beyond the ocean waters, we can constitute a world-wide chorus. In so large a choral fellowship, there will be place for voices of varying timbre, souls of diverse temperament, and persons of different degrees of background.

From time to time we shall be coming together. Our world is getting pretty small, and our contacts will increase. We shall expect to meet each other at conferences, conventions, reunions, and homecomings. When you look to see who is standing at your side, when you listen for the pitch, should I be standing there beside you, I want to be in tune. Then we shall realize we are still brothers and sisters. Both will be taking the lead of the Great Director.

And this is no impossible wish. For several years now this very thing has been happening. Once in a while when pathways meet after ten or fifteen years, one of us is out of tune. We hit discordant notes. Some do not even make a sound. Some do not even come. But we shall not draw our inspiration from these. Many a time I have discovered a youth who, while here appeared to be indifferent or cynical, was getting the feel of the melody and the harmony of our gospel

By ROY CHEVILLE

chorus. Now that fellow is offering prayer for me as I get ready to preach. Or she, who seemed so rattlebrained on the campus, is teaching her children the song of life.

Now I am concerned about keeping in tune—singing with the spirit and the understanding. I want to sense unity with you as next month your voice is raised in Hawaii, in Ontario, in Dixie, or in the Rockies. I want to join you whether in small branches, large congregations, or far from other singers. I hear you lifting your voice in this world-wide chorus. The baton is in God's hand.

You'll be going your way,
I'll be trav'ling mine;
Yet we need not drift apart:
Motifs can entwine
Harmonies and dissonance
In one choral whole,
As we take these leads from God—
Time and tone and soul.

And Then We Sang

That night we sensed what was meant in the council to Emma Smith:

My soul delighteth in the song of the heart;
Yea, the song of the righteous is a prayer unto me.—Doctrine and Covenants 24: 3.

There was a hymn of assurance, "God will take care of you," a hymn of prayer, "O Lord, around thine altar now," and a hymn of thanksgiving:

For mutual love and trust that keep
Unchanged through all the changing time,
For friends who walk the goodly way,
We thank thee, Lord, with joy sublime.

Testimonies that come from deep in the heart rise to poesy and sound as choric reading with friends supplying a spiritual accompaniment.

All around the world we are still singing together.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

A special promise was made to John in John 21:21-23, that he might stay on earth until the second coming of Christ. It does not state that Peter and James were also left here, but it says so in the Doctrine and Covenants. We may run into trouble when we try to explain this to a nonmember.

ANSWER:

We know of no statement in the Doctrine and Covenants or elsewhere which says that Peter and James were to live without death until Christ came. Perhaps the questioner has in mind Doctrine and Covenants 26:3, where the Lord, speaking to Joseph Smith touching his calling, says, "And also with Peter, James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry." This passage by no means justifies an interpretation that all three were living in the flesh as was John.

It is generally understood from John 21:21-23 that John, in answer to his desire, was given power over death, and with a partial change was permitted to live on to the coming of the Lord. The Doctrine and Covenants confirms this.

As for Peter, the Lord, as indicated in John 21:18, 19, pointed out the manner of Peter's death by crucifixion saying, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." Doctrine and Covenants 7:2 also indicates that Peter should die, for "thou desiredst that thou might come unto me in my kingdom."

Angels may be any one of five classes of beings. 1. Precarnate spirits who have not yet lived in the flesh. 2. Discarnate spirits who have lived in the flesh, died, and now live in the spirit. 3. Translated men who were taken to heaven without death as was Elijah. 4. Resurrected persons such as came from their graves at the

resurrection of Jesus (Matthew 27:52, 53). 5. Persons like John who were given power over death by a partial change to extend their lives upon earth for further ministry.

John is evidently of the fifth class. Peter and James still await their resurrection when Christ comes, hence are of the second class as above described. There is nothing to hinder the Lord in using all three in any special ministrations he may have for them to do.

CHARLES FRY.

QUESTION:

Is Saturday the proper Christian Sabbath?

ANSWER:

Christ gave a new covenant which Paul stated was not according to the old or Mosaic covenant, the old covenant being no longer in force to his followers. The new covenant was also a deliverance from bondage, not physical but spiritual—the bondage of sin. To commemorate the Christian covenant, the Sabbath is kept but is not necessarily the day called Saturday, as the Lord has never specified that Saturday should be kept as a Sabbath. Even under the Jewish law the Sabbath was the seventh day *after six days of labor*. The command, in fact, began by saying: "Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work."—Deuteronomy 5:13, 14.

In order that harmony and convenience may mark the day of rest, it is fitting that some degree of uniformity should prevail. In modern revelation, therefore, the Lord has directed that "the Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments" (Doctrine and Covenants 119:7). History shows that the New Testament saints also assembled upon this day.

A. B. PHILLIPS.

QUESTION:

Did Adam have the Ten Commandments?

ANSWER:

The Scriptures expressly tell us that the Ten Commandments were not given before the time of Moses, to whom they were entrusted as a covenant to be made between God and the people. Of this we read:

And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.—Exodus 34:27, 28.

That this covenant had not been made with those who lived prior to the time of Moses is declared in the following words of Moses himself: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deuteronomy 5:2, 3.

The Inspired Version clearly tells us that Adam had the gospel, which is based upon the love of God and the love of man. The Mosaic law, on the other hand, was based on fear of its penalties, and became necessary because men had rejected the gospel as the rule of life.

A. B. PHILLIPS.

QUESTION:

Who are the dead to whom Peter says the gospel was preached?

ANSWER:

In a revelation given to the church in 1832, this matter is evidently referred to. It shows that those to whom the apostle refers were those who were of the terrestrial world and were the spirits of men kept in prison to whom Christ preached the gospel. The purpose of this was:

"That they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it."—Doctrine and Covenants 74:6.

From this it seems that they are those who may receive the gospel after death, who had not been willful rejecters of the word, and include some who had been blinded by the "craftiness of men," and some "honorable men of the earth."

A. B. PHILLIPS.

Music and Church Architecture

By FRANKLYN S. WEDDLE

Director of Music for the Church

THE INNER CHARACTERISTICS of music and architecture are so similar that when used jointly in relation to the church, they can exert a powerful influence upon the worshiper. In music we speak of *design, structure, plan, detail, and ornamentation*, and major types of architecture are sometimes the basis for names of musical compositions. In architecture, such terms as *rhythm* and *harmony* are used. The ties which bind these two arts together are undeniable. We must, then, make these two arts—music and architecture—dwell in happy union where the church is concerned.

If church architects and building committees would carefully consider the following musical needs when new church edifices are being planned, many difficulties could be avoided. The matter of equipping a church for music is very important and certainly should not be left to chance or caprice. Music is so much a part of worship that it must be given consideration when planning a church structure. Here are some extremely important considerations:

1. Provide space necessary for housing an organ adequate to the needs of the auditorium space, most effective design and location of organ chambers, the proper height and size organ space for a given size auditorium seating capacity, and organ of given size.

2. The location of the organ console. The organist should be able to see the minister and follow the service, see the choir and minister of music, and be in a position to hear the organ, choir, and congregation simultaneously.

3. Provide a convenient space for and most desirable type of library case for organ and choir music.

4. Provide conveniently located and adequately sized robing-room facilities for the choir, as well as a

rehearsal room if the regular choir space is not available for rehearsals. (If the choir is visible to the congregation, it certainly should be robed.)

5. Provide good acoustics favorable for choir singing as well as for the spoken word.

6. Provide a choir loft or space of the proper size in a well-located position for the average-size choir.

TOO MANY TIMES the construction of a church is well advanced before someone with adequate knowledge of these musical needs is consulted, with the result that the solution is makeshift, unintegrated, and hodgepodge.

The old-fashioned method of attaching the organ console to the organ body, with the choir standing behind the organist is obviously ridiculous, and yet many churches are still struggling with mirror arrangements so the organist can see, and other churches are being built in this manner.

Another persistent and very general architectural practice tending to hamper the musical service is to so arrange the chancel that half the choir sits on one side and half on the other. I have never found a choir director who believed that such an arrangement was ideal for musical ministry. Whatever its architectural reason, the obvious objection to the scheme is that no body of singers is ideally situated when split into two opposing sections. Also, there is the difficulty—if not impossibility—of all choir members seeing the director unless he stands out in the center for all the congregation to watch—a spectacle which inevitably suggests a secular concert. Equally unthinkable is the makeshift device of having the choir members stand, then move to a posi-

tion where they are all in one unit with the director out in front for the anthem, then move back to the divided position to be seated. This bit of stage mechanics would certainly tend to destroy any worship atmosphere which had been created up to that point in the service when these mechanics are necessary.

The divided chancel choir is difficult and unnatural from a church music point of view, and this tradition descends from the period when the clergy, not the modern choir, occupied the chancel, and when the singing was done by a professional clergy. There is no good reason for persisting in the arrangement now merely because some architects have decreed that it conforms to the canons of beauty. All these makeshifts arise primarily from the perfectly natural emphasis which the architect places on the *eye*; but it is certain that the *ear* must receive some consideration also, in church architecture, and for some very practical reasons. Music is for the ear, and for the ear alone; false values and a loss of music's true function are a result of involving the *eye*.

THERE IS MUCH to be said for locating the choir and organ in the rear of the church. The chief objection would be that it tends to segregate the musical ministry from the clerical ministry. On the other hand, the chief objection to putting the choir in the front is that it separates one worshiping body, the choir, from the rest of the worshipers, the congregation. Such a separation certainly has its drawbacks, too.

In either event, however, the ideal is to have the choir and its director in such a location as not to disturb the worship center or to detract from the speaker—which is

certainly the case when the choir is directly behind the speaker and on more or less the same altitude level. Just the natural movements of choir members, not to mention the unnatural movements—the new dresses, hairdos, costume jewelry, whispering and even gum-chewing—are all distracting influences that make it harder for the congregation to keep its attention on the worship experience and preaching ministry. If the choir can be out of the direct visual line from congregation to chancel, it can give itself over wholeheartedly to its function without the consciousness of being on review, and the director is free to conduct his choir naturally without any detraction to the service.

Architectural practices, such as the divided choir arrangement and other unnatural musical layouts, directly affect the musical ministry by placing upon it the burden of working under needlessly difficult conditions.

THE LOCATION AND TYPE of music library space is more important than many building committees consider. Over a period of years, the average choir builds up a fairly valuable library which, if no convenient filing space is available, becomes scattered, lost, and unusable. One of the best and most convenient ways to care for choir music is to keep it in a cupboard into which fit the vertical filing boxes made and sold only by the Gamble Hinged Music Company, 218 South Wabash Avenue, Chicago, Illinois. These boxes come in three widths, one inch, two inch, and three inch. Most choirs will find the one- and two-inch sizes best. These require a cabinet with shelves eight inches high, eleven and one-half inches deep, and width of not over three feet between supporting dividers. Specifications for this method of filing music can be obtained from the previously named company.

Cabinets for music are best located near the place of choir rehearsals and robing. It is therefore best to have a choir assembly room

(robing-room) near the entry to the choir space. The room can also be used for a rehearsal room to save the expense of heating the whole church for choir rehearsals in the winter. The seating arrangement should be the same in the rehearsal room as it is in the choir space. There should also be wardrobe cabinets for the choir robes in this room. These should be twenty-two inches wide, five feet high, and of ample capacity for the number of robes needed by the choir. Needless to say, the room should also contain a piano which is kept in tune. It is of paramount importance that the choir room be readily accessible to the choir seats with entrances available for the choir to make a dignified entry into the church.

The size of the choir seating capacity should also come in for due consideration. The average effective choir in the small church will range from fifteen to thirty-five, in the larger church it may run up to sixty. If the choir is so situated that there must be more than two rows, a four to six inch rise for each row is desirable. Singers should not be unduly crowded if their singing is to be effective. It is best to figure a minimum of twenty-two inches wide for each seat, and a depth from the back of the chair in one row to the back of the chair in front of thirty-four inches minimum. Another important point to remember is to avoid having the choir spread out in a long straight line. It is better to have a deep but not too wide seating arrangement so each one in the choir can easily see the director.

All of these considerations seem quite obvious, but their provision is all too often left to chance.

NOW A FEW OBSERVATIONS regarding the choice of an instrument with which to accompany the ministry of music in the church. Traditionally, and for good reasons, the pipe organ is first choice for this function. Wherever possible, the pipe organ is the instrument to provide. Pipe organs do require a

certain amount of properly located space. If one is contemplated, by all means investigate these space and location requirements *at the time you plan your church building*, even if the organ will not be acquired for some time after the building is completed. A given size congregational seating capacity will require a given size pipe organ; this necessitates a certain amount of organ chamber space. Find out all about it while the new church is in the *planning stage*. The General Church Music Department, The Auditorium, Independence, Missouri, will be glad to advise and help you get specifications upon receipt of your request for this service.

If a regular pipe organ is out of the question for space or cost reasons, a small so-called "unit-organ" is a good substitute. This is a pipe organ of smaller proportions and may be secured with a console attached or detached. The organ has from three to ten ranks of pipes and may be built-in, or it may be secured with an oak or walnut case to be placed in the auditorium. This type of organ will cost in the neighborhood of two to four thousand dollars and will be very effective for churches up to four or five hundred seating capacity. These organs have two manuals and pedal manual. Where space-saving is of prime consideration, the Baldwin electronic organ is the best instrument in its field. The cost is in the neighborhood of \$2,800 with a saving of \$200 if the speaker can be built into a tone chamber instead of in a cabinet as regularly furnished.

The Baldwin organ works on a different electronic principle than does the Hammond and is a much better church instrument. The tone of the Hammond has been so long associated with the roller-skating rink, the night-club, and the radio station, that it is next to impossible for an organist, even an accomplished one, to make this instrument

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Not For Children Alone - By LOUISE SCOTT WRIGLEY

WHAT KIND OF A DAY will Children's Day be in your church? Will it be just another morning service of sweet little songs sung by rows of earnest, clean-faced youngsters as the child's view of Christ is unfolded in music and verse? Will it be only a day of "Isn't she sweet?" or "Wasn't he a manly little fellow?" Or will it be, instead, a day of recognition within your own heart of all the things Children's Day can and ought to mean to your branch and to you personally?

Many long and devoted hours go, each year, into the preparations for Children's Day. We all recognize that and approve it. Busy workers in primary and junior departments everywhere plan carefully and wisely for weeks ahead, trying their very best to fit the children in where they belong so that the program might be more effective. Not all fit perfectly, of course, but each child is given an opportunity to do something in service for the Master. How long has it been since we have given ourselves that opportunity?

. . . . And the songs they sing—"Jesus made the big, round sun" "Jesus loves me" "Come, learn of the meek and lowly." There are so many of us who have long neglected to give God the credit for the miracle of sunlight, the blessing of soft rain, the inspiration of a cool, green hillside. Such common things they are, yet only common because we ourselves have made them so. How long has it been since we stopped to consider all the simple beauties of nature and the humility of a godly man who walked so calmly through a long-ago world to bring us a message of peace and love and appreciation? Truly, Jesus loves us, and now, as then, we heed him not while we go on selfishly enjoying the blessings which he continues to heap upon us in his gracious patience.

LET US LOOK AGAIN, more closely, at these happy, excited youngsters who have prepared themselves so diligently. Listen! They are telling of beautiful truths which we once learned but have so carelessly forgotten. We have put them aside in the busy everydayness of living. We have lost their magic, the impact of their gentle logic.

Perhaps when he said, "Except ye become as little children," he referred in part to the amazing clarity with which children seem to strike through to the heart of a thing. Their wonderful, unshakable knowledge is that God's world

is a good world. They gratefully accept the fact that heaped on all sides are bounteous blessings to be enjoyed.

Children do not question that they will be taken care of, provided for. Neither should we, for as long as we remain obedient to the laws of God, that promise has been given us. Children's faith in an ever-living, ever-present God is unquestioning and beautiful to see. It must be a balm to God's aching heart after the jolts we adults give him.

WHY CANNOT our faith be as strong and sure as that of our children? It should surely be augmented by the fact that we have lived to see evidences of his mercy and his power on all sides. We should know, by having lived, that through sickness, death, or personal tragedy his arm is ever steady—a sure staff to lean upon—and his face is never turned away. He waits for us if we will but come one step forward to meet him.

All of this is what children are saying on their day. This is what they are tell-

ing us with their sweet songs and simple stories, with their readings, and their little plays. They are reminding us that our world—God's world—is not lost—that Zion can be here if we will but let it be. They are re-affirming our shaken and toppling faith, saying, "While we have God, we have everything."

Yet, it is we who will not understand, who turn away in blindness. We will not hear them with our hearts. We will not acknowledge that they might teach us something. We ignore all those things we learned while we were yet a few years removed from heaven.

Yes, our little people the world over have a message for us on this Children's Day. It is a vital message. Let us not dismiss it lightly but rather look eagerly for the valuable lesson which should be there for each of us. Above all, let us be grateful for all of God's blessings, not the least of which are these children who are here to bring us closer to him once again.

A Child's Freedom to Play - By Nettie Chappelow Lake

WHAT of our children? What of their environment and chances of happiness in the world today? Summers are hard on mothers who live in cities—and harder on children. It's playtime, and yet for a great many youngsters there is no place to play. A small yard does not give enough room for a seven-year-old to "spread himself around."

I think parents ought to realize what play is. Is it something adults plan and supervise? Can Dad and Mother direct it? Do expensive toys make it easier? The answer, of course, is no. Play is the attribute of childhood which calls into being activity of hand and mind and gives plenty of room to imagination.

You fortunate ones who walked barefoot through country lanes or raced unchecked through alleys of small towns, let your memories run back to childhood. You had endless hours of joy because you were left alone. You were Indians, pirates, hunters, explorers, doctors, bankers, or merchants, as your fancy dictated. You built sand castles, erected forts, laid out cities with tin cans and broken dishes and dressed up corncobs to people them.

But your most pleasant memory of those dear days is of the freedom from parental intervention. They attended to their own affairs and let you mind yours. They could never come into your world because it was a magic place, a private paradise.

The children of today have constant supervision. Higher and higher grow the walls that shut out their horizons. Older people oversee and plan their games and sports. Though they yearn to run wild, they are checked by the fear of quick death under wheels. Parents have pounded that into them.

Their earth is covered with asphalt. Lanes have become highways. Woods and trees and streams are fenced and closed to them, or replaced by brick walls and pavements. They are the victims of our modern civilization. Give that a thought, parents, when you repeat the platitudes of juvenile delinquency.

What are you doing to make the world a pleasanter place for children?

The Blessing of Little Children

By W. E. Wakeman

THE RESTORATION MOVEMENT early called attention to the sacred obligations of parenthood. One of these obligations was the blessing of little children by the elders of the church. The church asks parents to put their trust in God and his plans and purposes for family and social righteousness. This is the law: "Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."—Doctrine and Covenants 17: 19. It is because of this commandment that all faithful Latter Day Saint parents arrange to dedicate their little ones to God before the church.

Little children are God's choicest gifts to parents. All parents sensing this relationship have the pleasant duty and privilege of dedicating to God, before the church, their infant sons and daughters. This ceremony when performed before the altar amidst beautiful and solemn surroundings will stand as an event affecting the future life of both parents and children. As a result of this dedication, there abides with the parents a memory of the solemn responsibility they have to God, the faithful Creator. Through their continued devotion and Christian living, they shall raise up before God a righteous generation, a priceless gift to the cause of Christianity. The Lord shall say to them at the last day, "Well done, good and faithful servants."

Members of the congregation as witnesses of this dedication sense deeply the beauty and solemnity of the ordinance. In the same manner as a will or a marriage contract requires witnesses, so the Saints in each congregation serve as witnesses to this dedication of the child to God by its devoted parents. This ordinance so performed can be rightfully considered a binding covenant of the church's social and spiritual discipline to all concerned.

At the conclusion of this ceremony, it is entirely fitting to present to the parents of the child the booklet titled, *Of Such Is the Kingdom*. On the second page of this brochure is the sentiment that it is presented to the parents on the occasion of the blessing of their little one and mentions the officiating elders. On the succeeding pages is instruction to the parents to guide them in the momentous years ahead. Thus there is sealed God's choicest blessings which will bear fruit according to the measure of the parents' faith in God.

PARENTHOOD carries with it peculiar responsibilities—more than feeding, clothing, and sheltering children. Submission to the ordinance of the laying on of hands is a recognition of a spiritual heredity which contains the potentialities of godliness. As a physical act the imposition of hands is but an idle gesture, unable to bless us; but as a spiritual symbol in relation to the total purpose of the gospel, it is the God-given means for eternal and unlimited spiritual blessing. The expressiveness of our hands is a symbol of which spiritual power may be our priceless gift. Knowledge of and obedience to righteousness always results in spiritual and creative power.

The rights of the priesthood are inseparably connected with the powers of heaven, but these powers can be controlled and handled only upon the principles of righteousness. Therefore the symbol of placing the hands on the head of the child being blessed is a fitting one, for as the prophet of Jehovah said, "In his hands is the hiding of his power." By this means one may signify the free and abundant outpouring of all he possesses by the overturned palm in the gesture of bless-



Standing (left to right), Elder Earl Oehring, Patriarch R. W. Scott, Frances Neff, and Elder Charles Neff, pastor of the Omaha, Nebraska, Church, at the blessing of their daughter, Nancy Sheryl.

ing. It is, therefore, with the latter significance that the laying on of hands is used in the everlasting gospel in its fullness.

Thus an infant is blessed in the presence of the Saints with the divine influence of the Spirit of God through the laying on of hands by the elders of the church. (See Matthew 19: 13-15, Inspired Version; III Nephi, page 649: 23-26, and Doctrine and Covenants 17: 19.)

IT HAD LONG BEEN A CUSTOM in Palestine to ask godly men to bless little children. The Israelites for many centuries used this symbolic act to make the bestowal of spiritual power arresting and dramatic; at the same time, it created an event about which the spiritual preparation of the individual could center. Quite likely Jesus had been asked to bless the little ones before the discussion occurred which is recorded in Matthew 19: 13-15 with the Pharisees concerning marriage. It is interesting to note, however, that immediately after the discussion, several parents sought to bring their little ones to the Savior for blessing. For some reason the disciples wanted to forbid this. They may have felt it was an unwarranted intrusion on Jesus, or that his time should be occupied with more important things. Yet they must have recalled how Jesus had clearly demonstrated his affection for little children on several occasions. Before these parents took their little children away, Jesus saw what was happening and, moved with indignation, said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God." This saying indicates Jesus felt that the kingdom is the natural inheritance of those who come to him in simple childlike faith, seeking his blessings and obeying his kindly guidance.

The great value of this doctrine lies in its awakening of spiritual energies to meet those of the Master; then results the oneness so necessary for blending the human life into the

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Learn to Laugh - Not Worry

By RUTH SELZER

BECAUSE WORRY is so prevalent among women, it is a subject that bears much discussion. Perhaps none of us have worried ourselves into the tragic state depicted in the following example.

Mrs. Worrier has not heard from her wandering boy for some time. She muses: "He must be ill. The last time I heard from him, he said he had a cold. Colds turn into pneumonia. Pneumonia kills people. My aunt died that way. If son didn't have pneumonia, I know he would write. Son might die as my aunt did. Son is dead."

The saddest part of worry is that people do not actually think, they fret. Worries just don't pounce upon us. We get into them, and we usually play a part in the origin of every one of them.

The most dangerous form of worry is despondency. If you have too much self-pity, if you feel helpless in handling a problem, call on a friend, take a walk, keep active—never lie down. Learn to laugh. If you haven't anything else to laugh about, laugh at yourself for being so glum. Laughter relieves tension, abates self-pity and helps you to think your problem out successfully. Learn to relax. No control of worry is possible without relaxation. To relax, put your worries into words. Bring them up out of the dark basement into the living room where you can see them, talk about them, examine them, and live with them more comfortably. Have the clarification deal with the very heart of the problem. Ask yourself, "Is it really this that has me worried or something back of it?"

FORTUNATELY we can refuse to remain the victim of any situation. Those of us who blame life for our difficulties will seldom correct them.

"He who shakes his fist at God merely dislocates his soul." If we marry from the wrong motive, assume tasks for which we are unsuited, live in an incompatible environment or beyond our income, we shall suffer until we change our ways or our setting. Would it not be wise to refuse to remain victims of these things? With God's help we can overcome them. "Ask and ye shall receive." If we ask, we can expect compatible love, pleasant surroundings, a peaceful home. To free ourselves we need an inner guidance for our outer problems. We can meditate before we go to bed, pray sincerely, and then tell ourselves, "This is out of my hands. At sunrise I shall pick it up and take another look."

We must attempt to clarify our problems step by step. "Success is an inchworm that humps its back with everlasting patience." We must refuse to be hurried or driven over a certain matter. A calm management of self is necessary. Control of the nerves is good, but control of the mind is better. Whenever we take time to analyze a problem, to see where it comes from and seek the center of the difficulty, we are on the way to solving that problem. We must wait for an honesty of feeling and believe in our course of action. To do what we have to do for all we are worth is essential if we are to break away from worry.

We can make a habit of clarifying problems by talking or writing someone whose opinion and respect we hold. Advice of this sort is usually good. Advice is at its worst in family life. We allow our intimates to meddle with our logical thinking by trading on the fact that they are blood kin. Our minds tell us what

is best to do, and argument is no solution. We might recall Jesus' words, "A man's enemies shall be they of his own household." We should not be afraid of injuring love by following our honest convictions. If it can be so easily discouraged, it wasn't worth having.

We should ask ourselves, "How serious is this?" Do we believe what Jesus said in the sixth chapter of Matthew? Is he not trying to lift us out of the mood of anxious concern and telling us to go along with the forces of life, meeting our experiences without fear and tension? We must accept ourselves as we are, take the situation as it is, use the judgment we have, and welcome the outcome.

SO LONG AS WE ARE HUMAN, vexing situations will arise, and we can either reason them out or worry about them. Worry comes when we delay following our choice. Our best reasoning will not be perfect, since we are all limited in our ability to foresee; but it is the best we can do. Sometimes the distressing situation must be accepted as is—*must* because at the time there is nothing else to do. In the illness of a loved one, when prayer and medicine seem to no avail, we must accept the fact objectively without undue emotion.

It is wrong to lash out at trouble and bewail, "Why did this have to happen to me," and then do nothing but worry about it. Trouble is the agitator in our lives. It awakens our emotions; it stirs the mind. Would you give up whatever growth trouble has brought you? Would you be the person you are except through conquest? Would you, without ever having experienced it, know the inner longings and sufferings of others? You cannot be a true disciple of Christ without the understanding they bring?

The Home Column

Easter Sacrifice Luncheon

At the New Church Home in
Oak Grove, Missouri

By Mrs. H. R. Scofield

PREPARATION for the Easter service began with our making pockets to hang on the wall in which to collect sacrifice offering. These cards were about four by seven inches, with the pocket one half the size of the card, fastened with red yarn in the manner of leather lacing. On the upper part of the card was centered a print of "A Gift for Jesus," and on the pocket was a one-cent calendar pad with date of our regular meetings circled on each month. These were hung in a prominent place in our homes where they could easily remind us. Our collections were realized in various ways—by actually going without something we wanted and by doing special things for others and contributing our earnings. We started with the New Year and continued on through the weeks until the date of our meeting.

The program committee arranged for every member who could possibly attend to have a part in the service. Outlines were printed and attractive covers made for them. These covers had a silhouette of Christ with uplifted arms done in splatter painting—purple ink on yellow construction paper.

Our service was held in the afternoon, and each one was asked to come fasting and praying. Two of the women volunteered to care for the children at a near-by home.

Because we had just moved into our recently purchased and remodeled church home, and the Venitian shades ordered had not arrived, purple and gold crepe paper streamers were used to decorate the windows. The worship center consisted of a large picture of Sallman's "Head of Christ" placed on the front of the pulpit and flanked on either side by candelabra. The linen-covered speaker's table was decorated with a large bouquet of jonquils and a tall, lighted candle on each side

of the flowers. Back of the table and immediately beneath the picture of Christ was placed the white-robed vacant chair. Card tables covered with white cloths and holding a small bouquet of jonquils were arranged symmetrically about the room.

All the women assembled in another room and, at an appointed time, walked in to the accompaniment of piano music and took places at the tables. After the invocation

June

Lula Carmichael

'Tis June the month of roses, perfect days, brides, and strawberry jam. Is there ever a time when skies are bluer, clouds more like drifts of cotton candy, or sunshine is pleasanter? Why shouldn't roses bloom in profusion? Wouldn't it be nice to forget our work and cares and take one June day and make of it a lovely, leisurely day of our dreams?—Let's do it!

Little wonder that brides choose June for their wedding day. With Mother Nature providing the setting, the bride's day should be perfect. May nothing mar its perfection.

But since roses wither and die and June wedding days pass, the bride must bring to the altar a rich dowry—rich in jewels that are indestructible. May her life and growing faith in the Infinite be as precious as emeralds, her love of home and community as warmly glowing as rubies, her good humor like the sparkle of diamonds. May her judgment, ability to work, acceptance of "better or worse" be as enduring as the hearthstones around which her home is established—and with it all, may she have enough culinary experience to make good strawberry jam.

With a month dedicated to brides, it is good to remember father. He who at one time stood at the head of the line by the side of the bride, who solemnly agreed to and has faithfully carried out his part of the partnership. He still stands in line—asking little but giving much. He is worthy of our love and affection.

they were seated. A trio sang "At the Foot of the Cross," and the Scripture reading, "Man shall not live by bread alone," was given by the leader. This was followed by a very inspiring message on the theme, "I Gave My Life for Thee," by the guest speaker, Pauline Arnsen, of Independence. The hymn of the same name was sung in unison, followed by Scripture quotations, talks, and poems bringing out various qualities of Christ's life such as love, charity, friendship, and service. These were interspersed with musical numbers. The closing hymn was "Consecration," and the closing prayer one of thanks and consecration.

We felt it was a beautiful worship service and a fitting climax to the period of sacrifice shared by all. The offering which was collected during the service amounted to more than enough to make one of the payments on our new church home.

Fruits of the Spirit

By Ella Harris

All good gifts come from God.

They are given us as seed that we may cultivate to bear fruits of righteousness and prepare ourselves for Zion—the pure in heart—and for celestial glory.

Many of the words in this list are synonymous, yet each has a meaning of its own.

We may feel at times that we can not attain to all of these virtues, but they are so interwoven that gaining one helps us to gain others.

Christ said the greatest commandments are "Love God with all your heart, soul and mind and your neighbor as yourself. On this hang all the law and the prophets" (Matthew 22: 37-40).

Notice the virtues named in II Peter 1: 5-11. "If these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Worship Suggestions for July - By BYRNA ZERR

Theme for the Month: WE LEARN TO SHARE

JULY 3, 1949

(Independence Day)

WE SHARE WITH OTHER NATIONS

Call to Worship:

As Latter Day Saints in every land—the greatest thing of all which we can share with the nations of the world is our belief of freedom for all mankind.

According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98: 10.

Opening Hymn:

No. 401, Saints' Hymnal, "From Greenland's Icy Mountains"; No. 423, Saints' Hymnal, "My Country, 'Tis of Thee"; No. 419, Saints' Hymnal, "Oh, Say, Can You See." (Choose one.)

Opening Prayer

Scripture Reading:

Yea, they did fight like dragons; and many of the Nephites were slain by their hands; yea, for they did smite in two many of their breastplates; and they did smite off many of their arms; and thus the Lamanites did smite in their fierce anger. Nevertheless, the Nephites were inspired by a better cause; for they were not fighting for monarchy nor power; but they were fighting for their homes, and their liberties, their wives, and their children, and their all; yea, for their rites of worship, and their church; and they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, That inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. . . . And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts; yea, the thoughts of their lands, their liberty, yea, their freedom from bondage. And it came to pass that they turned upon the Lamanites, and they cried with one voice unto the Lord their God, for their liberty, and their freedom from bondage. And they began to stand against the Lamanites with power; and in the selfsame hour that they cried unto the Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon.—Alma 20: 49 ff.

Talk:

Freedom of religion and belief go hand in hand with man's free agency. Free agency was granted to man from the Garden of Eden. Parents and families and neighbors must recognize the value of agency and freedom of decision to their children and themselves. Social pressure must not be so hard as to stifle choice. Widening out into national significance, nations may choose to grant personal and collective liberty to their people. As in the reading of the Doctrine and Covenants, when people are in bondage either to each other or their government, they cannot be accountable for their sins since they have no choice. We must always be on guard for the protection of the rights of liberty, knowing from the Book of Mormon reading that God will strengthen the side of freedom. This idea is the greatest thing we can share with other nations—with freedom men can grow and live according to God's plan.

Closing Song:

No. 187, Saints' Hymnal, "These Things Shall Be."

JULY 10, 1949

WE SHARE IN THE CHURCH

Prelude

Opening Hymn:

Saints' Hymnal, No. 410, "In the Light," verses 1 and 4.

Scripture Reading:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

Hymn:

Saints' Hymnal, No. 18, "For the Beauty of the Earth," verses 1, 2, and 5. This may be sung as a solo, duet, or a quartet.

Leader: What work can you share in the church? There are definite commandments to the priesthood and to the membership. Let us see what the Lord has given us. Ephesians 4: 11-13 (Leader reads this).

(Young people, priesthood members, and all others taking part in the following have been given their Scriptures earlier in the week in order to be prepared to give the following. These are suggested Scriptures; others may be used too.)

By an Elder—The Elder's Work, Doctrine and Covenants 17: 8, 9.

By a Priest—The Priest's Work, Doctrine and Covenants 17: 10.

By a Teacher—The Teacher's Work, Doctrine and Covenants 17: 11.

By a Deacon—The Deacon's Work, Doctrine and Covenants 17; also 83: 22.

By a Layman—Member's Work, Doctrine and Covenants 17: 18.

By a Woman—Women's Work, Proverbs 31.

By a Child—Children's Work, Doctrine and Covenants 68: 4 and 55: 2.

Also, a child might say it was his duty to learn and listen to his parents.

Remarks:

For the benefit of all, let us check over the "calls" God has given us. Let us examine our share of the work, prepare ourselves, and be more diligent. We are called to our separate tasks. Let the men of the priesthood, and the men and women and children of the fold perfect their individual callings that their sharing may be of worth to God's church.

Scripture Reading:

Seek to bring forth and establish my Zion. Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God.

Hymn:

Saints' Hymnal, No. 298, "Oh, Jesus, I Have Promised," verses 1 and 4 only.

Benediction

JULY 17, 1949

WE SHARE IN OUR HOMES

Opening Hymn:

Choose one: "O Master, Let Me Walk With Thee," No. 213; "Lord, for Tomorrow and Its Needs," No. 276; "I Would Be True," No. 294.

Opening Prayer

Scripture Reading:

Set in order your houses; keep slothfulness and uncleanness far from you.—Doctrine and Covenants 87: 5.

Round Table:

Select leader, and two each of men, women, and children. Let leader open discussion by stating the morning's theme, and presenting the picture of the ideal Latter Day Saint home. Assign the following questions or others on this topic ahead of time, and ask participants to have answers ready to read or tell.

1. What do we share in our homes, both tangible and intangible?
2. How can we create the desire within ourselves and others of sharing?
3. Discuss the importance of the morning Scripture reading.
4. What can men do—or was this given to the women?
5. What can women do?
6. What can children in the home do?

(Continued on page 22.)

Music and Church Architecture

(Continued from page 13.)

sound well in church. The stops and tonal setup are so different from that of the pipe organ that regular organists have great difficulty in adjusting to it. The immediate ping of the tone response is also very "unorganlike." I have yet to hear a Hammond played so it sounds like a good church organ, and I've heard so-called experts try.

The Baldwin, on the other hand, makes an organist feel right at home. The stops are labeled like the pipe organ, and the setup is familiar. Instead of the immediate ping of the Hammond tone, the Baldwin tone sounds like a pipe organ tone, the electronic principle involved being entirely different from that of the Hammond.

Where it is difficult if not impossible to make the Hammond sound like a pipe organ, it is next to impossible to make the Baldwin sound like a roller-skating rink instrument.

The Wurlitzer organ is a reed organ electrically amplified and is not practical because of the heavy expense of keeping it tuned. In any organ, the pipes that require most frequent tuning are the reeds, and the Wurlitzer is all reeds. Don't let anyone mislead you on that score.

For very small churches, the Minshall-Esty organ may be the answer; it costs about \$1,400. A good, regular reed organ could be the answer in small congregations of around a hundred or less. Try to get it motorized so the organist doesn't have to pump the bellows.

Because music is so important a part of our everyday worship experience, we feel very strongly that it should be given due consideration at the time a new church is being planned or when remodeling is contemplated.

The General Church Department of Music will gladly help in any way possible upon request.

Pentecost and the Church of Today

(Continued from page 6.)

lief or about the expansion of the work to the Gentiles or about many other important but secondary matters. But they "were all of one accord" when they prayed with fervent zeal for the guidance of the Spirit of God. And when they received the endowment of the Spirit, then gradually but surely the secondary things which had previously divided them vanished away.

Here is an important lesson for the church today. All of us can and should pray earnestly and unitedly for the light and power of the Spirit of God to be granted the church and the members of the church. As we are so endowed—individually and collectively—we have assurance arising out of Pentecost and out of the history of the church that our secondary difficulties will be resolved in wisdom and with justice.

Pentecostal Tasks

Finally, as we look back to Pentecost, we shall do well to remember that the endowment of the Spirit at Pentecost was given for the accomplishment of Pentecostal tasks. There would have been no adequate reason for the endowment if the work to be done had been less distinctive or less important. But these simple and unlettered men had to initiate a campaign of testimony and invitation which should echo and re-echo down the ages and which would change the whole course of history. They could not do this alone. Nor can we carry on our campaign of testimony and invitation—equally important with theirs—unless we too are endowed with power from on high.

We look back to Pentecost in order that we can look forward to the kingdom. May God bless his church with the rich graces of his Spirit that his will shall be done and his kingdom established.

Saints' Hymnal

Words Only

New Printing

A new printing of the "Little Hymnal" is ready now. An improved binding has been designed to make this booklet wear longer, by placing a heavy linen strip down the center of the binding. As usual the numbering is the same as in the large "Saints' Hymnal."

25c each

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Herald House INDEPENDENCE, MISSOURI

Prayer Is Natural

By CHARLES KORNMAN

WILL YOU SAY the benediction?" It was a last-minute shift in plans, and the worship chairman was flustered as she asked one of the Leaguers to help out. So it was that she flushed a bit at the rather firm "No" from the Leaguer. Anticipating her "Why?" he continued, "I'll not *say* the benediction, but I'll *pray* if you want me to."

By his rather cryptic refusal to *say* a prayer, the Leaguer showed a bit of insight into the nature and purpose of prayer. I wonder if at times we don't become addicted to praying for the sake of appearances rather than because of a real soul need or because of a genuine interest in the kingdom! I wonder if our prayers are not sometimes on the verge of becoming only liturgically necessary—as if somehow we expect the magic incantations in the name of our Savior to be the passport to salvation! This cannot be and permit us to go kingdomward. Thanks be to God for the good people who recognize the importance of invocations and benedictions. Thanks be to God for those who make an art of prayer. And more fervently — thanks be to God for the gift of prayer!

For a few moments let us look rather questioningly at the subject of prayer—not so much in analysis of the process itself by itself, but rather in relation to milking cows, and driving taxi cabs, and mining for zinc. After all, to understand a football, one has to see it in the hands of a person who knows what it is and how to handle it; to really understand even a little thing like a football, we have to see it functioning in the game for which it was intended and feel the spirit of the game as well. We could analogize, analyze, and diagramize from now until I'm pretty as a nurse, and we

could never really catch the pulse of prayer.

Apostle Oakman illustrates it this way—a grain of wheat can be analyzed in the laboratory and its total constituency tabulated, but in the very process of analyzing that which gives the seed authority to grow is destroyed. Yet, because of just such analyses, our understanding of prayer has been enriched. So, as we talk about particular parts of prayer, let us remember that prayer is "fellowship with God" and the richness of the experience is provided by the presence of the Spirit of God.

ONE NIGHT we sat in a "Drive-In" and listened to the juke box. It was an off-hour and Ollie, Harvey, and I were the only customers (three straws and a root beer). The juke box was playing that soulful little ditty about a "Sunflower From the Sunflower State." It finally ended and another took its place—and suddenly somehow the words seemed significant. "Far away places are calling . . . calling me." As I listened, I thought about the hills of Jerusalem and pearl-diving and—as I thought—outside on the highway, a convoy of trucks roared eastward, overhead a plane bored its way northward, and off in the distance was the moan of a diesel as

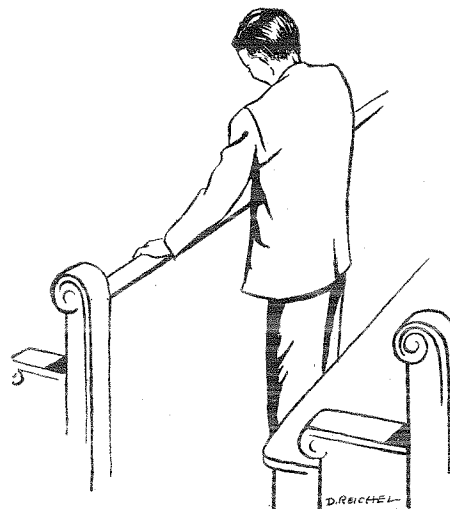
it passed a crossing. Far away places were really beckoning. And I wondered, Is this call of the unknown—this lure of the not-yet-seen—is it a good thing or is it one of my "inherited evils"? Is it something I can use or must I always contend with it?

A few days later, while reading in the Bible for a leisurely five minutes, I ran across a statement that literally seemed to jump at me because of the rather rebellious thoughts just mentioned. There it was in black and white. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Abraham didn't have to stick at home and study French or the problems of financing a rural community. The appeal of the horizon wasn't a mocking thing to him, because he knew as he knelt at eve to "talk things over with God"—he *knew* that the following day would tell him what was out there.

As I sat there musing, thoughts began to drift in . . . "The Lord is far from the wicked . . . like a man traveling in a far country . . . I go to prepare a place for you." And suddenly I didn't feel like a rebel any longer. There is a country—a faraway place—and there is a call to me to bring as many as I can and walk toward that place where I belong. The only reason it seems so far is because I've wandered so far from it. And all the "riches that grow in hell" can never satisfy the longing for or the appeal of that faraway place.

NO WONDER that the couple who went to Venice for their honeymoon came back to say, "It was nice and we're glad we went. But we saw a dead cat in one of the canals. It's certainly good to be home."

No wonder the people who've wandered come to prayer meetings



and say, "This is what I've always been looking for!" Everyone feels the tug and pull of faraway places—they'll always call us because there is a faraway place in that kingdom just beyond the horizon where we belong. It's a part of us just like hunger for strawberries or a love of beauty. As I recognized this, I began to see that prayer is a natural thing—that it is intelligent, and that the "light that groweth brighter and brighter" comes from the throne of God, and that I am happy only as I live in such a way that I want to talk with my Master and am eager for conversation with my God.

Our amateurish explorations may not result in better prayers, but perhaps they will help us side-step the dangerous and ever-present sin of "honoring God with our lips, drawing far from him with our hearts."

Casting about for areas within the context of prayer which we can present in an intelligent manner, we came to the idea that prayer is a simple, normal, human relationship with God, a natural reaction to an inherited tendency—that of wanting something different and better. It is a reaction growing out of a dissatisfaction with our present status. As young people, we must acknowledge the divinity of our ministry, but we must never be satisfied with the quality of it. What we're trying to say is that prayer—the good kind of prayer—is as natural as smiling and as necessary as any other bodily function.

Creators

We're all creators, each of us.

We may not seem to be
Unless we fashion with our hands
Things for the world to see.

Yet each man, by his thoughts, his
speech,

His deeds, has chance to fill
His days with happiness or grief
Created as he will.

—LOUISE WRIGLEY

Courage Did It!

By MARIE GOSLINE

THIS LITTLE STORY is written to show what one person who was of good courage and who had the love of a cause in her heart accomplished.

"Flossie" had one outstanding characteristic—she was courageous, and courage was what was needed most in the tiny, struggling branch. There was much to be done and few willing hands trained to carry the load. There were many "holes in the line," and no quarterbacks to carry the ball.

But Flossie picked out one hole, moved in with the ball under her arm, and carried it all the way for a touchdown. That hole, that spot, that job which needed to be filled was music director of the branch. Flossie was not particularly musical, but she didn't bury what little talent she had—and she had courage. She could play no musical instrument, but while her young son was taking violin lessons, she picked up the clarinet. She would learn to play it or die in the attempt. And learn it she did.

By the time she had learned to play, "Trust and Obey," and "Never Be Discouraged," she started her orchestra. A twelve-year-old girl was the pianist, and two boys in their early teens were the violinists. Then there was Flossie on the clarinet. This was only the nucleus. By the time six months had passed, Flossie had the platform filled with would-be musicians. Sometimes the violins were a little off key. Sometimes Flossie wheezed at the wrong time on her clarinet, but these were not important. The important thing was that all these young people were working. They were doing something more than warming the

pews. They were doing something for the good of the cause—and all because one woman had courage. The touchdown? This branch had been one of the smallest in the district. It had only seventy-five members. But Flossie's orchestra went to reunion and furnished the music for the whole ten days. Courage did it!

QUITE BESIDE THE POINT, but nevertheless an interesting fact, was the way Flossie built her home. When World War I came, she and her young son were evicted. She took most of the savings she had and purchased a lot out on the edge of town. Then she donned a pair of overalls, put a smaller pair on her boy, and went to work. From the junk yards and from the city dump, she gathered secondhand lumber, from the neighbors she borrowed a few nails, and the house still stands today. True, it isn't much, nor was it ever much in the way of beauty, but it served its purpose. Courage did it!

Like Flossie, other courageous souls have helped promote causes which would benefit humanity. Perhaps they too have not always given perfect performances, but the causes they started have lived on to bless countless people. Like Flossie, others have built homes from fragments of broken lives—homes that warm spirits and lift hearts when nothing else could.

I like to think of these comforting words, for nothing can quite take their place. We, of all people, need to "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

New Horizons

Pentecost

(Continued from page 3.)

The Promise

An understanding of Pentecost was not reserved for the fortunate few of the world's peoples who were present at the time. Peter, who was preaching to the assembled throng on that momentous occasion, declared in relation to the gift of the Holy Spirit:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

Fulfillment

Pentecost was the fulfillment of several promises made by Jesus. He had instructed his disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). Pentecost was the object of that direction and the fulfillment of its promise.

John also recorded the anticipation of Pentecost by Jesus, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (14: 16).

To prevent misunderstanding, Jesus gave a definition. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"—John 14: 26. In John 15: 26, the Comforter is further defined as "the Spirit of truth."

Purpose

The endowment of that day, with its wonderful manifestation of the gift of tongues, had a purpose which may be found by a brief consideration of the circumstances.

The Jews were a scattered people. The best-known cause of the Diaspora was the deportation by force as a part of military conquest. But there was another factor. The Jews were a far-traveling people like their relatives, the

Phoenicians. They engaged in trade and commerce. They knew the routes of travel, the ports, and the markets of the world. They had become a truly international people. They took their families with them to foreign lands, and there the children grew up. But they maintained their religion, their culture, and their attachment to the soil of Palestine. Jerusalem was their spiritual home—even if they were born abroad, citizens of other lands.

At this time of year many of them were in Jerusalem. And there, on the anniversary of the ancient festival of Pentecost, each one witnessed a new and unprecedented outpouring of God's power, and each one heard in his own language the testimony of the gospel of Christ. After the testimonies and the speaking in tongues, Peter arose to preach, declaring anew the things that Jesus had been nailed to the Cross for saying and bringing conviction to the hearts of many who had not yielded to the message. Three thousand persons were baptized on that day, one of the great evangelistic experiences of the church. As a result, a new fellowship of faith was established, a community based on the social ideals of Christ.

The day of Pentecost is celebrated on Sunday, June 5, this year, and church officers believe it would be good for our people to give it some attention on this day. It has an important meaning for us, for we believe in and have experience with the gifts that were manifested on that day long ago, as well as the other gifts of the gospel named in the New Testament. Pentecost is important as a historical event. It is more important as a living reality of spiritual experience. L. J. L.

The Blessing of Little Children

(Continued from page 15.)

strength of the body or church. When the faithful servants of the Master, in his stead, touch little children in blessings, there is passed inspiration or power which in many cases remains with them, calling forth their best selves in a response evident through the years. It can and does eventuate as a "well of water springing up unto everlasting life," or a life identified with God in time and eternity.

Marriage relationships under God demand that parents prepare to guard the virtue of their children as they would their lives. The principals to happy and successful marriages conform their lives to the eternal laws of heaven. There is really no other way. This faithfulness brings the fullest joy here and glorious rewards hereafter. The ties of love and

affection are re-enforced, and the peace of heaven enters the home. Parents who surround their children with this refining influence make a powerful contribution to the church.

IT IS THE PURPOSE of God that men shall grow together. Therefore the public blessing of children serves to bring the spiritual forces to the entire fellowship of Saints. Social righteousness or Zion living demands family righteousness. Parents must recognize that their family is a part of this larger social order. The family cannot exist in spiritual strength in insolation or apart from the body of the church. As we are disciplined, yet made stronger by relationships in the larger society of the church, so we come also to learn that an additional element is needed. The saintly home cultivates this plus element. Children from families so blessed usually find their places in adulthood in the forward march of the church. Such divinely-ordained homes are the very foundation of the kingdom of God.

Worship Suggestions for July

(Continued from page 18.)

7. Summarize high points and give a challenge to all.

Special Solo or Duet:

"Bless This House," or "I Love a Little Cottage."

Closing Hymn:

"Work, for the Night Is Coming," No. 222.

JULY 24 1949

WE SHARE WITH OUR NEIGHBORS

"Every man seeking the interest of his neighbor."—Doctrine and Covenants 81: 4.

Opening Hymn:

Choose one: "Is Thy Cruse of Comfort Failing?" No. 345; "This Life Is a Garden," No. 220.

Opening Prayer

Story of Dorcas:

Acts 9: 36-40, Inspired Version.

Talk:

Enlarge on the Scripture reading. As Latter Day Saints, our homes should be an inspiration to our neighbors—places of help and love. Those around us should feel completely free to come to us in time of trouble. Like Dorcas, we must be needed and of service. Love and study and wisdom in all the avenues of life are necessary to our preparation. We should consider our stewardship of sharing seriously and pray God to help us to completely love our neighbors as ourselves. Follow the Bible instruction—Exodus 20: 16; Psalm 15: 3; Jeremiah 22: 13; Habakkuk 2: 15; Ephesians 4: 25; Romans 15:

2; and Matthew 19: 19. (Let young people with Bibles read these passages.)

Special Solo:

"I'm Sure I Shall Not Pass Again This Way," or Hymn No. 225.

Closing Prayer

JULY 31, 1949

WE SHARE OUR EXPERIENCES

Opening Hymn:

Choose one: "Come, Tell the Story of His Love," No. 286; "Thou Must Be True Thyself," No. 300.

Opening Prayer

May we choose experiences that will bring us to God.

Scripture Reading:

And the angels answered and said unto the women, Fear not ye; for we know that ye seek Jesus who was crucified. He is not here for he has risen, as he said. Come, see the place where the Lord lay; and go quickly, and tell his disciples that he is risen from the dead.—Matthew 28: 4, 5.

Jesus answered and said unto them, Go and tell John again of those things which ye do hear and see; How that the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them.—Matthew 11: 4, 5.

Talk:

Everyone likes to talk. Someone has said that talk is cheap. We share our experiences through talking and writing. What are our daily experiences we are sharing? What is the news of the day at your home? Experiences are like blocks that are stacked—the accumulation makes our life; they form our character. They may be bad, good, or indifferent. We desire that our experiences will be like the Scripture—of such importance that we may "go and tell." The women at the tomb went there seeking Jesus, and they had a wonderful experience to tell. When we seek Jesus, our experiences will be of a sharing caliber. We determine our experiences. We choose to do what we do. Let us plan our time, our study, our education so that the outcoming experiences will give us something that is helpful to our fellow men. When we do share our experiences with our friends and our brothers and sisters, let us tell these experiences that are good and true. We should prepare ourselves with knowledge of the books, the world, and the church; consequently, our shared experiences will be edifying and pleasant to those about us.

Closing Hymn:

"Let Us, Brothers, Let Us Gladly," No. 287.

It doesn't take much of a man to be a Christian but it takes all of him. —Thos. Huxley.

Bulletin Board

Notice to Records Purchasers

It has been discovered that there are some defective pressings among the new Stone Church Choir records. Some have been found with the label the same on both sides and some have the same recording on both sides. Anyone having received records with these defects may exchange them by returning the defective record only. Please do not return the entire album.

Home-coming at Pleasanton, Iowa

Members of the George Morey Historical Society invite all descendants of George Morey and those who are now attending or have previously attended the Pleasanton, Iowa, Branch, to be present at the home-coming celebration on June 5. All-day services will be held at the church, with a basket dinner being served at noon in the community hall honoring John R. Keown's ninety-third birthday. A short dedicatory ceremony will take place in the afternoon at which time the George M. Morey Memorial Library will be presented to the church. Anyone desiring to dedicate a church book to the memory of a pioneer family may do so at this service.

Visitors are requested to bring well-filled baskets.

LUCY C. KEOWN.

2517 East Grand
Des Moines, Iowa

Onset Reunion

The Onset Reunion will be held July 16 to 24 at Onset, Massachusetts. Special emphasis will be given to men's work. Apostle M. L. Draper, District President A. W. Sheehy, and Seventies William Guthrie and Don E. Harvey are to be present. The new commissary will be ready for use this year; tents will rent for \$14 and \$18. For accommodations, write to Mrs. Audrey Hardy, 27 Hancock Street, Lexington, Massachusetts.

A. W. SHEEHY,
District President.

Southern Missouri District Conference

The Southern Missouri District Conference will be held at Kennett, Missouri, June 18 and 19. Apostle E. J. Gleazer and Elder Donald Kyser are to be present. The first meeting will be held at 7:45 on Saturday evening. Sunday's activities include a 9:30 a.m. prayer service; a sermon at 11:00; lunch on the grounds at noon; and a business session at 1:00 p.m. Apostle Gleazer will go to Bernie, Missouri, following the conference to dedicate the new church building there. Nonmembers and members of neighboring branches are invited to attend the services.

J. A. PHILLIPS,
District President.

1949 Reunion Schedule

Reunions	Date	Place
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island	Jun. 25-July 3	Aledo, Illinois
Eastern Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excl. Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit-		
Windsor	July 29-Aug. 7	Blue Water
Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades
Oklahoma	July 30-Aug. 7	State Park, Wilburton, Ok.
Cen. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park, Y.M.C.A. Camp

YOUTH CAMPS

Colorado Springs, Colorado, July 12-19.
Gardner Lake, Excelsior Springs, Missouri: Youth Camps, June 11-18 and June 18-25; Girls' Camps, June 25-July 2; July 2-9, and July 11-14.
Elliston, Montana, June 19-26.
Erie Beach, Ohio, June 25-July 3.
Park of the Pines, Michigan, June 26-July 3.
Deception Pass, Washington, July 4-10.
Nauvoo, Illinois, July 10-17.
Brooksville, Maine, July 30-August 6.
Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21.
Des Moines, Iowa, August 14-20.

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P.S.

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

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*** MY FRIEND**

I have a friend who comes to see me to talk about books and people and the events of the world. Being a preacher, he often talks about religion and God. I am always richer for his visits, because he always brings me some fine thoughts.

Lately, I have learned of something else he is doing for me. He has made some other friends for me, telling people about me, and I fear he has said some kind things I don't deserve. People smile and shake hands and say, "Yes, Dr. M..... has been telling me about you." They trust his opinions and ideas.

What better friend could one have than one who brings him other friends? What a mission in life—making friends for other people. What a beautiful mission!

Now I am suffering from a fear that my friend, and the other friends he has made for me, will discover that I am not nearly so interesting as they think I am. It is embarrassing to be found out.

Within my own mind, I know that I am like the potato—rather plain stuff without a little dressing. Mash a potato and put rich brown gravy on it, and you have a dish fit for kings. Hash brown it, with onions or cheese, and the honorable men of earth will praise it. Bake it and spread it with fresh country butter, and you have something for the gods. But take it alone, and it is very humble fare. Like the potato, if there is anything good in me, it has been added, mostly by other people. I didn't have it originally. I am afraid these friends of mine have been deceived by the gravy!

*** NOTES**

The other day I saw a beautiful sign on a liquor store. Are you surprised at me? Are you annoyed? Wait, Brother. That sign had just one word on it: "Closed."

Evan Fry told, in a radio talk, of a car ahead of him which carried a sign reading, "Jesus Saves." The driver went past a stop sign, entered a busy boulevard without pausing, caused danger to himself and to other drivers in a brief minute of law-breaking and irresponsible conduct. Such a driver may need Jesus before the day is over, and it is doubtful if Jesus would be interested in protecting him from a well-deserved accident. To all such drivers we should say, "Don't leave it all up to Jesus!"

*** SCRIPTURE GAME**

Some people make a game of conveying messages in quotations from the Scripture, rather than in their own words. If not overdone, this can be fun.

In our editorial offices, it is sometimes necessary to close an office door for quiet when general business becomes noisy. A sign on one door reads: "Knock, and it shall be opened unto you" (Matthew 7:7).

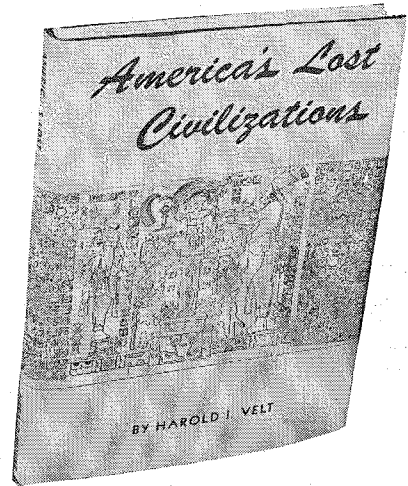
Well, at least that is better than some folk who just read: "Knock."

*** SOMETHING IN A NAME**

Uncle Joe has painted a new name on his duckboat, which is operated by a small outboard motor. It is now the "Lethargic." Aunt Molly says, "That applies to Joe, too."

Wouldn't it be wonderful if we could have the energy of small children, the hope of youth, the purpose of manhood, the wisdom of maturity, and the serenity of the sunset years? But we can't have everything at once. When we are young and strong, we don't know what to do with our strength; by the time we know enough, the strength is gone.

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THE SAINTS'

Herald

VOLUME 96

JUNE 13, 1949

NUMBER 24

Children's Day Issue

*Life stretches
off in the
distance
before them.*

Eva Luoma Photo



The Child Is Father to the Man—Wordsworth

News & Notes

IF SPECIAL DAYS WERE THE ANSWER to our social ills, we would soon have Zion. But Children's Day is more than an emphasis of a good idea, like "Flag Day." It is a church institution which had its start in 1868 and originally served as promotion day in Protestant church schools. Recently its purpose has shifted to that of "Decision Day," and many branches have beautiful baptismal and confirmation services on the second Sunday in June.

John Milton once wrote, "The childhood shows the man, as morning shows the day." All of the social heritage which will ever be saved for future generations is passed along by our children. They are the custodians of this great treasure. It may be too late for us to do much for some of them, but it is worth trying. The child next door, or in your home, as truly reflects the father of the man he is to be as the morning reflects the day which follows.

Introducing...

CHARLES FRY (page 5) was born in Devizes, England, February 13, 1872. He followed the vocations of farmer, schoolteacher, minister, and editor.

He came to the United States when thirteen years of age and lived with his uncle and aunt, Elder and Mrs. E. C. Brand. Elder Brand, who was a missionary in the church for many years, died when Charles Fry was nineteen. Brother Fry began farming. After two years of this work, he sold the farm and attended the normal training school at Shenandoah, Iowa. His teaching career began two years later and continued for six years. From 1913 to 1917 he was editor of *Zion's Ensign*.

Elder Fry's ministerial activity extends over a period of forty-six years as a General Conference appointee. He labored in the office of priest, elder, seventy, bishop, and high priest. He was also a member of the General High Council from 1914 to 1920. He was ordained a bishop in London, England, in 1921, and continued in this office until 1933. Since that time he has been laboring as high priest.

In 1902 he married Miss Emily Kinney. They have three sons: Evan A., A. Harold, and Charles W. Brother Fry pays high tribute to the "patient and unflinching support" of Sister Fry through all the years of his ministry.

MARGARET W. (MRS. A. L.) GIBSON (page 10) is a public schoolteacher, church school worker, and housewife. On July 15, 1920, she was married to Archie Leroy Gibson. He has served as pastor of the Coeur d'Alene, Idaho, Branch for a number of years. They have two children: Robert B. and Anne (Nancy), both Graceland graduates.

Sister Gibson was graduated from Mount Vernon High School, Mount Vernon, New York, in 1913, and received a bachelor of arts degree at Syracuse University, Syracuse, New York, in 1917 as an English major. She taught in high schools in New York, Massachusetts, Wyoming, and Idaho. She has taught in the church school for over sixteen years. She was council president of the P. T. Association for over two years, and is a member of the Idaho State Writers' League. She served the Spokane District as historian for several years, and is now District Director of Religious Education.

MARK H. SIEGFRIED (page 13) has lived in the Center Place for over thirty-eight years and has been busy in educational, musical, and economic activities.

Brother Siegfried was born near Nauvoo, Illinois, where he spent his boyhood and was educated in the common schools. He attended Iowa Wesleyan College in Mount Pleasant, Iowa, and Elliott's Business College in Burlington, Iowa. He taught school four years, and acted as principal of the Nauvoo grade school for two years.

In 1906 he married Madge Craig. They have four children: Craig, Pauline, Cedric, and Charles Mark.

In 1906 he was assistant superintendent of the General Sunday School Association. For a number of years he was Nauvoo district historian, president of the district Religio, and superintendent of the district Sunday School Association. He was editor of *Zions' Ensign* in 1911 and 1912. He has served the church many years and in many capacities, among which are: as bishop, being a member of the Independence Stake Bishopric, and a member of the Presiding Bishopric. He has sung twenty-seven times in the "Messiah" chorus.

THE SAINTS' HERALD

Volume 96

June 13, 1949

Number 24

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

TULSA INSTITUTE

John Darling of the Department of Religious Education spent the week end of May 22 in Tulsa, Oklahoma, for an institute of church school workers. Classes were taught on "The Basis of Religious Education," "Church School Standards," "Worship in the Church School." There was a panel on "Church and Home." Pastor Victor Witte shared in the responsibility of the institute.

GOOD NEWS FROM GERMANY

Apostle Blair Jensen reports two items of interest from Berlin. On Sunday May 15, the Saints met and opened their new building in West Berlin, in the American Sector. On the same day Otto Smolney arrived after several years in Russia as a prisoner of war. It was a day of rejoicing for about 130 Saints and seventy of their friends.

McDOWELL HOME AFTER EXTENSIVE TRIP

F. M. McDowell, director of General Church priesthood education, returned May 31 from a five weeks trip, which included a series of priesthood institutes in Western United States. He attended the Appointee's Institute at Berkeley; the Northern California institute for local priesthood, also at Berkeley; a joint institute for the priesthood of the Los Angeles Metropolitan District and Southern California District; and an Arizona priesthood institute at Phoenix. Brother McDowell reports a large attendance and a splendid interest among all the men of the priesthood. They were eager to learn and to use new materials. His work was done in company with Apostle Charles Hield. Brother McDowell stated that he also enjoyed working again with District President Garland Tickemyer of Los Angeles District and Bishop Stanley Kelley and with Elder John W. Rushton whom he also visited in his home at Laguna Beach. He enjoyed his stay in the homes of the Saints and appreciated the opportunity to take a two-day trip with three of the brethren to Yosemite National Park.

ELDER QUICK CONVALESCING

Elder Lee Quick, whose address is Mapleton, Kansas, is recuperating from an operation at his home. He is a former missionary and has been pastor of the Mapleton Branch for the past several years.

INTEREST FROM OTHER MINISTERS

In preparation for the series presented by Apostle Maurice L. Draper and Elder John Darling during April in Philadelphia, Pastor John T. Conway sent out considerable publicity material, among which were letters of invitation to other ministers of the community. Several of these ministers answered, and some raised questions on matters of church history and the Book of Mormon. The Reverend Elwood F. Reeves, Jr. raised two questions. First, he wanted to know what became of the plates, and the second question was concerning the lack of any Hebrew records indicating the migration of the family of Lehi to America. Elder Darling replied at length to both questions, giving the traditional viewpoints of our ministry on the questions.

EVENTS IN ST. JOSEPH

President F. Henry Edwards and Apostle E. J. Gleazer were at First Church in St. Joseph, Missouri, on May 29 where in the morning service Elders Ormand Salisbury and Archie B. Constance were ordained to the office of evangelist. In the afternoon Merle Howard was installed as city pastor succeeding Melvin Russell.

Children's Day

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. —Mark 9: 36, 37.

Sunday, June 12

This is Children's Day. We join in public ceremony at church to honor them, to express our love for them, and to see and hear them participate in the program. Good parents, through all the year, have been loving and serving their children. Today everybody has a chance to participate together.

You have noticed that the happiest gatherings are those where they are present. Without them, things are rather quiet and sometimes a bit dull.

With all the happiness we find in them, isn't it surprising that anybody in the world would make a decree—"No Children"? Yet there are men and women in the world who have made that decree.

The Cult of Tiburon

Tiburon is an arid island in the Gulf of Lower California, inhabited by the Seris Indians. They wrest a scant living from their island home, its sparse grass and desert vegetation. They have tried to keep themselves isolated from the world, guarding the secrets of their religion and philosophy from strangers; but the world has crowded in upon them as it has upon all other peoples. They have resented it.

A few years ago it was reported that this tribe had abruptly ceased having children, as if to effect a final retreat from the world by self-extermination. It was said that Tiburon had decreed, "No children!"

If true, that was a dreadful thing. Some people would think it no great loss for a backward, hostile tribe to go out of existence. As the Lord High Executioner in *The Mikado* exclaimed, "They never will be

missed!" But Christian philosophy holds a place and a hope for every race of people to live, develop, and improve on their way to salvation.

Our Tiburon

Will you be shocked to learn that there are members of the cult of Tiburon in all the cities of the United States? They are the owners of houses and apartments who refuse to rent them to families with children. *The American Tiburon is the average apartment house.*

Landlords, of course, have reasons. Many children are destructive and excessively noisy. They damage houses and make costly repairs and redecoration necessary. Rents that landlords are permitted to charge will not cover these costs in some cases. This is a condition parents must try to correct if they would be welcomed tenants.

One local man built an apartment house especially for families with children. He has had a fine experience with some good tenants and their youngsters. Then two elderly women applied for a vacant apartment, and he accepted them. Soon they were complaining of the children, wanting them put out. He tried to reason with them, but they remained querulous. Then he invited them to move.

Rachel's Cry

The yearning of all hungry hearts was expressed long ago when Rachel cried to Jacob, "Give me children, or else I die!" Those who do not

have them lack a certain spiritual fulfillment.

It is a tragedy for the little children who come into homes where they are not loved nor wanted, where they are treated ignorantly and receive improper care.

Importance of Children

Children and adults are very necessary to each other. Children bring happiness, development, and enrichment of life to their parents, as good parents do to them. The best people in the world are those who love children. They are the most tolerant, the most wise, the most kindly and understanding. They are the easiest to live with. Whoever cannot live with a child cannot live at peace with himself or the world.

Children need to live, grow, and learn. They require physical and mental activity. Sometimes they make noise, break a window, or kick a hole in the plaster. They must be taught to live as civilized beings. It is good for them to be trained, and good for parents to train them, for in so doing parents grow up too.

Children and the Church

Parents and their children should be welcome at the church, for thus is the future of the church assured. Sometimes children make noise, displeasing adults. Older people should get used to it. A church is, or should be, a family situation. It is a spiritual home for all the family. Children are a natural part of it. Christ did not say, "I will build my church" to create a Tiburon. He rebuked the child-haters of his day and said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

It would be a dull, futile, tragic world without children. We should abolish Tiburon—from apartments, houses, and churches. Welcome the children in, as Christ welcomed them. There can be no kingdom of heaven without them. L. J. L.

Editorial

Across the Desk

A recent letter from Missionary Russell F. Ralston calls attention to the progress being made in the missionary campaigns launched by the Roman Catholic Church. He also calls attention to the fact that the Mormon Church has recently taken notice of their success. J. Reuben Clark of the Presidency at a recent conference warned the Mormons against the subtle appeals of the larger church. Brother Ralston says that since the Mormons frequently use the argument of size to prove that they are right and we are wrong, it makes their alarm the more interesting. We quote from Brother Ralston's letter without any intention of committing the church to or for his point of view.

It seems that the Catholic Church here is appealing to the young Mormons on the basis of more freedom morally. That is to say, the priest smokes with them, drinks with them a little, and in general tells them they can do these things in the open in the Catholic Church rather than behind closed doors. The Mormons still do a lot of talking about the Word of Wisdom, but in the little town of Malad, Idaho, where the population is admittedly 85 to 90 per cent Mormon, eight saloons are well supported and filled every Saturday night. It seems the Catholic Church is taking advantage of this and telling the people they can drink and still have the full approval of the church if they become Catholics. This is attracting a number of Mormon young people, and the priest has been able to get them to Catholic instruction classes—which about finishes them.

The thing that strikes me here is that the Mormon Church, which has been holding its youth mainly with its social program of dancing, is now facing the danger of losing its youth to a church with a still more liberal moral code and social program. To me, this bears out only one fact, the church which holds its young people to any other than the program of Christ holds them on a very weak and dangerous basis. Any church that has to compromise the principles of truth with worldliness in order to hold its youth is not accomplishing its mission.

This may give you some little insight as to what is happening here. Unfortunately we are losing some of our young people on the same basis—the Mormons lure them with the dancing program. However, I am convinced that we must hold fast to our program and, through the ministry of our personal lives and homes, call our youth not with compromise, but with truth and the Spirit of God.

From Allen Breckenridge, Papeete, Tahiti, April 22:

We are now getting into the routine of our work here in Papeete, and we are finding it very enjoyable. We have an official enrollment of 325, although this list is not accurate. Some members have moved to other islands; many who came here from Taronia have never been transferred on the records; and some whose names appear on the roll are now deceased. I believe there are nearly 400. Keeping accurate records is a difficult task as each member is listed alphabetically rather than by family; often they change their names, so that the one they are known by is not the name by which they were baptized. Few of the families have family names.

Recently we instituted a visiting campaign. We hope to keep the priesthood of the branch on a year-visiting program. Many of the men want to visit but need and desire instruction on how to do it.

We were very pleased by the response to the special services held on April 6 and Easter. Restoration festival day was observed with a picnic and swim at the beach; in the evening, a service was held at the church. Following several talks and special music, ten men were ordained. For this occasion we used a novel "attention director." Brother Butterworth had obtained a large picture of Christ extending his hand toward a young man (courtesy of a Kansas outdoor advertising agency). This eight-foot picture was cut out and mounted on the wall above and behind the pulpit, and the young man, Joseph Smith, stood six feet tall before Christ's outstretched hand. This scene made a splendid background for the service.

I never cease to be amazed at the quality and number of special musical numbers which are always available. Every Sunday evening there is a half-hour of music before the preaching service; this features solos, duets, trios, quartets, and instrumentalists. The choir sings at least once at each of the preaching services and often other musical numbers are given. On the nights of April 6 and Easter Sunday, about twelve special numbers were given.

Travelog

The writer had a very pleasant experience at Columbus, Ohio. Arriving at that capital city late on Friday, May 13, he soon found himself in the midst of a large assemblage of Saints in a mother-daughter, father-son banquet held in the Highland Avenue Methodist Church, West Columbus.

Here, under the joint supervision of Elder John E. Booth, pastor, and Sister Nelle Swanson, director of women, an appropriate program was given in connection with the dinner. Elder Booth presided. An address of welcome was given by Sister Swanson. Tributes to mothers and fathers were given by Donna Hopper and John Roberts, Jr.; responses were made by Thelma Dowker Mottashed and Enoch Swanson. Dorothy Miller sang a solo, and Marjorie (mother) and Walter (son) Cross sang a duet. Elders Charles Ferguson and Robert E. Madden offered prayers.

The writer was guest speaker.

District President and Sister Floyd Rockwell were present, and the Saints from Springfield, Dayton, and other branches were represented. Here also I met two of the daughters of Elder Gomer T. Griffiths.

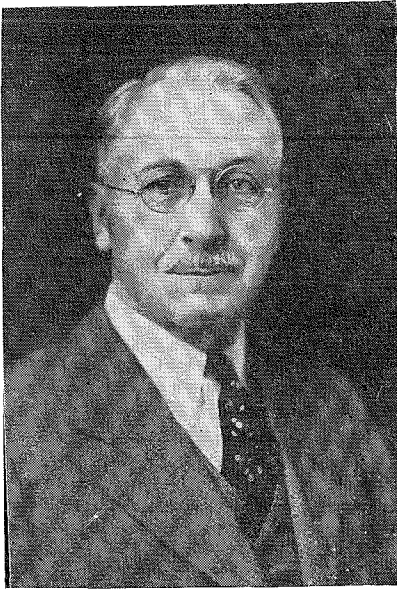
On Sunday I spoke at 11 a.m. at the North Columbus church to a full house. Here I had an unexpected visit from my sister Audentia Anderson and husband, Benjamin, of Omaha, Nebraska, and their son, Duane, of Springfield, Ohio.

Apostle Percy Farrow came in on Saturday and was scheduled to speak Sunday night at the South Church.

While in Columbus, I stayed at the pleasant home of Brother and Sister E. C. Swanson, Enoch and Nelle, in Bexley, Ohio, a city entirely encompassed by Columbus. There I relaxed, feeling "at home" with these fine Saints. Sunday evening I was en route home. I arrived Monday noon.

My next trip will be to Plano, Illinois, where I was born, then Galesburg, Illinois, for a dedication.

ISRAEL A. SMITH



The Doctrine of Predestination

By CHARLES FRY

(NOTE: In this article our investigation of the subject is based almost entirely upon the Scriptures as accepted by this church, including the Inspired Version of the Bible, from which all biblical references are quoted, the Book of Mormon, and the Doctrine and Covenants.)

PREDESTINATION is an old doctrine, and it has always been more or less controversial, which is an indication that its foundations are uncertain. It has never been a doctrine of the Reorganized Church, though there are several incidental references to it in the Scriptures, justifying our study of it. The foreknowledge of God, foreordination, election, man's free agency or free will (which are mentioned in the Scriptures) and fate or fatalism (which is not mentioned there) are all related topics and need to be noticed as we proceed.

Without attempting to define the doctrine in its various phases, predestination affirms that God, from the foundation of the world, predetermined that certain men should be saved and others should be lost, and that without regard to any merits or demerits of their own. Our present effort is to show the teachings of our Scriptures regarding it.

MAN'S PRECARNATE STATE

Prior to coming into this world, all men existed as spirit beings, having been created of God "in the beginning." This probably means the beginning of the creation of our solar system with its inhabitants, for the Scriptures do teach that man was first created in the spirit. Turning to Genesis 1, we find an account of the story of the creation of man.

The word *man* is used in the generic sense, meaning all mankind.

"And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them."—Verse 27.

Man was the last work of the six days' creation which was followed by the "rest" day. It was not until after this rest day that Adam was made of earthly material, showing a separate creation from the first. The story goes on:

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth And I, the Lord God, had created all the children of men, and yet not a man to till the ground, for in heaven created I them and there was not yet flesh upon the earth.

At a later time the Lord gave Enoch a vision of his work, and "he beheld the spirits that God had created" (Genesis 6: 38). In latter-day revelation, the Lord makes plain that there was a dual creation, "firstly spiritual, secondly temporal" (Doctrine and Covenants 28: 8). Birth is not the beginning of human life, any more than death is the ending of it. Man's earth life is but a segment of a much larger life, all parts of which are intimately related.

SOME CONDITIONS IN THE SPIRIT LIFE

The Lord has told us, "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God."—Doctrine and Covenants 90: 6. Innocency here means

not only without evil but also without goodness. Both were potential but not actual, for both would come only by man's voluntary action, and so far he had had no experience. He had never done any good and so was without commendation or reward, he had never done any evil or sin and was likewise without condemnation. He had no past; his whole life was future. God had created the form, planting within it the spark of divine life, and supplying every needful thing for proper growth into an (limited) independent being.

Apart from life itself there was one other quality or power given to man in his spirit creation without which he could not develop or even continue to exist. That was the power of free agency or free will. It was necessary to any self-expression and to his becoming a self-acting, accountable being.

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth [intelligence] is independent in that sphere in which God has placed it, to act for itself otherwise there is no existence. Behold here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.—Doctrine and Covenants 90: 5.

The divine spark of life was intelligence, which must have been of the essence of God, for it was never created, nor could it be created. It was placed in the spirit forms which were created, and they became living entities, partaking of the nature as

well as the form of their Creator, in fulfillment of God's declared purpose to make man in his image and in his "likeness." They were actually sons of God by creation. Read of the time when the Lord rhetorically asked Job, "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?"—Job 38.

These created spirits were not left to fend for themselves, struggling alone for the higher potentialities of life. Every needful thing was provided by their Creator for their development: Light and truth, two great elements in the growth of human souls, were freely given of God, but the reception and use of them were left to man himself. Life meant that he must learn to take the initiative.

GOOD AND EVIL IN THE SPIRIT WORLD

Free agency can operate only where man is free to accept or reject, to obey or disobey, to progress or retrogress. The free agent may do either good or evil, which are opposites. The man who chooses the good, grows in goodness and in the likeness of God; while the man who chooses evil, grows in evil and sin into a nature opposite to that of God. Evil is but the negation of that which is good, and the right to choose was possible to man in the spirit as in the carnate world. Choices made were not always right and good, insomuch that sin entered probably involving all to some degree. Some went so far into sin as to lose all desire for righteousness, becoming wholly evil and making it impossible for the purposes of the Creator to be fulfilled in them.

Behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the Devil and his angels.—Doctrine and Covenants 28: 10.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him . . . he became Satan.—Genesis 3: 4.

Satan and his following, constituting one third of all the spirits of men, in the exercise of their free agency chose to follow sin so completely that their degradation was complete, notwithstanding Satan, whose name had been Lucifer or "Angel of Light," stood high in authority in the presence of God. Alma says, "they were on the same standing with their brethren," that is when they were created, and "had as great privilege as their brethren." Many who did not fall with Satan did, nevertheless, "reject the Spirit of God [which was light and truth] on account of the hardness of their hearts and blindness of their minds." (See Alma 9: 67, 68).

A PERIOD OF CHARACTER FORMING

We have given the foregoing not only to show the fact of man's pre-carnate life, but also to show some of the conditions of that life, including free agency, and the opportunity under it of developing into the likeness of God. That life was a character-forming life either to the attaining of great good, or the falling by indifference or willful choice into evil of varying degrees. It was a life preparatory to life in the flesh. Some had grown strong in the knowledge and righteousness of God, while others had become blinded in mind by devoting themselves to other than that which made for righteousness. There must have been all shades of character, and among the more faithful, the degrees of development must also have been varied.

The great diversity of human traits and qualities manifested from birth in this world cannot all be attributed to parental inheritance. In the family of Adam, Cain and Abel possessed rather extremely opposite natures; and the inherent qualities of the twins, Esau and Jacob, whose parental inheritance was identical, were so different that God said, "I

loved Jacob, . . . And I hated Esau" (Malachi 1: 2, 3). Paul affirms that this choice of the younger was made of God before the children were born (Romans 9: 11). Most parents with several children in the family know that from birth children show often great variations in inherent nature.

Speaking of the spirit world, the Lord said, "Here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light." Many walked in darkness as many do in this world, because of which they were under condemnation, hence the implication of sin in the statement:

Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God.—Doctrine and Covenants 90: 6.

THE FOREKNOWLEDGE OF GOD

Alma describes this period of human experience. In speaking of the calling of men to the high priesthood, he says they were "called and prepared from the foundation of the world, according to the foreknowledge of God on account of their exceeding faith and good works." God knew his men before they came into the world; he knew of what character they were and about what they would do here. Every man coming from the spirit world brings with him the background of his previous life; the character he formed there becomes the starting point for the further forming of character here. God knows the direction each life will take, and from the hosts of men, he previously chose such as are best suited by virtue of faith and righteousness for positions of trust and responsibility in his work.

In choosing individuals for redemptive work, God followed the rule common in the affairs of rulers and men of business in this world, of selecting men of proved qualification for positions of responsibility. Alma speaks further as to why

certain ones were called to the holy office of high priesthood:

Therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might [have] had as great privilege as their brethren.—Alma 9: 66, 67.

God's choosing of men for special responsibility and honor was no arbitrary choice on his part, but was based upon worthiness and qualification. Neither were the choices made to confer honor upon these worthies, but that they might be servants to bring blessing and salvation to their lagging fellows. They were "called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest."

Incidentally we may note that evil characters were sometimes destined beforehand for such works as they might do, such as Pharaoh of the exodus of whom God said, "Even for this same purpose have I raised thee up, that I might show forth my power in thee, and that my name might be declared throughout the earth."—Romans 9: 17. Judas, and Pilate also, with many others God used in their wickedness. Their sinful acts were but the expression of their own evil will, just as the good deeds of men of the priesthood were the expression of their righteous will. There was no compulsion, no fatalism involved in these things.

SCRIPTURAL PREDESTINATION

In Paul's outstanding passage on predestination, we read:

And we know that all things work together for good to them that love God, to them that are called according to his

purpose. For him whom he did foreknow, he also did predestinate to be conformed to his own image, that he might be the firstborn among many brethren.—Romans 8: 28-30.

It would require an extreme interpretation of this passage to make it mean that God, without regard to the free moral agency of his creatures, predestined some to eternal life and some to eternal death. What God did determine was that as many as would obey his law, coming up to the standard of righteousness in Christ, should be saved; and that those who would not obey, but continued in sin, should not be saved. This was the word given of God in the beginning of the world:

And the Lord God called upon men, by the Holy Ghost, everywhere, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved. And as many as believed not, and repented not, should be damned. And the words went forth out of the mouth of God, in a firm decree, wherefore they must be fulfilled.—Genesis 5: 1, 2.

After two millenniums the closing words of the Bible still carried the same message:

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.—Revelation 22: 17.

With Jesus teaching that "God sent not his Son into the world to condemn the world; but that the world through him might be saved"; and "If any man will come after me, let him deny himself, and take up his cross and follow me"; and with Paul advocating of Christ, "who is willing to have all men to be saved, and to come to a knowledge of the truth," which Christ, he says, "gave himself a ransom for all,"—there seems to be no place in the divine plan of salvation for arbitrarily selected persons. The gospel offers equal opportunity to all men.

God did choose some to the work of his ministry, to be his servants, but even these came in through faith and obedience. Mormon, writing

on the ministration of angels, says they declare

the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him; and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts.—Moroni 7: 32, 33.

We need not multiply evidences, but such Scriptures establish the divine doctrine that salvation is provided for and will be offered to all, and upon their acceptance and obedience, rests their hope of eternal life, while those who reject the offer have no hope.

ELECTION

Elect means to select or choose; the elect are the chosen ones. God chooses men to salvation, not by caprice, but according to wise and just rules. Men become the elect of God through obedience to his law, in which case they are saved by divine grace. It is not the outward acts of obedience alone but the making of those acts effectual by daily transformation of soul that saves.

FATALISM

The fatalistic doctrine is of pagan origin and never has been taught under Christianity. It assumes that all events occurring in this world have been previously determined by some superior power and are unavoidable. According to this doctrine, whatever a man does he cannot avoid doing. If he becomes a drunkard, he was destined to be a drunkard and could not help it. The wife he marries was selected for him before he was born. His whole life has been marked out for him, and he must live it.

What a travesty on the divine principle of free agency! What else could more certainly destroy human initiative? What else could take away from man his sense of accountability and fear of judgment? What else could produce a deeper state of

(Continued on page 11.)

Eternal Life Now

WHO WROTE IT?

Among the papers found in the late President Garver's desk was this article entitled, "Eternal Life Now." If the author sees it, we wish he would write us so the article can be identified.

TO A PEOPLE claiming a long history of divine appointment and favor as the elect of the earth and the chosen of God, the Maker of men proclaimed, "I am come that they might have life and that they might have it more abundantly."

Jesus Christ was aware, both because of his own experience and through his understanding quickened by the Spirit of God, that the lives of men and women in his day were not geared to achieve the greatest possible enjoyment in life. He knew that life held greater possibilities than had been revealed in the Scriptures or were being taught by the priests of his day. He was certain that the responsibility of bringing to light and making available to mankind the rich resources of their own being was his personal problem, and after the rich experiences he enjoyed in his own life of obedience to the will of God, he had no hesitation in recommending his own experience of life as adequate to satisfy the needs of all men.

The life of Jesus Christ was a living testimony. When his disciples analyzed the impact of his life upon theirs, they wrote, "In him was life, and the life was the light of men." Too often the gospel of Christ is regarded as a system of doctrine or commanded ceremonies. Men forget that Jesus did not say "the doctrines I teach are the way of life." He said, "I am the way, the truth and the life." Men were not promised the more abundant life through the mental acceptance of a system of doctrine, nor by the observance of isolated sacraments or acts of religious worship.

It was the life of Jesus which was

the light of men. In him they saw the word become flesh. They beheld the mind of God expressed in his son. As one disciple wrote, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

THERE CAN BE NO DOUBT that the early disciples regarded Jesus as eternal life made manifest. The Christ who said, "Love your enemies," prayed for his murderers, "Father forgive them for they know not what they do." It was out of his own soul's living and loving relation to his Father and men that he spoke. When he sent his apostles into all the world with the command to "teach all nations" and instructed them to "baptize them in the name of the Father and of the Son and of the Holy Ghost," his mind was fresh with the fuller life and closer relation to his Father which immediately followed the surrender of his will to God at the time he was baptized by John in the River Jordan. It was soon after this self-dedication of his life that a ruler of the Jews called Nicodemus approached him by night to discover the way of life. Christ unhesitatingly informed him, "Except a man be born again he cannot see the kingdom of God . . . and except a man is born of water

and the Spirit he cannot enter into the kingdom of God." Jesus knew that until men adjusted their lives and wills to God's, and until the surrender of self was complete, fellowship between man and God would not be possible, and the eternal quality of life revealed in Jesus could not be reproduced in human lives.

On the night of his betrayal, Jesus finally revealed the secret of his own gloriously rich and full personality. He assured his disciples it would be available to them also. He had previously informed them, "I speak not of myself, but the Father that dwelleth in me, he doeth the works." He was so certain the Father dwelt in him that he replied to Philip's request, "Lord, show us the Father and it sufficeth us," with the direct question and challenge, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

Jesus was fully aware that the surging power of victorious life had filled his being from the time of his baptism, when heaven opened and the Holy Ghost descended in the shape of a dove upon him, and a voice came from heaven, which said, "Thou art my beloved Son, in thee I am well pleased." The fullness of the divine nature was accepted by him and appropriated through faith and obedience. There were no barriers or hindrances to the manifestation of God in and through him.

THE GOSPEL OF JESUS CHRIST was the good news that the life revealed in Christ was for all men. He counseled, "Ye believe in God, believe also in me." Then there was the promise "Whosoever believeth in him [the Son of Man] should not perish, but have everlasting life. For God sent not his son to condemn the world, but that the world through him might be saved."

Jesus based eternal life on a relation to himself and his Father. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ whom thou

hast sent." Knowledge of a person is only possible through direct contact and association, and Jesus assumed this very thing when he announced, "If a man love me, he will keep my words; and my Father will love him and we will come unto him, and make our abode with him." Alignment of the life and will with God's will brings a permanent relation of mutual love, fellowship, and interests in which the resources of God and man are shared.

The early disciples of Jesus were aware that life of an eternal quality could only be experienced in a permanent association with Christ. John said, "He that hath the Son hath life, and he that hath not the Son hath not life." Paul testified out of his living experience of eternal life when he wrote: "I live, yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." He was so overcome by the faith of Jesus Christ in himself and what had been done for him that he responded by living in such an intimate association with his Master that he was able to interpret his victorious life as the life of Christ within him. In this he verified the promise of Jesus: "I will pray the Father and he will give you another comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you."

The Apostle Paul was well aware of the means by which disciples achieved the abundant life here and now and came to be consciously aware of Christ's presence within them. To him faith was the secret. He prayed that the Ephesian saints, whose only partial conversion left them struggling to live the Christian life by human effort alone, "be strengthened with might by his spirit in the inner man." He also prayed

that Christ might dwell in their hearts by faith; and that they might be filled with all the fullness of God.

FAITH WAS AND IS the answer in every age. While those claiming to be the chosen and elect of God may refuse to receive and appropriate the divine life which is offered to them in Christ Jesus, the certain promise is that "those who receive him" are given "power to become the sons of God, even them that believe on his name."

The more abundant life promised by Jesus is offered to every member of the human race today. God loves the world and longs for the happiness of all. In the very nature of

things the only type of life he can approve, support, and perpetuate is that revealed in his beloved Son. It alone has the quality which is eternal. As men believe that Jesus is God's ideal and accept him by faith into the innermost depths of their being, giving him a permanent home, acting on the principle that he is there and that they have been joined unto him, a fellowship and partnership is established in which Christ comes into his own and again tabernacles in the flesh. God is today working to come to his own and impart unto them the more abundant and victorious life, and the world is eagerly awaiting the "manifestation of the sons of God."

"Come and Follow Me" - By Marie Gosline

DO YOU ALL REMEMBER the story of the rich young man who came to Jesus and asked, "What good thing shall I do, that I may have eternal life?" When Jesus repeated some of the commandments, the man said, "All these things have I kept from my youth up; what lack I yet?" Then Jesus answered, "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

What an invitation! Jesus offered his hand to the rich man. He offered him a new way of life—a new way of living that was full of hope and joy. He offered him a life of service.

How many of us today need to have a new way of living? How many of us become so involved in the work that lies before us each day we forget the more important tasks? When evening comes, does it find us wealthier spiritually? Does evening find us at peace with ourselves? Or do we need to sell and give and follow? Should Jesus come today, would he need to say to us, "Give to the poor," or have we progressed far enough down that long road to know that "everyone that hath forsaken houses, brethren, or sisters or father . . . or lands for my name's sake shall receive a hundredfold and shall inherit everlasting life"?

Some have pretentious homes furnished more beautifully than others; some have the knack of making money; some have the ability to save it. But what are these compared to eternal life? It isn't what one has that counts; the thing that matters is what one *is*. Therein

lies the whole story. We have seen some who were "little lower than angels" living in huts, and we also have seen little less than devils living in mansions. How little it matters what one has!

THERE IS THE STORY of a rich man—another rich man—who was ill and in bed. He had some of his money changed into silver so he could feel it in his fingers. Then he spread it out before him on the bed. He played with it for a while, then picked up a dime—the thinnest dime in the lot. He held it lovingly for a while, then laid it aside. He put his head back on the pillow and wept—he could not take even the thinnest dime with him when he died! Had he only opened his heart so that Jesus might speak to him, how much the Master could have told him! Surely we can all hear the words, "Sell that thou hast, give to the poor; come and follow me."

How many of us today wander aimlessly along, forgetting our brothers who are less fortunate than we? How many of us let jealousy and pride stand in our way? Instead of helping our brothers, do we make the road a little rougher for them, the burdens a little heavier for them to carry? You speak of sin? What of these two—jealousy and pride? Surely our material possessions do not mean more to us than eternal life. Surely it will not be necessary for Jesus to tell a Latter Day Saint, "Sell that thou hast and give to the poor." Can each one of us accept that gracious invitation, "Come, and follow me"?

Baptism For the Eight-Year-Old?

By MARGARET GIBSON

MANY CONSCIENTIOUS parents have asked whether they should have their children baptized at the age of eight years. Their objections usually fall into two or three lines of reasoning.

There are those who believe that a child is too young at eight to know what he is doing. Others feel that a child cannot be taught enough in that time to be prepared for baptism. Still a third group of people feels that a child should have the opportunity to learn the differences between the various churches before he makes his choice—that anything other than this denies him his free agency.

Let us make it clear that no child should be baptized against his will, that he should certainly know as much as a normal eight-year-old can grasp of the message and purpose of the church before he takes this step, and that he should not be deliberately kept in ignorance of the beliefs of other churches. It is our purpose in this article to look upon the instruction God has given to us, more as a challenge than anything else.

In Doctrine and Covenants 68: 4, we have direct instruction from God on this matter.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin shall be on the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.

Zion is a condition as well as a place. Parents brought up in the church have an advantage over those whose children are partly grown when they enter it. Family worship, grace at the table, and an atmosphere of godliness should be part of their lives. Frederick M. Smith made the statement several years ago that child training should begin with the grandparents. Zion homes do have this advantage.

It is true that if we wait until a child is seven and a half years of age and then buy a quarterly on baptism and another on faith and another on repentance, we can hardly expect to help him make adequate preparation in the remaining months before baptism. There are conscientious parents who have taught youngsters in this time and have given them a good conception of the truth, but parents in Zion, with children born in Zion, can only be considered neglectful if they wait until it is nearly time for baptism before they give necessary instruction.

When can a child learn to pray? He can learn to pray as the parents do. A youngster of two can pray in words and in attitude of mind and spirit. Children like to imitate. If they see their parents praying together, they will slip over and kneel quietly beside them and look up expectantly for prompting. They will bow their heads when the blessing is asked, and if asked in their turn, they will take their part with genuine reverence. A child who is reared in a righteous home will probably not remember when he learned to pray. It is a natural part of his growth.

God does not ask us that we teach our children the entire history of the church before they are baptized. That isn't necessary. He does ask that we teach them about repentance, about Jesus, about faith in God, about the meaning of baptism,

and about the gift of the Holy Ghost. His intent is for us so to bring them up in the knowledge of the kingdom that when they come to the age of accountability, they will feel a responsibility to help God and Jesus build that kingdom.

How can we teach them about repentance? They will not grasp the doctrine of the atonement all at once, but they can learn it as a part of their own experience. Children make mistakes, they disobey us, and—let us say—break something as a result. They are instinctively sorry and will probably cry the first time. A child can be lifted, comforted, and told, "This happened because you disobeyed. But you won't do it again, will you?" The child will understand this. "All right, you are forgiven. Now go and play." There we have repentance—a turning away from sin—and forgiveness. And, if a parent continues to do this, the child soon learns. But if a parent forgives before true repentance is gained, the lesson is lost. One little child waited half an hour before saying, "Sorry." The parent went quietly about her work, and the little one was burdened in her soul. Finally, the child came over of her own accord and said, "Sorry, Mamma." "That's right," said her mother and kissed her. The child found real spiritual relief and returned to her play.

Parents must be consistent. To punish for an accident is unfair and muddles the real issue. When a child deliberately disobeys, he often sees the results of disobedience himself. If he does and is sorry, that is punishment enough. He repents.

A child can be led through his own experience to appreciate the sacrifice of Christ. He can learn how, by his own actions, he makes his parents suffer; and from this

how God suffers from our misdeeds. As his mother and father must pay for his misdeeds, so God paid for ours with his most precious possession.

There was no other good enough to
pay the price of sin,
He only could unlock the gate of
heaven and let us in.

FAITH IN CHRIST—faith in God! How can we teach these to our children? First, we must believe them ourselves. We pray, and in our family circles, we pray out loud. We ask, believing we shall receive, and our children “feel” faith. But how very careful we need to be that we ask for the right things: help, courage, faith, kindness—not money, comfort, praise, and things of the world. How wise for us to say, “If it be thy will, Lord.”

Our children trust us, so we must be trustworthy. If we are and believe in a trustworthy God, they also will believe in him and in his Son. If we love him, they will love him. And from there to baptism: “I wish I had something to give Jesus,” thinks the little one. And the wise parent answers, “You have. There are many people who need help, and Jesus can’t do it all. He needs your help.”

“How can I help him? How will people know I’m one of his helpers?” “Well, by being baptized you become one of his family. You take his name, and then you belong to him. You show that you are sorry for wrong things in the past, and God washes these things out of your life, just as the water washes you clean.”

“But I’m so little.”

“Yes, but God has promised to give you a helper, and he calls this helper the Holy Spirit. After you are baptized, the elders will place their hands on your head and ask God to send you this Holy Spirit, and he will do it. In a little while, you find that something inside you tells you to do the right things, and as you obey this something (which is this Holy Spirit) you’ll find that

you are able to help God more.”

Children want to do right. It is our charge to bring them up in the kingdom until they desire to serve in it. God never asks the impossible of us.

The all just and loving Father to whom free agency means more than it possibly can to us, asks only that we teach our children these things before they are eight years old. We know the gospel is true, so why should we teach our children any other faith? Answer their questions? Yes, by all means; as fairly and intelligently as we can. We must be sure we do not misrepresent other churches. But we do not give our children any physical food that we do not feel is the best for them, do we?

We feel that we must study and give them the best we know of in physical and spiritual training. Free agency exists all of one’s life. If, as a child grows older, he wants to know the differences, he should be told of them. He should be allowed to investigate; he should—even at the risk of a change in faith—be permitted his liberty of choice. But bring him up on the Bible, Book of Mormon, the Doctrine and Covenants. Teach him the principles of the gospel, as faithfully as you feed him his meals. Then when the time comes, he has standards by which to compare other ideas.

We cannot leave it all to the church school. “Inasmuch as parents have children in Zion, that teach them not—the sin be upon the heads of the parents.”

He who gives a child a treat
Makes joy-bells ring in heaven’s
street;
And he who gives a child a home
Builds palaces in kingdom come;
And she who gives a baby birth
Brings Savior Christ again to
earth.

—John Masefield in *The
Everlasting Mercy*

The Doctrine of Predestination

(Continued from page 7.)

irresponsibility and despair? Its effect is to make man an automaton.

Many good people, some even among the Saints, thoughtlessly accept some of the incidental phases of this perverse doctrine, as heard in such expressions as “His time had come, and he had to go.” “Whatever happens has to be.” “Well! it had to be.”

There is nothing in this principle that harmonizes with the gospel of Christ, and it has no proper place in the lives of the children of God.

MAN’S DESTINY IN HIS OWN HANDS

The gospel is a harmonious and complete system of human redemption, but the doctrines of predestination, foreordination, election, and fatalism (or determinism), as they have been taught, are like discordant notes. They do not belong in the gospel, only as we have shown. We can afford to accept nothing that infringes the divine right of free agency and man’s accountability before God for his actions, or that casts doubts upon the justice and mercy of God. Men cannot afford to put a strained interpretation upon uncertain passages of Scripture, when such interpretation conflicts with a multitude of other passages which are clear and positive.

The broad teaching of Scripture is “Whosoever will” and “Him that cometh to me, I will in no wise cast out.” To the first man, Adam, the Lord laid down the conditions of salvation which were for all men:

If thou wilt, turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son.

The decision was left to Adam, as it is to every man: “If thou wilt”—believing, obeying, relying on Christ, the Son of God. This is the way of salvation.

They Learn Young - By NAOMI RUSSELL

THE AVERAGE AGE of those who regularly attend Wednesday evening prayer service is probably somewhere between fifty and sixty. There may be a few League fellowships with an average age of eighteen or so, but I doubt that there is another midweek meeting anywhere patronized by worshipers so young as the one held at the home of Ruby and Raymond Johnson of Group 24 in Independence. For the past three years they and their neighbors, the Grover Knudsens, have invited the children of the neighborhood to "junior prayer meeting" on Wednesday evenings while their parents attend the regular service. In fact, it was the decrease in adult attendance that inspired the idea. When asked why they hadn't been coming to meeting, most of the mothers and fathers explained they just couldn't "because of the children." The cost of individual baby sitters for each family would have exhausted the group treasury in no time, but if all the youngsters were brought to one house, the problem could be solved easily.

And so it was. With no excuse for staying away, the Young Marrieds and the Older Marrieds too began going to prayer service again, and while they did, their four-to-twelve-year-olds had a wonderful time listening to stories told in their language by someone who enjoyed doing it. Occasionally a party was thrown in for good measure, and (whether they realized the ulterior motive or not) the children learned to play as well as worship together.

IT'S WORKING," agreed the Johnsons, the Knudsens, and Junior Pastor Melvin Knussman at the end of the first year, "but we still haven't fulfilled the real need. These children should be getting some actual

prayer meeting experience so that when they outgrow this group, they can go to an adult service prepared to participate in it."

The "conditioning" wasn't easy. The children were timid about praying aloud, and most of them seemed to have no idea whatsoever about how to testify. With untiring patience, Pastor Melvin explained over and over to them what a testimony is. Eventually the idea "took." Perhaps it was the definition offered by a ten-year-old that cleared things up: "A testimony is just like a story that's really happened to you."

With all of the mysticism removed, the children responded enthusiastically. The problem now is how to get them stopped rather than how to get them started. Likewise, there is little timidity about praying, and frequently during the prayer period several children stand at once to offer their brief supplications. The essence of most prayers is this: "Thank you, God, for this meeting. Bless those who are sick and those who couldn't come tonight. Help us to be better boys and girls. In Jesus' name, Amen."

There are variations, of course. One small girl adds, "Thank you for this beautiful house to worship in," and another, "Help us not to get lost in the dark when we go home." Some very pointed requests are voiced too: "Help the speaker to teach us what we should know." "Help those who aren't here to *want* to come next week." "Help us to do the right thing even when it's hard to do."

Naturally, there are problems. It's difficult to plan a service that holds equal appeal for the preschoolers and those almost ready for junior high. What the older children like most, the young ones are apt to "squirm" through, and what produces wide-eyed appreciation in the tiny tots may bore the adolescents. Ideally there should be a separate

service for each age group, but there are not enough leaders with the required amount of patience to "train them up in the way they should go" nor enough Johnsons and Knudsens who are willing to open their homes each week to a lively congregation of youngsters.

IT'S A FIELD for pioneering—one that is practically untouched as yet in most branches. It serves a very different purpose than church school, which is, as the name implies, a school designed to teach children about the church. Prayer service is a school too, but not the "read your lesson so you can answer all the questions" type. It is for the education of the soul. A child deserves to know how to pray and voice his testimony publicly as well as how to recite the date the church was organized and the number of books in the Bible. If there were more of this kind of training, family worship would (parents' willing) become a natural, and there would be less of the prayer meeting phobia that many adults seem to suffer from. People enjoy doing the things they know how to do. It is only when they don't know how that they hesitate to take part in a service.

If a child has an opportunity to learn along with others of his age, there is less fear of criticism. If he stumbles over his words or forgets in the middle of a sentence, there may be some chuckles, but they'll come from others who are apt to do the same thing. There are none of the long, tiring prayers or repetitious testimonies so often heard in an adult service. With juniors, everything is brief and colorful.

If you have the same problem in your branch that Group 24 had three years ago, why not provide a separate meeting for the youngsters? It's a good investment in the future.

The Irvingites - Who Were They?

IN PREPARING my church school lesson recently, I came across a letter written in Barnsley, England, April 21, 1835. In the *History of the Church*, Volume I, page 556, the letter is introduced by this brief statement:

The following is the copy of a letter from certain members of the Irvingite church (so-called) in England, presented to certain elders of the Church of Latter Day Saints, in the evening of the 10th of June, 1835, by a gentleman named in the same, at the time calling himself a communicant and preacher of that church.

Excerpts from the letter follow:

To the Saints of the Most High.

Dear Brethren in the Lord: At a council of the pastors of our church, held March 28, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved that as he had an anxious desire to go to America to see the things that are spoken of in one of your papers brought here by a merchant from New York, he should have, as he desired, the sanction of the council, and if it pleased the Lord, his approval. The Lord hath seen our joy and gladness to hear that he was raising up a people for himself in that part of the New World, as well as here. O, may our faith increase that he may have evangelists, apostles, and prophets, filled with the power of the Spirit, and performing his will in destroying the works of darkness.

The Rev. Mr. Hewitt was Professor of Mathematics in Rotherham Independent Church. He commenced preaching the doctrines we taught about two years since, and was excommunicated. Many of his flock followed him, so that he was eventually installed in the same church, and the Lord's work prospered. As he is a living epistle, you will have, if all be well, a full explanation. Many will follow, should he approve of the country, etc., who will help the cause, because the Lord hath favored them with this world's goods. We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our brother's holy determination to see you; and we understand that persecution had been great among you, or would be, but we were commanded not to fear, for he would be with us.

Grace, mercy, and peace be unto you from God our Father, and from the Spirit, Jesus Christ our Lord. Amen.

I am, dear sir, your brother in the gospel,

THOMAS SHAW.

Barnsley, April 21, 1835.

AFTER READING THE LETTER I wanted to know more about the Irvingites, so I consulted an encyclopedia and found the group took the name from a Scottish clergyman by the name of Edward Irving born in 1792.

In his early life as an ordained minister, he proved a brilliant orator. He went early to London, becoming very popular, the like of which had not up to that time been known. But his orthodox, staid superiors could not stand such popularity and leadership among the people who by large numbers followed him. So, in 1832, he was charged with heresy, a common practice of those afraid of their positions. He appealed in vain against dismissal, failing in which he joined the Catholic Apostolic Church and became an outstanding pulpiteer for this organization, being ordained in 1833.

He was an advanced thinker, his views and beliefs being far in advance of his coreligionists in Europe. He believed in miracles, the gift of tongues, and prophecy. His Apostolic Church believed in twelve apostles, prophets, pastors, evangelists, bishops, the second coming of Christ, and the millennium. He died of tuberculosis in 1834.

In 1926 this Apostolic Church had thirty-six congregations in the United States with a membership of 6,346.

The Reverend Mr. Hewitt, referred to in the letter, was introduced to Joseph Smith, Jr., in June, 1835. Of this event our history states:

About this time I received an introduction to Mr. Hewitt, a preacher who had come out from Europe, with his lady,

By **MARK H. SIEGFRIED**

to examine this work, and, as he stated, was delegated by his church for this purpose. His interview was short, and he left with the understanding he would call again and renew his investigations. As he did not return according to agreement, and hearing he was at Fairport, the Council of the Presidency sent him the following letter:

To the Rev. Mr. Hewitt.

Sir: In consequence of your not returning as we understood you at your introduction to us, it was resolved and approved in council, on the evening of the 14th instant, that the bearer, Oliver Cowdery, one of the Presiding Elders of our church, should proceed to Fairport, and ascertain if possible the cause of your delay; and this is done as one reason that we feel an anxious desire for the salvation of the souls of men, and to satisfy your inquiries concerning the religion we profess. . . . It is the sincere desire of the council that Mr. Hewitt return, that we may satisfy him concerning our religion, and he satisfy us concerning his; for we feel as great a desire for the welfare of his people as he can for ours.

With respects, etc.,
W. W. PHELPS, Clerk.

Elder Cowdery repaired immediately to Fairport, and on the day following reported to the council that Mr. Hewitt was not in the place; that he left their letter with Mrs. Hewitt, who informed him that her "husband had frequently spoken of his wish to become further acquainted with the people whom he had come out from Europe to see." But the next we heard of the Reverend John Hewitt was that he had opened a school in Painesville, Ohio. Mr. Hewitt was elder of the Irvingite Church, in Barnsley, England, and received a delegation from that church, as expressed in a letter from Mr. Shaw, of April 21, to visit the saints in America and ascertain their faith and principles; and if Mr. Hewitt found them as they expected, the saints in America might expect help from them (the church in Barnsley), as they were rich in temporal things, and had received the gift of tongues in the church. —Page 567.

The experience indicates the thinking in England was similar to that advocated by the Saints in America and that the clergy in England was about as receptive to the new thinking as the clergymen of America were to the new thinking advocated by Joseph Smith, Jr.

Letters

The Effectiveness of Prayer

About three years ago my husband was seriously injured when a train crashed into his car, completely demolishing it and carrying him half a mile up the track before stopping. He suffered a fractured skull, brain injury, and broken ribs. As a result of his injuries, he also contracted pneumonia and hovered between life and death for weeks. Three months later, my son was in an automobile collision and suffered concussion of the brain. Upon regaining consciousness five days later, he completely lost his memory. His amnesia was so complete that he even had to learn to talk again. As a result of prayer, both my husband and son have fully recovered from their injuries.

I have been a partial invalid for the last two years. I have had several strokes, each one increasingly severe, and various parts of my body are becoming paralyzed. About a month ago, when I was particularly ill, the doctor told my children that I may not recover. However, my daughters called the elders to come and administer to me and since then I have had no more seizures. I am regaining my strength and am able to get around a bit now. I thank God for his wonderful blessings.

MRS. L. O. CASSITY.

Route 2, Box 251
Collinsville, Illinois

Consider the Children

Much has been said and written concerning marriage and the home. During the war, many mothers felt the necessity of working to help balance the family budget. Spiritual growth in most of these homes was at a standstill throughout this period. The children continued to grow physically, but little religious training was given them. Thus a great responsibility and privilege was neglected because there "wasn't time" for family worship and instruction.

A few words may help to determine the course of a young person's life. I have found that having faith in God and the desire to do right regardless of my personal desires has brought rich spiritual experiences. I shall never forget the thrill attending my first reunion last summer brought. I returned home tired but grateful for the experience. The classes, sermons, and fellowship have truly enriched my life. I realized more than ever before my responsibility to my husband, who is a member of the priesthood, and my children. Although we needed financial help because of illness, I decided not to take a job outside of our home. Then soon after reunion I began taking in children as boarders.

God has been good to us. He has blessed us with patience and understanding and has given us strength to do our work. At night when prayers are said and the lights are out, we feel that God has guided our feet, our hands, and our words throughout the day.

RUTH BRADY.

Rural Route 10
North Kansas City, Missouri

Report From Atmore, Alabama

We are a small group of Saints who meet in the home of Mr. and Mrs. W. O. Harper each Sunday for church school and preaching service. Elder D. F. Hobbs, Sr., who lives at Century, Florida (about fifteen miles from Atmore), is our pastor. Although few in

number, we have official approval to purchase lots on which to erect a church. We hope that our children will find comfort and courage in this house of worship and the inspiration to prepare for the movement to Zion. We ask the prayers of Saints everywhere that we may meet each day with calmness, meekness, and fortitude and direct our energy to the work of the Father.

BERTHA SMITH.

209 Third Avenue
Atmore, Alabama

From an Isolated Member

Since my wife died on February 5, 1948, I have been very lonely. I have been a member of the Reorganized Church for forty-two years. I ask an interest in the prayers of the Saints that I may continue faithful, and I will appreciate hearing from other members.

J. P. WEDDLE.

1012 West Broadway
Henryetta, Oklahoma

An Answer to Prayer

Several years ago I was teaching in a Kansas high school and rooming with a Baptist family. These people did not believe in the miracle of healing but thought that it would come sometime in the future. Then one Thursday evening their three-year-old grandson was brought to their home. He had had a tonsillectomy the previous day and, although he was a little pale, he seemed to feel fine. On Friday, he began hemorrhaging and had to be taken to the doctor three times for treatment. When I came home about nine in the evening, the parents were frantic. I suggested they call the surgeon who had performed the operation. He recommended an adrenalin solution, but the local druggist didn't have any. As plans were discussed for taking him to a hospital in a neighboring city, we noticed that the child's face and hands were very cold. The grandmother said, "He'll not live to go to the hospital." While members of the family were in the adjoining room, I remained alone with the child. No elders were near, but I remembered the statement in James 5: 16 that the prayer of a righteous man availeth much. Then I placed my hands on the child and prayed very simply that God would save his life. When the family returned to the room, the bleeding had stopped. Later I told the father what I had done, giving God the credit for saving his son's life. He said, "Well, it was time someone thought to pray." The following day the child was able to play with other youngsters.

God does answer prayer and bless his children when there is no one else to help them. I am grateful for this experience which confirms my belief in the power of prayer. Pray for me that I may be healed of my infirmities and always be worthy of God's blessings.

CHARLES M. WILLIAMS.

Box 304
Loyal, Oklahoma

Request to Contact

I will appreciate having members of the church contact my son, Silas Dey (age 21), 703 South Ashland Avenue, Chicago 7, Illinois. He is attending school in Chicago. I would also like to have Saints call on Mr. and Mrs. Paul Dey, 1109 University Street, Wichita, Kansas.

MRS. LOTTIE DEY.

Lee's Summit, Missouri

Letter of Testimony

I was baptized a member of the Reorganized Church in 1941 at Makiki Branch in Honolulu by Brother H. I. Velt. Soon after my baptism, I became quite ill. While walking

to the elder's home for administration, I felt that I could never make it. Then the thought, "O ye of little faith," came to me, and I walked on. I received an immediate healing during the administration. Back on the mainland three years later, I was bothered with a pain in my right arm. The doctor diagnosed it as rheumatism, and I began taking treatments for it. After taking "shots" for nearly two years, I decided to see another physician, who said I had a tumor in an advanced stage and would need an operation. Before going to surgery I received administration; the operation was successful and I soon regained my health. Special prayers were offered for me in San Leandro, San Francisco, and Honolulu; I cannot put into words the wonderful feeling that came to me when I knew my friends were praying for me. My recovery was considered so remarkable that I was the subject of discussion at a class held for doctors and students.

I have much to learn about the church yet. There is no Reorganized Church in the town where we live, so I must read the *Herald* and church books to learn more of the work. I thank all who remembered me in my time of need, and I pray God will bless his people everywhere.

MRS. DON DEAN.

Box 883
Grass Valley, California

Children Healed by Administration

When our oldest boy was five or six years old, he became a victim of tuberculosis. Our doctor told us that there was no hope for him, and that he would live only a short while. When he continued to suffer more and more, we called an elder to administer to him. He regained his health rapidly and was able to go to school in the fall. Several years later our daughter was in an automobile accident and received severe abdominal injuries. Again the doctor predicted recovery was impossible, but through administration she was marvelously blessed. All who knew of the accident marveled at her recovery. We as a family are truly grateful for these blessings.

I enjoy reading the *Herald* and often lend ours to nonmembers. I put the church school papers in a loose leaf notebook and lend them to others to read. I would like to thank the contributors who make these fine publications available.

I feel that I cannot do enough to help God in his work to pay for the blessings we have received from him. I know of a certainty that my Redeemer lives, and that grace and power are in his hand. I pray we all may see our responsibility to our Heavenly Father and want to work for him.

MRS. FRED S. CLARK.

222 Seventh Avenue Southwest
Oelwein, Iowa

Helped by Blue Pencil Notes

Presiding Evangelist Elbert A. Smith recently received a letter of appreciation from Albert and Twyla Scherer, missionaries at Rotterdam, Holland, telling how they were helped in a period of discouragement by what Brother Smith had written. The following is quoted from the letter:

"One evening I slouched down into an easy chair to relax, picked up the *Saints' Herald* of March 5, 1949, and on page 6 I saw your Blue Pencil Notes, 'Strong Swimmers in Distress.' I read it three times, and my heart overflowed with thankfulness. It was just what I needed. I knew that Sister Scherer would likewise profit from it, so I let her read it, and she, too, was lifted up.

"Brother Elbert, thanks for writing those words. You are truly fulfilling your function

as 'Father' of the church. May God continue to bless you.

"We're back in the work now, stronger than ever, and once again convinced that God will not forsake us.

"Sister Scherer and I again express our appreciation for your comforting and encouraging words, and we pray that good health may continue to be your lot.

"ALBERT SCHERER."

Asks for Prayers

The past years have been sorrowful ones for me. I lost most of my earthly possessions during the depression, and my wife died in 1938. Then I became ill and was hospitalized at Excelsior Springs, Missouri. I am better now and able to do my work, but I don't have the privilege of meeting with the Saints. Please pray for me.

J. M. SUMMERS.

Farnhamville, Iowa

Notes of Thanks

I wish to thank all who send cards or letters to me following the appearance of my letter in the *Herald* for April 25.

Louise Erickson

201 Broadway
Siloam Springs, Arkansas

I wish to thank my many friends for the flowers, letters, cards, and gifts I received during my stay in the Independence Sanitarium. I also appreciate the prayers of the Saints, the deep concern of my doctor and the nurses who cared for me, and the visits of the elders who came to administer to me.

MRS. GRACE FIFIELD.

1215 West Truman Road
Independence, Missouri

I wish to thank all who remembered me in prayer when I was so deeply in need. The Great Healer has been and is still very near to me. I cannot find words to tell of the wonderful blessing that has been mine. My desire is to continue in His service and be a true helpmeet to my husband in his work. My prayer is that others who are in need may receive God's blessings also.

MRS. JOHN R. GRICE.

815 Wall Street
Port Huron, Michigan

The Dairy of William F. Donaldson

My father, William Ford Donaldson, began his diary in January, 1874, just before his eighteenth birthday. It was in a ruled book such as was probably used as a day-book for store entries, and on the title page was written the following:

"To all whom it may concern: This book is intended as a synopsis of the writer's life and labor. It also contains a correct account of the weather from the first day of January, 1874.

"To relatives and friends, this volume is respectfully dedicated, and may they find some pleasure in perusing the words herein written."

Reading this statement of purpose written when he was a lad not yet eighteen, and knowing that he steadfastly kept the diary for nearly seventy-five years, we can feel from that very first page the quiet determination and the sincerity that has been so large a part of his character.

His diary from day to day gives the story of his life, a fairly good picture of the farming methods of the 1870's, and also the social

life among the young people of his community. He had been a regular attendant at church and Sunday school over a period of several years, and was by nature a serious-minded young man, reaching out for whatever tended to broaden his intellectual and spiritual life. A year of close association with David Kennedy and his wife Nellie, with Joseph Lambert and with Elder Charles Derry, all members of the Reorganized Church, probably influenced him to join the church at Magnolia, Iowa, on July 22, 1877.

When he retired in 1935, it was not to sit in idleness, but to start doing some of the things he had planned over the years—repairs to the home, the resetting of his roses, the making of new trellises, the bracing of a grape arbor. But principally, he looked forward to making the scrapbooks he had planned, sorting his newspaper clippings saved for years. And all the time more events of local or national scope were crowding into the daily papers, and he saw his scrapbook-making stretch out ahead of him so fast and so far that he could not hope to catch up. But it gave him an impelling urge to keep abreast of the times, to keep looking to the future, and he worked frantically to keep up with the war news from Europe and the South Pacific. He was very methodical in his work, and each book as it was filled was indexed and bound. The books increased until they numbered considerably over a hundred, and just a few years ago, he donated them to the Jackson County Library in Independence.

EDNA L. WISDOM.

10929 Winner Road
Englewood Plaza
Independence, Missouri

Report From Holden, Missouri

There is a large group of young adults here who enjoy many activities together. They study *Overviews of Latter Day Saintism* during the church school hour on Sunday morning and present the worship service one morning each month. They also are in charge of some Sunday evening meetings and sponsor branch night occasionally. One night during the month is reserved for a special activity—educational, missionary, worship, or recreation. This group also publishes a monthly news sheet called "The Enlightener." This is distributed free of charge to all members as the young adults finance it by serving suppers. It is hoped "The Enlightener" will prove an effective means of reinteresting members who do not attend regularly.

Missionary John Puckett was with us recently and did much good work in the young adult group. Before he left for his next assignment, he baptized nineteen new members.

Blanche Stewart

Holden, Missouri

Wants to Contact Minnesota Saints

I appreciated the privilege of getting to live in Independence for almost three years. I met many fine people there and heard many inspiring sermons. It was a great opportunity to learn more of the gospel.

My husband and I would like now to contact any Saints who live near us. We are ninety miles from the closest branch.

MRS. O. W. TUCK.

1326 Fourth Avenue
Worthington, Minnesota

JOSEPH SMITH

Tells His Own Story

A Reprint From "Times and Seasons"

This new tract is Joseph Smith's own story of the beginning of the restoration movement. It was originally written and printed in the "Times and Seasons" in 1840. 32 pages

5 for 75c

10 for \$1.25

25 for \$3

50 for \$5.50

100 for \$10

herald house

INDEPENDENCE, MISSOURI

To Susan

By GEORGIA METCALF STEWART

THIS DAY IS YOURS, little girl—yours to live in, yours to laugh in, yours to play in. So live fully, laugh abundantly, and play hard. As I go about my morning tasks, I am happy to have you here in our own back yard. This is our home, little girl. This yard is Eden, the sweetest place I know, and you, my dear, help so much to make it so.

Run fast, little girl. How can little feet be so swift? Squeal and giggle all you please, for those are a little girl's rights. There are your swing and sand box. Daddy made them for you. He loves you, too, you know.

Giggle with glee when your rabbit twitches his nose or shakes his funny ears. Try to catch your little dog, but pat him softly and be kind. We want you to be gentle. Play, little girl, enjoy today. Tomorrow comes so fast. And yet—tomorrow can be happy, too. We'll help you make it so.

That butterfly is much too swift for you, little girl, but try to catch him if you will. And if, looking up, you stub your toe, run to me—I'll be waiting to help you—but still, look up. Go ahead and pick that precious flower I've tended with such care. After all, it is not mine, but his who made it—who gave us you. Perhaps he will teach you with that very flower some things I would but cannot say—beauty, power, magnificence.

Ride your tricycle around the old apple tree, but remember—no green apples. There are lessons we must learn. There are laws we have to hew to. Your toys are waiting. These material things we can give you—make them with our hands. But there are other things we are not

so sure we can supply, We cannot wrap them in gay paper and hand them to you and then relax knowing they are yours. But we will try and hope and pray.

Yes, play, little girl. Watch the birds and bugs and flowers. Observe them carefully. They are your friends. Play until you know the time of day has come when Daddy will soon be home from work. I see you at the gate and need not look to know that he is here. You welcome him with chubby arms and one-breath summaries of your day. Your enthusiasm bears us up when our own begins to lag.

And when, at last, this day is done and two tired feet and sleepy eyes come in from play, we'll hold you for a moment, then tuck you in and say a prayer. God will help us keep you safe—we know he will, because we know he loves you too. He will help you blend your days into a future filled with purpose, and where our human efforts fail, he will take your hand and make you sure.

Growing Up

See those little fingermarks along the wall?

No, I see a little boy grown tall,
A life of vigor and of warmth
Unfolding.

He soon will care no more to press
small hands

Against the pale, pink wall.
Soon he will be beyond the joy of
smudgy fingerprints

Which so absorb him now.

And look! He's growing up!

These two right here are higher than
the last—

But each a precious mark of love
Upon my heart.

LOUISE WRIGLEY

Picked From the Periodicals

By Aarona Booker Kohlman

May magazines contain some excellent articles on widely varying subjects. Trading with friends will help you to get the best material from a variety of magazines.

"Susan's Strawberry Shortcake," featured in *Good Housekeeping* is worth trying if you like a biscuit shortcake; it is a new and delicious version, very quickly made.

"What Breaks It Up?" is a commentary on a thousand letters received by *Good Housekeeping Magazine* in answer to this question referring to marriage. It is especially interesting as an analysis by ordinary people, not experts.

Three articles in *Woman's Home Companion* touch on vital issues: "Cemeteries, a Public Problem" presents facts which we seldom encounter until we are faced with grief. "Alive and Kicking" tells of a Colorado plan for saving premature babies, which could be set up anywhere. "Horror Is Not Enough" deals with traffic safety and what can be done about it.

"Book on Babies," *American Home*, lists the latest books on child-care.

"How Poor Are the Navajos?" in *Family Circle* not only discusses the present plight of the Navajos, but puts emphasis on the qualities of spirit and mind.

"Washington's Most Successful Lobbyist," in *Reader's Digest* is a chapter in the story of the progress of our democracy dealing with the Japanese-American portion of our population.

"First Photos Through Palomar's Giant Eye," in *Collier's* for May 7 is probably of greater importance than most people realize. It is a challenge to our intellects, "The growing certainty that there is order and plan out there . . . is a tremendous aid to human faith."

"The Day We Flew the Kite," *Parents' Magazine*, is good for the soul. It may bring back memories of some magic day and help you to realize that a child's best heritage is the memory of happy experiences.

"When Your Children Make You Angry," *Parents' Magazine*, is a discussion-provoking article for both parents.

"Mental Illness Begins at Home," *Ladies' Home Journal*, is another article that should be read by all adults. "Mental health throughout life is largely determined during childhood, when one is most dependent upon parental love."

"The Overtired Child," *Ladies' Home Journal*, is a discussion by Dr. Bundesen of a problem too often unrecognized in our busy modern life.

The Home Column

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Was the Urim and Thummim ever used by anyone except nonpriesthood, like Joseph Smith at first, and the Aaronic?

ANSWER:

Assuming the intent of the question to be whether the Urim and Thummim was used by other than those holding the priesthood and those of the Aaronic order, we may say that it has at various times been in the possession of men of the Melchisedec priesthood and the Aaronic priesthood. In the case of Joseph Smith, it was given him for the purpose of translating the Book of Mormon before he had received ordination to either the Aaronic or Melchisedec priesthood. However, Joseph was called to be a prophet and priest and a servant of Jesus Christ and was, according to the revelation of God, a legal heir of the priesthood (Doctrine and Covenants 84:3). Bringing forth the word of the gospel was of prior need to teaching and ministering that gospel, hence the giving of the Urim and Thummim and the translating of the Book of Mormon before the giving of the priesthood and the organization of the church.

From the beginning of the world (and the Urim and Thummim is said to have been prepared in the beginning [Mosiah 12:19]), the Lord has retained the right of ownership over the instrument, placing it with whomsoever he chooses and withdrawing it whenever he wills. The earliest mention of it was when the Lord gave it to the brother of Jared in the mount as he appeared to him, by whom it was brought to the western continent some time after the flood, where it was kept many years. The next mention of it is when the Lord gave it to Moses, probably upon Mount Sinai, who was commanded to place it in the breastplate made for Aaron. Aaron, his sons and successors, were to have possession and use of it.

The Urim and Thummim remained in Israel in care of the Aaronic priesthood until near the time of the captivity, the last mention being found in

I Samuel 28:6, some 400 years after Moses. The Talmud states that with the pre-exilic prophets the use of the Urim and Thummim ceased (Schaff-Herzog Encyclopedia). The second temple built after the return from Babylon did not have it.

The Book of Mormon picks up the thread of history relative to this instrument here, and more than 500 years after Lehi left Jerusalem (600 B. C.) mentions its possession among the Nephites in America—"They had been handed down from the time that Lehi left Jerusalem" (Mosiah 13:1, 2). The instrument had evidently come down through the line of kings with the records and other archives. Whether or not all these kings held the priesthood we do not know.

In 1827 the Urim and Thummim came into the possession of Joseph Smith where it remained until after the translation was completed. Then it was returned to the hands of the angel who came to receive it. This was probably early in 1830.

Charles Fry

QUESTION:

Does your church believe that Adam lived in Missouri?

ANSWER:

A short answer could be given—"No."

In 1838 a settlement of church people was made on the Missouri River five or six miles from Gallatin. There were two hills, on one of which was a pile of stones, something like an altar, about sixteen feet long by nine or ten feet wide; the height at the ends was two and one-half feet above the surface of the ground, the center between four and five feet. Since the place was called Adam-ondi-Ahman, in later years there arose a story that this was the grave of Adam. No such assertion was made by Joseph Smith, Jr. He did call it a "Nephite tower or altar."

In the *Saints' Herald*, Volume 51, page 827, (1904) in answer to inquiry, the late President Joseph Smith discussed this story of its being the grave

of Adam. In this he stated plainly that whether it is or is not "does not affect our work or faith . . . There is no legitimate proof" offered. No written statements by the prophet were published at the time. The story appeared in a number of publications, but it appears to be entirely without authentic support. Heman C. Smith stated, "Where these traditions originated we do not know, for there is no record of Latter Day Saints claiming that Adam was buried there."—*Journal of History*, IX, page 139. In 1854, nearly ten years after his death, a statement was printed alleging that Joseph Smith said, "by the mouth of the Lord it was named Adam-ondi-Ahman, because," said he, "it is the place where Adam shall come to visit his people, or the ancient of days shall sit as spoken by Daniel the Prophet."—*Millennial Star*, XVI, page 152. But this history was "revised" and altered after the death of Joseph Smith. Those who like long inferences and guesses might claim to find some basis in the hymn, "Adam-ondi-Ahman." It appears to have been used in 1838.

When the *Saints' Harp*, with something over a thousand hymns, was printed in 1870 (Joseph Smith serving as chairman of the selecting committee), this hymn was omitted.

Clearly the church does not and never has had any belief that Adam lived in Missouri. Individuals may affirm or deny as they choose.

S. A. Burgess

QUESTION:

Is the practice of the bride and groom kneeling before the minister for a blessing a part of our church marriage ceremony?

ANSWER:

No. The required covenant for use in a marriage ceremony is given in the Doctrine and Covenants 111:2. What is given there should be a part of all our church ceremonies. However, it is too brief for a full ceremony, and other features are generally added along customary Christian lines, and three types of services have been suggested in the *Priesthood Manual*. Kneeling for a blessing at the end of the wedding ceremony is optional. Some couples wish to include this feature; others do not. There is no rule either for including or excluding it. Features of the ceremony are subject to arrangement between the couple and the officiating minister.

LEONARD J. LEA

Briefs

Pastors or branch correspondents are encouraged to write to The Saints' Herald News Editor, Herald House, 103 South Osage, Independence, Missouri, for a list of helps for news reporters.

FLINT, MICHIGAN.—President Israel A. Smith stopped in Flint on his return trip from Detroit in March, and preached to a large congregation. Mrs. Emma McConley visited the branch during April and told of her experiences in Europe with her husband, Myron McConley.

As a result of cottage meetings held in Flint during March by the pastor and local priesthood, sixteen candidates were ready for baptism on Easter Sunday. The services started with a sunrise service at six o'clock, followed by breakfast served by the women's department at 7:30 and the baptisms at 9. The following became members of the church: Mr. and Mrs. Donald M. Easlick, Jr., Mr. and Mrs. Upsel Sumner, Mr. and Mrs. Alva Green, Gary Finch, Floria Finch, Donald Finch, Gwen Finch, Carol Thulen, Alden Vanderkarr, Rosalie Whitcomb, Kathleen Whitcomb, Forest Nickerson, and Claude Sansan.

CINCINNATI, OHIO.—A series of sermon lectures was held in the Mayfair room of Hotel Sinton in Cincinnati during the last week in March by Loyd R. Adams, Southern Ohio District missionary. The first ordination service ever held in Cincinnati took place April 24, with District President F. T. Rockwell in charge, assisted by S. E. Dixson of Dayton and Claude Barker of Middletown, Ohio. The ordinations of Everett L. Smith to the Melchisedec priesthood and W. T. Cline to the Aaronic priesthood are felt to be a step forward in the work of the church in this group.

OWEN SOUND DISTRICT.—Sunday, April 24, at Owen Sound, Ontario, the district held a special conference to approve the call of fourteen men to the priesthood. Bishop Joseph Baldwin and Missionary Louis Zonker were in attendance. The day's activities began at 9:30 with prayer service in charge of District President Gordon Farrow. Bishop Baldwin preached at 11. Business session was held at 2. At 3 o'clock, three classes were held. Mrs. George Mortimore, district women's leader, took charge of a women's class, Bishop Baldwin spoke to the priesthood, and Brother Zonker spoke to the pastors. An invitation from the Grand Valley Branch to hold the next annual conference in Grand Valley, Ontario, was accepted.

GULF STATES DISTRICT.—One hundred seventy-five women, representing some nineteen groups and branches of the Gulf States District, met at the reunion grounds, Brewton, Alabama, Sunday, April 24, and enjoyed an inspirational one-day retreat of study and worship.

The morning activities consisted of the opening session and introduction by District Leader Lula Jernigan, followed by a talk on the topic, "Stewardship of Ourselves and Our Possessions," given by Mrs. Evelyn Breshears, Pensacola, Florida.

The district leader of music, Mrs. Helen McCall, brought to the women a deeper appreciation of the finer arts through her program, "Appropriate Music." Mrs. Maurine Crownover, Mobile, Alabama, presented a challenge

in her talk, "Women's Contribution in Evangelism."

A covered dish luncheon was served at noon. The afternoon program consisted of a short play, "Friendly Visiting," presented by the McKenzie Branch, and a lecture on helps for the women's work of the branch, given by Sister Martha Alford, Columbia, Alabama.

The day's activities ended with a worship service, "Forward Look," planned and led by Sister Crownover.

SANTA ROSA, CALIFORNIA.—High Priest Robert L. Bishop took office as mayor of this city on May 3 of this year. Brother and Sister Bishop made Santa Rosa their home in 1944, after being with Ford Motor Company in Detroit, Kansas City, and New York. They have four daughters, Beverly, Mavis, Marilyn, and Peggy, all of whom also live in California. Quoting from the *Press Democrat*, Mayor Bishop says, "To keep government in the hands of the people, we must broaden the base of community participation. We must all do our share, and while we're doing it, train young people for the job of city administration when we step out. I feel I have a right to expect, that when I step out at the end of a year—and I have no intention of running again for the city council—there will be someone with the same disinterested attitude as mine to step in and take my place." Santa Rosa has a city manager type of government. The council of five men, with the mayor at the head, is elected and is the policy-making board. Brother Bishop is the owner and manager of Bishop Motors in Santa Rosa. The clipping from the Santa Rosa paper stated, "Mrs. Bishop applies good management to her home in the same way her husband applies it to his business and city government."

DES MOINES, IOWA.—The Fort Des Moines group has secured the use of a government building at no cost to themselves for their meetings. It was a mess hall for Wacs during the war. The only stipulation in its use is that they must keep it clean. The first meeting was May 15 with an attendance of fifty-one. The next Sunday the attendance had risen to fifty-three.

SEATTLE DISTRICT.—At a district conference held in Tacoma on April 23 and 24, the following recommendations for priesthood ordination were made: From Puyallup, Dale Wheeler to the office of teacher and James Wheeler and Wilbert Dentland to the office of deacon; from Seattle First Branch, Charles Skoor to the office of deacon; from Seattle Second Branch, Pershing Tousley to the office of priest; from Tacoma Branch, Lloyd Thomas to the office of deacon and Kenneth LeRay to the office of teacher; from Neilton Mission, Ralph Fishel to the office of elder and Edward Fishel to the office of priest.

Because of ill health, High Priest Alma Johnson has resigned from the position of district president. Apostle George Mesley, as minister in charge, accepted this resignation and asked the conference, by telegram, to accept his nomination of Elder Granville Swenson. Brother Swenson accepted the nomination and subsequent election and the ordination was arranged for at a later time.

ST. LOUIS, MISSOURI.—Sixty-five St. Louis District Zion's Leaguers provided a warm welcome for thirty-five Stone Church Senior League members and their leader, Sister Doris Oakman from Independence, Missouri, when they arrived in St. Louis for the district conference May 14 and 15.

An afternoon of games Saturday and firelight singing that evening put the two groups in a deep feeling of fellowship for the full pro-

gram on Sunday. Meanwhile, Saturday evening, President F. Henry Edwards and Sister Alice Edwards addressed men's and women's groups at the St. Louis church.

Sunday morning began with prayer meetings for the combined Leagues and for adults, and these were followed by men's and women's classwork under Brother and Sister Edwards. President Edwards then used the conference theme, "Let Him In," for his sermon at the 11 o'clock service, where attendance was just under 500. Special music was contributed by young people.

The afternoon meeting, in charge of district Young People's Supervisor Eldon Dickens, was devoted solely to Leaguers and consisted principally of music by members of both groups. Sister Oakman and St. Louis Branch Supervisor Charles Johnson talked briefly.

Following this meeting, the Stone Church group boarded their bus for the return trip.—Reported by DON HUNSTEIN.

VANCOUVER, WASHINGTON.—Three babies have been blessed recently in this branch. Peggy Mareta, daughter of Ted and Hazel Keyes, was blessed on Easter Sunday by F. E. Chapman and Paul E. Fishel. Janis Yvonne, daughter of Thomas I. and Doris A. French, was blessed February 6 by Elders Fishel and Chapman. Kenton J. Ellithorpe was blessed May 8 by F. E. Chapman and W. W. Barker.—Reported by ROYDIE A. CHAPMAN.

WARRINGTON, LANCASTER, ENGLAND.—Fifty members of the Warrington church school attended a social evening Monday, May 2. Their thanks are extended to the Saints of Cincinnati, Ohio, who provided refreshments for this evening. Sister N. Dawson, who reports the occasion, reminds *Saints' Herald* readers that this was an extra special event because of shortages in England. Mrs. Thelma Cline of Cincinnati planned and supervised the gift.

ST. JOSEPH, MISSOURI.—Brother John L. Bear was eighty years old on May 9. Over 200 people attended the reception held at his home. He organized the Second Church in St. Joseph in 1906 and was its pastor for eighteen years. He is state chaplain of the American War Dads, was twice president of the St. Joseph Real Estate Board, and was president of the St. Joseph Underwriters' Association. He is an honorary member of the W. C. T. U.

BEARDSTOWN, ILLINOIS.—On March 6, a rededication service for the newly decorated upper auditorium of the church was held. Eider O. C. Thomas, superintendent of Bluffs, Illinois, schools, presented the address. Illustrated slides and a lecture on the history of the church were presented by Harold Skiles at the evening service.

Three babies were recently blessed: Robert Kays, Kenneth Alcorn, and Scott Hay.

On Sunday, May 1, Harold Skiles and Harold Walker were ordained to the office of elder. The officiating ministers were Elders E. E. Thomas, Arthur Henson, and E. A. Kratzer.

Special pre-baptismal classes are being held each Sunday morning under the supervision of Pastor E. E. Thomas with Elder Harold Skiles in charge. An average of twenty-one children attend.—Reported by LUTHEA SKILES.

COLORADO SPRINGS, COLORADO.—Twenty-five men attended the Melchisedec Priesthood Institute at Colorado Springs Reunion grounds, May 14 and 15. Apostle Reed Holmes reports that it was an excellent experience. The discussions followed the themes of "building evangelism into the branch activities" and "improvement of public worship." Leaders present, besides Apostle Holmes, included Elbert A.

Schmidt, president of Kansas District, High Priest Ward Hougas, Elders Houston Hobart and Merle Howard. Meals were served by the women of the Colorado Springs Branch.

INDEPENDENCE, MISSOURI.—In an effective service, Seventy E. Y. Hunker baptized his son, William Franklin, at Gardner Lake, Friday, May 20. Elder Charles Graham was in charge of the service, reading the Scripture and making the address. Elder Evan Fry gave the invocation. The Stone Church Teen-age Zion's League, of whom Geneva Hunker, Brother Hunker's second oldest daughter is a member, provided the hymns and musical setting. William was confirmed at the group prayer meeting on Wednesday evening, May 25.

Of the three hundred thirty-three graduates from William Chrisman High School in Independence, one hundred two were members of the Reorganized Latter Day Saint church. Four of the five top scholarship students were church members; Marilyn Seroy, Margaret Holman, Mary Cooper, and Ellen Easter. Twenty-eight out of seventy-five awards made in scholastic achievement were given to church young people. Four out of the nine who received the gold award, earned by receiving over 100 honor points in their three-year record at the school, were church members. Thirty-five of those who received special honors were church members. These ninety-five honors included, besides scholarship, national honor societies in art, debating, dramatics, and writing. Of the group of graduating church members, over fifty have expressed determination to enter Grace-

CEDAR RAPIDS, IOWA.—On May 7, a young man and two children were baptized. The font in a Baptist church at Marion, Iowa, was used for the service as the Cedar Rapids Branch does not yet own a building. Confirmation services were held on May 8. Since that time there has been another request for baptism. The local priesthood is carrying on a definite missionary campaign in the city. A special service for the blessing of children was held on May 15. The branch building fund is growing.

MERLIN, ONTARIO.—On April 10, Elder R. T. Brown was ordained to the office of evangelist. Apostle Percy E. Farrow and Evangelist John McGregor of London, Ontario, were the officiating ministers. District President Jack Pray and Brother Brown assisted Apostle Farrow in a prayer service at 9:30. Basket lunch was served at noon. Apostle Farrow spoke in the afternoon. Brother Brown has been the pastor in Merlin for several years. Brother Fred Brown was chosen to succeed him in a business meeting held April 27. Charles Atkinson and Glen Atkinson were chosen as counselors.

INDEPENDENCE, MISSOURI.—Wayne Fetter, nephew of Dr. and Mrs. C. A. Joyce, was baptized May 15 in the Stone Church congregation. Jacqueline Annette, infant daughter of Richard and Marjorie Cochran of Lawrence, Kansas, was blessed. Mrs. Cochran is the former Marjorie Sintz. Charles Graham and Glaude Smith were the officiating ministers. Gayle, son of William and Thelma Crick, was blessed by L. F. P. Curry and Glaude Smith. On May 22 Susan Ann Sinclair was blessed. She is the daughter of Clarence and Charlotta Sinclair. Mrs. Sinclair is the former Charlotta Ballantyne.

President Israel A. Smith was the speaker at the annual banquet given by the combined R. L. D. S. congregations in Independence at the South Chrysler Church. Seventy-five members of the class of '49 were guests as well as the pastors and their wives from most of the fifteen congregations in Independence. Charles Graham, pastoral supervisor, was master of

ceremonies, and a program was presented by a trio from the Kansas City Choral Symphony, the Independence Barbershop Chorus, Don Pepper, soloist, and Stephen Black, reader. The invocation was offered by Elder Fred O. Davies and the benediction by Elder Glaude Smith. A special feature of the program was the singing of the schools' Alma Maters by about a dozen students from Northeast High School in Kansas City and some sixty students from William Chrisman in Independence. The group then joined together in singing a school song of Graceland, where a large majority of the graduates will be enrolled next fall.

KANSAS CITY STAKE.—A church has been purchased from the Baptist people in Nashua, at By-pass 71 and Highway 169, about twelve miles north of the river in Kansas City. The first services of our people in the church was on Palm Sunday with a congregation of 189. Evan Fry preached the opening sermon. The

pastor is David France, and the average Sunday morning attendance is fifty.

Roy Weldon, recently returned from an archaeological exposition in Central and South America, spent the week from May 15 to May 22 giving a series of slide lectures to the Nashua congregation on the Book of Mormon, showing some of the new slides he had brought back with him from his trip.

A new church in Kansas City, Kansas, is being constructed at Forty-fifth and Shawnee Road, south of Argentine. It is mostly paid for and will be ready by fall.

INDEPENDENCE, MISSOURI.—The Annual May Festival was held Tuesday, May 17, at 8:00 p.m., on the east lawn of the nurses' home by the nurses of the Independence Sanitarium and Hospital School of Nursing. Costumes and customs of other lands were featured, and the high point of the program was the crowning of the May queen.

JUST PUBLISHED For Reunion Classes

EACH ONE
WIN ONE

by

APOSTLE D. T. WILLIAMS

Here is a 64 page booklet written by Apostle D. T. Williams which is to be used as a class textbook for reunions.

It is prepared to give the 1949 reunions a strong missionary emphasis. There are seven lessons covering the purpose of the gospel, ways to present it to nonmembers, personal missionary effort, ten commandments for personal workers, and testimonies of success.

For use at reunions and after.

50c

Herald House

INDEPENDENCE, MISSOURI

Without Deity - By FRANCES M. MILLS

CHRIST CAME TO EARTH nearly two thousand years ago. His entire period of ministry, although brief in years, had an effect upon the peoples of this earth that time does not erase. The passing years, the long centuries, and eras of man's history serve only to intensify, not dim, the importance of his teachings and his example of righteous living.

His coming fulfilled that which was written by the prophets of old. He came that man might have life eternal and abundant—a fullness of joy. He washed away the sin of Adam and gave man baptism for the remission of sin, to put off the old way and begin anew. He died and arose again, and left mankind the promise of a new life, the assurance that death is not the end, but only a change from one life to another.

He left with his disciples the Word and the way by which man may have the more abundant life, both on earth and in eternity. Following Christ's ascension, the eleven apostles and a small but determined band

Illustration by John Thoman



Christ's entire period of ministry, although brief in years, had an effect upon the peoples of this earth that time does not erase.

of converts worked zealously to spread through all the earth the gospel—that is *good news*—the hope of eternal life, and the promise of his second coming to dwell again with man on earth.

The pagan world scoffed and found endless ways of torturing the adherents of the new faith, but in spite of cruelties and unbelief, the gospel spread—slowly, but with relentless conviction. Christianity was banned by law, and still the Word moved among men, through the humble and downtrodden, through the rich and influential, until it reached the very seats of the mighty, and kings and emperors professed Christ.

PARODIED, ADULTERATED, stretched too far, spread too thin, the mighty Word of God no longer thundered from the lips of righteous men. Man-made creeds were repeated parrotlike by unconsecrated priestcrafters in gaudy trappings before graven images, and religion became a ritual. It was no more than natural that these hastily converted peoples should bring into their new religion the familiar customs of their former idol worship. The influence so strong at that time is seen even today in the ornate robes of Catholic priests and the images of Mary before which they pray. Thus the one-time outlaw religion became the creed of the state. By force, and not through faith or desire, whole nations were baptized in the name of Christ.

Christ's way of life, magnificent in its simplicity, was too straight and narrow for a people who had taken away the plain and precious things from the gospel. Many and devious paths opened before them as confusion and darkness settled upon the nations.

Had God forsaken man—deserted his creation, his children? Was Christ's sacrifice in vain? Many centuries have passed since the Apostasy. The Dark Ages have long since melted away before a wave of enlightenment such as the world never before experienced. Knowledge has swept the earth like a flood. Truth and light have sprung from the ground in a restored gospel. How near, today, is man to God?

There is no major nation in which the gospel of Christ has not been preached in modern times by some sect of some creed. There is scarcely a part of this planet's surface that has not heard the name of Christ. And yet, today, in the highly important counsels of the United Nations, the name of the Father and the Son cannot be mentioned, because some of the member nations, once Christian, no longer teach Christianity or practice democracy. Still those nations claim to be seeking a means to bring peace on earth, good will among men. The importance of their search cannot be overestimated, for the need for peace is vital. But who will walk the straight and narrow way? Even the

name is forbidden whereby man shall find salvation, which brings its own peace. The way is forsaken, the Word is spurned. Will darkness come again? Can man succeed without Deity?

AMERICA IS KNOWN through all the world as a Christian nation. What other powerful country would conquer a people, teach it democracy, protect it in time of war, and set it free, as the United States has done for Philippines? Out of our super-abundance of natural resources we feed and clothe and arm our allies. Do we love our neighbors as ourselves?

Self-sufficiency (pride) is a cardinal sin. Through it a system of false values is set up in which knowledge and importance are grossly overestimated. Man attempts to become secure through his own resources alone. His pride is in his learning, power, rank, and possessions, and in blind self-sufficiency, he races headlong into atheism.

In his farewell address George Washington said, "The foundation of the nation's prosperity is its religion and morals." In the early years of this country's existence, Congress knelt in a body to ask forgiveness for personal and national sins. The custom was abandoned after the time of Abraham Lincoln.

The totalitarian philosophy dominating many countries today came into existence during World War I. After World War II about one fourth of the inhabited earth was under the control of its atheistic leaders. Dr. Walter Maier suggests we consider China and add another 33 per cent. India is teetering on the brink, and Germany, France, and England are slowly succumbing, while who knows how many other lands, still bravely putting up a front of democracy and religion, are soon to fall? Totalitarianism has succeeded wherever Christianity has been rejected. America's present peril is the result of self-satisfaction. We are relying on ourselves without Deity.

If we ignore a thing long enough, we come eventually to the condition where we deny its very existence. In Russia it is not forbidden to *believe* in God, but it is forbidden to *teach* about God. That is "freedom of religion" in Russia. Officially, Christianity in Russia is something one may remember but must never talk about. As the older generations die, the Soviet regime intends that Christianity, and Christ, and God the Father, shall pass away from the minds and hearts of the people, and the newer generations shall know only the Red God in the Kremlin.

HERE IN AMERICA, the land of the free, we have many churches, and many creeds and sects, and freedom of worship. We may believe what we like and talk about it, too. We may freely send our children to church, to Sunday school, to parochial schools and church-owned colleges, where daily the name of the Father is heard in prayer and song and teachings, each sect hewing to its own line.

The public schools have by far the greater attendance, but in them what classes are begun or ended in prayer? What divine help is sought that knowledge and understanding may increase? Is the love of Christ told in song and story? Is contact with religion one day a week, for an hour or two, enough for children of school age? The commercial and political world dins its precepts into the minds of our children for six full days, and often most of the seventh. Can an hour or so of church counteract the worldly influences?

How many times has the Father made promises to man? It would be difficult to count them. The Bible, Book of Mormon, and the Doctrine and Covenants record numerous promises to different individuals and nations over a wide range of subjects. God made promises to Adam, Enoch, Noah, Abraham, Joseph, Moses, Isaiah, David, Lehi, Nephi, Mormon, Moroni, Joseph Smith, and many others. He covenanted with the children of Israel and the people of Nephi. He made promises that affected vast nations over long centuries. Some have come to pass, many are still in force, waiting the time of fulfillment. None of these covenants have been broken by God.

EVERYTHING IN THE UNIVERSE is bound by laws. The stars, the solar systems, the atoms of matter, the forces of energy that activate them—all are obeying the laws of their creation. All living things, both animals and plants, have laws. To man also was given laws, and to him alone the agency to keep or break them as he chose. Man often has exercised his privilege recklessly, and at times it would seem that God is in danger of losing his most precious creation. Because of God's promise of free agency, man can never be *forced* into salvation (as Satan wished to do); he can only be *persuaded*, as Christ demonstrated.

The promises to man are conditional upon his obedience. The fruits of the divine promises were not meant to be enjoyed promiscuously, but only by the law abiding. Deity cannot tolerate mockery. Deity is not to be treated lightly or with scorn. Deity must be revered and obeyed. Hence the strict condition was placed upon fulfillment of promises made to man that God is not bound to those who do not keep his laws.

Man without law has no promise. The law is given to all men, and only man, through his free agency, can keep it or break it. God has given only one law to man. The same law that was given to Adam and to Israel is still the law today. It has never been withdrawn, modified, or replaced.

Can willful man learn to obey the law, and so become the pure and righteous creature God is desirous of having in his heavenly kingdom as his son, his companion?

New Horizons

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Bulletin Board

Gulf States Reunion

The annual Gulf States Reunion will be held at Brewton, Alabama, from July 8 to 17. President Israel A. Smith, Apostle and Mrs. W. Wallace Smith, Bishop and Mrs. D. O. Chesworth, High Priest and Mrs. Jack Pray, District President and Mrs. W. J. Breshears, and local workers will constitute the reunion staff. The theme is "Witness for Christ." Classes, recreation, and fellowship will be provided for all age groups, with preaching services on Sunday and every evening. The reunion will begin at 7:30 p.m., on Friday, July 8, and close at noon on Sunday, July 17. Meals will be served in the dining hall for a nominal sum.

Reservations should be made with Franklin Steiner, Box 173, Mobile, Alabama.

W. J. BRESHEARS,
District President.

Ontario and Kirtland Regional Youth Camp

The first Ontario and Kirtland Regional Youth Camp, serving six districts in Ohio, Pennsylvania, and West Virginia as well as four districts in Ontario, will be held at the Erie Beach Reunion grounds, Erie Beach, Ontario, from June 25 to July 3. Age range for regular campers will be fifteen to nineteen. Camp fee for those furnishing their own transportation will be \$15.60; fee for those using camp-furnished transportation from Kirtland or Toledo to Erie Beach will be \$20.00. Registration blanks may be secured by writing Loyd

R. Adams, 1518 Hawthorne Avenue, Columbus, Ohio, or Dr. D. A. Campbell, 9 Marley Place, London, Ontario.

LOYD ADAMS,
Camp Director.

Church School at Palmyra, Mo.

I wish to take this means of notifying the Saints in the vicinity of Palmyra, Missouri, that a church school was recently organized by Elder Joe Noyneart, Pastor of the New Canton, Illinois, Branch. They meet in the home of brother and Sister Wayne Peters, Route 2, Palmyra, Missouri. We extend an invitation to all who are interested in meeting with us. If you wish to make telephone contact, call either Mrs. R. Lair, 3857-R, Hannibal, Missouri, or the writer, 375-W, Palmyra.

Mrs. Lillie Mae Sutton
Palmyra, Missouri

North Ontario Reunion

The Northern Ontario Reunion will be held at Park Royal, five miles from New Liskeard, Ontario, July 2 to 10. Apostle Percy E. Farrow, Evangelist B. H. Hewitt, and Bishop Joseph Baldwin will be in charge.

One and two-room cabins (two beds in each cabin) will rent for \$2.50 and \$3.50 per day. Three-room cabins will be \$4.00 per day or \$25.00 per week; these contain two bedrooms and living room furnished with studio couch and easy chairs. Cabins with meals run as follows: double cabins, two persons in cabin, \$18.00 per week each; three persons \$14.00 per week each; four persons: \$12.50 per week each. One-room

cabin, one person, \$20.00 per week; two persons, \$15.00 per week each. There is a paved highway (Number 11) from Toronto to New Liskeard. Reservations should be sent to Velma Shepherdson, Drawer 190, New Liskeard, Ontario.

P. P. Bolger,
Chairman, Reunion Committee

Kalamazoo Religious Educational Institute

The Southern Michigan and Northern Indiana Districts are conducting a religious education institute at the Kalamazoo, Michigan, church (Fairfax at South Rose) on June 25 and 26. Saturday's schedule will feature a leadership training program at 1:00 p. m.; panel discussion on teaching methods at 2:30; and a visual aids demonstration at 7:00. Sunday's activities include a discussion of curricular emphasis at 8:30 a. m.; church school at 10:00; preaching at 11:00; and a dedication service at 1:30 p. m. Elder John Darling, associate director of the Department of Religious Education will direct the institute. The Saturday evening and Sunday noon meals will be served by the women's department. No charge is to be made, but an offering will be taken.

Muir F. Robinson,
District Director

Change of Address

Louis J. Ostertag
P. O. Box 1934
Santa Ana, California
Telephone: Kimberly 2-5769

Books Wanted

E. P. Luff, Route 1, Pleasanton, Kansas, wants to purchase copies of Lambert's *What Is Man?* and Roth's *Gospel Messenger*. Please state price and condition before sending either book.

Glen Thornley, 3766 West Tenth Avenue, Vancouver, British Columbia, wants to borrow or buy a copy of R. C. Evans' *Sermons*.

Northwest Reunion

The reunion of the four Pacific northwest districts (Oregon, Seattle, Spokane, and British Columbia) will be held July 29 to August 7 at the Silver Lake reunion grounds, nineteen miles north of Seattle and eight miles south of Everett, Washington. Speakers and teachers will be Apostle and Mrs. C. G. Mesley, Dr. Floyd M. McDowell, Seventy and Mrs. Arthur F. Gibbs, Elder Paul Wellington, Elder and Mrs. Erwin Vest, and Mrs. Wana McDole.

Those wishing to make reservations for camping should contact Elder Elliott Gilberts, 6206 Fleming Road, Everett, Washington. These reservations should be made well in advance of the reunion.

J. L. Verhei
Reunion Chairman

3824 Southeast Grant Court
Portland 15, Oregon

Blue Water Reunion

The Blue Water Reunion is scheduled to be held July 30 through August 7 at Lexington, Michigan. Specific information may be secured from the following:

Tent and cost reservations: Noble Gault, 18475 Floral, Box 275, Route 2, Farmington, Michigan.

Cabin, room, and cottage reservations: Warren H. Chelline, c/o the Reorganized Church of Jesus Christ of Latter Day Saints, 1066 Varney Street, Port Huron, Michigan.

A Pilgrimage To Palestine

by HARRY EMERSON FOSDICK

Here is a book, while giving the geographical setting and historical background of Palestine as a whole, is really concerned with the Hebrews at Sinai and the modern Zionists, the successive eras of Palestine's story as they are illustrated by Fosdick's pilgrimage.

\$2.50

Herald House

Independence, Missouri

Music (instrumentalists and singers willing to assist): Richard L. Gault, 18614 Floral, Box 382, Route 2, Farmington, Michigan.
W. Blair McClain

Chetek Reunion

Registration fees (\$2.00) for the Chetek Reunion, to be held July 3 to 10, should be sent to Oman Kimbal, 311 Eighteenth Avenue North, Wisconsin Rapids, Wisconsin. Apostle and Mrs. Arthur Oakman, Bishop G. L. DeLapp, Seventy James Daugherty, Elders Luther Troyer, Frank Parsons, Eddie Ford, and Miss Bernice Bonham will be in charge of the reunion.

James Daugherty

Holden, Missouri, Homecoming

All former members—and others who care to—are invited to attend the annual homecoming services at Holden, Missouri, on June 26. The first meeting of the day will begin at 9:30 a. m., and there will be a basket dinner at noon.

Blanche Stewart

Central Michigan District Women's Institute

An institute for the women of Central Michigan District will be held at the church in Tawas City on June 19. It will begin with a fellowship service at 9:30 with registration following. There will be a fee of fifty cents for this. Mrs. Nellie Mottashed is to be the guest speaker.

Mrs. Byron Doty
District Women's Leader

Kirtland Reunion

Kirtland Reunion will be held August 12 through 21 at Kirtland, Ohio. President F. Henry Edwards is expected to attend the first Sunday and Apostle Maurice Draper the final Sunday. Apostle Percy E. Farrow, Seventies Merle Guthrie and Loyd Adams, Elders Ray Ashenhurst, William E. Williams, and John Booth, along with local workers, will be on the reunion staff. John R. Grice and Richard Baldwin will share the responsibility of the evangelistic order. Members in the state of Ohio, and in the Pittsburgh and West Virginia Districts will receive details concerning tent reservations through their branch pastors. Those expecting to attend from other areas are asked to write Elder William E. Williams, Route 2, Willoughby, Ohio, for sleeping accommodations.

J. F. Wildermuth
For the Reunion Committee

Erie Beach Reunion

The Erie Beach Reunion will be held July 29 to August 7 in Ontario. Apostle P. E. Farrow will be in charge, assisted by Bishop J. E. Baldwin and Elders C. E. Muir, E. E. Smith, Louis Zonker, and Evangelist J. R. Grice. For tent rentals and cabins, write to J. F. Kelly, 205 St. Clair Street, Chatham, Ontario.

J. A. Pray
Publicity Chairman

REQUESTS FOR PRAYERS

Prayers are requested for Mr. and Mrs. Earl Cox of Cape Girardeau, Missouri, who were victims of a tornado. Mrs. Cox has several broken ribs and a double fracture of the collar bone. Mr. Cox has a broken arm, broken shoulder, broken cheek bone, broken nose, broken jaw, fractured skull, and damaged eye. They are at the St. Francis Hospital. Their two sons are safe, but their house was demolished.

A sister asks the Saints to pray that, if it is God's will she may be relieved of her affliction and receive the physical and spiritual blessings of which she is in need.

ENGAGEMENT

Chapman-Baker

Mrs. Andrew Christensen of Vancouver, Washington, announces the engagement of her daughter, Carol Baker, to Thomas Chapman, son of Mr. and Mrs. F. E. Chapman of Vancouver. Miss Baker is also the daughter of James L. Baker of Palouse, Washington. The wedding will take place on July 2 at the Reorganized Church in Vancouver.

WEDDINGS

Neal-Skelding

Lois Lorraine Skelding, daughter of Mr. and Mrs. Wilfred Skelding of St. Thomas, Ontario, and Bevan McNaie Neal, son of Mr. and Mrs. Thomas H. Neal, also of St. Thomas, were married by Elder Frank H. Gray on May 7 at the Reorganized Church in St. Thomas.

Engel-Moore

Juanita Moore, daughter of Mrs. Fannie Robinson Moore of Bayard, Nebraska, and Dr. Rodger Roy Engel, son of Mr. and Mrs. Aaron Engel of Santa Ana, California, were married April 20 in Tustin, California. Evangelist Louis J. Ostertag performed the double-ring ceremony. They are making their home in Long Beach, California.

BIRTHS

A daughter, Loretta Anna, was born on March 15 to Mr. and Mrs. Samuel Wagner of Long Beach, California. She was blessed on Mother's Day by Patriarch L. J. Ostertag and Elder Guy Smith.

Mr. and Mrs. Lewis Wilcox of Lansing, Michigan, announce the birth of a daughter, Barbara Ann, born May 11. Mrs. Wilcox is the former Marjorie Muir. Both parents were members of the 1946 graduating class of Graceland.

Mr. and Mrs. Willbur O. Ihde of Park Falls, Wisconsin, announce the birth of a son, William John, born March 10. Mrs. Ihde is the former Zion Steede.

A daughter, Donna Louise, was born on March 8 to Mr. and Mrs. Donald A. Rich of Park Falls, Wisconsin. Mrs. Rich is the former Inez Steede.

DEATHS

NAPIER.—Pauline Olive Spurgeon, was born January 23, 1868, in Missouri, and died May 17, 1949, in Sacramento, California. She was baptized on May 12, 1878, and on May 6, 1888, was married to Newton T. Napier. Two daughters were born to them. The older one, Birdie Myrtle Clark, and Mr. Napier both preceded her in death. Throughout her life she was an active and faithful worker in the church.

She is survived by her daughter, Pauline Napier Winslow, and six grandchildren. Evangelist William H. Dawson conducted the funeral service. Burial was in the Odd Fellows Lawn Cemetery in Sacramento.

NEITZELT.—Emma B., daughter of William and Katherine Lucas, was born on March 25, 1877, near Warnock, Ohio, and died May 9, 1949, at Glencoe, Ohio. She was married to James A. Neitzelt on March 17, 1895; eight children were born to them. She had been a member of the Reorganized Church since June 16, 1912.

She is survived by her husband; five sons: William, Alfred, Edward, Russell, and Floyd; a brother, Charles Lucas; and a sister, Etta Forsythe. Two sons, Ralph and James, Jr., and one daughter, Emma, preceded her in death. Funeral services were held at the Glencoe Methodist Church, W. Grant Ward officiating.

1949 Reunion Schedule

Reunions	Date	Place
No. Dakota	Jun. 5-Jun. 12	Detroit Lake, Minnesota
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island	Jun. 25-July 3	Aledo, Illinois
Eastern Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excelsp., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit-		
Windsor	July 29-Aug. 7	Blue Water
Northwest Chatham-	July 29-Aug. 7	Silver Lake
London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades State Park, Wilburton, Ok.
Oklahoma	July 30-Aug. 7	
Ken. & So. Ken. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

YOUTH CAMPS

Colorado Springs, Colorado, July 12-19.
Gardner Lake, Excelsior Springs, Missouri: Youth Camps, June 11-18, and June 18-25; Girls' Camps, June 25-July 2; July 2-9, and July 11-14.
Elliston, Montana, June 19-26.
Erie Beach, Ohio, June 25-July 3.
Park of the Pines, Michigan, June 26-July 3.
Deception Pass, Washington, July 4-10.
Nauvoo, Illinois, July 10-17.
Brooksville, Maine, July 30-August 6.
Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21.
Des Moines, Iowa, August 14-20.

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* GOOD INTENTIONS

In the first place, all I wanted was a paperweight—one of those little glass things that keep the papers from blowing off your desk when your friends breeze in for a visit. The stationery stores had nothing, the department stores had nothing, and the "gifte shoppe" had something cute from Italy for \$12.50, which wasn't quite the right color for that price.

So, at long last, I arrived, as otherwise sensible people sometimes do, at an antique shop where I thought they had something that might do. There, in the bottom of a dusty case, were several, one of them from old Vienna, with a miniature garden of daisies and buttercups in it—period of Franz Josef and the Blue Danube Waltz and all that sort of thing—for only \$65. Beside it, a glass with a pair of startled fawns racing through the Elysian fields, made in Czechoslovakia, for \$87.50. Or, if I wanted something economical, there was a plain one from Bavaria for a mere \$50. By this time my blush of embarrassment had arrived, so I lowered my eyebrows and departed in it, asking the gentleman's pardon for my invasion of his gallery (have you noticed the first four letters of that word?) and escaped to the common sunshine and fresh air of the street.

As I said before, all I wanted was a paperweight. I went back to the department store and bought a doorstop the size of a baked apple, which serves the purpose but doesn't quite satisfy my aesthetic sense. It was \$1.95, which means a solid \$63.05 saved, but yet . . . I really had something else in mind. All I wanted was a paperweight . . . something pretty, if possible. Just a little paperweight.

* WANDELL COLLEGE

"The Standard," our Australian monthly church publication, tells of the fourth annual session of Wandell College which was held at the pastoral headquarters, 22 Blackall Street, Hamilton, New South Wales. Twenty-five students and five faculty members attended, all but one in residence. Ten courses were offered, all related to church work.

Great things often have small beginnings. Who can tell what a splendid future Wandell College may have? What is necessary in a case like this is: build a little greater each year, never give up in the face of difficulty, meet each problem as it comes, seek new resources and support, and keep a high ideal for the future. Every institution has its bad times when it would be easy to accept defeat and failure—in fact, it is hard not to do so. May Wandell College, named for a courageous and faithful missionary, continue always to grow.

* JESUS SAVES

Some years ago, we told you about the hall at the west end of Sheffield viaduct, Kansas City, which sometimes carried the sign, "Strike Headquarters," and sometimes "Jesus Saves." The contrast in philosophy, mood, and purpose was very great. Sometimes the union was trying to save that community, sometimes it was Jesus.

The union has moved on to other quarters, and Jesus has held the place for several years now. Of the two signs, I like "Jesus Saves" much the better. Out of the surrounding industrial district and its homes, a fine group of people attend the chapel there, neatly dressed children go to church school, and a fine influence is extended to the community.

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INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

VOLUME 96

JUNE 20, 1949

NUMBER 25

*A wise son
Heareth his
Father's
Instructions*

—Proverbs 13: 1

A Bauer-Cotterell Photo



The Martyrs

IN A FEW DAYS (June 26), special services will be held at Nauvoo, Illinois, in memory of the Prophet Joseph Smith and his brother Hyrum. We have been honoring these men in this way for a number of years at the anniversary of their tragic death (June 27, 1844).

Josiah Quincy, in his *Figures of the Past*, suggested the probability that the verdict of succeeding generations would be that, of the historical Americans of the nineteenth century, Joseph Smith "has exerted the most powerful influence upon the destinies of his countrymen."

The marvelous increase in the numbers of those who believe he was an inspired prophet of God might be held to be visible and demonstrable proof that Quincy's implied prophecy was itself an inspired statement. But there are spheres in which the martyred founder of Latter Day Saintism may have exerted a much greater influence, as found in the more enlightened thinking today especially among religionists, with respect to infant damnation, prison reform, stewardship, or social welfare, and health, not overlooking the realm of science in which he spoke prophetically a hundred years ahead of his day. See sections 22 and 85 of the Doctrine and Covenants, as to the extent and laws of creation and power in matter (atomic energy).

In all these things Joseph Smith—a true prophet like John—pointed the way to a new dispensation, a new and superior highway which already has been traversed by millions, and on which the King himself has ridden.

May we not with propriety suggest that on Sunday, June 26, the Saints give consideration to the great work accomplished by the martyred prophet and patriarch under the aegis and direction of the Master.

ISRAEL A. SMITH.

Introducing...

ELBERT A. SMITH (page 5) is an outstanding father. He is the father of Ronald G. and Lynn E. Smith, both elders; father of many literary productions; and Presiding Patriarch—father to all the church.

"Brother Elbert" was born in Nauvoo, Illinois, on March 8, 1871. He married Clara A. Cochran in 1895. He was reared on a farm, and for five years managed the farm, starting at the age of fifteen. For several years he was bindery foreman for the *Herald*. He was a partner in the Smith and Brackenbury Photographic Gallery of Lamoni, Iowa, for two years.

"Brother Elbert" has held the priesthood continuously since February 6, 1898, when he was ordained to the office of priest. He was ordained counselor to President Joseph Smith in 1909. He continued as counselor in the Presidency after his cousin, Frederick M. Smith, became president.

He was editor of *Autumn Leaves* from 1902 to 1917, and *Herald* editor from 1906 to 1938. Among his best-known books are: *Timbers for the Temple*, *Square Blocks*, and *On Memory's Beam*. His occasional *Herald* column, "Blue Pencil Notes," is still a most popular feature.

GARLAND E. TICKEMYER (page 7), pastor and tenor soloist, was born January 1, 1913. He married Hazel V. Roberson on March 6, 1936. They have two boys: Garland Lee, 9, and David Kent, 5.

After he was graduated from the Marshall (Missouri) High School in 1931, he attended Kansas City Junior College; Friends University, Wichita, Kansas; and William Jewell College, Liberty, Missouri. He received a B.A. degree from the University of Kansas City in 1943, and an M.A. degree in 1945.

Brother Tickemyer was ordained to the office of elder in 1933, and was in the first group of two-year appointees, going to Wichita, Kansas, in 1934 as pastor. For eight and one-half years he served as pastor of the Stone Church. In 1946 he became pastor of the Central Los Angeles Branch. At the present time he is president of the Los Angeles Metropolitan District. Brother Tickemyer has been tenor soloist in the *Messiah* several times.

CLEO HANTHORNE MOON (page 9), teacher, librarian, and poet, was graduated from the Watonga (Oklahoma) High School in 1922. From the Oklahoma College for Women she received a B.A. degree in 1936; and in 1937 an M.A. degree from Oklahoma University. She did graduate work in Columbia University, New York. She had nine years of high school teaching experience in Oklahoma and in Iowa, and was librarian at Graceland College from 1935 to 1945. She married Willard Moon, of the Lamoni Stake Presidency, in 1944.

THE SAINTS' HERALD

Volume 96

June 20, 1949

Number 25

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

DAUGHERTY IN INDEPENDENCE

Seventy James Daugherty was in Independence, Missouri, during the week of May 29 in relation to Visual Aids Committee work. He reports having baptized twenty-six new members since January, uniting a number of homes in the church. He has spent time giving lectures, visiting, presenting sermons, and ministering to the needs of the members in a number of places since April. These include: Minneapolis, Minnesota; Detroit, Michigan; Beloit, Madison, Sparta, Milwaukee, Lancaster, Soldier's Grove, and LaCross, Wisconsin. Brother Daugherty is the president of Wisconsin District. He explained with considerable pleasure that there were 1200 members in Wisconsin at the beginning of 1948 and that there was a 9.5% increase in the number of baptisms during last year. Every branch in Wisconsin has had an increase in numbers during 1948. In one branch, every family but one is a tithepayer.

RADIO STAFF PICNIC

Members of the church radio staff entertained the executive radio committee and their families at a picnic-breakfast June 1 at Paul Craig's home in south Independence, Missouri. The executive committee consists of the Presidency and Presiding Bishopric. Members may be interested in the extensive radio staff which the church maintains. They include Evan Fry and Steven Black, radio ministers, Paul Craig and Bethel Knoche musicians, Franklyn S. Weddle, radio director, Russel Resch, engineer, and Norma Smith and Edna Wood, secretaries.

GLEAZER IN FAR WEST STAKE

Apostle E. J. Gleazer, accompanying Stake President Emery Jennings, spent the week following May 29 visiting branches and groups in Far West Stake. They met with the Saints in Trenton, Chillicothe, Macon, Bevier, Hamilton, Cameron, and Kingston, all in Missouri.

The purpose of the visit was to familiarize Apostle Gleazer with conditions in the various communities and put him in a position to advise with the stake president on matters of missionary extension and to consider whether the church's purpose has been accomplished in these communities.

Apostle Gleazer preached in Hamilton and was pleased with the prospects in the place. He said that consideration is being given to the possibility of building a new church there in the near future.

The development of the Cameron Saints in raising funds for the building of a new church impressed Apostle Gleazer. The Cameron church burned during the past year and an excellent new location has been obtained.

The members of the stake are to be congratulated upon their new reunion grounds. The Far West Stake grounds are in good shape in one of the best groves in northern Missouri.

Wednesday, June 1, in the presence of a large congregation representing Maple Grove, Osborn, and Stewartville Saints, Gerald Gabriel was installed as supervising pastor of the three congregations. The service of installation was held in the Stewartville church and a fine spirit was in evidence. At the conclusion of the service, a reception was held in the lower auditorium for Brother and Sister Gabriel.

UNDERWOOD SPECIAL DAY

President Israel A. Smith spent June 12 in Underwood, Iowa, for Special Day meetings. Underwood is one of the towns settled by Saints who dropped out of the westward trek to Utah. President Smith preached at 11:00. David Carlile is pastor.

Love in a World of Hate

The Law of Love

We need to be reminded often that the basis of the gospel is love. In a world of confusion and strife, we are apt to forget it. In a church program of many activities, we sometimes let other things take precedence. But there it is, and there it remains at the heart of the Christian message. The words of "the first and great commandment" delivered from the lips of Jesus began, "Thou shalt love."

This is the "Law of Love." To depart from it is the first and easiest of all apostasies. To live by it may be hard at times, but it offers the richest rewards that can be harvested from life.

Will Rogers' Theory

You may remember the statement by the late Will Rogers: "I never met a man I didn't like." I remember seeing it in the morning paper when it first came out. It sounded good—a little too good. A man who had traveled as widely as Rogers had couldn't avoid meeting a few cheats, rogues, and fakes; a man as intelligent as he couldn't help detecting them. He had either developed a remarkable pair of blind spots or conveniently forgot what he saw. He knew very well that the world wasn't populated by angels and members of the Purity League.

But Will Rogers also knew how to bring the best out of people by expecting the best of them. They were better when he was near, whatever they were when he was gone. In his own way, he helped to make the world a little better.

The Limits of Love

Jesus went the limit in teaching the law of love. He told his disciples, "I say unto you, love your enemies" (Matthew 5:44). This demand seems fantastic, even today.

His theory was severely tested when he renounced the scribes and Pharisees in bitterest terms (Matthew 23); and if those censures do not represent positive hatred, they at least reveal antipathies that most of us can understand. But in the course of his sufferings, Jesus conquered his feeling, and in the agonies of the cross, he could say, "Father, for-

RETURN OF THE SCHERERS

Brother and Sister Albert Scherer and children, James Michael and Sandra Lynn, arrived in New York, Wednesday, June 8, on board the "Nieuw Amsterdam," thus completing their mission to Holland.

The return of Brother and Sister Scherer at this time had not been anticipated, but was thought wise by Brother Scherer's medical advisor at Rotterdam when Brother Scherer was found to be suffering from a blood ailment which can be better treated in this country.

Brother and Sister Scherer went to the Dutch Mission in October, 1947, and have served under difficult circumstances with marked distinction. They leave the Dutch branches very greatly strengthened by their ministry and have a warm place in the hearts of the Saints of Holland. We extend to Brother and Sister Scherer the grateful thanks of the church for the services they have rendered.

The First Presidency
By Israel A. Smith

give them; for they know not what they do."

Jesus himself was able to go to the last possible limit of the law of love. He anticipated the best principles of our modern science of mental health when he declared the necessity of love. It is a truth that we can be happy only by loving people. That law is written into

human nature. Jesus knew it was there. If he really uttered those maledictions in Matthew 23, he was not then a happy person. And if the Lord could not be happy in such a state of mind, what chance would we have?

For very good reasons Jesus said,

If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matthew 6:14, 15.

In the law of love we have the ultimate effort under the gospel plan to present to the disciples a happy, wholesome, reasonable adjustment with God and man. It is essential to physical and spiritual health. The crowded asylums of the country, the long lists of patients seeking the aid of psychiatrists, the uncounted numbers of unhappy people who never reach the institutions or the physicians with their troubles are all evidences of the danger of breaking the law of love.

Forgiveness a Must

A person who hates or dislikes is in a miserable, unhappy state of mind. Ultimately, hatred leads to a wish to hurt and destroy. "Who-soever hateth his brother is a murderer" (I John 3:15). And since the homicidal urge of hate is repressed by criminal law, how can a hater be happy? Only by giving up his hate.

As long as you dislike another person, he has the power to hurt you, unknown to himself. You give him that power with your dislike. You are hurt by thoughts of him. Forgiveness is the only route of escape from those thoughts. Not until you forgive are you free. Forgiveness is the price of peace. The enemy can make your life a real hell without trying, as long as you hate him. The key release is in your hand: forgiveness. Jesus knew that.

(Continued on page 22.)

Editorial

Official

Notice

We are forced to warn the Saints against a family giving different names that has apparently defrauded our members at various places: Lincoln, Omaha, Wichita, Seattle, Spokane, and possibly others. They travel by Ford panel truck, consist of a husband and wife and "six or eight" children. They have used the influence of the names of Elder Paul Wellington and Bishop Monte Lasater, who do not know them. They claim their truck has broken down, and through sympathy have secured various sums of money. These people are not church members and have no just claim on our members.

Before giving them money, please check with us by telegram or telephone.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Across the Desk

This is the last of the series of letters written by Paul M. Hanson, President of the Quorum of Twelve, during his recent visit to South America. Apostle Hanson returned to Independence, Tuesday evening, May 24. You, too, will enjoy his interesting and vivid description of his trip.

Hotel Majestic
Quito, Ecuador
May 22, 1949

President Smith:

When I last wrote to you, I was in La Paz, Bolivia. One evening I had dinner with Mr. E. E. Buechler, his wife and children in their lovely home there. He is a Swiss, has lived in La Paz twenty-five years, and is manager of the export and import division of Grace and Company of Bolivia. He and his wife speak English fluently. After dinner they listened with interest to the story of our church—the great restoration of God's work in these latter days. Then after showing some colored moving pictures

of scenes in Bolivia, Mr. Buechler took me in his car to my hotel.

The next day I went by private car about sixty miles from La Paz to Tiahuanaco, where there are extensive and remarkable remains of pre-Inca civilization. When the Incas conquered this region about A.D. 1200, they found impressive remains of a civilization that seemed to center in Tiahuanaco. Little could be learned by the Incas of the ancient civilization from the people of debased cultural status living among the ruins. The superior stonework and innumerable vestiges of advanced culture found by the Incas influenced their techniques in various ways. The church and many other buildings in the village of Tiahuanaco are made of exceptionally well-cut stones carried from the ruins, and many such stones are to be found in colonial structures in La Paz. Although the ruins for centuries have been used as a quarry for ready-cut stones for building purposes, they are still most impressive.

No intensive archaeological work on a large scale has been done here or in Bolivia, yet science appears to have recovered enough material in the country and from sites in the coastal and highland parts of Peru to make possible a tentative reconstruction of the cultural history of Tiahuanaco. Apparently the builders were ancestors of the Indians to whom, after the Spanish conquest, the name "Aymara" was applied. Piecing together various fragments of evidence, one finds that Tiahuanaco about A. D. 600 received a powerful stimulus from advanced peoples living along the coast of Peru, which resulted in a phase of Tiahuanaco civilization higher in every way than what went before. This continued for 300 years, about A. D. 600-900, and this period is generally called Classical Tiahuanaco or Tiahuanaco II. The great remains to be seen belong mainly to the latter period. The cultural influence of this period was strongly felt in Peru, Ecuador, Chile, and Argentina. Practically nothing is known of the social and political institutions of the Classical Tiahuanaco civilization.

What marvelous stonework cut with perfect precision! Numerous colossal monoliths in a long line are still in exact alignment. Spread over a great area are huge blocks of stone, some intricately carved; about one mile or more from the main ruins are great monolithic cut stone platforms of such magnitude as to be almost unbelievably the work of human hands. I took numerous pictures which I hope will accurately represent these ruins.

What tremendous calamity brought the Tiahuanaco civilization to an abrupt end—epidemic, invasion by savages

from the eastern jungles, earthquakes, or departure from the living God? According to certain early Spanish writers, the Tiahuanaco civilization was definitely associated with the worship of Wiracocha, a white and bearded deity who, in the form of a man but possessing godlike powers, appeared and ministered in ancient times to the people, mysteriously disappeared, and promised to return. The destruction of the Tiahuanaco civilization was attributed by these writers to a rejection of this deity and his worship.

Mr. Buechler called to see me off by train from La Paz—a flourishing city of about 370,000 deep down in a valley. From there I went by train to Guaqui, a little town on Lake Titicaca, and then by boat across the lake to Puno, Peru, where I took the train to Arequipa.

Lake Titicaca, the highest navigable body of water in the world, lies at an altitude of more than 12,000 feet on the Andean Plateau. It is ninety-five miles long and thirty-five miles wide, with an irregular outline; it contains some islands, among which are Titicaca that I visited from Copacabana and Coati, known respectively as the Island of the Sun and Island of the Moon.

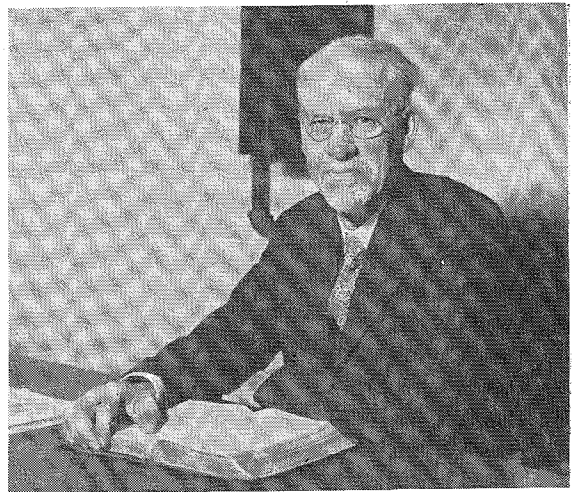
The whole region of the Lake Titicaca basin abounds in traces of Inca and pre-Inca civilizations.

I am now in Quito, capital of Ecuador. My trip in South America is about at an end. One reason for my coming to Ecuador was to visit Otavalo, a town seventy-five miles northeast of Quito, where on Saturdays the Indians of the region hold one of the largest and most colorful markets in South America. The Indian population with the outlying districts numbers 40,000 to 50,000. This is a rich agricultural region, producing coffee, sugar cane, cotton, cereals, and potatoes. The Otavalo Indians are highly intelligent, industrious, and clean. The men are tall and of fine physique. Their striking costume consists of short white trousers and white homespun shirt, a poncho of red or blue with woven designs, and a huge reddish hat with a broad curving brim in which various small articles may be carried. The young men present a sturdy appearance. All the men wear their hair in a long single braid which falls down their backs. They are usually barefooted. The women, many of whom are beautiful, dress in embroidered blouses and long skirts. They wear the same style of broad-rimmed cinnamon colored felt hat as the men. They have several dark blue or orange carrying cloths, one of which may be used to hold a baby tight against the mother's back. The women adorn themselves with a dozen or so strings of bright beads around their necks.

(Continued on page 6.)

Random Thoughts For Father's Day

By **ELBERT A. SMITH**



FIRST OF ALL this is by way of being a tribute to good fathers everywhere who take their responsibilities and opportunities seriously in the fear of God. And I would expand the tribute to include all fatherly men who minister to the needs of youth as ministers, departmental church workers, educators, youth counselors, Boy Scout leaders, and all others who singly or in groups are teachers, leaders, and exemplars to youth. Ofttimes these men must take over the task that fathers in broken or near-broken homes have abandoned and left for the church and social organizations to solve as best they may.

The Father and the Church

The church should minister in the family, and the family should go to church. J. Edgar Hoover once wrote, "If I had a son I would want him to go to church. What is more, I would go to church with him." Certainly J. Edgar Hoover is no "sissy." He is the chief law enforcement officer in America. It is his job to suppress crime. And at times, gun in hand, he goes out to apprehend the most desperate criminals, like Dillinger, for example, who once was "public enemy number one." Yet J. Edgar Hoover looks to the church as the first and best aid, outside the home, in the rearing of good citizens for church and state.

Family Government

The family is a small, closely-knit government in itself. The father is no longer a despotic ruler in a little kingdom before whose throne wife and children bow in humble submis-

sion. That, my brethren, is an understatement. The family exercises or should exercise all the functions of government: legislative, judicial, and administrative. The wise father will remember the terms of the Latter Day Saint marriage covenant between wife and husband: "You both mutually agree." He had better "mutually agree" with his wife regarding the laws to be laid down in the family for the children, the ways in which they shall be consistently enforced, and the judgments to be passed when they are disobeyed. One little junior can raise problems enough to keep both father and mother busy even when they are "mutually agreed."

The child comes into an utterly strange world. He has everything to learn. He has an insatiable curiosity. He forever asks "What?" and "Why?" Even when he gets wise answers, as he does at times, he is not satisfied. He must investigate and experiment for himself. The conventions, ideals, standards, and judgments of adults bewilder him, especially if they change from hour to hour as father or mother or both may be good-natured or peeved. So he is often in rebellion.

The Problem of Discipline

The problems which fathers and mothers confront, even happily in agreement, are many. There seem to be two major problems: discipline and guidance. Concerning discipline there appears to have been two widely divergent schools of thought.

Solomon laid down a scriptural admonition seized upon by one school: "Spare the rod and spoil the child." The old, stern, hickory-switch school held to that maxim, and it was the authority for many a preachment and "whipment." But Solomon did not do too well with his own children. They had too many stepmothers. With seven hundred wives, Solomon had little time for his children—excepting to use the rod periodically. Too many fathers today are so engrossed in other things that they do not give love and guidance to their children.

One of our missionaries of the old school once said, "In every home there should be hanging on the parlor wall a strap with a wooden handle inscribed with the words in gold letters: 'I need thee every hour!'" Perhaps the strap should be there for use only when other methods fail. Quoting again from Hoover, "If parents would teach their children obedience, crime could be abolished in one generation."

A modernistic school of child psychology swung to another extreme from that of Solomon and concluded that all physical punishment should be abolished. Let children do as they please—break the windows, dance on the piano keys—they must "find expression"—must not be "frustrated," or something terrible will happen inside them. Well something terrible has happened to children allowed to go

their own, sweet way. It seems to begin to dawn upon psychological oracles that physical punishment may at times have a place in child training and may indeed be wholesome in its psychological reactions.

The Problem of Guidance

Yet after all that has been said, there "remains a more excellent way" which should be tried. It is the way of persuasion based on understanding and love and carried out with patience and all the other Christian graces and gifts, including wisdom.

At a reunion prayer meeting, I heard a young father tell of an experience with his small son. The father was going somewhere in his car in a hurry. The small boy began to ask questions. Finally the interrogation reached this stage; "Daddy, who made the earth?"

"Why, God made it."

"What did he make it for?"

"Oh, I suppose for folks to walk on."

"Well, why don't we get out of the car and walk on it?"

The father decided right then that no errand was more important than to keep in touch with his son. So he stopped the car, and they got out and walked on the good earth that God had made while the father answered the boy's further questions.

I honor those fathers and those fatherly men of whom I have spoken—ministers, educators, departmental workers, Boy Scout leaders, counselors—who take time and pains to learn to keep step with children and youth and speak their language, for thus they set the pace for those who are to be the future pacemakers for church and country.

When Father Comes Home in the Evening

A young mother of two children was talking to me about her husband. She said, "He is an ideal father. When he comes home from work in the evening, the day begins

for the children—and for me." Modestly she overlooked her own part. The day began for the children in the morning, and all day the mother was the center of their world. But when the father came home in the evening, the family circle was whole again, and it was like a new day for all of them. Some fathers accumulate a grudge against a lot of things during the day, and when they come home in the evening, they take it out on wife and children. Happy is the home that has a new day beginning when father comes home to romp with the children, to listen to their chatter, and to help mother put them to bed at night.

When the Children Begin to Grow Up

When children begin to grow up and reach the stage in which they must reason things out and are entitled to begin to make decisions of their own, a new situation arises for father. Opinions begin to differ sharply at times. Some fathers meet the son or daughter head-on in conflict. A high school boy came to me, saying, "I want to talk things over with you. I can't talk with my father; he thinks I am crazy." Fortunate are the boys and girls who feel free to go to an affectionate, understanding, wise father who will listen with tolerance and understanding and patiently help them think through their problems, leaving them an increasing freedom to reach their own decisions.

We cannot shut our growing sons and daughters up within prison walls to keep them from temptation, error, and folly. But we can help them build strong bulwarks of defense within themselves—defenses they themselves believe in and which are based on deep personal convictions.

If you will look at some good fathers in the company of their children, you will find that they appear happier than other men.

Across the Desk

(Continued from page 4.)

bracelets, and frequently ten or more rings on each hand.

The Octavo Indians are famous for their tweeds, bright ponchos, carpets, and rugs. All their work is done by hand from washing the fleece of the Andean sheep in mountain streams to weaving their textiles on primitive looms.

The geographic location of Ecuador on the equator gave origin to the name of this republic. But we should not think that torrid heat predominates. In Quito, which has an altitude of 9,375 feet and is located in the Andean Sierras, woolen clothes are worn the year around.

The Guayaquil-Quito railway is one of the greatest engineering feats in the world. On the first part of the trip, the train passes from the coast along fields covered with tropical vegetation, plantations of sugar cane, bananas and pineapples. On the way, the train ascends 2,900 feet in five minutes along a daring zigzag road cut out of solid rock along the mountainside and supported by huge retaining walls. I left Guayaquil at 4:30 p. m. and arrived in Quito at 10 p. m. In Ecuador nothing is done on a small scale—jungles, snow-capped mountains, coast, and plains. The mountainsides are verdantly clad and cultivated up to 12,000 feet. On the trip here, Sangay (17,459 feet high) was erupting and though fifty miles away, visibility at one place was greatly affected. Our train and the countryside were gray with ashes.

I spent this afternoon (Sunday) in Quito with a Mr. Nicolas Delgado, whom I met on the plane on the way from Kansas City to Peru. His writing has appeared in the Spanish edition of *Readers' Digest*. He speaks English. With him I visited the Church of La Compania De Jesus (Company of Jesus) of the Jesuits, built in the seventeenth century (it is said to have the finest facade of any church in America); the Chapel of Cantuna with its marvelous gold altar; the Colonial Art Museum, the reconstruction of which was under the direction of Mr. Delgado. In the evening I was entertained in his home. Among the Kodachrome pictures he showed were some excellent views of interiors of churches in Quito and scenes in Ecuador.

Tomorrow I am to leave by plane for Guayaquil; and at 11 p. m. I shall board a plane of the Braniff Airways which is due the next evening (Tuesday) at 7:50 p. m. in Kansas City. I can say that my trip has met expectations in visiting ruins of the Inca and pre-Inca civilizations.

A Tribute to Joseph Smith

By GARLAND E. TICKEMYER

Next Sunday, June 26, "Martyrs' Day" will be observed in many branches. This tribute by Elder Tickemyer will bring to your memory many characteristics and incidences associated with the founder of the church. Joseph and Hyrum Smith fell in the course of duty by mob bullets 105 years ago on June 27.—*Editor.*

THE REAL JOSEPH SMITH will probably never be known. To enemies of the church he remains an enigma whose industry and achievements belie their charge of "lazy and shiftless," and against whose wall of moral integrity the charge of "charlatan" continues to break with diminishing fury.

To his six feet height, his great physical strength, his fair hair and blue eyes all can agree. We can agree also that from the time he reached his meridian, he dominated his surroundings so completely that no history of the West can be written without giving prominent place to Joseph Smith and to the "peculiar" people who became the exponents of the new philosophy of life and of religion revealed through him. Of the Book of Mormon which was presented to the world through him, Henry A. Wallace says:

Of all the American religious books of the nineteenth century, it seems probable that the Book of Mormon was the most powerful. It reached, perhaps, 1 per cent of the people of the United States, but it affected this 1 per cent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution to opening up one of our great frontiers.

Joseph Smith was possessed of a magnetic personality which, with the justice of his cause, won the support of such worthy men as Abraham Lincoln, who as an awkward, long-limbed, young member of the state legislature, voted for the charter for the city of Nauvoo, and was "so deeply moved by the stories of massacre and suffering related, that he rushed forward to the bar at the final passing of the bill to congratulate Bennett personally and

wish the new city success." Also in this group were Stephen A. Douglas, to whom Joseph Smith gave the appellation, "The little giant;" and Alexander Doniphan, noted Missouri soldier and able lawyer, who won fame in the Mexican War.

One of the best descriptions of Joseph Smith is that contained in the autobiography of Parley P. Pratt who was an officer of the church and a close associate of the prophet for approximately fourteen years.

President Joseph Smith was in person tall and well-built, strong and active, of light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds.

He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most

bitter enemies were generally overcome, if he could once get their ears.

Had he been spared a martyr's fate till mature manhood and age, he was certainly endued with powers and ability to have revolutionized the world in many respects, and to have transmitted to posterity a name associated with more brilliant and glorious acts than has yet fallen to the lot of mortal. As it is, his work will live to endless ages, and unnumbered millions yet unborn will mention his name with honor, as a noble instrument in the hands of God.

THE PHENOMENAL GROWTH of the church resulted in a heterogeneous following that demanded a strong and resourceful leader, and there was probably no man who could have held the church in an effective organization as well as did Joseph. Paying tribute to this remarkable quality of leadership, Alexander Doniphan said that Lyman Wight was the bravest man he ever knew; Sidney Rigdon the greatest orator, but no one could have kept them all working together, except Joseph Smith. "Ah," remarked David Whitmer in his old age, "Joseph was a good man, but he had a hard task to manage with the people in the early days of the church. They were sectarian . . . and came in with all of their own views, and were hard to manage." Edward Page said, "I don't think the man ever lived who was more beloved by his people; they would have interposed their own lives to shield him. The world knew him not." On his deathbed, Lucius Merchant said of Joseph, "I saw and heard him, both in private and public. I never heard him say an immoral word or do an unkind act. We loved him deeply, and when he was martyred, you may be sure the mourning and distress can never be imagined; known only to those who were there."

Children loved him, and he often

took a turn at the bat when the boys were playing ball. After two or three rounds, he would bat the ball over the fence and using the excuse, "Over the fence is out," would go on to his office "with the adoring eyes of his small companions following him admiringly." His black horse, "Charley," and his great mastiff, "Major," were his constant companions. When Joseph started for Carthage on what was to be his last journey, he ordered "Major" back to the house. For once the dog refused to obey. He was then put in an upstairs room of the Mansion House, but he jumped from the second story window and again attempted to follow his master. This time he was securely locked up. After Joseph's death this dog transferred his loyalty to young Joseph, never left him day or night, and allowed no stranger to approach him. His vigilance may have had a restraining influence on those who would have been tempted to take advantage of an opportunity to wipe out the seed of Joseph—especially the son who had been designated as successor to the prophet.

Evidence of his generosity is revealed in the fact that when a plague of fever struck Nauvoo, Joseph moved his family into a tent in the yard and made his house available as a hospital for the sick.

By the highest standards even of his own day, Joseph Smith was unlearned. Especially was this true during the early part of his ministry, but learned men sat willingly at his feet and were taught by him. He was without physical wealth, but men rich in this earth's goods laid their all at his feet for use in the advancement of the Restoration. Strong men bowed to his will and gladly carried out his orders.

Joseph Smith, the victim of intolerance, was a tolerant man. The history of the Catholic church in Nauvoo read at their centennial celebration about four years ago records that before a Catholic church was erected in Nauvoo, Mayor Joseph

Smith provided their members with transportation across the river to Montrose every Sunday morning.

JOSEPH SMITH WAS A PATRIOT with political views that were far in advance of his day. He was opposed to slavery and proposed that the new land of the Louisiana Purchase be sold gradually and the money used to recompense the owners of the slaves. He said, "Break off the shackles of the poor black man and hire him to labor like a human being, for an hour of virtuous liberty on earth is worth a whole eternity of bondage." He stoutly opposed imprisonment for debts. He advocated the establishment of a Federal Reserve Banking System with branches in every state and territory, which, he said, "will mercifully cure that fatal disorder known in cities as brokerage, and leave the people's money in their own pockets. He laid down the dictum with regard to the rights of congress in relation to rights of the states upon which Abraham Lincoln rested his cause sixteen years later. He said,

And let me say that all men who say that Congress has no power to restore and defend the rights of her citizens have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any portion of her citizens, it is the supreme law of the land; and should a state refuse submission, that state is guilty of insurrection or rebellion, and the President has as much power to repeal it as Washington had to march against the "whiskey boys" at Pittsburgh, or General Jackson had to send an armed force to suppress the rebellion of South Carolina.

Regarding the Constitution of the United States, Joseph said:

It is one of the first principles of my life and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on earth. In my feelings, I am always ready to die in the protection of the weak and oppressed in their just rights. The only fault I find with the

Constitution is that it is not broad enough to cover the whole ground.

Joseph Smith was a leader of remarkable resourcefulness. He may have made mistakes, but he can never be accused of running away from a problem or of flinching when the tide was against him. On the contrary, he was a fighting general who continually rallied his forces to the attack when defeat seemed inevitable. He acted on the principle of attack so well demonstrated by General Foch in World War I, which was summarized in these words, "When you are being pushed back, attack . . . Never stop fighting . . . You never lose until you quit." The application of this fighting principle was demonstrated in France and expressed in these words, "My right is gone, my left is crumbling, my center is retreating; I shall attack." Joseph Smith also was the exponent of another principle, later expressed by Foch in the words, "Morale is more important than material—the man in the house is more important than the house."

TIME AFTER TIME Joseph met crises with bold decisions. When persecution became intolerable in New York, he moved the entire body of the church to Kirtland, then to Independence, Missouri, again to Far West, and finally to Nauvoo. In each place he laid plans for cities to be erected and never once admitted defeat. From dungeon filth, where he was bound in chains, he sent messages of cheer and encouragement to his persecuted followers.

When depression brought panic throughout the United States in 1837, Joseph gave no thought to a program of retrenchment, rather he declared to the church, "God has revealed that something new must be done for the salvation of the church." Boldly and audaciously he laid out plans for expansion of the missionary work into foreign fields and sent six of the principal officers of the church to England to open what was to become the church's

(Continued on page 22.)

Brother John's Shoulders

By CLEO HANTHORNE MOON

(This story is based upon a testimony I heard Willard Moon bear in a local prayer meeting in Lamoni. The John in the story is John Garver. I thought it was such a beautiful testimony that I asked permission to write the account into a story, hoping the narrative might find wider reading and appreciation. I heightened and elaborated the incident somewhat, but Willard said I had kept the true personality of Brother John as he had known him. All other characters in the story are fictitious.—C.H.M.)

PULL THAT CANVAS a little tighter there, Buell."

"Got it."

"Are you all set? Are we ready for the big lift? Under you go then, boys."

Clem and Bill ducked under the spread canvas of the big tent, and the billows of brown cloth traced their crawling like moles in a garden. The little boys standing around blinked, gaped, and then, one by one under they shot. That circle of canvas, ninety feet across, looked like a kettle of boiling dumplings.

While the men at the outside poles waited, they mopped the perspiration streaming down their faces.

"How are you standing it, Walt?"

"Okay, Brother. How's for you?"

"Have you got your grip, John?"

John's round face beamed, belying the weariness we all felt after three days of this preparation for the mid-summer camp meeting.

"Sure, I can heave my share of the load. I may be a little rotund around the middle, but this muscle is sheer steal!" He waved his left arm, his right gripping the side-wall pole.

It was another half hour before the eight of us spread the big tent, like a giant umbrella around its fifty-foot center pole. Still another hour went by before we had the stakes anchored and the walls hung. The lot of us looked limp and worn, for August had dealt us a sample of her way with the thermometer. That fine south breeze that had played around in the morning had taken the afternoon off. The big tent was the crowning job. Before that there had been the family and service tents to put up. And we

had picked up brush and rubbish before that. We had sterilized the water supply cistern at the peak of the hill, and the old pump and the water pipes leading into the dining hall—all of them used only two weeks each summer. And we had made other manual preparations that campers are usually unaware of when they gather for the two weeks of religious celebration and planning and fellowship.

Jim was less talkative than he had been in the morning. Sandy was a little sharp-tongued, particularly distressed by the ubiquitous small boys who were having a delightful and memorable day albeit under our feet and blocking our progress at times. But John's disposition was unruffled. "Rotund" as he was, he had never flagged in his industry, and his wit and repartee were as genial and as clean-cut as ever. He was a tonic to us all, and no one was conscious of the fact while he worked, taking our orders on the raising of the tents, that it was he who carried the management of the whole affair, and that this day's labor was the beginning of the culmination of many details he had planned for months ahead.

I MISSED JOHN while we were putting the finishing touches to the tent. We could get along without him now, of course, and it was time for us all to go home. There would be time tomorrow to do some of the remaining chores even though meetings would be getting under way.

"Put that packing over there on that brush pile, Earl. I'll haul the whole thing to the back lot there tomorrow, and the young folks will

have it for their bonfire some night," I said as I picked up my sun hat and started to go get my wagon. "I'll go get my horses and come back this way. You can hop on and go to town if you care to wait."

Earl didn't want to wait, so I struck off to get the team, over east of the knoll. When I got to the horses, I noticed someone behind the knoll, beside a clump of forsythia brush. It was John. He was down on his knees, praying, I knew. A lump rose in my throat. I had hoped that the meetings would be successful and had prayed, too. Here at this moment I sensed John's greater anxiety, the weight of his responsibility. He was pastor of the seven-county area comprising the local church district. No matter if he did have some willing workers among us, he necessarily carried a good share of the job alone. John was not one to shirk, and he never got so concerned with the trees, he couldn't see the woods. We had learned that about him in the three years he had been pastor.

I stalled around at getting the horses hitched up. I had to drive by that way, and I didn't want to interrupt or embarrass him. When I was throwing the lines into the wagon, I saw John starting to leave the place, so I swung up into the box and drove up around the knoll.

"Get in, John. You're pretty tired. I'll give you a lift to town."

It was a serious face he turned to me—pleasant, but the sparkle relaxed, as if with a close friend. I could see the man as he was with the dynamo of his wit and good humor at rest. His clothes were a mess. He loved to get into his worst clothes at a time like this, as if in rebellion against his oft-worn pulpit clothes. Perspiration streaked his dirty face. He rolled, rather than

jumped, into the back of the wagon, and came to stand beside me.

"Yes, Willard, I'm tired. No one knows, Brother, what a load of concern I carry for these people. I've wanted this gathering to be a spiritual thrill, a memorable event in our progress. Do you see what I mean, Willard?"

He was so intent, he almost seemed to plead with me to understand. "Yes," I said, careful not to seem too sure, for I knew I didn't comprehend his full meaning. The general church was depending on this area for a test of the projects of the church program, spiritually and also in the economic, industrial, and social implications of the great communal plan.

I let John out at the intersection and drove on. "There goes a Christian gentleman," I said aloud, as if to my team.

THE MEETINGS of the people on the camp grounds in the days that followed were filled with the power of John's leadership. Surely God was helping him direct the sessions. I was impressed with the general tenor of the fellowship, but most unusual were the spoken expressions at the devotional services each morning when the people prayed and testified together.

Elsie Newell, who could always be depended upon in other years to cast her burdens upon the congregation, spoke on several mornings of her hopes and plans for the young people she was teaching. Martin Hastings, always long-winded and retrospective, spoke tersely and with point and purpose several times. Mary Bowen and Sanders Gunn and Irvin Baker—I could name a hundred of them—who had sat in other meetings without comment, spoke feelingly and convincingly of their high resolves.

Through all of the prayers and testimonies of the people ran specific purposes and an awareness of personal mission, and there was a surprising expression of the combined needs and directions. It was a daily thrill. I saw the work of the church myself with a clarity I had never dreamed I'd share.

Light on this peculiar spirit of our meetings came on the last morning we were together. Brother John arose from his seat on the improvised platform. I was aware at the same time of the creaking of the loosely laid boards under his physical weight, and the slope of his shoulders bearing the weight of his spirit.

He spoke of the richness of the Lord's blessing on the congregation. He outlined some of the steps that showed clearly ahead. Then—his spirit height-

ened by the unity there and the certainty of the love of the people for him—he broke into personal testimony.

BEFORE THESE MEETINGS started," he told them, dropping the thin centerpart of his hair in a humble, almost boyish expression, weighing his words carefully, knowing how the people hung on them, "I prayed that the Lord would free you from your sins, that you would be unencumbered by personal guilt and could see and feel the needs and purposes of the church. I asked him to lay all those sins on me. I know he has answered my prayer. I know it by the clean, childlike faith and hope I see in your faces. I know it by the selfless prayers you have offered, and the vision you have expressed in your testimonies."

Then I could see his shoulders droop even more. I remembered that tired John, of the drawn face, who had rolled into my wagon two weeks ago. A look of misery, almost agony, I thought, came over his face.

"I can tell it, too," he said with visible hesitancy at mentioning it, "by the weight of your sins on my shoulders. Sometimes during these two weeks, it has been almost more than I could bear, but I have thanked our Lord for the power he has given you. I count on this experience to lead us all to greater performance of the mission of Christ on earth today."

Then his voice changed slightly. His face paled. He spoke with a power that was unmistakably beyond his personal intelligence, with a conviction that no man of himself could have. "Your sins are forgiven you," he told those thousand people there.

I remember that as I went out of the tent at the close of the meeting, I had a feeling almost of fear, lest outside the tent I should walk beyond the bound of the personal concern of the Lord. I was afraid that in the full August sun I might lose the divine and precious favor—I might lose my strong sense of mission, or it might become an accustomed thing, instead of this new and buoyant urgency

YEARS LATER it was that John told me, in looking back to that day, that he thought perhaps he did the wrong thing then, to implore the Lord to lay upon him the sins of the people. He said he believed that the Lord's way was for each man to carry the burden of his own sins, and to adjust them with God.

"He answered my prayer, and it was a wonderful experience, but I know now that it was a man's wish. The Lord would never lay so heavy a hand upon any one servant.

"Let's sit down here a minute, Willard." We were walking home from church that Sunday morning, and there was a bench under a tree in the park. "I have never told anyone how great an agony I suffered those two weeks, because I thought it wouldn't help them much. I am going to tell you, because I think it might help you to understand our people, as it did me. Those sins I wore for those people pinched my lungs so I thought sometimes I could not go on breathing. They alternately palpitated my heart and seemed to arrest its beat. They gnawed my stomach. They jangled my nerves. They nibbled away at my self-confidence, kept me in fear of embarrassment before the people. They discolored every lovely and peaceful thought I had. They distracted me, interfered with my concentration. Each sensation in turn, mind you, seemed a great agony. I had never known until that summer what sin is—what a sickness of mankind. But for the grace of God, it is a blinding, confusing, disheartening, deadening burden. I suffered, I agonized, I wept. But I would not ask the Lord to take from me the weight I had plead with him to allow me to carry for those two weeks. The greater the weight upon me, the greater I knew the freedom of the people was. I learned, in a flood of divine intelligence, the measure of a man without sin.

John's elated countenance clouded with what I knew was a deep, sincere pity. "But I doubt," he said, looking at the grass carpet at our feet, "if any of the people knew the wealth of their blessing in those two weeks."

I HAD NO ANSWER. We got up and I walked on to the corner and parted with perfunctory words. I stood there and looked after him deliberately. I thought about that morning six years ago. I remembered the weight that bore him down then, though I had not understood its nature. I knew now John had never entirely lost that load. The people as a mass had not profited enough, of course, from that sacrificial gesture that he had made for them and for the church, but a few here and there had. I had learned the purpose he had had in asking that miracle of the Lord. It had been an experience that I would never shake off, and that I could never resist sharing openly and subtly.

Looking after him as he went toward his home that morning, I knew what John may not have known or had not admitted—that his experience had raised him above the common run of the rest of us. And I knew that he had never come down from that vantage point of vision and direction and faith and never would.

The Second Step -

By RUBY TINKHAM

THE TELEPHONE rang long and shrilly at the Martin house. Millie lowered her magazine and glanced questioningly at Sam, who was pleasantly engrossed behind the evening paper. He sighed, resignedly, tossed the paper aside, and, setting the glass in his hand on a near-by table, walked leisurely into the hallway.

When he returned, Millie looked up at him casually and then dropped her magazine in alarm. He was white as a sheet, and he looked absolutely horrified.

"Millie, do you remember that kid, Bill Summers, who came to work for us last fall? They just picked him up in a wreck over at the Y-bridge. Been drinking and didn't make that turn. Car smashed all to pieces, and he's dead."

Millie gasped incredulously, "Oh, no, Sam, not that nice young man. I liked him—he was so clean-looking and had such a pleasant smile. How could such a thing have happened?"

"I don't know. I guess he stopped at that tavern there on route 84 and had a few drinks with some of the boys on the way home from work. Good heavens, Millie, that boy helped me out on a job today. We were going to finish it up tomorrow."

He started pacing the floor, and Millie watched him anxiously. "How about his wife. Who will tell her?"

Sam ran his fingers through his gray hair and stopped thunderstruck. "I suppose Mr. Bevins will. He called me. Lord, I wouldn't want his job for anything in the world. They've been married only about a year."

He sank into the chair and picked up the glass at his side. Raising it to his lips, he stopped in sudden distaste and set it down with repugnance. Millie observed the lines in his kind, rugged face affectionately. This had really hit Sam hard. She tried to think of something sympathetic to say.

"Maybe we should go over to see Mrs. Summers. There might be something we could do."

"No," he whispered hoarsely. "She wouldn't want to see me, I know. You go over tomorrow and see if you can help any."

"Why, Sam, that doesn't sound like you. You are always so eager to help people."

He dropped his head into his hands, and she could see that he was shaking all over. "Millie, I killed that boy: Just as sure as you're sitting there, I swear, I killed that boy tonight!"

Millie was shocked. "That's impossible. You've been home here all evening. You couldn't have done anything."

HE GOT UP NERVOUSLY and started to pace the floor again. His face was still white, and there was a grim look around his mouth. "Millie, when that boy first came to work for us, he never touched liquor. We used to kid him and ask him when he was going to grow up. Some of the fellows called him, 'The Infant.' I never will forget that big company dinner we had at Christmas time. All the fellows were kidding him about being the only one who didn't drink. He just grinned good-naturedly, and then I took a glass and handed it to him and said, 'Here, Kid, grow up, this company doesn't like sober men on holidays.' He drank it, Millie, and a lot more, and I gave it to him. Me, Sam Martin, I made that kid take his first drink. Now he's lying out there under a smashed car, dead."

Millie got up and laid her hand on his arm. "But, Sam, it wasn't your fault he got killed tonight. You couldn't help it."

"It was my fault, Millie, and I could help it. I saw after he had a couple of drinks that night that he'd never be able to drive, so I took him home. You should have seen his wife's face when she opened the door and saw me there holding him up. She went all white, and her eyes got big as if I had struck her, then she kinda moaned, 'Oh, no, no—' I just stood there and grinned like a big fool and said, 'Put him to bed, Mrs. Summers, he'll be all right in the morning.' Only tonight nobody took him home."

MILLIE STROKED his arm soothingly. "Don't torture yourself so. Even if you did offer him a drink once, you didn't make him stop there tonight and get drunk. You can't blame yourself for all of this. Surely there were others—"

"Of course there were others," he exploded, "but I started it. Maybe if I hadn't offered him that first drink—look, what if it were one of our boys lying out there now? How would you feel?"

She paused, startled. "You know that neither of our boys ever touch liquor."

He turned on her defiantly, "How do you know? Can you be so sure they never will? How do you know that someone won't push a glass up under

their noses someday and say, 'Here, Son, it's a holiday, just this one won't hurt you'? Can you be sure?"

She backed off uncertainly. "But what can we do? All our friends drink. About every third building is a bar or a tavern. You can buy the stuff everywhere; it's not illegal. What can two people do?"

His face hardened. "I don't know, but I'm going to do something." He picked up the glass and looked at it with cold determination. "Millie, I'll never touch a drop of liquor again as long as I live. What's more I'll never buy anymore or offer anybody a drink, so help me, no matter who he is!"

"But what will your friends say?"

"Oh, they'll laugh at me; they'll call me a sourpuss and say it won't last. But it will last—I swear it will."

"I know it will, and I'm glad." She laid her arm across his shoulders and said lovingly, "I'm proud of you, Sam, for feeling this way; most people would only feel sorry."

He sighed and relaxed against her arm. "Feeling sorry or ashamed isn't enough. That's only the first step. We have to do something. I don't know what, but we have to do something."

A MONTH LATER things were quiet at the Martin house. Millie watched Sam worriedly as he turned the radio on, dialed aimlessly, and then snapped it off. There was no doubt about it, Sam was restless.

"Sam, would you like to go over to Mabel and Jim's tonight?"

"No, it's no use; they'd offer me a drink, and then we'd start arguing again."

"A movie?"

"No, I'm sick and tired of movies. Just let me alone, I'm all right."

Millie put down her book and straightened up determinedly. "No, you're not all right. You're miserable and unhappy, and it isn't getting any better. Are you sorry you made that promise?"

He looked at her squarely, "No, I'm not sorry. I couldn't do anything else and still live with myself. It's just that I don't seem to be getting any place."

Millie smiled tenderly, "You can't make the world over in a month, Sam. You try too hard. Are they riding you at the office?"

"Oh, it's the usual bad jokes. The fellows would rather I'd not eat lunch

with them. They say my water glass spoils their appetite. Then of course they never ask me to stop after work with them anymore."

"You miss all that, don't you?" she asked kindly.

"Oh, sure—but I'll get along."

"Sam, I know somebody who's glad about all this besides me. Doc Turner says you're in better shape than ever, and I'm so glad."

"I know. Even the elevator man stopped me last week and shook hands with me. Said he was proud of me for what I was doing."

"But, you just can't cut yourself off from people like this. You like people, and they like you. You'll have to get out some."

"But how?" he asked desperately. "Everywhere I turn, it's the same thing. All the people we know drink. If I go anywhere to eat, it's buy liquor. At lunch, after work—how can I fight it? I always wind up with an argument, and I'm sick of it. No, I'll stay at home."

"Listen," she said determinedly, "you can't take something out of your life without putting something else back in its place. You remember how the evil spirit returned and brought seven more with him—well, it's the same thing here. You ought to have a hobby."

"Good heavens, I'm fifty-five years old. I can't start playing games at my age—and I won't collect stamps."

"I know, Sam, but there are a lot of other things you could do. You could clean the basement and get out your old tools and do some of that cabinet work you've talked about practically all your life."

"I'm too tired for that . . . besides we can afford to buy any of that stuff we need now."

MILLIE GOT UP, irritated. "Listen to me, Sam Martin, you're not too old, and you're not too tired. You're just discouraged and feeling sorry for yourself. You can do anything if you really want to. Look at that young veteran and his wife living over Stanley's garage. He hasn't much to work with and very little money, but you ought to see what he made with just two hands. He drives a milk truck in the daytime and then works at night making wooden toys." She stopped and dropped her voice, pleading. "Remember that industrial arts teacher we met at the civic club last month? He's interested in woodworking. Then there's that youngest Larsen boy. Remember how he always was about picking up old things and working them over? You like boys, Sam, and they like you. Why don't you

fix the basement up and invite these kids in to help you? Give them something to do; they need you. You said you felt responsible for one boy's life—well, here's your chance to give something back. We can afford it, and at least you'll be offering them something instead of liquor."

She paused and added softly, "Besides you promised me a new linen closet in the bathroom ten years ago, and I'm still waiting for it."

SAM GOT UP SLOWLY and grinned. "You know, those were pretty good bookcases I fixed up for the boys' room, weren't they?"

She smiled and answered hopefully. "The best, darling."

"I think I'll go down and look around the basement, see how many tools I've got left." He started for the stairs whistling good-naturedly, and Millie stood watching him with tears very close. He stopped suddenly at the bottom, and she waited apprehensively. Then he shouted "Who got all this stuff out?"

She sighed with relief. "I did, and there are a couple of old tool catalogs on the work bench. The prices will be higher now, but they'll give you an idea what you need to get started."

He began whistling again, and Millie sank into the big chair exhausted. A happy smile played around her lips, and she closed her eyes. It wouldn't do a bit of harm to thank God right now for answering her prayers.

A Bible Vignette

A Hero Without a Name

A number of nameless heroes and heroines march through the pages of the Bible, famous for their deeds, unknown by their names: the widow who fed Elijah; that poor creature, the Witch of Endor; the ideal woman of Proverbs 31, the Good Samaritan, and the man in vision who summoned Paul to Macedonia. Who were they? We would like to know.

The real "Forgotten Man" of the Bible, however, is named in a little story by The Preacher (Ecclesiastes 9: 14, 15):

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor wise man.

People have short memories for the help they have received, long ones for the sufferings they have endured. "Nobody knows the trouble I've seen" will be sung for a thousand years, and generations unborn will weep over it; but "Oh, what a beautiful morning" will be forgotten by the time you and I are carrying canes.

But for the efforts of "The Preacher," our anonymous hero would have lacked, not only a name, but a story; in which case there would have been one less illustration of the proverb, "*Sic transit gloria mundi*." People remember what they do for you; they forget what you do for them.

The Preacher was a good storyteller, but a poor reporter. He left out the name of the city; he forgot the date, the country, the name of the besieging

king, and the strategy that saved the city. Working for a modern paper, he would have been fired on the spot.

One detail is given us: the wise man delivered the city "by his wisdom." Wisdom is neither spectacular nor dramatic, as stupidity often is. Wisdom makes a poor show. If the wise man had been a general and destroyed the city and half the population defending them, the survivors would have considered it a wonderful victory. They would have honored him in song and story, put him in the schoolbooks, and named their children for him.

But the poor man won by wisdom. Maybe he talked that king out of it—told him the little city wasn't worth taking and sent him home with his army and no fight. An anti-climax, certainly, and a disappointment to all those folk who had expected something grand, even if it killed them. A man who stops a fight never wins any friends.

One mystery remains—Was the story true? The critic says, "It could have been." It bears the mark of truth.

The man who is heroic in action, who risks his body in deadly combat, gets a statue in the public square—something for visitors to look at, for town loafers to lean against, for small boys to climb up and put old hats on, a place where pigeons light in fair weather. But the man who is heroic in thought, who tries to save humanity, may be fortunate if he is only forgotten. For sometimes the people treat such heroes as they did the Son of God—they nail them to a cross.

LEONARD LEA.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is our belief in regard to coaxing or insisting that people join the church?

ANSWER:

We are told that God "will have all men to be saved, and to come unto the knowledge of the truth."—I Timothy 2: 4.

Certainly, we should be concerned about our relatives and friends, and about all the world, doing what we can to bring the blessings of the gospel into their lives which have meant so much to us. We should live such lives and so present the gospel to them that they will wish to join the church.

On the other hand, coaxing, teasing, and "insisting" that they should be baptized is a very crude approach to the problem, and very likely to disgust and repel them. Putting all the emphasis on baptism is a mistake. There must also be a conversion of the heart if membership in the church is to mean anything. Some people have been baptized into the church at the insistence of relatives and friends, without any change of heart or life. Neither they nor the church realize much benefit from such membership, unless a true spiritual experience comes later.

If we pray for our friends, and try to show them the spiritual truths in the gospel, they will wish to be baptized when the time comes. When we judge that such a time has come, it is well for us to invite them to join the church.

L. J. LEA

QUESTION:

When was the Jewish Sabbath given, and for what reason?

ANSWER:

This question is answered by Moses, who includes it with the covenant God made with Israel. He states that it was not made with their fathers, but with them. It was therefore a Jewish covenant, of which Moses says: "The Lord made not this covenant with our fathers,

but with us, even us, who are all of us here alive this day."—Deuteronomy 5: 3.

In the preceding verse Moses states that it was made with them at Horeb. The explanation is also made that its purpose was to commemorate the deliverance of Israel from Egyptian bondage. The statement follows: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the sabbath day."—Deuteronomy 5: 15.

Israel had been compelled to work every day in Egypt, but God gave them a day of rest, selecting the seventh day of the week, because in six days he had created all things and had rested on the seventh.

A. B. PHILLIPS

QUESTION:

When and by whom was baptism changed from immersion to sprinkling?

ANSWER:

The first instance of this change that we find recorded occurred about A.D. 250 in the case of Novatian, who, in anticipation of death and not being able at the time to receive immersion, had water sprinkled or poured upon him. Professor Newman says of this incident:

So great was the stress laid upon the ordinance by Novatian himself, that when he was lying ill and was not expected to recover, he submitted to what was afterward called clinic baptism; that is to say, he had water poured upon him while lying on his bed. This was one of the charges made against him by his Catholic opponents, who doubted the validity of such baptism and maintained that after his recovery he should have been properly baptized.—*History of Antipedobaptism*, page 18.

At that time the Roman Church did not recognize this as a proper baptism, and Novatian was denied membership, though ostensibly on grounds of moral lapses. But the controversy which developed on the subject in the course of time resulted in the recognition of sprinkling or pouring for baptism.

A. B. PHILLIPS

QUESTION:

What does I Thessalonians 4: 17, concerning meeting the Lord in the air, mean?

ANSWER:

This text refers to those Saints who are living at the time of Christ's coming to reign upon the earth, at which time they shall be caught up to meet him. Some have assumed that they will stay there with him in the air, because it says, "So shall we ever be with the Lord." But the text does not warrant such a construction, and Revelation 5: 10, which refers to the event, clearly states: "And we shall reign on the earth."

A. B. Phillips

QUESTION:

Do the so-called soft drinks containing carbonated water come under the name of "hot drinks" (Doctrine and Covenants 86)? Are they more harmful than coffee?

ANSWER:

No, unless they are heated, they could not be called "hot drinks" by any stretch of the imagination.

The amount of harm resulting from drinking "soft drinks" depends upon the character of the beverage and the amount consumed. A church doctor has stated that a certain popular Cola beverage has about one half as much caffeine in it as an average cup of coffee. Caffeine is a strong drug, and in large doses, a poison. The Cola drinks might come under the "Word of Wisdom" as being related to "strong drinks," because of the caffeine content.

Anything can be harmful if too much is taken. A small child recently died from drinking too much water on a dare.

Any poison taken into the body is bad for it, except in individual cases when certain drugs are prescribed by a physician.

The carbonated water in soft drinks is said to be harmless. It may have a stimulating effect upon the stomach, causing a movement of other materials that need to be expedited. The gas itself passes off harmlessly. The quantities of sugar syrup used in soft drinks may be harmful to those who should not consume large amounts of it.

Leonard J. Lea

Bless That Man - By BLANCHE NEAL SHIPLEY

ROGER MAYUS GRABBED his old black felt hat from its honored hook in the front room and made a dash through the house for his overshoes on the back porch.

"It may be late when Dad and I get home this evening, Doris. Maybe you'd better get the calves in the barn," he instructed in exit. A car horn sounded out in the front, and he slammed the door in the back. "Don't worry about the pigs, though," he yelled as he rounded the corner of the house, and made for the front gate at full speed.

Doris began piling the dinner dishes. "Of all the hurry-flurry over nothing," she commented dryly to herself. "One would think they were called to a fire or the scene of an accident instead of merely going to a sale. In ten more years Roger will be as nervous and unsettled as a—flea. And as unthoughtful, too."

She glanced to the framed motto above the table—"God Bless This Home." The words stood out boldly against the silver background. Then, because she knew the rest by heart, she repeated slowly and barely audibly, "In kindness and mutual love let this home be builded. And may it be firmly established upon the rock of a pure faith in God."

Her voice trembled a little. A year had passed since first she and Roger had read those words together and had decided to hang the lovely little remembrance above the table where they could read it frequently. June one year ago they had taken the vows that had made them man and wife. With remarkable vividness she recalled the sincerity and the spirit of humble helpfulness with which the dear old minister had bestowed the gift upon them. "It is small in regard to monetary value," he had said to them that evening after the ceremony, "but its spiritual and aesthetic value cannot be measured in dollars and cents or in words. Only time will determine its value in your home. Let it remind you often of the vows you have taken and of the God who loves you."

Doris poured hot water over the dishes in the pan and began washing them. "Just one year," she repeated, "and Roger forgets all about our anniversary . . . no gift, no card of remembrance, not even a word to let me know he cares."

She rattled the dishes dangerously. "Nancy Telle *would* have to come breezing over here this morning with the orchid corsage Pren gave her! She knows we can't afford orchids, especially a whole pan full of them." (Pren and Nancy were married the same day Roger and Doris were, but because of parental backing, they had suffered no hardships nor reverses. Everything had been lovely for them.) "But a kiss doesn't cost money. He didn't even kiss me good-by when he started to the sale!"

A TEAR OF SELF-PITY fell into the soapy dishwater. She thought of all the inconveniences of the tiny house with its crooked walls and rough floors, of the dozens of socks she had mended, and the shirts she had patched. She thought of the hours of backbreaking toil she had spent on the yard, trying to make it look homey, of all Roger's faults, and they grew larger by the split second. Suddenly she stopped short in her washing task. Just what was Roger Mayus going to a sale for? It wasn't like him to waste a half day at this time of year when "cropping" procedures were in need of getting under way. True, it was muddy, but Roger was always busy doing something regardless of the weather. He hadn't mentioned any necessary tool or household article he intended to buy. "Anyway, we don't have the money for such things," she argued to herself. Surely he had gone simply for an outing with his dad. That must be it, for not once had he said, "Honey, you'd better go along, too," as he usually did when he was going somewhere. He probably was getting bored with his wife and had gone to the sale for sheer entertainment.

Arriving at such a conclusion was not at all healthy or comfortable. Doris resumed her dish-washing with vigor and vengeance. "If he brings home a mess of junk and ruffraff, he can take it to the barn. I won't have it in here!"

"What won't you have in here?"

DORIS WHIRLED AROUND to see Aunt Molly Cross smiling amiably at the screen. "Oh, was I talking out loud?" It was more of an exclamation than a question. "Goodness, how you did startle me. Come on in."

Aunt Molly was the "angel of mercy"

in the neighborhood. It was she who ushered in the babies for miles around, and when the embarrassed parents fumbled for words to express their heartfelt gratitude and at the same time expose their drained finances, she would smile warmly upon them and say, "Never you mind about pay for me, children, but pay the doctor. Just grow this baby up into a fine healthy chap, and teach him a pure faith in God, and I'll have my pay a thousandfold." Usually such advice did something for people and acted as a challenge to their best efforts. Aunt Molly could sit in the evening hours and comfortably meditate upon most of her babies, many of them now grown tall, and seldom ever run into anything unpleasant to think upon. Occasionally a thoughtful youngster dropped in to chat with her and left some time later all warm inside and better able to meet the problems of life.

Yes, Aunt Molly was courageous and dauntless, but also tender and merciful. She *loved* and because she loved all from the strongest, most capable citizen to the poorest and most inconspicuous laborer, she was loved by a multitude of people.

Today, as Aunt Molly looked into the face of her youthful neighbor, she sensed something was wrong. At the same time she made this calculation, she also did a little mental scanning and came to the conclusion that about a year had passed since Roger had carried his pretty bride over the threshold of their humble house and had set into operation the processes of another home. "Homes are not set up over night," Aunt Molly would always say when talking to young people. "They grow and develop, sometimes from mere huts to places of beauty and security and peace. Each day you will add to these good things by living the love of Christ together, by sharing in joys and sorrows, by toiling in heat and cold, and by praying at all times."

AUNT MOLLY picked up a dish towel and began drying the dishes.

"My, what a lot of work I'll have to do when it dries up," she said in an effort to soothe the atmosphere. "Let's see—umm—why this is about the middle of May, isn't it?"

"The tenth, to be exact!" Doris spoke sharply. Then, immediately repenting of her harsh tone, she smiled and added, "This is our wedding anniversary."

"You don't say!" Aunt Molly looked

The Home Column

up quickly to catch a tear in the pretty blue eyes of her hostess. "Uh-huh," she thought to herself. "'Tis a good thing I came over this afternoon. The poor child needs some lovin' and a mite of wisdom. No doubt Roger has forgotten the date altogether."

"How time does fly!" she said aloud. She dried the glasses and put them on their shelf in the cabinet. "I remember just as plain as day *our* first anniversary." She chuckled heartily.

"Did Uncle Henry remember it and give you a gift?" Doris asked quickly.

Aunt Molly chuckled again. "Lands, no, child, and that's where all the grief started. A man doesn't remember dates, much. They're too busy raising pigs and calves and planting crops to think of little details usually. But, bless 'em, they're grand creatures anyway. Just big, overgrown boys! That's what they are."

"Your anniversary, Aunt Molly, tell me about it."

The older woman picked up a gleaming white platter and began to dry it carefully. "It was this way," she began, slowly. "Henry and I had started out with nothing. Nothing but a world of love for each other and a determination to make our marriage a success. We worked hard and long, and skimped and saved. We ate the commonest of food and wore the plainest of clothing. We were poor, but we were happy. Then, along came the astounding news one day that I was pregnant. My, did that most bolster us over!" She laughed merrily in happy remembrance.

"Didn't you want babies?" asked Doris, gaining her usual cheerful mood by having Aunt Molly so close.

"Law, yes, we wanted babies," answered Aunt Molly with a twinkle in her eye, "but babies have a way of popping up at the most inconvenient times. Sure, we wanted the little angel, but as I said, we were poor, so you can imagine how we felt. Henry began to count every penny twice before he spent it, and figured early and late how to make ends meet. I shouldn't have expected him to remember all the special days, but, being young, I did."

SHE HUNG THE TOWEL in its place and settled herself in the one lone rocker to resume her story. The dishes finished, Doris took her embroidery work from the buffet drawer and sat down little-girl fashion on the rug by the door.

"I hope you weren't any poorer than we are," Doris said. "You know, we started out penniless, but, of course, I had my teaching job. That has been our saving grace the past year. It has helped us get on our feet."

"That it has," replied Aunt Molly, enthusiastically. "Many's the time I've said to Henry, 'Why, those children would have been mighty hard put for grocery money if it weren't for Doris' check.' And he always says, 'That's right, Mother, but Roger has a good head on his shoulders. He'll make it all right.' And you have. Your home is tiny, but it's as neat and clean and cozy as a little bit of heaven. It doesn't take a mansion to be a home. It's what goes on inside a house that makes the home, I always say." Aunt Molly looked admiringly at Doris. "And, child, your yard and garden would make any woman envious. You certainly do have a knack of making things beautiful."

"Why, thank you," said Doris. "But tell me more of your first anniversary."

"Goodness, it was a hectic day," chuckled her visitor. "That is, it was for me, for from the first hint of daylight, I began wondering if Henry would think of it. All through breakfast I hinted as openly as I thought was best, and not a word from him. He went to his work in the field—'twas the fifteenth of June—just as blissfully ignorant of the day as a pigeon. After he went out, I cried and got to feeling pretty sorry for myself."

"You cried!" Doris couldn't conceive of Aunt Molly's weeping in self-pity.

"Law, yes, child, I cried," admitted Aunt Molly. "And not only that. I thought of all the hard work I'd done, and of my birthday that he had missed until my little sister Ellen had reminded him of it, and, oh, there were so many hateful things that came into my mind. By noon, I wasn't fit to live with."

Doris couldn't help laughing at the dark picture being presented.

"It seems perfectly fantastic to think of your being that way," she said.

"I'm not at all proud of it," said Aunt Molly. "In fact, I have been so ashamed of it that I have kept it to myself all these years, but I thought maybe you'd enjoy hearing it this afternoon."

DORIS LOOKED into the kind, old face. "You knew all the time, didn't you? Well, go ahead . . . I'll confess."

Aunt Molly resumed. "Somehow we got through the noonday meal with no outburst of temper. Henry is that way, bless him. He won't argue. He went back to his work, and I busied myself with the dishes and such. When that was finished I went out to hoe, still rebellious and ready to cry. The day was warm, and the work was hard. I didn't feel any too pert, either. My mood wasn't at all desirable and I was beginning to tire of it, but I was too stubborn to change. Suddenly I heard a

voice behind me and I turned to see Uncle Mose, the old Negro gardener for the rich neighbors down the road. He wanted some duck eggs for their little daughter. At once he noticed I had been crying.

"What's the matter, little girl?" he asked kindly.

"At first I thought I wouldn't tell, then I decided to get it off my chest. We sat down on the grass under a big elm tree, and I told him all about it—what a mean man I had, how neglectful he was and everything. When I had finished, Mose smiled and said, 'Now, if I talked that way about Henry you wouldn't like me any more, would you?' And I said, 'No, of course I don't want anyone else to say those things.' Then we both had to laugh—it all sounded so silly. Then he said, 'It is a pity he forgot about your anniversary, but, after all it is *his* anniversary, too. Have you given *him* a gift?' It struck me smack in the face. Here I had been feeling so sorry for myself all the time, and I hadn't thought of giving Henry a gift."

DORIS SIGHED. "You're certainly bringing me to my senses. What makes a girl have such silly spells?"

"It's natural for a woman to want attention on all the special days," explained Aunt Molly. "But so do the men. After Uncle Mose had talked to me a few minutes, I could see how thoughtful and good Henry had been. What if he had forgotten our anniversary! He hadn't forgotten the thousand and one little remembrances of his love every day of that year. When Uncle Mose got ready to leave, he said, 'Now, little girl, when you get blue and discouraged, and feel sorry for yourself, get out your Bible and read Philippians 4: 8, and then get busy and do something kind for someone, and see how soon the sun shines again.'"

"What is Philippians 4: 8?" asked Doris.

"It's a beautiful verse of admonition. It goes this way, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.'"

"It is good." Doris arose from her seat on the rug. "You know what I'm going to do, Aunt Molly? I'm going to make an anniversary cake and decorate it with pink icing. And . . . well . . . I don't want my house cluttered up, but if Roger brings a whole mess of junk home from that sale, he

can put it right here in the middle of the floor if he wants to!"

Aunt Molly laughed until the tears ran down her face. "That's the spirit!" she said gaily as she swabbed her eyes with a corner of her white apron. "Show the lad you love him. But now I must be off, or I won't get my evening chores done on time."

She put on her sunbonnet and stepped out on the porch. "Let me know what Roger bought at the sale," she called as she started briskly for home.

"I will," promised Doris from the doorway.

THEN SHE WENT to work. Roger liked devil's food cake, so devil's food it would be for their anniversary. Pink frosting might look funny on it, but Roger liked pink frosting. The egg beater buzzed, and the flour sifter clicked. With great care she counted as she beat the batter according to the recipe, for not one thing must go wrong.

It was almost 5:00 o'clock when she placed the pink cake in the center of the table and pronounced it a finished product.

"Roger will love that," she mused. "He's just a big, little boy as Aunt Molly said."

The calves began to bawl out in the barn lot. They were hungry. From now until the cows were turned in to them they would keep up a deafening medley of wails. Doris went out to shut them in the barn so the cows could come to the watering tank.

"You poor little black babies," she said as she patted their fat backs and shut them in their stalls. "You think you're starving, don't you? Well, you don't *feel* like it."

She glanced out to the hog lot where several fat shoats were fighting and squealing over a drink.

"For goodness sakes," she thought. "They must be out of water. I'll surprise Roger and fill their barrel and troughs."

So, taking a five-gallon bucket from a post, she went to the pump and began filling the barrel. When it was almost full, she dipped the bucket into it and started to fill the near-by trough. Just then a big sow came grunting around the corner of the shed and met Doris and the big bucket of water in a front-on collision. There was a wild shriek and a loud grunt. Then a commotion of mud and water and kicking feet, after which there was a calm and gentle quiet. The sow went on about her business as though nothing had happened, but Doris remained in a very disheveled condition in the mudhole. She straightened up and wiped the mud from her eyes. As

she looked up, mud oozed aggravatingly about her.

"Of all the places to spend one's wedding anniversary!" she exclaimed crossly. "Is there anything dirtier than a hog?"

"Why, yes, right now I'd say there is. Just my wife, though."

ROGER MAYUS was over the fence in one bound.

"Honey, you look cute sitting there playing in the mud, but what's the trick? It really isn't like you, you know." His eyes twinkled and his chin wouldn't behave itself, but he knew it might not be safe to show too much mirth until he eased around a little. Doris was a peach, but she had a temper, and after all, this was an annoying situation.

Doris looked up appealingly. "Oh, Roger, why must everything happen to me? Go ahead and laugh, you goose. I know I look ridiculous. But help me up, please."

"Let me kiss you first, honey," he begged. "I never did kiss a lady in a hog wallow before. Isn't it romantic?" Whereupon he kissed her on the top of her head and explained, "The only clean spot on you, darling."

"Stop romancing and get me out of this. All afternoon I had planned how I would chore, then I'd fix up pretty for my husband."

"You'll need to *wash* up, anyway," agreed Roger as he pulled her out of the mud and gave her a scrutinizing once-over. "No bones broken, I guess?"

Doris laughed. "Nothing broken but my ego," she assured him. "Let's get to the house."

When they came to the back porch, Roger ran ahead and opened the screen door. Just inside sat a big fiber box holding a huge clump of the most exquisite orchid iris that Doris had ever seen. "Happy anniversary," he shouted.

"Oh, Roger, you *didn't* forget!"

"Like it, darling?"

"Like it? Why, Roger, I love it. It's so much nicer than Nancy's corsage. My clump will live for years. We'll have orchids for our grandchildren from it. But where did you get them?"

"At the sale, dear. It was a complete sale of all the earthly possessions of an old lady who died a few weeks ago. She was called the 'Flower Woman.' The people in charge told me that iris would live moved at any time of year."

Doris caressed the dainty petals of a flower. "You beautiful thing!" she said. "As for you, darling, when I tell Aunt Molly that you remembered our anniversary, she'll say, 'Well, bless that man!'"

Roger chuckled.

Opportunity Is Knocking

By Ruby Strand

A LITTLE TWO-YEAR-OLD went visiting. When she became restless, the lady of the house placed a box of brightly-colored blocks before her saying, "Build a nice, big church house for Jesus." The child played happily, looking up occasionally to repeat, "Church house. Jesus." In later visits to the same home, she invariably asked for the blocks and always built a church house for Jesus.

A woman had several toddlers in her charge during the church school hour on Sundays. One morning, not knowing she was to teach, she had made no lesson plan. Hunting about in a box of toys, she found a small basket and a doll that fitted into it. She began singing "Away in a Manger," rocking the basket gently back and forth. Each child wanted to rock wee Baby Jesus. Succeeding Sundays this same procedure was followed, all engineered by the children. They had had an experience with God and wanted to repeat it.

In the same group a lunch of graham crackers was sometimes enjoyed by the children with a "Thank you, Jesus." One mother later bore testimony that in the home her little one could be heard saying, "Thank you, Jesus," as she sat in her chair munching a cracker.

There is little more that needs to be said. These stories carry a message. Time is so precious. Many forces, not of God, are at work today. Our children need to take advantage of every opportunity to learn of him.

To be sure, we all intend to do many things which we never even start. This is good, so far as it goes, and it is guaranteed not to produce a backache. But dreaming has never built anything—not even a henhouse.
—Edith G. Beggs.

"A Robin Dies" - By ROBERT J. MILLER

I RECENTLY found my son in a very unhappy mood. Upon questioning him, I learned he and some other boys were playing with their slingshots. And, as boys will do, they were shooting at birds, hardly expecting to hit one. But my boy's pebble found its mark, and a robin fell to the earth.

In our conversation, he told me he was shooting at them hoping to come close enough to make them fly, but not intending or expecting to hit one.

Bill has always loved wild life of all kinds, and on various occasions has brought home such things as white mice, a praying mantis, garter snakes, a tortoise, a crippled pigeon, and a turtle dove. I know he told me the truth when he said he had not wanted to harm the robin.

I sought an answer in my mind which would not only console, but teach my son a lesson as well. I told him that perhaps this robin did not die in vain—that the incident might leave a lasting desire with him to mold a finer character through the years to come.

Sometimes the shock of a sudden realization of truth sobers and matures us. I hope that this robin's death created a keener appreciation of the value of life in my boy. I also hope he will recognize the fact that some acts, once committed, cannot be recalled and restitution must be made in some other way.

Parents often suffer many hurts from their children; but they forgive and continue to give of themselves under the impulsion of parental love until their day of life has ended. Frequently it is then that the life which was thus spent in unselfish love and devotion reaps its harvest. It is then that the child who was the object of affection gains an appreciation of love, remorseful for past mistakes and errors, repenting and witnessing the change by a new manner of life equal to or excelling that lived by his parents.

THE VIOLENT DEATH of Christ on Calvary alone did not sober men and women. That did not cause them to realize and appreciate the fact that he was truly the Son of God nor cause them to desire to live as he lived. But that act, plus the power he manifested over death, proved beyond all doubt that his words were true and came from God—that he was the Son of God. Then men awoke to the terrible truth that they had crucified their Lord, and that he, their best friend, had given his life

for them, loving them still. Death did not end it all but was a means to a great end. The robin's life will not have ended in vain if it becomes the means of richer life in another.

YET ANOTHER LESSON I drew from my boy's experience. He shot at the robin to scare it—not to kill it. But the cold fact is that the robin is dead.

Often in a spirit of pique inspired by jealousy, envy, frustration, personal ambition or some other spiritual sin, we say mean things about people or commit hateful acts against them. Sometimes we bring out an unsavory fact that should be forever buried, or some hearsay without a shred of truth to support it which implies vicious affairs or misdeeds. We shoot at them with our barbed words or overt acts, not intending to destroy them, but hoping to hurt or scare them just

enough to vent our spleen or accomplish our selfish ends.

When we do these things, we have no way of knowing how much damage we do. Some people are very adept at hiding their true feelings. The harm we do may be serious and of a lasting nature. "The spirit of man will sustain his infirmity; but a wounded spirit who can bear?"—Proverbs 18:14. Physical suffering is one thing; spiritual and mental anguish is quite another—it can wreck the soul.

This statement by the Master should be heeded, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12:31, 32.

These are the lessons inspired by the death of a robin.

JOSEPH SMITH

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INDEPENDENCE, MISSOURI

Briefs

WINDSOR, ONTARIO.—About thirty Boy Scouts of the church-sponsored troop in Windsor are spending the first week in July at Camp Ernwigle, high on the bluffs of Lake Erie. Walter Thorp, Bob Newman and their assistants are going along with the boys in their camping. This is an annual event and the camp is sponsored by the local district of the Boy Scout organization.

WISCONSIN RAPIDS, WISCONSIN.—This is a new mission, just opened about the first of the year. The average attendance is thirty. Elder Ormand Kimball is the pastor. This good man requested a transfer in his occupation to this specific location that he might help in the work of the church.

SPARTA, WISCONSIN.—This branch has grown in membership from nineteen to fifty in the past three years. Twenty-five new members were inducted by baptism in 1948. The average attendance at prayer services is about twenty of which about half are children six to twelve years in age. An interesting fact is that almost all of these children take regular, active part in these services through prayer and testimony. Seventy James Daugherty, in reporting the news of the branch, explained that the growth has been largely due to the work of Ike Brockman, pastor and spiritual father to the group. At present this congregation is meeting in the basement of a home, but they are diligent in saving money for a church home.

ST MARY'S, OHIO.—During the month of March, Missionary Ray Ashenhurst held four weeks of cottage meetings. At the conclusion of these meetings, he baptized four and on Easter Sunday five more were baptized by the pastor Robert A. Galusha. These nine were confirmed on Easter Sunday, by Robert A. Galusha, Clarence Holmes of Toledo, Ohio, and G. W. Talley of St. Mary's. Several more candidates plan for their baptism for Children's Day. Recently the church building was given a new roof, and extensive redecorating is being done on the inside. The women's department is busy raising funds to help in the project. The Zion's Leagues of Lima and St. Mary's had a consecration vesper service during January when they paid tithing and filed inventories. Twelve members from the two leagues participated in the service. C. V. Holmes, district bishop's agent represented the bishopric in the service.

NORTHEASTERN ILLINOIS DISTRICT.—The annual district conference was held March 27 at Plano. Ordinations to the office of deacon were approved for Clinton Rogers of the Deslem Branch and Dale Anderson of the Mission Branch.

NORTHEASTERN ILLINOIS AND CHICAGO DISTRICTS.—A three day retreat was held at Camp Duncan near Chicago for the Zion's Leaguers of the two districts. The theme was "I Learn of Christ Through Fellowship." Staff instructors and leaders present included Apostle D. T. Williams, J. C. Stuart, Lloyd Hadley, Roy Healy, Jane Wight, T. R. Beil, and Gary Swanson of the Army Medical Corps.

INDEPENDENCE, MISSOURI.—The Independence Symphony Orchestra, under the direction of Franklyn S. Weddle, presented its last concert of the season on Sunday afternoon June 5, at 4:00 o'clock. Richard Smith, nineteen years

old, the grandson of Ralph Smith who was organist at Stone Church for twenty-five years, was the soloist, playing the Hayden trumpet concerto. This young Latter Day Saint has been with the Kansas City Philharmonic Orchestra for several years. The remainder of the program was all request, numbers being played from concerts during the year.

Fourteen cars of Stone Church Zion's Leaguers drove from Independence on Memorial Day to Kernoodle's Lake near Grandview, Missouri, for an all-day picnic. Members of the staff included Eugenia and Tom Deal, Bill Anderson, Kay Jagers, Bill Thompson, Edgar Van Fleet, Marian Davis, and Doris Oakman. About eighty Leaguers spent the day swimming, hiking, and participating in sports.

The Stone Church Junior and Senior Zion's Leagues combined for a week-end retreat at Gardner Lake on June 4, 5, and 6.

LAKE ORION, MICHIGAN.—Elder Luther S. Troyer held a successful series of meetings, May 15 to May 22. He preached every evening, conducted priesthood classes, and made twenty-seven visits. He ended the series on Sunday evening, May 22. Six were baptized, three of which united families in the church. Brother Troyer has baptized twenty-three people, since the first of the year.

On May 15 at 3:00 p. m. the new church was dedicated. Apostle Arthur A. Oakman preached the sermon. Others taking part in the service were Elders Randall Hulse, L. O. Brockway, J. C. Muir, Harry J. Simons, and Melvin Russell, Pastor Henry Webster, Mayor Grover Shimmmons, John L. Hall and Miss Doreen Trudell.

SPRINGFIELD, MISSOURI.—On May 8 an ordination service was held in the evening. Clifford Browne was ordained to the office of elder by Elders A. E. Starks and F. M. Bishop. O. Henry Plumb was ordained to the office of priest; Wilbur Troyer, Bill Bayless, and Emery Marvel were ordained to the office of deacon. At the Mother's Day Service, in the morning of May 8, the branch gave three potted plants, one to the oldest mother, Mrs. Wm. Sellers, age 77; one to the mother with the largest number of children present at church, Mrs. Maggie De Witt; and Mrs. Barbara Berridge Bayless, age 20, the youngest mother.—Reported by Barbara Bayless

FOREST GROVE, OREGON.—On April 30 a building fund banquet was held. Two hundred twenty-five dollars was raised for the fund. A lot has recently been purchased. Each month, the women's department gives a food sale to increase the fund.—Reported by Velma Whiting.

LANSING, MICHIGAN.—The child study unit sponsored a Mother-Daughter banquet, May 3. A number of the women from the local branch attended the Fifth Annual Women's Institute of the Southern Michigan District, held at Belding, Michigan, May 15. Mrs. Jennie Page of Des Moines, Iowa, was the guest speaker.

CHICAGO, ILLINOIS.—Several of the Latter Day Saints have gone in groups to see the movie, "Home of the Brave," recently released. It effectively presents a vital American issue, the racial problem, and has received the highest recommendation of these young people.

PASADENA, CALIFORNIA.—On Sunday afternoon, May 8, at Central Los Angeles Church, Alan Stiles was baptized by Elder Harry Waylett of the Pasadena Branch. Confirmation was on Sunday, May 15, at the 11:00 o'clock worship service. Eders Harry Waylett

and Warren K. McElwain officiating.—Reported by Mrs. Ednah M. Strong.

PEKIN, ILLINOIS.—A mission has been opened in Pekin, sponsored by the Peoria, Illinois, Branch. The Saints will meet in a building used by the Navy Club on Five Points. Church school services will be held each Sunday morning at 10:00. The first Sunday of each month, Communion service will be held at 11:00 and church school at 9:00.

ROCK ISLAND DISTRICT.—The last week in each month has been designated as priesthood training week, and the priesthood of the district meet on the following schedule: Monday, Galesburg; Tuesday, Moline; Wednesday, Peoria; Thursday, Kewanee; Friday, Joy, Mather-ville, and Millersburg.

DALLAS, TEXAS.—Five people were baptized recently: Troyce Wheeler, Freddie Green, Janice Bratcher, Barbara Rodgers, and Merlin Metzler. Michael David and Mary Rebecca, children of Mr. and Mrs. J. Robert Billert; Wendy LaVelle, daughter of Mr. and Mrs. Frank Wicks, and James Lawrence, son of Mr. and Mrs. Merlin Metzler, were blessed.

A new Hammond electric organ has been purchased by the branch. Elder H. E. Davenport is conducting a class for men on Wednesday evenings; several nonmembers are enrolled.

PHOENIX, ARIZONA.—Patriarch William Patterson preached a series of missionary sermons in Phoenix, June 1 through 15.

PROVIDENCE, RHODE ISLAND.—The annual business meeting of the branch was held on June 1, 1949, with Pastor George F. Robley in charge and Elder Almer Sheehy of Boston and Bishop Donald Chesworth of Fall River attending. New officers were Jerry Latham, church school director; Edwin Cockcroft, youth leader; and Jeanne Hallgreen, publicity agent. Other officers were sustained. The branch voted \$200.00 from its surplus to be donated to the Onset Commissary Fund.

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Brief Reviews by L. L.

The Crystal Fountain, A Volume of Poems by Grace Noll Crowell. Harper, 1948. 84 pages. \$1.

No matter how many books of her poems one has read, he always finds something new and good in the latest volume. Perhaps it is because she addresses her songs to the heart—perhaps because she loves the earth and its humbler things, perhaps because she loves people and God. There is always something constructive in her verses—wisdom for life's mysteries, strength for its tasks, comfort for its sufferings.

Especially precious is, "An Older Mother Speaks,"

They come to me with questions in their eyes,
These mothers of small daughters and small
sons

What shall she tell them?

And always there is God. I speak of him.
Without his help no mother's heart could bear
The anxious hours, the swift bright days abrim
With grave responsibility and care.

And she concludes,

O dear young mothers, give your children God.

You will find help in this good book
when life is hard to understand.

The Angel Standing, or Faith Alone Gives Poise, by Archibald Rutledge. Fleming H. Revell Co., New York, 1948. 48 pages. 75c.

Rutledge is a man of many talents. As a naturalist, there is no one in America who writes more beautifully and effectively. He has written with charm, sympathy, and understanding of the colored people, their lore and life, in his native South Carolina.

In recent years he has turned to religious subjects, and has won a new and even larger following of friends. This book begins with a line condensed from the tenth chapter of Revelation: "And I saw a mighty angel standing, with his right foot on the sea, and his left foot on the shore."

This story is typical:

Once I was talking with a famous biologist, who was boasting with intellectual pride that he would believe nothing he could not explain. I asked him if he was convinced that life on earth must have had an origin. Candor compelled him to admit that it must have had. I then asked him to explain it to me. I am still waiting for his answer.

It is things like that will make you stop and read whenever you see a book by Archibald Rutledge.

How to Think Creatively, by Eliot Dole Hutchinson. Abingdon-Cokesbury, 1949. 237 pages. \$2.75.

This is the best book that has appeared in its field since the publication, in 1928, of the famous work, *The Art of Thinking*, by Abbé Ernest Dimnet. And in many ways the new book is the better one.

Dr. Hutchinson's book might have been given any number of revealing titles. "How to Put the Mind to Work," would be one. "The Exploitation of Insight," another. "The Employment of Genius," another, and so on.

One is impressed by the hundreds of interesting cases and examples drawn

from literature, and from the lives of scientists, students, inventors, writers, composers, and people of superior intelligence. The book is based upon a prodigious range of reading, study, and reflection.

The key, according to the author, is insight that comes as a result of study, effort, exploration, and experiment that result in a synthesis and solution of the problem.

The writer is well qualified by study in American and foreign universities, under some of the best scholars of the century, and by subsequent experience, to do a book like this. His style is engaging, and the book easily read.

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INDEPENDENCE, MISSOURI

I Am Challenged By the Life of Christ

By **MARILYN WOODS**

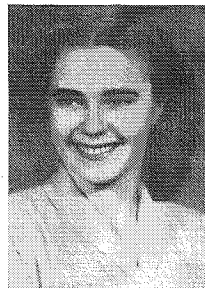
CHRIST SAID, "Follow me," and no greater challenge has ever been hurled at mankind than those two words "Follow me." But how does this affect my life—what challenge do I find if I would follow him? To know this, I must have some idea of the characteristics or qualities revealed in the life of Jesus.

First of all, Christ spent many years in what I am sure was very careful and painstaking preparation for his work. His public ministry, as we think of it, did not begin until he was around thirty years old. However, we have no reason to suppose that Jesus refused all aid or ministry that might have been asked of him during those years of preparation. In fact, the one glimpse we have of Christ's childhood reveals that he was "about his Father's business" at a very early age. I believe that part of his preparation was willing service—as long as it did not require of him so much of time and effort that preparation for the greater service for which he had come to earth was forgotten or neglected. Thus, I am challenged to have the patience to prepare—to have the wisdom and will power to say "no" to taking too active or prominent a place (even in church work) now, that I may lay the foundation and make the development for greater and more far-reaching service later. Yet I must remind myself that Jesus did not procrastinate his service to God. His whole life was a tribute to his Heavenly Father—not procrastination but a perfect balance of preparatory and active service. Christ holds out this challenge to me.

WE FIND that the Master was thoroughly familiar with the

Scriptures. He was able to quote them pertinently no matter what the situation. But more than this, by communion with God, he partook of the spirit of the Scriptures, and thus could properly interpret them by precept and example. He never allowed himself to become so involved in rites and forms that the basic meanings of any of God's com-

Here Is the Writer . . .



Marilyn Woods has been a member of the Reorganized Church since 1943. Soon after joining, she began to teach in the kindergarten department of the church school and continued to do so until she entered Graceland College. She was just graduated from Graceland and plans to teach in the Waverly, Iowa, elementary school this fall. Her home is in Des Moines. The accompanying article was first written for a service sponsored by the Zion's League.

mandments were lost. This is no small challenge.

Before every important act or decision, Christ spent long hours in prayer to his Heavenly Father. In all things he gave thanks. As I read the Gospels, I often find that, in the midst of his teaching or activity, Jesus would stop—lift his eyes and heart to heaven—and thank God for his mercy, or speak to the Father about some proposed action, as though he indeed had a friend always by his side.

It would seem that with so much study and preparation, with so much time spent in communion with God, that the Master would have little time for the petty everyday affairs of the people. This was not so, however; Christ had time even for little children. The Gospels are full of

incidents wherein Jesus ministered to special wants of "unimportant" individuals. Never, in his busiest or most weary moments or even when he desired to draw apart in prayer, did Jesus turn any away who sought him.

This bond of love for people, a sincere desire to help them, constant communion with God, a thorough preparation and firm foundation through study and meditation were the outstanding contributing factors that made the Master of men a great teacher. Surely his skill in this field is a challenge to me. At his command, any method was suitable to the need of the moment. For instance, witness his thorough accomplishment in the application of parables. Jesus was never at a loss for some comparison to make between things heavenly and that which was familiar to the people with whom he talked—regardless of their condition or station in life.

I am challenged then, by the life of Christ to be constantly in touch with God—to be prayerful and to center my thoughts and affections upon that which is divine; to be ready and willing to draw the minds of my associates toward these things through means of their conversation or activity to help them see God at work and understand his plan for mankind.

CHRIST NEVER HESITATED to fight against evil, no matter where he found it. Custom and common acceptance because of long familiarity did not blind the eyes of the Master to the presence of evil; and, recognizing it, he fearlessly opposed it. I am thinking of the time when he cast the money changers from the

AN OPEN LETTER TO THE YOUNG PEOPLE OF THE CHURCH

temple. Some might have thought this an outrage to the temple, an irreligious act, perhaps even blasphemy—but Christ knew.

Here another challenge is revealed—the deep and abiding sense of a mission to be fulfilled. Such was the possession of the Christ. Holding fast to that assurance, he declared his message boldly. Yet at the same time he was humble and self-denying.

I have not given all the reasons why I am challenged by the life of Christ, nor have I exhausted the depth of those reasons I have given. Perhaps the greatest is the most difficult to explain. To illustrate, I call your attention to the response of Peter, Andrew, James, and John when Christ bade them leave their work and follow him. It was the Spirit of God permeating the Christ which challenged them. That same spirit is exerted today to draw us to Christ. To think about Jesus or feel the presence of his spirit inspires us to greater endeavor and better lives. I am challenged to live a life which will so reveal the Spirit of God that others are influenced for good.

THIS CHALLENGE we find in Christ's life is eternal, for as we gradually develop one or more of those divine attributes, there unfolds to us a new understanding and deeper appreciation of the life which Christ lived while on earth. Hence, the more we grow in his likeness, the greater becomes the challenge.

All this compels me to a more sincere effort toward study and prayer, toward understanding people, toward all things worth-while, than I have ever put forth before. I do not mean to imply that I possess these attributes I have mentioned. We are not challenged by that which we have already mastered—by that which is easily within our reach and requires little effort—but by things or persons higher and better than are we—by that which requires the best that is in us.

I am challenged by the life of Christ.

Graceland College
Lamoni, Iowa

Dear _____:

This year, 236 young people like yourselves, from thirty states and several countries, received their diplomas in Graceland's Zimmermann Hall, filed out in cap and gown to the lawn in front of the building, and said their last good-bys before taking their separate ways home. These were active, resourceful, and reasonably independent college graduates. But there was scarcely a dry eye in the crowd.

Not all of them had felt that way about Graceland two years before. Some had enrolled reluctantly and only because of parental insistence. But now it was different. There was no more misunderstanding about what Graceland was or what she represented. They had come to Graceland. They had known her virtues and her faults for two full years. They knew all about her -- for themselves. And now they were leaving -- forever.

Many were the testimonies that were exchanged that day -- friend to friend and student to faculty member. The Graceland of 1947-48 and 1948-49 would long be remembered by the class of 1949. Graceland for them would be a place to cherish throughout their lives -- for Graceland had given them something which few were willing to believe could ever be duplicated anywhere else.

The oldest and largest junior college in Iowa -- Graceland -- invites you to make this kind of an experience a part of your life.

Applications for admission to Graceland are now being received by the college. Send for your copy. The Student Selection Committee will be meeting all summer. They will be happy to consider your application.

There is still time to join with the class which will enter Graceland on September 8, 1949. There is still time to find your place with the class that will walk, diploma in hand, from Zimmermann Hall in 1951.

Sincerely,

R. Edwin Browne,

Director of Public Relations.

New Horizons

Notice to Pastors

Several weeks ago copies of a poster giving information about the admission requirements at Graceland College and inviting interested persons to contact the college for application for admission papers were distributed to the pastors of the church. However, owing to an error, some pastors did not receive the poster. If you are among the pastors who did not receive a copy, extra copies may be obtained by writing the Public Relations Office, Graceland College, Lamoni, Iowa.

Eastern Montana Reunion and Conference

The Eastern Montana District Reunion and conference will be held at Fairview, Montana, June 26 to July 3. Speakers for the reunion will be E. Y. Hunker, Philip Moore, and Arthur Gibbs. Meals will be served in the church basement for all who care to eat there. Further information may be secured from the district secretary, Lawrence Brown, Savage, Montana, or the district president, V. W. Ditton, Fairview, Montana.

Oregon District Institute

The Oregon District pastors' and women's institute will be held at the church in Vancouver, Washington, (Thirty-fifth and L Streets) on June 25 and 26. Women's classes will start at 9:00 a. m. on Saturday with Roycie Chapman, district women's leader, in charge. Other instructors will be Hazel Phillips and Effie Verhei. District President J. L. Verhei will speak on Saturday evening, and a church history play will be presented by members of Vancouver Branch. Classes for pastors and their wives will be held at 9:00 a. m. on Sunday morning. Bishop Monte Lasater and District President Verhei will instruct both days. The theme of the institute is "The Spirit of Dedication." Basket lunches will be served on both Saturday and Sunday.

Southeastern Illinois District Activities

The Saints at Flora, Illinois, will hold an official opening day for their new church building on June 26. All who wish to attend the services are invited to do so.

Those who plan to attend Brush Creek Reunion and wish to rent a tent (or need further information about housing accommodation) may contact Rufus Rockett, Box 460, Mt. Vernon, Illinois.

Nowata, Oklahoma, Home-coming

Home-coming services will be held at Nowata, Oklahoma, on Sunday, June 26. District President John Blackmore and Elder Lee Quick who was instrumental in organizing the branch will be present. All who have been members of the branch and friends and Saints in surrounding territories are invited to attend. A basket dinner will be served at the city park at noon.

REQUESTS FOR PRAYERS

Prayers are requested for A. B. Bunch, High Point Road, Peoria, Illinois, who has been seriously ill for the past six months.

Mrs. R. R. Petty, Reedy, West Virginia, a victim of cancer, asks to be remembered in the prayers of the Saints. She will also appreciate hearing from members who care to write.

Prayers are requested for Mary Hordy, formerly of Stockton, California, that she may regain her health. She is a faithful member but because of her physical condition is unable to attend church. At present she is staying with Mrs. Bridget Marglin, Box 737, Antioch, California. She would appreciate hearing from other members.

A Tribute to Joseph Smith

(Continued from page 8.)

most fruitful field of missionary endeavor. Thousands were converted in a period of months, and the success of the mission so stimulated the church that despair gave way to a spirit of triumph, and the morale of the church was raised to new heights.

"Ah! Joseph was a good man," said David Whitmer. Yes, he was that—and more. He was a bold and inspired leader who would never have been satisfied with the small gains that so easily satisfy us in this day. He envisaged the winning of entire nations as reasonable objectives in decades, not centuries. Had he lived, it requires no stretch of the imagination to believe that most of the British Isles and perhaps other foreign nations would shortly have been won to the church.

THE WAY OF LIFE revealed through Joseph Smith is founded upon eternal principles and are, therefore, unchanging. The world today is just as hungry for revelation of the restored gospel as it was in the days of Joseph, and no obstacle should deter us from the prosecution of domestic and foreign missions. Financial security for the church is a desirable thing to achieve if people are not lulled to sleep by a sense of false security and providing the members do not become so engrossed in concern over the disposition of the physical assets of the church that they neglect to attack the real enemies of sin and ignorance. Nothing succeeds like success, and the measure of our success is dependent upon the morale of the people.

The secret of achieving unity within the church lies in our setting big goals and then hammering so incessantly at the accomplishment of those goals that we have no time for petty troubles within the organization. The church is never too weak to open new missions at home and in foreign lands or to make daring

ventures toward other great objectives. Such bold steps may, in fact, so improve the morale of the church that wonders can be accomplished.

The cause of the Restoration waits for courageous leaders to move out with the boldness with which our martyred prophet led the church in his day. Then only will the church realize its true greatness; then only will the endowment of God's Spirit find fruitful soil in the high morale of the Saints; then and then only will the consummation of all things spoken of by the prophets be brought to pass in the building of the kingdom of God on earth.

To the accomplishment of this task, let us dedicate our lives anew in the spirit of a courageous leader and martyred prophet, Joseph Smith.

Love in a World of Hate

(Continued from page 3.)

Under the Mosaic code, people were obliged to forgive seven times. But Jesus declared a law of infinite adjustment when he admonished Peter to forgive "Until seventy times seven." John the Baptist demanded "fruits meet for repentance" (Luke 3: 8) to be worthy of repentance. So sinners have some responsibilities, too.

It is not enough to love humanity at large—we must learn to like individuals. Begin by determining to like, or love, other people, and they have a chance to like you. Someone must take the initiative. The law of love can begin its work in you.

L. J. L.

Grateful for Blessing

I have received miraculous blessings through administration. For these I am humbly grateful to God and his servants who have sometimes traveled many miles to carry out this phase of their ministry. I have undergone two serious operations in the past three years. I am not entirely well yet, but God has given me strength to be up and help with the household duties. I ask an interest in the prayers of the Saints that I may be made strong enough to labor for him in every way I should. I want to set an example for my friends that will cause them to want to follow the Master.

MRS. LILLIAN MATNEY

323 South Fourth
Iola, Kansas

C. B. Young, 316 West Tenth, Goodland, Kansas, asks for continued prayers. His health has improved since his first request several months ago, but he is still very weak.

ENGAGEMENTS

Compier-Key

Mrs. Bernice Key of Oklahoma City, Oklahoma, announces the engagement of her daughter, Phyllis, to Hendrik Compier of Rotterdam, Holland. Miss Key is a member of the 1949 graduating class at Graceland College. Mr. Compier will be a sophomore there next year.

WEDDINGS

Setterberg-Morse

Gwendolyn E. Morse, daughter of Mrs. Sarah Etta Morse of Council Bluffs, Iowa, and Richard C. Setterberg, son of Mr. and Mrs. Carl W. Setterberg of Burlington, Iowa, were married on May 29 at the Reorganized Church in Council Bluffs. Elder V. D. Ruch performed the double-ring ceremony. They are making their home in Iowa City, Iowa, where Mr. Setterberg is a part-time student at the University of Iowa and program director for the university radio station.

Cool-Lafferty

Beryl Romaine, daughter of Archie and Vida Lafferty of Beloit, Wisconsin, became the bride of Neville Frederick Cool, son of Mrs. Ruth Schock of Altoona, Pennsylvania, on May 27 in the Graceland College chapel. Dr. Roy Chevillie read the wedding ceremony. Both Mr. and Mrs. Cool have been students at Graceland the past year and will return in the fall.

McArthur-Call

Violet Thelma Call and Bernard McArthur were married at the Reorganized Church in Toronto, Ontario, on May 28. Pastor John F. Sheehy performed the ceremony.

Carpenter-Browne

Lorene Browne, daughter of Mr. and Mrs. Clifford Browne of Springfield, Missouri, and Elbert Carpenter of New York were married May 22 at the Reorganized Church in Springfield. Pastor F. M. Bishop performed the double-ring ceremony. They are making their home in Springfield.

Pack-Curry

Mary Margaret Curry, daughter of Mrs. Della V. Barbe of Parkersburg, West Virginia, and Leonard G. Pack, son of Mr. and Mrs. Grover Pack of Beckley, West Virginia, were married on Easter Sunday at the Reorganized Church in Parkersburg. Elder Clyde S. Rice performed the double-ring ceremony with Elder Wayne Wilson assisting.

Finch-Child

Constance Child, daughter of Mr. and Mrs. Paul Child of Matherville, Illinois, and Gerald F. Finch, son of Mr. and Mrs. Friend D. Finch of Joy, Illinois, were married May 28 at the Reorganized Church in Rock Island, Illinois. Clyde E. McKee performed the double-ring ceremony. The couple will make their home in Moline, Illinois.

Taylor-Seaver

Betty Jane Seaver, daughter of Mr. and Mrs. Joseph Seaver of Independence, Missouri, and Chester George Taylor of Blue Springs, Missouri, son of the late Mr. and Mrs. Floyd Taylor, were married May 6 at the Reorganized Church at Englewood, near Independence. Elder Mark H. Siegfried performed the double-ring ceremony. Mrs. Taylor is a graduate of the Independence Sanitarium School of Nursing. They are making their home in Richland, Washington.

BIRTHS

Mr. and Mrs. Robert M. Conoley of Sunflower, Kansas, announce the birth of a son, David Michael, born May 19 at the Lawrence Memorial Hospital in Lawrence, Kansas. Mrs. Conoley is the former Lorna Howard. Both parents are graduates of Graceland College, and Mr. Conoley is now attending the University of Kansas.

Mr. and Mrs. Bruce K. Setchfield announce the birth of a daughter, Melissa May, born May 10 at the Independence Sanitarium. Mrs. Setchfield is the former Sarah Salonimer.

Mr. and Mrs. Alton E. Gill of Spokane, Washington, announce the birth of a daughter,

Margaret Ruth, born March 6 at St. Luke Hospital. She was blessed on April 10 by Elders C. D. Crabb and P. A. Wellington. Mrs. Gill is the former Ethel Crabb of Vay, Idaho.

Mr. and Mrs. Jay McCormick of Independence, Missouri, announce the birth of a son, Jay Douglas, born June 3 at the Independence Sanitarium. Mrs. McCormick is the former Lorene Lloyd.

A son, William Lloyd, was born on October 2, 1948, to Mr. and Mrs. Lloyd Appel of Arner, Ontario. He was blessed on January 18, 1949, by Elder R. T. Brown. Mrs. Appel is the former Betty Dawson of Merlin.

A son, John Douglas Reid, was born on December 2, 1948, to Mr. and Mrs. Reid Atkinson of Wheatley, Ontario.

A son, William Scott, was born on February 24 to Mr. and Mrs. Elbert Atkinson of Wheatley, Ontario.

A daughter, Diane Margaret, was born on February 4 to Mr. and Mrs. Lyle Haskett of Chatham, Ontario.

A daughter, Bonnie Faith, was born on February 1 to Mr. and Mrs. Blake Roszell of Chatham, Ontario. She was blessed on April 24 by Elder J. A. Pray. Mrs. Roszell was formerly Jean Dawson of Merlin.

DEATHS

TOMLINSON. — Jane, daughter of Robert and Christina Buchanan, was born February 1, 1862, at Bunkum, Iowa, and died May 10, 1949, at the Independence Sanitarium. She was married to Stuart S. McDole on October 6, 1880; one daughter and two sons were born to them. Both sons, Dana S. and Robert A., preceded her in death. Her husband, Stuart, died on December 1, 1889, and on February 1, 1891, she was married to David B. Tomlinson; four children were born to them. Two of these daughters, Mary C. and Lena F., have also preceded her in death. Mrs. Tomlinson was baptized a member of the Reorganized Church on January 23, 1898, at Grand Junction, Colorado. In 1902 the family moved to Spokane, Washington, where Mr. Tomlinson died on June 17, 1904. Here Sister Tomlinson remained until the children were grown. Her home was open at all times to missionaries, and she enjoyed many rich spiritual blessings. In 1927 she moved to Independence to make her home with her daughter, Mrs. Olive Crabb.

She is survived by one son, Amos Tomlinson, and two daughters: Mrs. Edna Kennedy and Mrs. Olive Crabb, all of Independence; twelve grandchildren; and fifteen great-grandchildren. Funeral services were conducted by Elders Claude A. Smith and Oscar Case at the Roland Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

NELSON. — Anna Christine Hanson, was born January 22, 1870, at Moen, Denmark, and died May 16, 1949, at the home of her daughter, Jennie, in Burbank, California. She came to America as a young girl and made her home in Council Bluffs, Iowa, where she lived until 1945 when she moved to California. She was baptized into the Reorganized Church in 1889, and was married to Ole Chris Nelson in 1890. Mr. Nelson preceded her in death on February 16, 1908.

Surviving are two daughters: Mrs. George Hoffman and Jennie C. Nelson, both of Burbank; a son, Raymond Arthur Nelson of Council Bluffs; two sisters: Ellen Hansen and Mary Christensen, both of Council Bluffs; a brother, G. J. Hansen of Omaha, Nebraska; five grandchildren; and four great-grandchildren. Funeral services were held at the Fillbach Chapel in Burbank on May 18, Elder Edwards A. Spencer in charge, and at the Cutler Mortuary in Council Bluffs on May 21, Elder V. D. Ruch officiating. Burial was in the Fairview Cemetery in Council Bluffs.

1949 Reunion Schedule

Reunions	Date	Place
Des Moines	Jun. 19-Jun. 26	Des Moines, Ia.
Rock Island	Jun. 25-July 3	Aledo, Illinois
Eastern		
Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 8-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excel Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit		
Windsor	July 29-Aug. 7	Blue Water
Northwest Chatham-London	July 29-Aug. 7	Silver Lake
So. California	July 29-Aug. 7	Erie Beach Pacific Palisades State Park, Wilburton, Ok.
Oklahoma	July 30-Aug. 7	
Can. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Far West	Aug. 7-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Arkansas & Louisiana	Aug. 14-Aug. 21	Lamoni, Iowa
Hot Springs	Aug. 19-Aug. 28	Hot Spgs., Ark. Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 19-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

YOUTH CAMPS

Colorado Springs, Colorado, July 12-19.
 Gardner Lake, Excelsior Springs, Missouri: Youth Camps, June 11-18 and June 18-25; Girls' Camps, June 25-July 2; July 2-9, and July 11-14.
 Elliston, Montana, June 19-26.
 Erie Beach, Ohio, June 25-July 3.
 Park of the Pines, Michigan, June 26-July 3.
 Deception Pass, Washington, July 4-10.
 Nauvoo, Illinois, July 10-17.
 Brooksville, Maine, July 30-August 6.
 Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21.
 Des Moines, Iowa, August 14-20.

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P.S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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19
h

* SPEAK THE WORD

"Take the zipper off your mouth The thing that gets me down, more than any hasty word or bad temper, is the strangely silent Latter Day Saints who fail to speak the word. The woman who brought me into the church was a humble, kindly telephone girl. She spoke the word. Any good I do here in New Westminster or anywhere else, that good sister has a share in."—Apostle C. G. Mesley, in "The District Challenger," British Columbia.

* DIARY

There was a cup of rain and a hatful of wind last night, so the power was off as usual. The day dawned with all the gadgets on strike—electric lights, clock, stove, refrigerator, shaver, toaster, and what not. As we become more civilized—if that's what it is—we are more dependent on the creations of our own hands. A kind of idolatry, isn't it? Two tall candles, that gave a soft and flattering glow to our dinner party last week, were left and lighted our way through the dimness of the morning hours. An antique oil lamp, flickering smellily, assisted. It was like turning the calendar back fifty years to grandfather's day, and it gave a nostalgic touch to the heart, imagining what it would have been like to be living then. Even in the rain and wind, the mind goes adventuring.

Galley Notes

* PARADE

We like parades in Home Town. Most of them are for the Big Folk, who also enjoy dressing up for the crowds. Then there is one especially for the Little Folk every year, sponsored by the Kiwanis, when every child in town who has a pet of any kind can march in some classification and show off his pet, in costume or not as he chooses. This year's Pet Parade (May 25) drew many children and a large attendance. The biggest dog was a St. Bernard, the size of a small bear; the smallest was in a wicker basket, and carried in state. There was a pet mole, earnestly trying to dig his way out of a corn popper; a skunk, incompletely neutralized, with his emotions upset; dozens of Shetland ponies with their small riders; tiny majorettes with their curls and pompons blowing in the wind; small vehicles with strange occupants in the drivers' seats. Loveliest of all the exhibits were the children themselves, smiling and happy on their big day of the year.

* BUS VS. CAR

In this country, there are two classes of people: those who ride public service buses, and those who drive their own cars. Rarely the twain do meet. One class worries whether there will be a seat on the next bus; the other worries whether there will be enough money for the next monthly installment on the car.

It is good to change classes for a while, learn how "the other half" rides, to hear the talk, discover the humor, to know something of the fatigues and interests of your fellow citizens. Have you ever thought that your car is a snug little cell that shuts you off from the world?

* SHORTS

Be as wise as your heart. It does its work one beat at a time, and never worries about a future beat.

"Hymns of the Restoration"

Sung by the Stone Church Choir



Paul N. Craig

Director

Bethel Knoche

Organist

Two 12 inch Unbreakable Red Vinylite Records

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The Spirit of God Like a Fire
Is Burning
Brethren, Breathe One Fervent
Prayer

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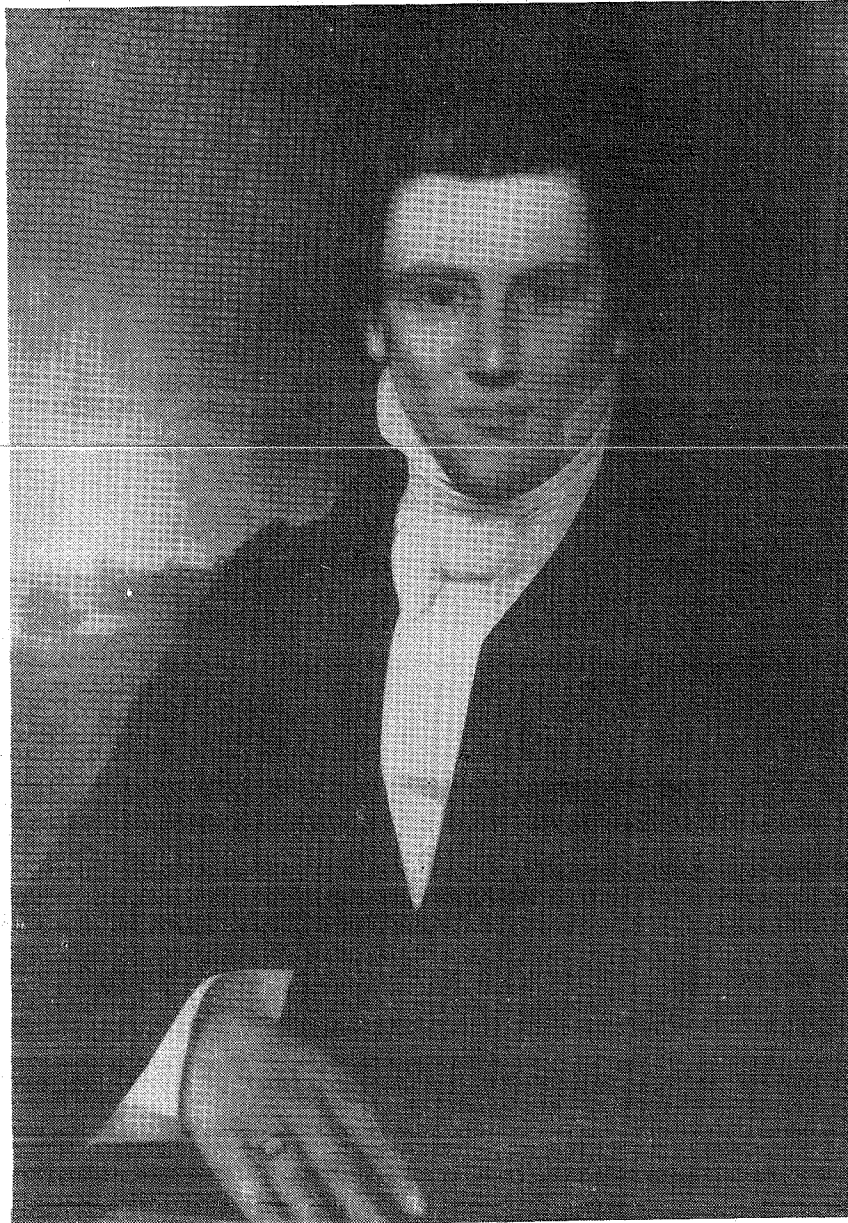
Founder

Prophet

Martyr

He lived for a purpose;

He died for a cause.



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Two Men I Honour, and No Third

First, the toilworn Craftsman that with earth-made Implement laboriously conquers the earth and makes her man's

A second man I honour still more highly; him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life These two, in all their degrees, I honour; all else is chaff and dust, which let the wind blow whither it listeth.

Unspeakably touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimier in this world I know nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.—T. CARLYLE.

Introducing...

LYNN ELBERT SMITH (page 5) was born in Lamon, Iowa, January 20, 1911. He was graduated from the Independence (Missouri) High School in 1929, and entered the University of Kansas that fall. In 1930 he began a two-year course at Graceland, where he received two gold seal awards and membership in Lambda Delta Sigma. He continued his education at Kansas State Teachers College, Pittsburg, Kansas, where he received his B.A. degree in 1934 and his M.S. degree in 1936, majoring in mathematics and education, and also held membership in Kappa Mu Epsilon.

Lynn had a teaching fellowship at Graceland and also at the Kansas State Teachers College. He taught five years at the Girard (Kansas) High School. From 1940 to 1942 he was pastor of the Boston, Massachusetts, Branch. From 1943 until the present time he has worked as an aeronautical engineer for the North American Aviation Corporation.

In 1937 he married Lorene Gaines. They have two sons: David H., 4; Eric, 3. His hobbies are photography, pipe organ, architecture, model railroad.

EMMA SMITH KENNEDY (page 7) was baptized by her father, Alexander H. Smith, at Stewartville, Missouri, in May, 1881. She married William F. Kennedy at Andover, Missouri, in 1887. She has one living daughter, Glenna M. Henderson. Her birthplace is Plano, Illinois.

Says Sister Kennedy of herself: "I saw the first spade of dirt turned for the building of the Stone Church, and was present at the laying of the cornerstone."

She began teaching in Sunday school in the brick church on East Lexington Street in 1882, and taught for nearly thirty years.

She is a member of the Patroness Society and the Laurel Club.

R. GERALD GABRIEL (page 12) was introduced when his last article appeared April 23, 1949. The recent Joint Council gave him an appointment to the Far West Stake, with Stewartville, Maple Grove, and Osborn as objectives.

LEONA HANDS (page 16) had her first article, "The Game of Hearts," in the *Herald* on January 8, 1949, though several of her poems were published last year. Her maiden name was Leona Nellie Burkholder. She married William Hands on September 7, 1924.

Because of poor health during the past eight years, she says: "I have taken time that I once thought I could not spare to study and learn. Afflictions make us more understanding and tolerant. I think I have grown a little."

THE SAINTS' HERALD

Volume 96

June 27, 1949

Number 26

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

CHEVILLE IN EUROPE

Dr. Roy A. Cheville of the Graceland College faculty arrived in Birmingham, England, on June 6, after spending a day or two in Paris. Arrangements are being made so that he can go to Germany with Eugene Theys. Starting in Hannover the two brethren with Brother Franz Beil of Hannover, who is taking his vacation at that time, will visit Saints in much of the American Zone and some of the British Zone. Dr. Cheville is spending several weeks in school at Oxford University, England.

Apostle D. Blair Jensen visited the Saints in the Scandinavian countries, leaving England June 15. He spent the week end of June 4 in Wales where at the afternoon meeting there were sixty-five Saints present.

SCHERERS HOME

Seventy and Mrs. Albert Scherer and their two children arrived in Independence by train June 11, returning from a year and a half mission to Europe with special work in Holland.

HIELD TO YOUTH INSTITUTES

Apostle Charles R. Hield reports that Northern California District held two Zion's League institutes rather than a youth camp. The first one was held May 21 and 22 in Santa Rosa. Le Roy Burdick, young people's leader of the district, was in charge, assisted by District President Lawrence McDonald. The second institute was at Modesto, June 4 and 5. Apostle Hield attended both institutes.

WIRE SERMON IN AUSTRALIA

On March 27, at Balmain, Australia, the wire recorder, recently received from America, was used to present the sermon. Apostle D. T. Williams' sermon, preached at General Conference, was heard. The balance of the service was as usual. This recorded sermon met with considerable publicity, and Sydney's two evening newspapers carried forward announcements of it as news items.

HOUGASES TO DENVER

Elder and Mrs. Ward A. Hougas left Warrensburg, Missouri, for Denver, Colorado, June 3 to make their home there. Beginning July 3, the Denver congregation broadcasts the Sunday morning services at 11:00 o'clock over radio station KFEL and KFEL-FM.

GOMER GRIFFITHS AT HOME

A letter from Missionary W. E. Williams states that Gomer T. Griffiths has left the hospital and is now at his home. His condition seems a little improved. He celebrated his ninety-third birthday on June 3.

WILLIAMS IN ILLINOIS

Apostle D. T. Williams spent the week following May 29 in the company of Lyle Woodstock, working in priesthood meetings in the Rock Island District. During Friday and Saturday, June 3 and 4, he met with about 100 young people of the Chicago District at Camp Duncan, near Chicago. On Sunday, June 4, he was at Fort Madison, Iowa, for a district conference of the Nauvoo District.

LONDON CONFERENCE

President F. Henry Edwards was in London, Ontario, Canada, for a priesthood and branch workers institute held June 3, 4, and 5. All workers in the London District were invited. Classes were held Friday evening and all day Saturday. A banquet was held on Saturday evening.

Support Your Church Institutions

"Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."

—Doctrine and Covenants 117: 13, by President Joseph Smith III, 1873.

"The Saints should work together in the rich fraternity which can and will prevail among them when they keep the commandments."

—Section 138, by President Frederick M. Smith, 1940.

"The church is admonished again that joint responsibility is laid on all. Properly and equally borne, this responsibility will insure success, the consummation will be glorious, and all will share in that glory."

—Section 141: 8, by President Israel A. Smith, 1948.

The Unity of the Church

It is a normal human tendency to separate, to go diverse ways for different purposes. There is a kind of repulsion among people that makes them scatter over the face of the earth; they go as far away from each other as possible, working independently and sometimes in opposition to others.

Our need of unity was expressed in the beginning of the Christian church in the statement, "Now ye are the body of Christ, and members in particular."—I Corinthians 12: 26, 27.

Our success depends upon working together at all times, supporting all projects and departments of the church work. In unity is strength; in separateness is defeat.

The Church in Action

Our church institutions are not really separate things at all. They are the church in action in special fields of service. The church does many things for its people. It converts them through its missionary program. It ministers to them through its pastoral program. It educates them in its church school. It informs them with its publications. It protects their homes with

its visiting and counseling services. It seeks to guard their physical welfare with its health program. Besides these, there are many other special services rendered as need arises.

The church conducts its main lines of service directly. Some of its special services are rendered through institutions which require professional or technical training of those who serve in them. These institutions are the church at work.

The Local Church

Have you thought of your local church, the home of your congregation, as a church institution? Such it is—a local representative of the world-wide church—your part of it.

You support the general church by the payment of tithes. Have you thought of your responsibility to support your local church in its work? There are various ways in which you can support it, and in which it needs help.

First, you can attend services. This is something you should do for yourself. You cannot send your wife and children as substitutes. They can attend only for themselves. God does not save people by families; he saves them as individuals. You are saved or lost by your own record, not theirs. Wouldn't you be distressed to spend eternity in hell, wondering what they were doing in heaven?

Second, you can contribute to the financial support of the local church. It has expenses which must be met if it is to operate. It is not a profit-making concern. It has no set income except from its people. It needs your bit of help.

Third, you can do some useful work—teach a class, keep up the building and grounds, help with young people, or serve in some way.

All these things are good for you, as well as for other people.

Graceland College

Graceland College is the church in action in the field of higher education. When you support Graceland, you are supporting the church. Graceland specializes in preserving and imparting the ideals of the church during the important years when our young people are beginning their work on the collegiate level of instruction.

The Sanitarium

The Independence Sanitarium and Hospital is the church in action in the field of health. When you support it, you are supporting the church. When your daughters go there to train to be professional nurses, they are serving the church. Many a missionary, many a member, many a church official, is alive today because somebody's daughter helped to take care of him at the Sanitarium.

Herald Publishing House

The Herald Publishing House is the church at work in the use of publications — books, periodicals, quarterlies, tracts, etc.—for carrying on its work.

Some people get all their church information and religious instruction in their local congregations. This is bound to be incomplete, because no one person can attend all meetings. For a fully rounded spiritual life, a member needs to read the church publications and study in a planned way. If he does not, his progress will be retarded or stop altogether. Church papers keep members fully informed on all churchwide movements, events, and plans.

The pastoral theme for June is "Support Your Church Institutions." You personally can do something about it.

L. J. L.

E d i t o r i a l

Official

Appointment of District President

Notice is hereby given of the appointment of Elder R. Melvin Russell as president of the Flint-Port Huron District to fill out the unexpired term of Elder H. J. Simons, resigned. The appointment is made subject to approval of the next district conference.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Across the Desk

BY THE FIRST PRESIDENCY

From Garland Tickemyer, Los Angeles, California, April 22:

I am pleased to report to you that the district choir performance of *The Messiah* under the direction of Franklyn Weddle was probably the most successful undertaking ever carried out in our district. The success may be attributed almost entirely to the inspirational effect upon our singers of working under such able direction.

The singers worked hard learning their parts, but from the moment Brother Weddle took the baton, the choir seemed inspired. He reached a large group of people in the district who are ordinarily little affected by the visits of general church officers. By the example of his perfectionist demands, he has unquestionably elevated the concept of what constitutes good performance.

I am also pleased to report to you that attendance at all churches in our district was approximately doubled on Sunday morning. Each of our missions ran a little over 100 per cent. Central had 412, Pasadena, 165, and Temple City, 110.

We seldom use this column for a letter from *Herald* correspondents, but this is an unusual letter. It is so genuine and appreciative that it merits special treatment. It will come as sweet music to the ears of our many contributors as well as to those of the editors. We are fond of bouquets.

Dear Editor:

I feel compelled to write a letter of

gratitude to all connected with the publishing and editing of the *Saints' Herald*. I'm so grateful to belong to a church that furnishes us with such elevating reading material.

Many times in my weakest moments of despair I stop and pick up an issue of the *Herald* and just select an article at random. I have never failed to be helped and strengthened in my desire to be a better person. It has helped me at times when I've felt there was no answer to some of my problems.

My "hat goes off" to the many fine people who furnish these interesting experiences and stories. May this wonderful work ever continue, and may our Heavenly Father bless all those connected with it is my earnest prayer.

Yours in faith,
MRS. RUTH ASLIN.

3606 Agnes Street
Lynwood, California

Readers of the *Herald* will recall a statement in the issue of January 15 regarding a sales talk made by Bishop C. A. Skinner to a garage man in Illinois named George Dennewitz. This sequel to that sales talk is supplied by Elder Ray Whiting:

The President of the Northeastern Illinois District, Elder Lloyd Hadley, read the article and, in company with Brother and Sister James A. Martin, visited Mr. Dennewitz. A very interesting conversation followed and resulted in Mr. Dennewitz' attending our church which is located near Forest, Illinois.

A few weeks later I was asked to conduct a two-week series in Forest. Mr. Dennewitz was a regular attendant, and at the close of the series he and three other fine men were baptized. Mr. Dennewitz is a splendid person and a successful businessman. He is showing signs of becoming a good local missionary. He brought several of his friends with him to this series, loaned his books and tracts, and did what he could to inform all who would listen.

From a recent letter of his, I take the following excerpts: "I am sure that anyone who hungers the least bit for the true gospel cannot help appreciating talking with a person so truly interesting to talk with as Bishop Skinner. . . . Through Bishop Skinner I was led to the church, which I sincerely feel is what I have been seeking for many years. . . . I am fully confident that through God's grace and our joint effort, we can surely succeed in our service to his

kingdom. . . . I sincerely hope and pray that I may live so more shall follow God's blessed way."

And so we see that once more it pays to advertise.

Captain Floyd H. Engstrom, Chaplain at Headquarters Station Hospital, Camp Chaffee, Arkansas, under date of June 1, gives us very important information which we print here for the benefit of all of our young men who are called into military service and who take their training at Camp Chaffee or, for that matter, at any other military training camp. What Captain Engstrom says is important:

I would like to suggest that a note be placed in *The Herald*, asking all our men in the armed services to be sure their records carry the church preference, "Reorganized Church of Jesus Christ of Latter Day Saints." I find men coming through that are still putting "Latter Day Saints." The Utah Mormons get credit for all these men.

Some will ask, "What difference does it make?" I assure them that it does make a difference in several ways aside from the number of chaplains assigned the church. Figures and statistics are constantly being published about the support of armed forces by various churches against their percentage of population. I may be unduly proud, but I do not like it when the comparisons are adverse to us.

It is my personal opinion that the Utah Mormons got the credit for hundreds of our young men in the armed forces all during the war. I know that it is a long name and there usually isn't space, but one can write "Reorganized Latter Day Saints" if nothing better.

"Herald" Features Coming

"So You're Going to College?" in July 11 issue. President E. J. Gleazer, Jr., has something of interest to say to our young people (and their parents) who face an important decision. Even if you have not chosen Grace-land, it will do you good to read this article. *The Australian Issue* of the *Herald* will be dated July 18, 1949. The full story of the church in this important continent will be told. The history of the pioneer missionaries and their successes in our largest mission abroad is interestingly presented by some of our best writers.

What Did Joseph Smith Teach?

Radio sermon by Lynn E. Smith, given at Carthage, Illinois, over Station WCAZ

[Introductory note: During a memorial service conducted by general and local church authorities at Nauvoo by the graves of Joseph, Hyrum, and Emma Smith, Lynn E. Smith, son of Elbert A. Smith and great-grandson of Joseph Smith, founder of the church, was invited to come to Carthage and speak over the radio on the subject, "What Did Joseph Smith Teach?" The fact that a descendant of the Prophet should have been invited to talk over the radio to people of the community in which the Martyr met his untimely death speaks well for the change in public sentiment and feeling toward the church. It also speaks well for the confidence and respect won by the general church and no less so by the local church people in the Nauvoo District. A transcript of the sermon follows.]

THERE ARE OTHER COMMUNITIES which are as old as Nauvoo, but their past does not arouse the imagination and catch the interest as does the story of this town founded 100 years ago. The history seems to read as a book from the Scriptures as it unfolds a story of a modern Moses leading his followers across miles of wilderness to a bountiful promised land, laying down a new spiritual law of economic righteousness, and restoring in full the principles of the gospel of Christ.

Although the church was first organized in the state of New York, Joseph and his followers looked to the West for a land of promise where converts from all over the world could gather and build a city of equality and righteousness. Unable at that time to gain a permanent foothold in the state of Missouri because of religious persecution, the church finally settled in Illinois and founded the city, Nauvoo, on the banks of the Mississippi River.

BUILDING NAUVOO

Many fine homes of brick and frame construction were built, manufacturing and industry of various kinds were established, stores opened, a university faculty appointed, and—the crowning achievement of all—on the hill overlooking the city and the semicircular sweep of the river below, a temple was built in which the people could worship. In a short span of six years, Nauvoo grew from a swamp

pioneer settlement of a few dozen individuals to a clean, healthful city of twenty to thirty thousand. This was a remarkable achievement indeed. Only a people with consecrated lives and a unity of purpose could have accomplished what was done. And it was the leadership of Joseph Smith that held them together and directed their activities so that all would be working for the good of the common weal.

WHAT MAGNET DREW THE PEOPLE?

THERE MUST HAVE BEEN something worth-while and fascinating in the doctrines that Joseph Smith taught, for his followers to grow to a multitude of over 100,000 in the fourteen years from the organization of the church to the untimely death of its leader. Although his life was cut short in its prime, his teachings and doctrines live on, and today he has over an estimated million followers including the different factions that sprang up after his death. Some of the factions have held true to the original doctrines while others have departed largely from his teachings and have introduced new ordinances and principles.

What were these doctrines of Joseph that induced so many to ally themselves with his followers? What were these teachings which led thousands to leave home and country to travel across oceans and through miles of wilderness so that they might unite in the endeavor to



build a community which they called "Zion"?

Down deep in the heart of every citizen of this country or any country, there is a desire to live in a community of righteousness and liberty, where everyone has an opportunity to labor, where each industrious individual is assured of his needs and just wants of the material things of life, and where there is neither the extremely rich nor the extremely poor. The promise of such a community was held out to the people in the doctrine of the church. With this in mind, is it any wonder that the church quickly grew to such a large membership? Is that not also an answer to the phenomenal growth that Nauvoo underwent in the few years following its founding?

A SPIRITUAL LAW IN ECONOMICS

What was this spiritual law of economic righteousness on which such an ideal community could be soundly established? What were the principles taught by Joseph regarding the economic order of the "Zion" that the church wished to establish? Did these principles vary any from those of the economic order of that day and time? A careful study of them will reveal that they are unique, logical, and would be effective, if practiced wholeheartedly by a group of people. The fundamental concept of the new law is that the earth and everything therein is

owned by God, who is the maker of all things. Each individual is a steward over that which he possesses and is responsible to God for the use or misuse of his trust. To bring all closer to a median standard of living, those who produce more than they need are to consecrate and donate their surplus—which in reality is God's, not theirs—to the use of the poor and needy.

Today it is said that the trouble with our economic system is "faulty distribution." Would not this law of economic righteousness bring about a more equitable distribution of our so-called "surplus products" and restore business to normality?

RELIGIOUS PRINCIPLES TAUGHT

ASIDE FROM THE PRINCIPLES of the economic structure, Joseph Smith taught certain religious principles that are in harmony with the teachings of Christ. The official statement of the belief of the church is:

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel.

We believe that these laws and ordinances are: (1st) Faith in God and in the Lord Jesus Christ; (2nd) Repentance; (3rd) Baptism by immersion for the remission of sins; (4th) Laying on of hands for the gift of the Holy Ghost.

We believe in the resurrection of the body; that the dead in Christ will arise first at his second coming when he appears to usher in the millennial reign, and the rest of the dead will not live again until the thousand years are ended.

We believe in the doctrine of eternal judgment, which provides that man shall be judged and rewarded or punished, according to the degree of good or evil he shall have done.

We believe that a man must be called of God and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel and administer in the ordinances thereof.

We believe in the same kind of or-

ganization that existed in the primitive church, which is, apostles, prophets, evangelists, pastors, teachers, and all other officers provided for in the Scriptures.

We believe that in the Bible is contained the word of God. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

H. G. Wells, the English historian, in his book, *The Salvaging of Civilization*, speculated in one chapter on the questions, "Why did the Bible come to an end? Why did God cease to speak to people? And why does he not speak to people now?" We have an answer to this challenge that no other church has. Our Book of Doctrine and Covenants, which we use as a supplement to the Bible, contains revelations that have come to us during the history of our church. We believe that God still speaks to people, and this book is our open canon of Scripture.

Continuing with the statement of the belief of the church:

We believe in the powers and gifts of the everlasting gospel, which are: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues.

We believe that marriage is ordained of God; and that the law of God provided for but one companion in wedlock for either man or woman. In cases where the contract of marriage is broken by death, the remaining one is free to marry again, and in case of breach of the marriage covenant, the innocent one may also remarry. . . .

We believe that men should worship God in "spirit and in truth," and we claim the privilege for ourselves and all men of worshiping Almighty God according to the dictates of conscience, providing that such worship does not require a violation of the constitutional law of the land.

We believe that all men are bound to sustain and uphold the respective governments in which they reside while protected in their inherent rights by the constitutional law of such governments, and that sedition and rebellion are unbecoming every citizen thus protected.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: We believe all things true, we hope for all things good, we endured many things

and hope to be able to endure all things necessary to the glory of God. If there is anything virtuous or lovely or of good report or praiseworthy, we seek after these things.

RISE OF THE REORGANIZED CHURCH

SUCH WERE the teachings of Joseph in principle when he was still alive and leader of the church. When he was killed, his people soon scattered, and the church organization was disrupted. While many followed other leaders, there was a group of men who remained true to the teachings of the founder of the church, and when Joseph's oldest son and namesake, young Joseph Smith, became old enough, he was called and ordained to lead the Reorganized Church.

In the *Congressional Record* of December 13, 1906, Senator Julius C. Burrows made this statement concerning the Reorganized Church of Jesus Christ of Latter Day Saints:

The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon church, and its adherents, . . . peaceable, patriotic, and law-abiding citizens . . . conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.

Another senator, Fred T. Dubois, in the *Congressional Record* of December 17, 1906, makes a like statement: "The Josephite Mormons—in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects."

Such is the reputation today of the people of the church which was founded by and which follows the teachings of Joseph Smith.

For fifty-three years, Young Joseph led the church founded by his father, and when he died in 1914, the *Kansas City Journal* gave him this editorial tribute:

He was the prophet, but first of all he was the Christian gentleman and the good
(Continued on page 18.)

Zion Will Be - By EMMA SMITH KENNEDY

WHEN I THINK OF ZION, I think of a clean city with well-kept homes and streets—a city that has no dearth of trees and flowers.

I came to Independence as a child. At that time, it might have been called one of the waste places that needed rebuilding. There were a few prosperous business places and a few lovely homes, but the streets were narrow and unkept.

There stands out in my memory the "public square," as it was called in those days. It was pretty and neat, except for the courthouse, which was always surrounded by teams. Everything raised on the farm was loaded into wagons and brought to the square. In the early fall there was wood, corded and ready for the buck and saw. It was good wood—hickory, oak, bitternut, and walnut, with the lighter species for firewood. There were great loads of corn, too, both yellow and white, and it was no rare thing to see herds of hogs and cattle being driven past to the cattle yards of Kansas City. What a scurrying there would be at the cry of the driver as the cattle made their way over the old Lexington Road, now Highway 24. We could hear the grunts of the hogs as they rambled over the yards when the gate was open. It took a hurried chase to get one bolder than its fellows back to the herd. It was a good idea to get indoors since, tame as they might be at home in their own feeding lot or pasture, the drivers put fear in many of the animals.

Around the public square and at the edge of the sidewalk were railings for the horses. Let Saturday come and it was as hard to find a hitching place as it now is to find parking space. There were several nice churches, but the one I loved most was the Liberty Street Church. It was not new even then, as the cornerstone states it was built in

1837. What faith it represented then, I cannot say, but as I went to the old Ott School, I used to look at those windows and wish I could go to such a church. As it was, I went to our little brick church on East Lexington. When I walked past the courthouse, I had to go by the many saloons, and how I hated that part!

AS I LOOK at the schoolhouses of our children, memory brings back the one the town boasted of. It had been a hospital in Civil War days, and its walls were scarred with the marks of battle. When it rained, we played "Hide the Thimble," and the best hiding place was in some of the bullet holes in the walls.

Coming from the farm, I got a thrill from watching the old lamp-lighter as he trudged from corner to corner of the square with his ladder to light the four lamps. He was a little man, not at all clean, but he seemed to take pride in his lamps. The standard time came from the old town clock that still runs. Many times I reached the spot where I could see that old clock only to find it was almost 9 and I was blocks from school. When that "dong, dong" came, I thought, I'll be tardy. Right then I would do my best running to avoid that dreaded mark.

We enjoyed the town as youths. The big treat was showing some newcomer the points of interest—the "public square," the Ladies Finishing School where young women learned to waltz, and the public springs on East Lexington. I was told by an old colored mammy that as a girl she had dipped her cup in its sparkling depths and served a drink to my grandfather, Joseph Smith, as he drove up to water his horse at a trough near by. That good old soul, bent from her labors as a slave, was proud she could tell me of her act of kindness to Joseph Smith.

We would also show newcomers the house where Governor Boggs had lived and where he was shot from a window. It stood across the street from the driveway to the Campus. It was a log house that had been framed with siding. Later it was removed, and another home built.

The streets were covered by rock broken by the city's chain gangs. It was a memorable sight to see the prisoners being brought in wagons, some standing, some sitting on the edge of the wagon box. They were herded into the jail that still stands, although it has been remodeled.

AT THE CORNER of Osage and Lexington there stood a grand old tree right in the pathway. The water had washed the dirt from its roots until they formed a seat where many rested in the heat of the day. The street was a good step down, and one, not knowing, could get a bad fall, but nobody bothered to fix the street. Many times we children hid there in play.

On Spring Street and Lexington was a tiny spring and a mudhole the year around, except in the very hottest weather. Farther down the street was a fine spring from which we drank and cooled our feet as it ran over the street to the pasture near by.

Independence was a quaint old town then, with a dark history of many battles. Those who lived here loved to tell all the history, true and false. When we moved here, we heard much of the Temple Lot, some things were true and some fantastic; and the weird or ghostly was told and retold. The one that still causes me to smile was that some night there would come a temple, large and white, up out of the ground. It would be wonderful and beautiful, built without man's hands, and God would dwell there.

That was over fifty years ago. As I used to look at our city and see the unkept streets, the neglected old buildings and back lots, I would think, "How slow is the growth of this, our Zion," and in my heart I was unable to call it Zion, the Beautiful. Then light came to me. In Enoch's time it took 365 years to prepare Zion. In the sin around us: the suffering and wrong, the want and crime and low morals of the people, I see the best sign for the need of Zion. The Lord took Zion because of the wickedness in the world. The saints in Enoch's day had to contend, as we are now contending, with the powers of darkness, and as we grow in numbers and strength that darkness will abide in and around us. We, our children, and their children will be surrounded by the great power of evil.

If we would have Zion, we must band together with a strong will to keep the law and keep love alive. That is what will build Zion—love one for another and hearts made pure from living the law. So Jesus lived and wants us to live, and nowhere will we get this love, this desire to live righteously as in a prayer service.

The first prayer service I attended was in the old Methodist Church, South, on Maple Avenue. A neighbor asked me to go, and as I went into that quiet old church, my young heart melted. While I do not remember a word of prayer, song, or testimony, I can yet feel the devotion of that hour. Those who worshiped there were not of our faith, but they prayed, and to me it was uplifting. It is in such hours that we can visualize. When we get a spiritual Zion, we will be able to get a material Zion with her clean streets and homes that are beautiful both inside and out. When our city has no saloons, no vice, no evil, God will smile upon us, and the wall of his love will surround us. Then the words, "Don't go up to Zion, for she is terrible," will be fulfilled. It will be terrible to any

who cannot keep the law of love.

This is the Zion I have ever held in my mind—a place in which we shall be protected from the darkness of evil and evil-doers, and each will be guided by the Spirit Jesus had when he said, "Father, forgive them; they know not what they do." With that Spirit, we can walk close to the power of evil and darkness and have no fear, for "perfect love casteth out all fear."

I once knew a man who told me, "By nature I am angered quickly and retaliate to an angry remark with one a little more ugly. Now I have no desire to respond to anger with anger; I find it does not rile me as it did." That man has grown in the grace of the Lord. As I move among our people, I find many who tell the same story, "What I once loved, I now despise."

Each can have Zion and feel the lift of life abundant. To build Zion, we need to build lives consecrated to God. God will redeem Zion, for he has said, "I will redeem Zion in my way and my time."

A Task for Youth

By Roland W. Scott

YOUR FOUNDATION PATTERNS of life are being sketched in line by line by your everyday acts. While the pattern is never completed in this world, some of the lines you have drawn, in a thoughtless, impulsive, and unguarded moment, you may wish to erase; but this may require a lifetime because they have been etched in by Mother Nature with permanent pen.

The redemptive power of Jesus Christ will render assistance in helping you to erase some of the lines, but memory carries on.

When you look into a mirror you may see reflected a face of youth and beauty. But what you see is not the real you. Having a dual nature, the real person is represented by the pattern lines you have drawn over an extended period of time.

If you have been trailing with the multitude and have been lavishly

sketching in life's pattern with material lines, the real you is emaciated, half starved, and underdeveloped. You are a very sick person. Strange as it may seem, one may be utterly unconscious of this condition, in fact may seemingly be happy in it. But in no way is the spiritual body (the real you) lacking in first importance when compared to material beauty.

YOU HAVE YOUTH, you are not tired, you have courage and enthusiasm, loyalty and love, but do not forget that you are walking in a world that has lost its way.

The dark and sinister forces of materialism which are endeavoring to destroy civilization are not across the ocean—they are not 3,000 miles away. They are in your midst, and they will welcome an opportunity to assist you in forming the background of your character. Their insidiousness is made the more subtle because of their adoption by good though misguided persons who do not commit the cardinal sins but unceasingly indulge in senseless follies which do not reflect the spirit of the Master.

To place this condition squarely where it belongs, "We wrestle not against flesh and blood but against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The eyes of heaven are centered upon you. Divine forces are willing to help you combat the monstrous evils of this day; only through the power of the Holy Ghost, which has been freely bestowed upon you, will it be possible to develop the "real you" and maintain a spiritual equilibrium.

You will eventually take over the leadership of this people and bring to pass the great spiritual advancement necessary to be worthy to walk with the Master when he comes.

Be careful in the evaluation of this work that you do not underrate the importance of it. The consecrated, concentrated efforts of all will be required to accomplish this most sacred task intrusted by Deity to mankind.

Polygamy - Bigamy - Crime

By ISRAEL A. SMITH

A MEMBER OF THE CHURCH writes us from Orlando, Florida, that Mormon elders recently visited her home, and a lively discussion followed concerning the fundamental "differences that persist" between their church and ours. The heresy of polygamy was advanced by our member, and the Doctrine and Covenants was quoted: "He that keepeth the law of God hath no need to break the law of the land."

A rather strange and bold defense was interposed by these Mormons when they asserted that at the time in question (the 1840's) polygamy was not a crime in Illinois or in the other states. If we are to presume this statement was made in good faith, we are forced to hold that the young elders are grossly ignorant of the facts, or if in the least informed, they are either lying outright or are disingenuous to the point of dishonesty.

It may be that they are guilty of a bit of sophistry, taking refuge behind the fact that the term *polygamy* was not used in the criminal statutes of the times. This is sheerest quibbling, because polygamy involves more wives than one, whereas bigamy consists of having at least two wives; a polygamist is and always has been a bigamist. In brief, polygamy is bigamy, and the criminal code is not concerned with the motivation, whether a man has taken the extra wife or wives because he thinks it a divine transaction or does so for purely fleshly or unworthy purposes.

The Mormon people should not so soon forget the Woodruff Manifesto of 1890—that masterpiece of empty expression and evasion. Neither should they so soon forget George Reynolds, polygamist and legal guinea pig, who was offered up on the altar of a test case, in order, it was generally supposed, to save the "higher-ups" from being

crucified on the Golgotha of the criminal statutes. The case finally reached the Supreme Court of the United States and was decided in 1879.

Let us introduce first the situation which provoked the people through the National Congress to enact the law, and second, the law itself under which Reynolds was prosecuted. Then the decision.

Clandestinely a few in the days of Nauvoo until August 29, 1852, and openly, brazenly, and publicly thereafter, the Mormons practiced polygamy. The national government did not assume jurisdiction of the marriage question in the United States—that was a matter for the states to decide; but it could act with respect to the territories, and Utah was a territory. So in 1862 the Edmund-Tucker Law was enacted.

This law was as follows:

An Act to punish and prevent the Practice of Polygamy in the Territories of the United States and other places, and disapproving and annulling certain Acts of the Legislative Assembly of the Territory of Utah.

Be it enacted by the senate and house of representatives of the United States of America in Congress assembled, That every person having a husband or wife living, who shall marry any other person, whether married or single, in a territory of the United States, or other place over which the United States have exclusive jurisdiction, shall, except in the cases specified in the proviso to this section, be adjudged guilty of bigamy, and, upon conviction thereof, shall be punished by a fine not exceeding five hundred dollars, and by imprisonment for a term not exceeding five years;

Provided, nevertheless, That this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years without being known to such person within that time to be living; nor to any person by reason of any former marriage which shall have been dissolved by the decree of a competent court; nor to any person by reason of any former marriage which shall have been annulled or pronounced void by the sentence or decree of a com-

petent court on the ground of the nullity of the marriage contract.

Sec. 2. *And be it further enacted,* That the following ordinance of the provisional government of the state of Deseret, so called, namely: "An ordinance incorporating the Church of Jesus Christ of Latter Day Saints," passed February 8th, in the year 1851, and adopted, re-enacted and made valid by the governor and legislative assembly of the territory of Utah by an act passed January 19th, in the year 1855, entitled "An act in relation to the compilation and revision of the laws and resolutions in force in Utah territory, their publication, and distribution," and all other acts and parts of acts heretofore passed by the said legislative assembly of the territory of Utah, which establish, support, maintain, shield, or countenance polygamy, be, and the same hereby are, disapproved and annulled: *Provided,* That this act shall be so limited and construed as not to affect or interfere with the right of property legally acquired under the ordinance heretofore mentioned, nor with the right "to worship God according to the dictates of conscience," but only to annul all acts and laws which establish, maintain, protect, or countenance the practice of polygamy, evasively called spiritual marriage, however disguised by legal or ecclesiastical solemnities, sacraments, ceremonies, consecration, or other contrivances.

Sec. 3. *And be it further enacted,* That it shall not be lawful for any corporation or association for religious or charitable purposes to acquire or hold real estate in any territory of the United States during the existence of the territorial government of a greater value than \$50,000; and all real estate acquired or held by any such corporation or association contrary to the provisions of this act shall be forfeited and escheat to the United States: *Provided,* That existing vested rights in real estate shall not be impaired by the provisions of this section.

Approved, July 1, 1862.

But the Mormon polygamists persisted in their illegal, unlawful, and immoral practices under the plea of freedom of religion and defied the national government. George Reynolds was arrested, charged with the crime of having more wives than

one. Upon conviction, he carried an appeal to the highest court in America.

Let us now read the decision of the Supreme Court, the opinion delivered by Chief Justice Waite on January 6, 1879, and reported in United States Supreme Court 98, page 145, *et sequitur*..

The question is, whether religious belief can be accepted as justification of an overt act, made criminal by the law of the land. The inquiry is not as to the power of Congress to prescribe criminal laws for the Territories, but as to the guilt of one who knowingly violates a law which has been properly enacted, he entertaining a religious belief that the law is wrong. Congress cannot pass a law for the government of the Territories which shall prohibit the free exercise of religion. The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the dominion of the United States, so far as Congressional interference is concerned. The question to be determined is, whether the law now under consideration comes within this prohibition. The word "religion" is not defined in the Constitution. We must go elsewhere therefore to ascertain its meaning; and nowhere more appropriately, we think, than to the history of the times in the midst of which the provision was adopted. The precise point of inquiry is, What is the religious freedom that has been guaranteed? In the preamble of the Act introduced in the Virginia House of Delegates by Jefferson in 1775, religious freedom is defined, and after reciting "that to suffer the civil magistrate to intrude his power into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty." It is declared "that it is time enough for the rightful purposes of civil government for its officers to interfere when the principles break out into overt acts against peace and good order." In these two sentences is found the true distinction of what properly belongs to the Church and what to the State. In a little more than a year after the passage of this statute the Convention met which prepared the Constitution of the United States. Five of the States, while adopting the Constitution, proposed amendments. Three—New Hampshire, New York, and Virginia—included, in one form or another, a declaration of religious freedom in changes they desired to have made, as did also North Carolina, where the Con-

vention at first declined to ratify the Constitution until the proposed amendments were acted upon. Accordingly, at the first session of the First Congress an amendment was under consideration. It was proposed, with others, by Mr. Madison. It met the views of the advocates of religious freedom and was adopted. Jefferson afterward, in reply to an address to him by a committee of the Danbury Baptist Association, took occasion to say: "Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for the faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should make no law respecting the establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State. Adhering to the expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights in opposition to his social duties." Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order. From that day to this we think it may safely be said, there never has been a time, in any state of the Union, when polygamy has not been an offense against society, cognizable by the Civil Courts and punishable with more or less severity. In the face of all this evidence it is impossible to believe that the Constitutional guarantee of religious freedom was intended to prohibit legislation in respect to this most important element in social life—marriage: while from its very nature the sacred obligation is, nevertheless, in most civilized nations, a civil contract, and usually regulated by law. Upon it society may be said to be built, and out of its fruits spring the social relations and social obligations and duties with which the Government is required to deal. In fact, according as monogamous or polygamous marriages are allowed do we find the principles on which the government of a people to a greater or less extent rests. An exceptional colony of polygamists, under exceptional leaders, may sometimes exist for a time without appearing to disturb the social condition of the people who surround it; but there cannot be a doubt that, unless restricted by some form of constitution, it is within

the legitimate scope of the power of every civil government to determine whether polygamy or monogamy shall be the law of social life under its dominion. In our opinion the Statute immediately under consideration is within the legislative power of Congress. It is constitutional and valid as prescribing the rule of action for all those residing in the Territories and in places over which the United States have exclusive control. This being so, the only question which remains is, whether those who make polygamy a part of their religion are excepted from the operation of the Statute. If they are, then those who do not make polygamy a part of their religious belief may be found guilty and punished. While those who do, must be acquitted and go free. This would be introducing a new element into our criminal law. Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices. Suppose one religiously believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent the sacrifice? Or, if a wife religiously believed it was her duty to burn herself upon the funeral pile of her dead husband, would it be beyond the power of the civil government to prevent her carrying her belief into practice? So here, society under the exclusive dominion of the United States prescribes as the law of its organization that plural marriages shall not be allowed. Can a man excuse his practices to the contrary because of his religious belief? To permit this would be to make doctrines of religious belief superior to the law of the land; and in effect to permit every citizen to become a law unto himself. Government could exist only in name under such circumstances. Criminal intent is a necessary element of crime; but every man is presumed to intend the necessary and legitimate consequences of what he knowingly does. Here the accused knew that he had been once married and that his first wife was living. He also knew that his second marriage was forbidden by law. When, therefore, he married the second time, he is presumed to have intended to break the law, and the breaking of the law is a crime. Every act necessary to constitute a crime was knowingly done, and the crime was therefore knowingly committed. Ignorance of a fact may sometimes be taken as evidence of a want of criminal intent, but not ignorance of law. The only defense of the accused in this case, is his belief that the law ought not to have been enacted. It matters not that his belief was a part of his religion; it was still a belief, and belief only. Upon

The Color Line - By MRS. S. C. BETHEL

AS A CHILD, I lived in a German neighborhood where each property owner took pride in the appearance of his property, and the homes were small well-cared-for cottages with lovely lawns, trees, and shrubbery. I spent many happy hours in that small community.

Then one day one of the neighbors sold to a colored family. Indignation rose high among the property owners. First one sold and then another. Soon there were few white families left in the neighborhood. My grandmother lived in the same block we did, and mother refused

a careful consideration of the whole case, we are satisfied that no error was committed by the Court below, and judgment is consequently affirmed.

So, two Mormon elders, in their eagerness to defend polygamy as a principle of salvation—for that has been and still is the Mormon belief—enunciating from the highest places in their ecclesiastical organization, cast their barque way out in the center of a great vacuum and aver bigamy was not a crime in the various jurisdictions during the Nauvoo period. But a Chief Justice speaks in the Reynolds case, and none—not even a Mormon apologist—can be heard to the contrary.

Polygamy was a heresy foisted upon a portion of the church by Brigham Young and his associates without even the semblance of approval by the church either before or after June 27, 1844, when Joseph Smith was killed. It was not a doctrine of his church, and can never be a doctrine of true Latter Day Saintism. Why do Mormons continue to defend it?

When one reads *Truth*, a grossly misnamed journal, fostered by one Joseph W. Musser and other polygamous fundamentalists in Utah, one must be very hardy not to become nauseated. It is too bad this sinister movement is entrenched right under the shadow of the Temple.

to move away as long as grandmother was alive. She was very old and needed the help that mother could give her, so we stayed on.

One day when I was about nine years old, mother sent me to a store some five blocks away. With my arms filled with groceries, I stepped to the door to leave the store. Surrounding the entrance were a dozen shining, black faces. Those Negro youngsters were brandishing razors in the air and yelling, "We'll carve your heart out." I ran screaming back into the store for Old Pete. He went to the door with me and asked what it was all about. They said that I had called them "niggers." I tried to tell them that I hadn't, but they would not listen. Old Pete called his aged mother to look after the store while he took me home. The next day I walked down the street by the side of a policeman. I don't know which I was more afraid of—that big, uniformed officer or the colored children he was taking me to. It was Saturday, and they were all gathered on a vacant lot. Again I tried to explain that I hadn't insulted them, but still they accused me. The officer told them to leave me alone, and told me to see that I didn't call them "nigger" again. I was furious.

The following Monday I started out for school alone. Behind me about a block were about all of the Negro youngsters from several streets around. I was too frightened to run. As I took a quick frightened look over my shoulder, one little girl my own age was stealing up behind me. She said that they did not want to hurt me. Another little colored girl who lived on our street had told them that I was not the one who had been rude to them. She said they wanted to be friends. After that I had no further trouble with them, but, as I grew up, I harbored feelings that were not wholesome.

One day after becoming a member

of the church, I was walking down a street in a small western town with my three-year-old son. We met a Negro woman with her little boy. My young son asked, "Mother, what's the matter with that little boy's face?" He had never seen a Negro before. I turned to the mother and said, "I am so sorry," and I was sincere. With a sad expression and a kind voice, she answered, "I know; I understand."

Since then, I have given this race question much thought.

THE OBJECT of the gospel of Christ is to change men's lives. When we are buried with Christ in baptism, we arise to a newness of life. Many have testified to this change. It has brought new life for me. Who are we to withhold such blessings from these people?

It is true that change hasn't always been wrought in the lives of those who embrace this gospel. We still have white members of whom we are ashamed. There are those who continue to be indolent and lazy—those who are careless about their appearance and morals.

We find in the Book of Nephi, chapter 1, verse 18, that in the two-hundred-year period following the appearance of Christ on this continent, there were no Lamanites. "They were one, the children of Christ." In the eleventh verse, we read, "and they became an exceeding fair and delightsome people." Apparently the Lamanites became white like the Nephites. The thought occurred to me that that same thing could take place again. During the millennium, all races could become fair and delightsome. But that is not the question. The question is, "Are we able to heed an admonition to regard not the color of the skin but worship in love and unity?" We can try. That will be our part in this study in black and white.

The Land of Zion — By GERALD GABRIEL

But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be establishd, no more to be thrown down; nevertheless, if they pollute their inheritance, they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.—Doctrine and Covenants 100: 3.

AND IN TIME YE SHALL POSSESS THE GOODLY LAND

WHEN WE BECOME aware of the number of Saints who are in the goodly land, we are inclined to believe this revelation given in February, 1834, has this day been fulfilled. The word *possess*, according to Webster, means "to make the owner or holder, as of property, power, knowledge . . . to maintain a condition of control." In the light of this definition, the number of Saints in the area of Zion do not possess it, but are as yet in "bondage" as spoken of in this revelation. Three out of every four are devoting the greater part of their energies to industries that produce products to hinder the causes of Zion; working in hopes of obtaining financial security and the modern conveniences to which they have every right, but realizing too, that these same industries can check one from their pay rolls in a week's time—a loss of security and hope for an inheritance.

AS MOSES LED THE CHILDREN OF ISRAEL

This part of the revelation might give us some pointer concerning our anticipations for Zion. Moses' first spiritual experience dealing with his great mission was when he was made aware of the fact, from the voice in the "burning bush," that the ground on which he stood was holy. The soil on which they lived

in "bondage" was highly productive to be able to supply the many inhabitants with the necessities of life. The Nile River, which overflowed annually, brought rich deposits of soil. Since the growing season was very short, and the hot, tropical sun baked the land to a crisp after the floods receded, the slaves (the children of Israel) were forced to wade in mud to sow the seed for the year's crop. Later in the season they used crude methods of irrigation. After five centuries of such conditions, the promises given in glowing words were very appealing to the chosen people.

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs; but the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year.—Deuteronomy 11: 10-12.

Note the appeals of better climate in the verses following:

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn [small grain, not corn as we got from the Indians], and thy wine and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.—Deuteronomy 11: 14, 15.

A condition such as this was unheard of by the slaves of Egypt. The promised land, however, was not at-

tained by merely traveling from the land of Egypt to it. Forty years of teaching, sacrificing, and wandering was their lot before they entered into the goodly land. When such time did arrive, Moses was commanded to, "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man."—Numbers 13: 2.

The purpose of this search is explained in verses 17 through 20.

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain, and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many, and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds, and what the land is whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

Verse 23 tells us how productive this new land was: "one cluster of grapes, and they bare it between two [Caleb and Joshua] upon a staff . . ." The familiar description follows in verse 27, "The land whither thou sentest us . . . it floweth with milk and honey."

The highly productive land of promise was surely a "land flowing with milk and honey." The children of Israel numbering between two and three million plus the thousands of natives that were not dispossessed, lived in an area the size of the state of Vermont—whose population is only 360,000. For 500 years, from Moses until the death of Saul, they were fabulously wealthy. Loot conquered from the inhabitants, their strategic position for trade between Egypt and Mesopotamia, and the sales from the products of the soil brought to the chosen people wealth they never dreamed of.

Concern to keep the land fertile is portrayed in Leviticus, chapter 25. Verses 3 through 5 tell us:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land.

These fallow years were to bring blessings:

Then I will command my blessings upon you in the sixth year and it shall bring forth fruit for three years, and ye shall sow the eighth year, and eat yet of the old fruit until the ninth year; until her fruits come in ye shall eat of the old store.—Leviticus 25: 21, 22.

Leviticus also leads us to believe that unlawful grazing and burning of the land was subject to penalty, and the full value had to be paid to the owner for any damage caused by careless neighbors who permitted grazing on another's land or allowed fire to destroy the property of others.

Land as an inheritance is also promised. "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me."—Leviticus 25: 23. Man, however, did have some responsibility, "A good man leaveth an inheritance to his children's children."—Proverbs 13: 22.

Land under the uses of Solomon was productive as is evidenced by his squandering:

And Solomon's provision for one day was thirty measures of fine flour [240 bushels] and three-score measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horesmen. And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month; they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man

according to his charge.—I Kings 4: 22-28.

To build the great temple and cities, Solomon had the giant trees of Lebanon (comparable to the giant trees of California) felled, leaving the land bare to erode.

Misuse of the land would bring disastrous results as warned by Moses.

The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shall be only oppressed and crushed away The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed, which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.—Deuteronomy 28: 33-51.

This prophecy was fulfilled after the death of Solomon. The ten northern tribes separated over the tax issue. The Northern Kingdom was invaded and conquered. Judah fell to the Chaldeans. The Saracen hordes overran Asia Minor in the eighth century. These nomadic people had no love for the land or religion of the Israelites. They did "not regard the person of the old, nor show favor to the young." Herds of goats, sheep, horses and camels devoured all green vegetation that covered the hills of Israel. Without this protective covering, the former and latter rains washed away the fertile topsoil of the "promised land." Jeremiah tells what finally happened: "Many pastors have come upon my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolated, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart."—Jeremiah 12: 10, 11. Isaiah also describes it: "Your country is desolate, your cities are burned with fire; your land strangers devour it in your presence,

and it is desolate as overthrown by strangers." The beautiful Jordan River became clogged with clay; great cities such as Antioch were covered with as much as eighteen feet of debris; hills became gullied and rocky. The dreamers of Israel began to realize that no great civilization could be produced nor maintained without productive soil to support it—a lesson also learned by Egypt, Rome, and other empires of the past.

The soils in Palestine today require millions of dollars to make them productive. In the earlier part of the "back to the chosen land movement," the government of the United States became concerned. Dr. W. C. Lowdermilk, an eminent soil scientist, was sent to Palestine to study their soils. At the conclusion of that study, he wrote the following, which he called the Eleventh Commandment:

Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, that thy descendants may have abundance for ever. If any shall fail in this stewardship of the land, thy fruitful fields shall become sterile, stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from the face of the earth.

THE LAND OF ZION

And I have made the earth rich, and, behold, it is my footstool; wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and the inheritance of your children for ever, while the earth shall stand; and ye shall possess it again in eternity, no more to pass away.—Doctrine and Covenants 38: 4.

Note the similarity in this Scripture to the description of the land of

Question Time

promise of the early Israelites. Those who knew our land of Zion a little over a century ago, knew it as a very fertile region. It was covered with fine timber and rich prairie soils. The topsoil on our globe (comparable to the thickness of the peel of an apple) was then some twelve to twenty inches thick. Today, some 45 per cent of that topsoil is eroded off. Of the remaining 55 per cent, much more of the nutrients have been removed by leaching or crop removal. In a little over a century, we have lost much of our inheritance, our children's inheritance—the land we shall “possess again in eternity” if we do not or have not “polluted our inheritance.”

We who have had the opportunity of being stewards of the land of Zion have speeded up this destructive process largely through poor management. We have planted row crops—crops that remove large quantities of soil nutrients and leave the land bare for erosion. We have not returned “my portion” to the land. Corn, an American product, removes more than twice the amount of nutrients from the soil than any of the products produced in the land of Israel. It causes more than twice the amount of erosion than of any crop grown in the land of Israel. Therefore, instead of one year in seven, it may have read, one year in three or four for corn-growing conditions. Corn is largely used to produce pork. Being high in starch content, it produces much fat to be used for lard, as well as the meat, which is a favorite of American meat eaters and is a contributor to many of our ills.

We would do well to turn aside from our sinning and accept the teaching of our Scriptures to stop polluting our inheritance and begin preparing for the inheritance of our children's children. We should build a land which we shall possess again in eternity, no more to pass away—a land that is not made desolate “because no man layeth it to heart.”

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

In what language was the Bible first printed, and when was it issued?

ANSWER:

At the close of the fourth century, Jerome, a Christian writer of great learning, made a translation of the Old Testament from the Hebrew and Chaldaic languages, and also revised an old Latin version of the New Testament. This became known as the Latin Vulgate, the latter word being derived from the Latin *vulgatus*, meaning common or general.

It was the Latin Vulgate that was first put in print, being issued from the famous press of Gutenberg in 1456, after four years in preparation. It is known as the Mazarin Bible, a name which was derived from the fact that an excellent copy was in the possession of Cardinal Mazarin during the seventeenth century. The first complete English Bible was printed at Zurich in 1535, and is known as the Coverdale version, though Tyndale's version of the New Testament was issued at Antwerp in 1534.

A. B. PHILLIPS.

QUESTION:

How is it possible to love your enemies, as taught by Christ? Can one love evil?

ANSWER:

Of course no one should love evil, whether in friend or foe. But to love one who at times does wrong is a universal human experience, for not even our best friends are perfect. We should love them in spite of their imperfections, not because of them. The Bible says God loved the world so much that he sent his Son to redeem man. If we are ever to be fit to associate with heavenly beings, we must possess similar traits.

We do not know how far back may lie the cause of imperfections in any person, nor do we know how hard he may have tried at some time in his life to overcome them. Prenatal conditions, early environment, associations, and even physical defects and diseases may have contributed to his unfortunate condition in a much greater degree than in our own. We should therefore be charitable, sympathetic, and helpful to weaker ones around us. It is largely in this sense that we are our brother's keeper.

A. B. PHILLIPS.

QUESTION:

Has the minister any right to give the Communion to little children too young for baptism?

ANSWER:

Such a procedure would disregard the law of the church as enacted in Conference Resolution Number 91, which states:

“That unbaptized persons, whether children or adults, are not entitled to partake of the sacrament of bread and wine.”

When we consider the distinctive position which this church holds in regard to divine authority and sacred ordinances of the church, the reason for this instruction is not difficult to understand. Church ordinances are subject to Him who gave them, and for the purpose which he has prescribed. We have no authority to modify them.

A. B. PHILLIPS.

QUESTION:

Do all Christian sects believe that there has been an apostasy from the faith as taught in the New Testament?

ANSWER:

It has been recognized by all denominations so far as we are informed. However, conclusions based upon this belief are by no means uniform or even similar. For instance, while Protestants generally hold this view, they charge the Papal Church with having departed from the faith, various items being named which are considered contrary to the teachings of Christ. On the other hand, the Roman Catholics hold that Protestantism itself represents an apostasy from the true faith. Others hold various views in regard to what teachings constitute the true faith. Some make a general appeal to the authority of the New Testament, though not admitting that everything found there is binding today. Others make specific appeal to the sacred volume for support of particular items of belief. There is therefore no standard which is considered by all as universally binding in every particular, though it may be recognized as a generality.

A. B. PHILLIPS.

The Spiritual Experiences of Elder William Clark

MY GRANDFATHER, Elder William Clarke, was president of a branch in Staffisher, England, for many years. He had all the gifts of the gospel. I am writing some of the many spiritual experiences he had just as my mother, Ann Jane Merrill, told them to me. She is now seventy-four years old and is living with my sister, Mrs. L. A. Juergens, at 617 West 17 Street, Carroll, Iowa.

If readers will refer back to the January 8 issue of the *Herald* to the article, "With British Pioneers," they will find the autobiography of William Ecclestone. In this feature is mentioned two cases of healing, one pertaining to a Mr. Haywood. This man had pushed himself about on a platform for about fourteen years. Why he came to grandmother's house, my mother never heard them say. But she was frightened when she answered the knock at the door and saw this crippled man. She was hesitant at first, but then thought, "He can do no harm; I'll let him in." Grandfather had quite a talk with him and told him about the gospel. He told him if he would obey and fast and pray, he would be healed. Mr. Haywood said eighteen different doctors and astrologers told him he would never walk again as long as he lived. Grandfather told him if he wanted to believe them and stay on that board the rest of his life, all right. But if he would do as grandfather told him, he would walk. So he joined the church. In a meeting after that, grandfather said, "Someone in the meeting is fasting and praying for something, and if he will keep it up, he will receive what he is praying for." Several Sundays after that, Mr. Haywood raised his head to talk, and my grandfather commanded him in the name of the Lord to get up and never get down on that board again. He lived in another town, and when he went home, his people and friends were frightened and thought he was a ghost. Mother said he was a very bright man.

ONE EVENING a group of Saints were at grandfather's home for tea. One lady asked my grandfather if the friend she had with her would ever join the church? He took a good look at her and said, "Yes, she has a head that will not let her stay out." She thought to herself, "Mr. Clarke, if you never told a lie before, you have told one now. I will never join that church." He didn't see her again until a year later at conference where she was waiting to be confirmed. This was Sister Machen

as related by his granddaughter, Mrs. Ruby Ackley

whose husband was bitter against the church. In the prayer meeting, grandfather got up and told her if she and the Saints would pray for him, he would take the Communion with her a month from that day, which he did.

Sometime later at a meeting, a person came to the church asking for this same Sister Machen to come home at once because her small daughter was very sick. She got up to go and my grandfather, who was on the stand, told her to sit down that the child would be all right. He said he just saw an angel go with a vial of oil to administer to her. After the meeting one man slapped grandfather on the back and said, "Well, Bill, let's go out and see if that is true." Several went, and the child met them at the door. When asked how she got better, she told them an angel came with some oil and poured it on her head and administered to her, and she got better. They all saw the oil in her hair.

WHEN MY UNCLE "DOC" was about six years old, he was brought home from school one day because part of a stove had fallen on his back and fractured it. He could not sit or stand up. His parents were going to have him administered to, but grandmother heard him telling a playmate that if he would go to church and be administered to he would walk again. Grandmother thought if he had that faith, she would get him there some way, so she carried him five miles. The other children and playmates had gone on early to church with grandfather. In the meeting an old gentleman prophesied that Brother Clarke's boy would walk when he was administered to. He did the next day.

A Mr. Pope was not able to open his eyelids. Grandfather administered to him and told him that the operation would be successful—that God would guide the hand of the surgeon. When it was over, the surgeon said he had never felt so at ease in any operation. This man was taken to many different hospitals to show the wonderful miracle.

GRANDFATHER wanted to come to America but was told his work was in England for a while. He kept longing to come and finally, after a second attempt, he sailed to Brooklyn.

In Brooklyn, New York, he was called to administer to Mrs. Potts, grandmother

of B. R. McGuire, who was very ill and not expected to live. After the administration, he told the family she would get better. A few months later she was not so sick and he was called to administer to her. This time he told them to prepare for the worst, that this sickness was unto death. One son-in-law was angry at that, but a son said, "We were glad to hear Clarke say she would recover, so saying that she will not recover won't make it so, if she is not to die." But she died.

Another Mrs. Potts, an aunt of the first Mrs. Potts, had a baby who had spinal meningitis and the doctors had given up hopes. She sent for grandfather one evening. That evening his boys were dressing for a party and there was noise and excitement. So he told her he could not come then, but that the baby would be all right until he got there. The mother was angry and said, "How does Clarke know?" Her uncle who was not a member of our church said, "I am surprised at your saying that, belonging to the church you do. Didn't the prophets of old say such things?" The baby remained the same till he got there and was completely healed through the administration. The doctor was so surprised and said, "No skill of mine saved that baby."

ANOTHER SAINT in Brooklyn had a cancer. Grandfather administered to her the day before she was to be admitted to St. Francis Hospital. That night the cancer came from her. When the physician called for her the next day to take her to the hospital, she told him that it had come from her and that she wouldn't need an operation. The doctor said, "No, it could not come from you; it can be removed only by an operation." Then her husband showed it to him. He was amazed; in all his practices he had never heard of such a thing.

Grandfather often interpreted dreams for those who came to him. Sometimes they would have forgotten the dream and grandfather could then tell them just what they had dreamed and then interpret it for them.

He died in 1902 and is buried in New York State. Many Saints living now will remember my grandfather and can testify of some of these experiences.

Young Mothers, Count Your Blessings!

IF YOU ARE THE MOTHER of a clan of little people, if your hours are filled with the many and varied tasks common to mothers, now is the day to be joyful and thank the good Lord for your blessings. In short, you should enjoy life to its very fullest, for now is the day of your triumph. You, and you alone, are the center of a small universe of adoring subjects, the object of love and devotion. You are the last word in wisdom and authority. Squeeze every ounce of joy you possibly can from the hours as they pass, for this time will never come again.

It is well to remember, young mothers, that your children are only loaned to you—at best they are yours for only eighteen or twenty-odd years. Let us say that they are yours for the first twelve years of their lives; once they enter adolescence, your pedestal immediately begins to totter. From a period of accepting everything you say as fact they suddenly begin to question not only your words but also your motives, and a continual “why?” is forever on their lips.

While they are young they live in a world where things are true because mother says so, but the “teens” bring a period of skepticism—“But, Mother, how do you know?” they question. Then the stage of “I’m from Missouri, show me” follows and is trying to say the least. You look back wistfully to the days when you knew everything.

My grandmother used to say, “Little children, little troubles.” This is such an evident truth. Time out to listen to the small child’s troubles, a few kind, understanding words, and mother’s healing kiss works miracles. It’s an everyday happening.

HERE’S WHERE YOUNG MOTHERS must take a definite stand on their attitude toward the work and care of the home. Perhaps the best advice in this regard was once given by a writer who bluntly stated, “Clean your house once a week and the rest of the time, live in it!” This may sound like an extreme in leniency toward household tasks, but, no doubt, the concern of this good man was to put the needs of the children first in every respect.

There comes a time when every young mother must make the decision as to whether she will be a housekeeping mother, or a mother, housekeeping. There’s a world of difference. When the children have flown from the nest, there will be plenty of time to work toward making the home a place of shining cleanliness and beauty. It cannot be done when the children are small. If you endeavor to do so, you will only accomplish it at the expense of the happiness of yourself and your little ones. They will lose and so will you, and the loss in terms of companionship and mutual understanding is irreparable.

It is only natural for women as homemakers to want their homes attractive, to want the best furniture and accessories to beautify it. But where there are small children, it is better to purchase furniture with an eye to durability, so that the family may enjoy and use the home.

Buying the very best and most attractive furnishings opens the way to a host of problems, not the least of which is how to keep it that way. For example, a young couple bought a beautiful, costly living room suite, then, fearful of their small children spilling something on it or getting it soiled with their feet, they purchased slip covers.

By LEONA N. HANDS

These proved too expensive and attractive to run any risks of soil, so now the mother keeps the suite swathed in white sheets, which, needless to say, add greatly to her laundry work and still keep her harassed over footmarks.

Another young mother solved the problem of keeping her living room attractive by not allowing the children to enter it. But, subsequently, because their family grew rapidly, the mother and father soon refrained from using the room themselves because of the need of being constantly with the little ones. At the present time, in spite of cramped living conditions, no one of the entire family has any use or enjoyment of the living room. It remains a show place and that is all.

A kindergarten teacher once told a group of parents that she learned much about the home life of a child just by watching him in the schoolroom. The children were encouraged to play with a large, completely furnished playhouse, occupied by a doll family. The way the children assembled the members of the doll family revealed a great deal to the teacher. Some youngsters arranged a family group playing a game in the living room or around the piano singing; some had a child doll in the bedroom, kneeling by the bed in the attitude of prayer with one or both parents present (or more conspicuously absent), some placed the members of the doll family around the mother, then put the daddy on the couch to nap. A few parents found the teacher’s address amusing; others looked very thoughtful.

SURELY THERE is no more delightful company than that of children. They are so natural in thought and action, so refreshing. Their laughter with its spontaneity gladdens the heart. Too, it is pure joy

The Home Column

to serve these charming little people with their disarming smiles and captivating ways, for it takes so little to please them. Have you not seen the stars come out in a small boy's eyes when he sees his mother take down a big mixing bowl from the cupboard? "Are you going to build us a cake, Mom?" he asks eagerly, a look of true admiration on his face.

Someone once said, "We often wonder what we laughed at before the children came along." Indeed, the fun you have, the enjoyment and laughter that come your way every day fill your life with variety and the spice of living. The experiences you have rearing your children will make your life full, rich, and sweet. They also serve to make you more dependent on God. Many of these experiences will be stored deep in memory to be taken out to refresh the mind in later years or when lean days come to give drooping spirits a lift.

TEACHING LITTLE FOLK to pray is an experience in itself. Starting with a memorized verse, they soon let their imagination carry them into unknown realms. Could it be that children commune with angels, I wonder? They talk to God as casually as if they were beholding their earthly father's face. Nothing is too big for God to do, nor too small to bring to his attention. Their prayers are all inclusive, touching everyone and everything within their limited scope of living. Consider the little girl who prayed for God to send a nice day for the picnic so everyone could have a good time and ended with, "And have a good time yourself, too!"

Do not rob yourself of the experience of listening to your children's evening prayers, each one separately. No other period during the entire day will bring the sense of unity and closeness to you and your child as does the prayer hour. Here you will look deep into the heart of your little one and become humble at what your eyes behold.

Much has been written about the prayer of faith. Faith in all its perfection and beauty is witnessed as small children talk to God. Too, you will find your own faith being strengthened, for truly a small child has much to teach an adult by the example of unquestioning faith.

This good seed of faith must be implanted early, even though the fruits of understanding may come many years later. Elder Harold Velt counsels, "Teach while the child is too young to understand, but not old enough to resist."

One writer has said that as the children of Israel were to gather the manna early, so must the manna of God—the bread of life—be imparted to the child in his early years. Until he reaches the age of accountability, a child lives in the paradise of his physical life, not comprehending or committing sin. This is the time to engender and nurture faith in God, to lay a firm foundation on which to build. All too soon the child encounters doubt and suspicion. He is indeed fortunate if he can never look back to a time when he did not know God.

WE CANNOT SPARE OUR children the hard knocks of growing up—the all too painful experiences that are bound to come their way as they grow into adulthood, the emerging from the state of idealism, the shattering of many hopes and dreams. All these are part of the process of coming into manhood and womanhood. As parents, we often can only stand by with a prayer in our hearts, even as God himself must look down upon us in sympathy and understanding, wanting to help us but knowing we must learn through experience to walk by ourselves.

After conducting an evening's service at a revival, Dwight L. Moody, the great evangelist, remarked to a friend, "There were two and a half converts tonight." The friend asked, "You mean two adults and one child?" "No, indeed," replied Mr. Moody earnestly, "I

mean two children and one adult. The child has his entire life to give to God. The adult has only half a life!"

We do not know of a surety that we can save our children to the church. Certainly it is the hope and prayer of all good parents, knowing that the children of today are the church of tomorrow. It is to them we look for help in the building of Zion.

It has been wisely said that faith, along with many other intangibles, is more readily caught than taught. Just so a mother must endeavor to exemplify a steadfast faith that trusts in God whether life be sunshine or shadow—a faith to believe that God is watching over us, that he is not far from those who love and serve him, that he will care for us, come what may.

We know of a truth that a child's early language pattern is set by that of his parents. Likewise he unconsciously absorbs home influences whether they be good or bad.

DAYS FOR THE YOUNG MOTHER are full, even crowded. There is much to be done and many demands on her time and energy. Most of the older mothers will say that the happiest time of their lives was when their children were little.

It is hard for the young mother to realize the truth of such a statement when her life is so full of physical labor and the care of her children that she has no time to call her own. Often it is a wise thing for her to take inventory—to count her blessings, the greatest of which are the children who have been given into her care and keeping.

At the cost of all else, young mothers, spend your time with your children while they are young and need your companionship. Keep a song in your heart and on your lips. The bluebird of happiness has made its abode in your own small doorway!

Briefs

PASCAGOULA, MISSISSIPPI.—The Pascagoula Saints are now occupying a new church home which has been converted from a community hall recently purchased from the Federal Housing Authority. The new church home is complete with chapel, classrooms for all ages, pastor's study, library, recreational hall, kitchen, modern rest rooms, heating plant, etc., and is located on Lincoln Boulevard in the east central part of the city.

District Missionary W. J. Breshears recently completed a series of meetings in the new building, the chapel being filled to capacity during the latter part of the series. Many of those in attendance were nonmember friends. A number of good prospects for membership were discovered and Brother Breshears will return following the reunion season to seek to win them to the church.

Elder J. L. Barlow is the pastor.

PAWNEE, OKLAHOMA.—Yokama, the youth camp for this territory, was held May 29 through June 4. Raymond Yeubanks was the director and Victor Witte the business manager. Forty-six campers were present and there was a staff of thirteen plus five junior staff members. The theme was "They Witnessed and So Must We." The outstanding campfire was on Memorial Day, May 30, with a special service in memory of Bill Stephens, a camper of 1948, son of Mr. and Mrs. Otis Stephens. Other members of the staff included John Darling from the Department of Religious Education, in charge of campfires; Mr. and Mrs. N. L. Booker from Miami, Florida, cooks; Dub Couch, assistant business manager; Virginia Moorman, camp nurse; Madeline Yeubanks, music; Aarona Kohlman and Onalea Bailey, handicraft; Lorene Couch, dean of girls; Louis Bailey, recreation and dean of boys; LeRoy Thomas, work projects.

At the annual banquet, a high point of each camp, the staff members are given Indian names. Brother Yeubanks received the name of Chief Eagle Beak. Near the end of camp, the campers were pleased to welcome back Chief Bald Eagle, Bishop Leslie Kohlman, last year's director.

NORTHERN MICHIGAN DISTRICT.—The Northern Michigan District held a women's institute at Gaylord on May 21 and 22, under the theme, "The Zionie Home by Obedience to Law." Through the auspices of Apostle Arthur Oakman, Sister Pauline Arnsen was secured to give the lectures. Her subjects were, "A Functioning Women's Department," "The Zionie Home by Obedience to Law," "Fitly Framed Together," and "What Is in Thine Hand?"

The banquet Saturday evening was presided over by Sister Walton Fritz of Gaylord as toastmistress. Apostle Oakman gave the address. There were ninety in attendance at the banquet and about 200 at the Sunday services, which opened with a fellowship service at 9:00 a.m. Apostle Oakman delivered the Sunday morning address.

BRISBANE, AUSTRALIA.—Seventy Vivien Sorensen with his wife, Gwen, and their children, Beth and Marvia, returned to Australia by air from Tahiti early in March. They spent considerable time in Brisbane combining family reunions and missionary work in the Brisbane area.

What Did Joseph Smith Teach?

(Continued from page 6.)

citizen . . . kindly, cheerful, loyal to his own creed and tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation that he leaves to the world as the real interpretation of an ecclesiastical message translated in terms of human character.

Such is the reputation of a man who followed the teachings of Joseph Smith and made them operate in his own life.

TRUTHS THAT THE PROPHET
TAUGHT LIVE ON
Religion is not limited to preach-

ing; it is to be carried into all the business of living. When this is done, then sin, conflict, and strife will end, and peace will reign. Toward this goal did Joseph Smith strive, and for this end will the church he founded carry forward.

June 27, 1844, Joseph Smith was killed by a mob of men who had but one desire and that was to exterminate him and drive his people from the state. They succeeded in taking away from him his mortal life, but his teachings are immortal and stand today a more fitting monument than any made of stone and mortar.

If we will emulate him and follow his teachings, we will be good citizens, and make this country a better place in which to live.

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INDEPENDENCE, MISSOURI



Interesting Personalities—

Irene Wolfe - Stone Church Organist

Irene Wolfe began playing the organ at Central Church in Kansas City, Missouri, when she was fifteen years old. As a very young girl she used to watch the regular organist and dream about the day when she, too, would be able to play. That day came sooner than she had dared to hope. The regular organist—a young, attractive woman—needed a substitute to play on the Sunday evenings when she had dates. Irene volunteered for the job, and her lessons began immediately. After filling the Sunday evening assignments successfully, she was invited to play at church school, and finally became the full-time organist.

It was at Central Church that she “trained” as a choir accompanist under the direction of George Anway. She gives him credit for keeping her at the organ following her first radio broadcast. “I can’t remember just what happened now,” she smiles, “but I do know that I was ready to give up for good. I wasn’t ever going to play the organ again. George spent several hours changing my mind for me, and . . . well, I’m still at it.”

After approximately seventeen years at Central, she began playing at Stone Church. The following year, the Wolfes moved to Oklahoma City where she was church organist for two years, then to Seattle for a year and a half. Returning to Independence in 1942, she has

served consistently as one of the regular organists at Stone Church. In addition to Sunday services and broadcasts, she frequently plays for weddings and funerals. The notes on her copy of Lohengrin’s “Bridal Chorus” are almost obliterated by the signatures of couples she has played for—but it doesn’t really matter; she has played that famous march so many times she knows it by heart. She can’t begin to remember how many weddings she has played for, but each one has been a high light in her career as an organist. “Weddings are my favorites,” she says, “I never get tired of them.” Perhaps it is because she enjoys them so much that she is often asked to play for weddings at other churches in Independence and Kansas City. Without especially intending to be, she is serving as an “ambassador of good will” for her own congregation.

Looking back over her years of service, Irene likes to name the people who have helped her. Heading the list with George Anway are Paul Craig, director of the Stone Church choir, and Robert Miller, organist at Stone Church for twenty-five years. She gives much credit to her teachers, Elizabeth Tanner Hitchcock and Hans Feil, too.

She is as proud of the musical accomplishments of her husband, Clayton, as she is of her own. She met him at Central Church when he was tenor soloist there, and they have been adding to the beauty of religious services in branches throughout the country ever since. Clayton directs the song service at Stone Church every other Sunday evening now. Both of their children, Clayton Junior (Jack) and Mrs. Shirley Johnson, play and sing. The other member of their immediate family—granddaughter Linda Lou Wolfe—shows musical tendencies, but it’s difficult to make any predictions for a one-year-old.

Irene’s other interests include housekeeping and singing in the choir on the Sundays she isn’t at the organ. She is also a member of the American Guild of Organists. At the annual spring concert sponsored by the Community Music Association of Independence, she was one of sixteen pianists featured at eight pianos.

One who plays so often might well be expected to charge for her services, but Irene has never accepted pay for her contribution to the church. “I’m just thankful I have something to offer that is needed,” she says with much sincerity. “Playing the organ is a part of my stewardship.”—Naomi Russell.

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INDEPENDENCE, MISSOURI

Prayer That Contacts God

By **PAUL EDWARDS**

LAST DECEMBER, I had the privilege of speaking over WSUI on Morning Chapel. It was a new experience for me, as I was not in the presence of those who were listening. It was hard for me to realize that they were hearing me just as if I were speaking to them directly. The veil of distance separating us was overcome by the force of radio.

However great the wonders of radio may be, there is an even greater power resident within each of us—that is our power to contact God. God seems unreal, faraway, and sometimes impossible to contact. He is veiled from us as the radio listeners were from me. But God is real, and he may be reached through the power of prayer. It transcends the distance between man and his Creator just as the radio links the speaker and his listeners. However, the nature of prayer is different. Radio uses the forces that lie outside of the person; prayer uses a force that lies inside. Radio is usually a one-way affair: prayer is a two-way connection. When we reach our Creator, we talk with him, and he also talks with us.

How do we go about praying? Do we just say a few words and call that a prayer? No. Real prayer is the meeting of the soul of a person with God. It is the process of becoming one in spirit with him. Prayer may be verbal, but it is often the communication of intelligence, ideas, and hopes between the mind of God and the mind of man. Man brings his heartfelt joys, sorrows, and problems to the Eternal Mind and, with the aid of the Spirit, is enabled to see them in a higher perspective. At the same time, he receives courage and strength to go on in the way of the good life.

The faith that God answers prayer

is a requirement if one would reach him. If I did not believe I could talk with him, I would not pray any more than I would go before the microphone to speak if I did not believe in the power of radio. Even the most feeble hope is sufficient when it is relied on.

GOD DOES ANSWER PRAYER. Often when I have needed help, he has supplied it. And I am not the only one who has had prayers an-

Paul Edwards describes himself as "a native Iowa boy of twenty-four." His home is near Maquoketa, and he is a member of Fulton Branch. He holds the office of priest and has served as a Zion's League leader. During the war he served with the Forty-fourth Infantry Division in Europe. He was graduated from Graceland College in 1948 and is now attending the University of Iowa. He will receive his Bachelor's Degree in sociology in February, 1950.



swered. Many Latter Day Saints have had their prayers answered, and so have people of other faiths. Nor is the effectiveness of prayer limited to any one age; throughout the history of mankind it has proved to be a vital force.

When we pray, we need to draw apart from the hurry, the cares, the pettiness of life. It is easier to see the whole pattern of things more clearly when we are at a distance. Parts begin to fit together in their true perspective, and we see God in his place. We observe problems that are too big for us and where we need help in things that really matter. We become concerned about them and strive to do something. We

formulate desires for direction and help. These desires may exist in the mind only as ideas—maybe hazy, maybe clear cut—or they may be spoken. These desires are real prayer.

Our Father, in talking to us, gives us a sense of direction that will help us to solve the problems we have. At the same time, he gives us assurance that he is with us.

DO NOT IGNORE this tremendous force of prayer. "More things are wrought by prayer than this world dreams of." Prayer can bring you into contact with God and help you to build a better life. God is waiting for you to call upon him. Look to him for help, and he will give it to you. He will talk to you. He will lead you in the paths of righteousness if you will only ask him.

George Meredith once wrote, "Who rises from prayer a better man, his prayer is answered."

When we thank God for answers to our prayers, we would be wise to include the times that the communion of prayer has given us clearer minds and calmer hearts, when we have gone down upon our knees in helpless anger and have arisen purged and in possession of our better selves. It is not possible always to be wise, but we can drink from the supreme fountain of wisdom in prayer. It is not always possible to maintain self-control, but we can regain it at the foot of the Heavenly Father's throne. It is not always human to keep a clear understanding of the difference between the good and the bad, the superior and the inferior, but we can clear our vision and brighten our comprehension in the divine presence.

L. J. L.

New Horizons

Shall I Tolerate My Neighbor?

By NORMA ANNE KIRKENDALL

RACE TOLERANCE! I shudder now at its apparent meaning. Race tolerance seems to mean that you and your Jewish neighbor will not come to blows. You will not smash his windows or insist that he wear a distinguishing mark.

Race tolerance! It means that you must not patronize the garbage man too much, because he's Negro. He has to earn a living, so you help him by letting him collect your garbage.

Race tolerance! There are Chinese and Japanese students at the university, and you see them on the street. That's perfectly all right—no reason at all why they shouldn't go to the university.

Race tolerance! I like Mexico and love the Mexican race, and my erstwhile friends can't seem to understand why I would like to live in any country except the "good old U. S. A." It's certainly all right to visit another country, but to live there—no, indeed!

Race tolerance! Such an attitude is stifling both to the one who is *tolerant* and the one who is *tolerated*.

AND AM I TOLERANT? I'm not sure. I was born in Kentucky. An elderly Negro man and his wife lived next door. Old Mrs. Jackson had been a slave; she was kind and gentle and a wonderful cook. She's dead now, but I love to see old Mr. Jackson's shining eyes when we go to visit him.

When we moved to our town, we came into the district that made it necessary for me to go to a high school where over 40 per cent of the students were Negro. It was there I met Deac Willis, who later became a Big-Ten All-American nominee. He used to tell me about funny things that happened in football practice. No, I never visited the home of any of those Negroes, I never went to a party they attended,

but I did talk to them in class, asked them for help and gave help on our lessons and spoke to them on the street. Harry G. was ebon, but I honestly thought his essay in the oratorical contest was good, and I told him so. Hank B. also played football, and he later collected our trash. Whenever he brought the truck around, we talked over high school days.

Then came college. One day in music class a Chinese girl came in and her "neighbor" changed her seat. It was automatic—I moved beside her and offered her a share of my book. Ruth and I became good friends, we shared secrets, we shared belongings. She introduced me into the Chinese students' club and later presented my name to the Cosmopolitan Club of which I became the American member. Twenty-one nationalities! Charlie Pan taught me to use chop sticks. It was there that I met John. He looked like every other Negro, but I found out later that he was a prince from a South African country.

Add Dudley in New Zealand collects stamps. Tony who served in the RAF in South Africa, described sunsets beautifully in his letters. Norah in England has sent me a beautiful willowware plate. They are all my friends.

Race tolerance! I don't tolerate those people. They are an integral part of my life. Why should I tolerate a Russian any more than I tolerate a native of Missouri? Neither of them came from my home. I've been in Missouri; those people there are no different from the people in Ohio. I've never been to Russia, but I've read all I can about them. The only great difference is the language, and I have long since dismissed language as a barrier. Most any person can learn another language.

The Steins live across the street. Their soldier son has just returned from Japan. They are as Jewish as their name; but Mrs. Stein worried about her son during his absence, just as I worried about my loved ones. We had a wonderful thing in common—we both believed that our prayers could help to bring those loved ones home safely.

One of the great authors of the past, Paul of Tarsus, was a cosmopolitan who had traveled over all the known world of his day. His conscience made him go "into all the world," and he often repeated his avowals of love for all nationalities.

When one learns to love his neighbor—Jew, Negro, Italian, or Polish—he is in the world. When children forget such words as "wop," "nigger," "dago," and "greaser," and remember only "friend," then racial equality will be a reality.

Race tolerance! There should be no such term. There should be only love for one's fellow men.

Racial Prejudice

A doctor in a Red Cross blood donation center said that the Bible claim, "God hath made of one blood all nations," is scientifically true. While the law requires the plasma of the blood of the several races to be so marked, yet there is no scientific reason why the blood of any race should not be transfused into a person of any other race. "Yet," said the doctor, "some white people are so prejudiced they would rather die than have Negro, Jewish, or Oriental blood transfused into their veins." —Cyclopedia of Bible Illustrations.

Bulletin Board

Owen Sound-Toronto Reunion

The Port Elgin Reunion for Owen Sound and Toronto Districts will be held July 16 to 24 on the shores of Lake Huron. Services will be held in the tabernacle. Two new buildings are available this year for children's worship and study. Meals will be served cafeteria style in the dining hall. The buildings and grounds are church-owned. There will be worship, classes, and supervised recreation for all ages. Apostle Percy Farrow is to be in charge, assisted by Apostle Arthur Oakman, Bishop Joseph Baldwin, Evangelists B. H. Hewitt and Benson Belrose, Missionary Lewis Zonker, Pastors Carl Muir of London and David J. Sheehy of Sharon, Pennsylvania, Mrs. Slazer of Detroit, Michigan (representing the women's department), and other local ministers. Reservations for cabins, rooms, or tents may be obtained from Mrs. Alvin Dobson, Port Elgin, Ontario.

JOHN F. SHEEHY,
for the Reunion Committee.

Two-Day Meeting at Myrtle Point, Oregon

Members in southwestern Oregon are invited to attend the special services to be held at Myrtle Point on July 3 and 4. District President and Mrs. J. L. Verhei and Elder and Mrs. Miles Whiting are to be in attendance. Sunday's activities include church school at 9:45 a.m.; Communion at 11:00; lunch at

the church at noon; round table discussion at 3:00 p.m.; preaching at 8:00. A picnic will be held on Monday in the Grange Grove. Sleeping accommodations will be provided for out-of-town visitors who wish to attend both days. Isolated Saints are given a special invitation.
RUBY GIBERSON.

Missouri Valley Youth Camp

The Missouri Valley youth camp will be held August 26 to 31 at Camp Sheldon, Columbus, Nebraska. All young people in the four districts of the Northeast and Southern Nebraska, Northwest and Southwest Iowa are invited to attend.

CHARLES D. NEFF,
Camp Chairman.

Southern Indiana District Reunion

The Southern Indiana Reunion will be held at the Santa Claus Methodist Camp Grounds, three miles south of Dale, Indiana, on State Road 245. Seventy Joseph Yager, Bishop Stephen Robinson, High Priest J. C. Stuart, and Elder and Mrs. Chester Metcalf will be in charge. Rates are as follows: dormitory and meals, full time, adults, \$18.00; children twelve and under, \$14.00. Reservations should be sent to Chester Metcalf, 1805 Shelby Street, New Albany, Indiana.

CHESTER METCALF,
District President.

Brooksville Reunion

The Maine District Reunion will be held August 6 through 14 at Brooksville, Maine.

General church officials and appointees expected to be present are Apostle M. L. Draper, Seventies D. E. Harvey and William Guthrie, High Priest A. W. Sheehy, and Elder John Conway. Rooms in dormitories will rent as follows: two beds, \$5.00; three beds, \$7.50; four beds, \$10.00; cot in tent, \$1.50. Blankets will rent for \$.35 each and pillows, \$.25 each. Both blankets and pillows are limited, so campers should bring their own if possible. Meal prices are \$5.00 for children under twelve, \$7.00 for adults. For accommodations write to George Woodward, 48 Eaton Street, Camden, Maine. After July 1 his address will be 16½ Hylor Street, Thomaston, Maine.

NEWMAN WILSON,
District President.

Reunion of the Ozarks

The reunion of the Spring River and Rich Hill Districts will be held at Racine, Missouri, July 23 to 31 inclusive. All members of both districts are urged to attend. General church workers will be Apostle E. J. Gleazer, Bishop Leslie Kohlman, and Elders Herbert Lively, Don Kyser, and John Blackmore. Those desiring to order tents should contact Mark Mink, 3134 West Twentieth, Joplin, Missouri, as soon as possible. The grounds are beautiful and the weather is usually cool. For further information contact John Blackmore, 1906 Bird Avenue, Joplin, Missouri.

Cash Reunion

The Cash Reunion will be held August 13 to 21 at Cash, Michigan. Seventy Virgil Billings, Bishop T. A. Beck, and Elders Blair McClain and James Phillips are to be present. The usual good meals will be served. Those desiring accommodations should contact James Phillips, Sandusky, Michigan.

Gulf States Annual Youth Camp

The Liahona Youth Camp of the Gulf States District will be conducted on the reunion grounds at Brewton, Alabama, August 13 to 20, for young people between the ages of fifteen and eighteen. Applications should be made to Raymond L. Booker, 1158 Gorgas Street, Mobile 20, Alabama, who is the camp director. The fee will be \$12.50, \$2.50 of which should be remitted with the application.

The staff will include Raymond L. Booker, Addelean Booker, J. Henry Porter, Jack Pray, and Maurine Crownover.

A Junior High Camp will be held for boys and girls between the ages of twelve and fourteen, August 10-13, under the direction of Brother Booker and the youth camp staff. The fee for the junior camp will be \$5.00, and application should also be made to R. L. Booker.

W. J. BRESHEARS,
President, Gulf States District.

Books Wanted

Vernes Collins, Centerton, Indiana, wants to purchase Volumes II and IV of *Church History*.

Change of Address

R. Melvin Russell
609 East Baker Street
Flint, Michigan

Jack A. Pray
1204 Baltimore Street
Mobile, Alabama

REQUESTS FOR PRAYERS

Mrs. W. E. Addicott, 801 Sixth Avenue West, Williston, North Dakota, requests prayers that she may regain her health. At present she is confined to her bed.

Mrs. Dot Tryon of Sheridan, Wyoming, is very ill. She asks to be remembered in the prayers of the Saints.

JUST PUBLISHED
For Reunion Classes

EACH ONE WIN ONE

by

APOSTLE D. T. WILLIAMS

Here is a 64 page booklet written by Apostle D. T. Williams which is to be used as a class textbook for reunions.

It is prepared to give the 1949 reunions a strong missionary emphasis. There are seven lessons covering the purpose of the gospel, ways to present it to nonmembers, personal missionary effort, ten commandments for personal workers, and testimonies of success.

For use at reunions and after.

50c

Herald House

INDEPENDENCE, MISSOURI

Joseph G. Dixon of Jay, Florida, requests prayers for his wife who is in the tuberculosis sanatorium at Marianna, Florida. Those wishing to write should address her as follows: Mrs. Alma Dixon, Ward 4, Room 8, P.O. 500, Marianna, Florida.

WEDDINGS

Scotfield-Peters

Mrs. Catherine Peters of Independence, Missouri, and C. W. Scotfield of Rich Hill, Missouri, were married at the home of Mrs. Marjorie Anway in Independence on June 11 by Elder Archie M. Davis. Mrs. Scotfield is the mother of the late George Anway. Mr. Scotfield is justice of the peace at Rich Hill where they are making their home.

Greene-Robinson

Bonnie Jean Robinson, daughter of Mr. and Mrs. Andrew Mitchell of Glendale, Arizona, and Ivan Ronald Greene, son of Mr. and Mrs. I. Raymond Greene of Phoenix, Arizona, were married on May 28 at the First Congregational Church in Phoenix. Elder Marion M. Blakeley performed the double-ring ceremony. Both Mr. and Mrs. Greene are attending the University of Arizona.

Phipps-White

Shirley White, daughter of Mr. and Mrs. James W. White, and Martin Preston Phipps, son of Mr. and Mrs. F. Phipps, were married at the Central Church in Kansas City, Missouri, on May 27. Elder Donald L. Graham officiated. They are making their home in Kansas City, Kansas.

Watts-Slavick

Mr. and Mrs. Leon E. Slavick of Kirkwood, Missouri, announce the marriage of their daughter, Gerry Slavick, to John P. Watts, son of Mr. and Mrs. O. C. Watts of Lamoni, Iowa. The wedding took place in Lamoni on May 27. Elder Roscoe Faunce officiating. Mr. and Mrs. Watts are making their home in Des Moines, Iowa.

Castile-Coop

Anna Marie Coop, daughter of Mr. and Mrs. Orion V. Coop of Estacada, Oregon, and Vernon Carroll Castile, son of Mr. and Mrs. William Castile of Eagle Creek, Oregon, were married June 12 at the Methodist Church in Estacada. Elder Clark Livingston of Boring, Oregon, performed the double-ring ceremony. They are making their home in Estacada.

BIRTHS

A daughter, Glenna Louise, was born to Mr. and Mrs. Walter V. Covert on April 9, 1949, at Eldorado, Kansas. She was blessed by Elders J. J. Wilson and J. W. Wootin on June 5. Mrs. Covert is the former Ruth Allen.

A daughter, Janis Elaine, was born on May 13 at the Independence Sanitarium to Elder and Mrs. J. D. Anderson of Kansas City, Missouri. Mrs. Anderson is the former Marna Jane Holmes. Elder Anderson is president of Kansas City Stake.

DEATHS

EDIE.—Albert Gallatin, Sr., was born September 13, 1886, at Greely, Nebraska, and died suddenly and unexpectedly at his home in Council Bluffs, Iowa, on June 3, 1949. He was married to Emma Smith on September 3, 1913, at Council Bluffs; six children were born to them. He had been a member of the Reorganized Church since 1919.

He is survived by his wife, Emma, of Council Bluffs; three daughters: Mrs. Mable Betts of Council Bluffs; Mrs. Mildred Flowers of Decatur, Iowa; and Patsy Edie of the home; one son, Albert Edie, Jr., of Council Bluffs; two brothers: Archer and Earl, both of White Cloud, Kansas; five sisters: Mrs. Edna Simpson and Mrs. Frances Murphy of Fall City, Nebraska; Mrs. Mae Scott of Hastings, Iowa; Mrs. Ethel Imel of Gravity, Iowa; and Mrs. Iona Chambers of Council Bluffs; and nine grandchildren. Two children preceded Mr. Edie in death. Funeral services were held at the Woodring Chapel in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the so-called Old Mormon Cemetery five miles east of Macedonia, Iowa.

O'BRYAN.—Anna, daughter of Judge Collins and Mary Bradley, was born at Princeton, Kentucky, on March 10, 1859, and died at Louisville, Kentucky, on April 8, 1949. She was married to Henry J. O'Bryan in 1890; two children were born to this marriage. Their daughter, Anna, died at the age of thirteen. Mrs. O'Bryan united with the Reorganized Church on July 27, 1921. She spent much of her life as a teacher of the Indians at Haskell Institute in Lawrence, Kansas.

She is survived by a son, Elder Frank O'Bryan, pastor of the branch at St. Charles, Missouri. Elder H. W. Burwell was in charge of the funeral service. Burial was in the Evergreen Cemetery, Louisville.

KIEFFER.—Jake, was born November 28, 1896, near Pitts, Arkansas, and died April 2, 1949, at St. Bernard's Hospital in Jonesboro, Arkansas, following a long illness. On May 14, 1922, he was married to Matilda Ziegenhorn and was baptized into the Reorganized Church on September 23, 1923. He was a veteran of the First World War and a member of the American Legion. He spent most of his life at Weiner, Arkansas, where he was a rice farmer.

He is survived by his wife, Matilda; four sons: Marvin of Fayetteville, Arkansas; Ryland, Seth, and Melvin of Weiner; and three brothers: Felix, George, and Bennie of Weiner. Funeral services were held at the Christian church in Weiner, Elder Giles Turner officiating. Burial was in the Weiner cemetery.

MAYSE.—Andrew J., was born on April 6, 1864, in Plattsburg, Missouri, and died on February 26, 1949, in Coquille, Oregon. He moved to Coos County, Oregon, in 1887, and on June 7, 1891, was married to Laura B. Krantz. Four children were born to them. He had been a member of the Reorganized Church since September 6, 1902.

He is survived by his wife; a son, Emmett M. of San Francisco, California; two daughters: Mrs. Macie Neal of Coos Bay, Oregon, and Mrs. Eula Roberts of Arago, Oregon; a brother, Robert C. Mayse of Ashland, Kansas; seven grandchildren; and eight great-grandchildren. A son, Lester L., preceded him in death. Funeral services were conducted by Elder J. L. Verhei and Apostle C. G. Mesley. Interment was in the Dora Cemetery.

PETERS.—Dwight Leroy, son of Otis L. and Hattie L. Peters, was born November 16, 1906, near St. Charles, Iowa, and died at the Osteopathic Hospital in Kirksville, Missouri, on February 17, 1949. At the age of two, he moved with his parents to Lamoni, Iowa; here he became a member of the Reorganized Church when he was eight years old. In 1920, he moved with his family to a farm near Hannibal, Missouri, where he resided the remainder of his life. On August 1, 1929, he was married to Elizabeth May Park; three children were born to them.

He is survived by his wife; two daughters: Wanda Lee and Verna Kathryn; and a son, Donald Otis, all of the home; his parents; a brother, Wayne Peters of Palmyra, Missouri; and a sister, Mrs. Betty Swank of Hannibal. Funeral services were conducted at Hannibal by Stake President Emery Jennings and Elder John Vanskike.

1949 Reunion Schedule

Reunions	Date	Place
Rock Island Eastern	Jun. 25-July 3	Aledo, Illinois
Montana	Jun. 26-July 3	Fairview, Mont.
Kansas	July 1-July 10	Arkansas City, Kansas
New York & Philadelphia	July 2-July 10	Deer Park
No. Ontario	July 2-July 10	New Liskeard Ontario
Wisconsin & Minnesota	July 3-July 10	Chetek
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Kansas City So. New England	July 16-July 24	Gardner Lake, Excel. Spgs., Mo.
Alberta	July 16-July 24	Onset, Mass.
Western Colorado	July 20-July 24	Delta, Colorado
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit	July 29-Aug. 7	Blue Water
Windsor Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades State Park, Wilburton, Ok.
Oklahoma	July 30-Aug. 7	Liahona Park
Can. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland Eastern	Aug. 12-Aug. 21	Kirtland, Ohio
Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Arkansas & Louisiana	Aug. 14-Aug. 21	Lamoni, Iowa
Hot Springs	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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YOUTH CAMPS

Colorado Springs, Colorado, July 12-19.
 Gardner Lake, Excelsior Springs, Missouri: Youth Camps, June 11-18 and June 18-25; Girls' Camps, June 25-July 2; July 2-9, and July 11-14.
 Elliston, Montana, June 19-26.
 Erie Beach, Ohio, June 25-July 3.
 Park of the Pines, Michigan, June 26-July 3.
 Deception Pass, Washington, July 4-10.
 Nauvoo, Illinois, July 10-17.
 Brooksville, Maine, July 30-August 6.
 Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21.
 Des Moines, Iowa, August 14-20.
 Missouri Valley August 26-31, Camp Sheldon, Columbus, Nebraska.

P.S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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19
h

*** ABLE**

When God said, "Let us make man in our image," it meant a distribution of some of his personal qualities to his children: to some, love, to some, wisdom, to some, power. Have you ever met someone to whom he gave a cupful of his omnipotence? . . . We have one of them here in our little department of the workshops of Zion. He is The Man Who Can Do Anything. He performs miracles of ingenuity, skill, and service for us every day.

You would never think that God could be served by a load of trash. But our Man thought of it. Trash disposal is one of the headaches of city life. You can't just throw things away. You must have them hauled, and you pay somebody to do it. Our Man does it on Saturdays. Why? He has a good job, and enough money. Why does he haul trash?

Yesterday the answer came out. He hauls trash for the Lord. He is saving the money he gets to put into the building fund at Enoch Hill, where they are going to build a church, and they need every work-worn cent they can get. Our Man has a tidy sum, about ready to turn in. When the building goes up, his contribution will be in it.

Omnipotence may be a big word, but not too big for our Man. He has the know-how, the can-do, and the I-will. He can do anything. He often does. And he has done it again.

*** DRIVE CAREFULLY**

Do drive carefully. There may be a cemetery waiting for you, just over the top of the next hill.

A Kansas City truck driver, who had no accidents in twenty years of steady work, was asked how he made his fine safety record. He answered, "I just act like every other driver was crazy."

Why not make it unanimous? Say to yourself, "Maybe I'm crazy, too!" And, to tell the truth, sometimes you are!

To be safe, you must drive for at least two fellows—you, and the button-head at the wheel of the other car.

A driver nearly crashed us the other day. He pulled out into the stream of traffic with the bland, vacuous smile produced by too many highballs. He was as blind as a porcelain owl. Who knows? He may have been one of the two hundred people killed over the holiday week end.

Sometimes I think that the term, "Week-end driver" should be spelled differently. I favor "weak-end." It is at the top of the spinal column.

Don't drink. Brother, sister, leave it alone. There's Death in that bottle. Why should you kill yourself and be brought into the presence of your Master with a hang-over?

*** SHORTS**

Weigh your shoes. You will have to pick them up and set them down many times before you die.

We save money on necessities so we can spend it on our follies.

It is a lot easier to believe a miracle than to explain it.

A mile in the morning seems like half a mile; a mile in the afternoon seems like two. It is all a matter of how you feel.

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Herald House INDEPENDENCE, MISSOURI

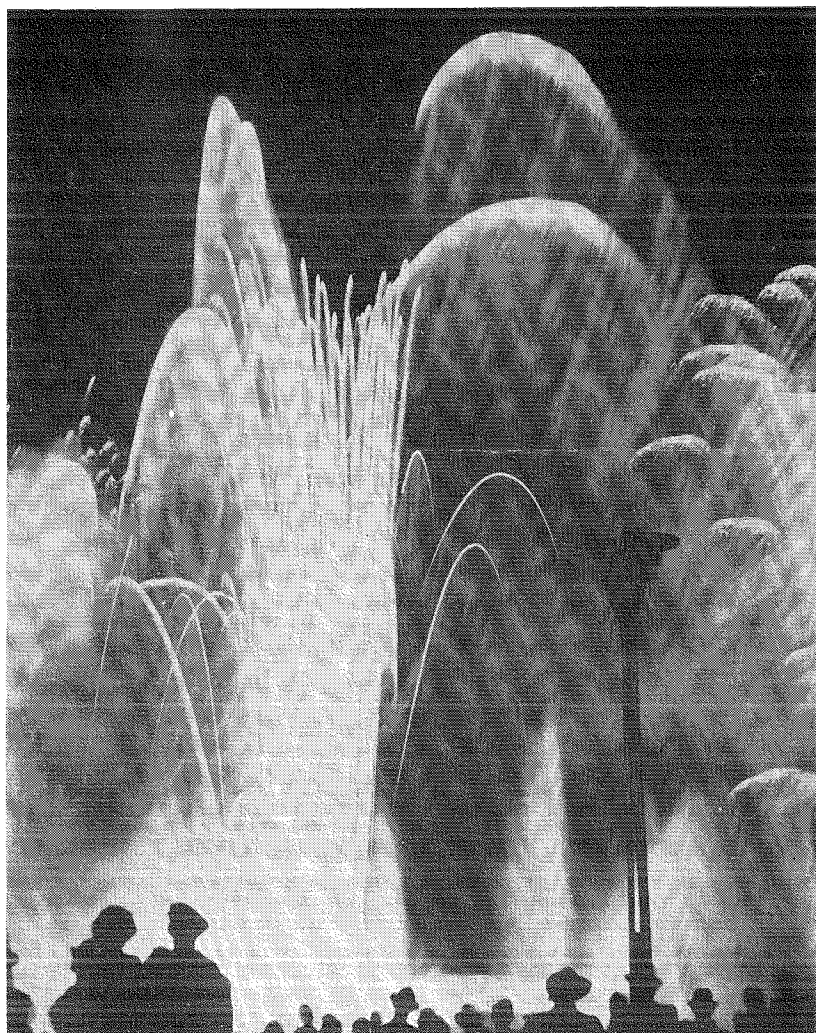
THE SAINTS'

Herald

*Just 173 years ago—July 4,
1776, this nation was “con-
ceived in liberty.”*

*Today we celebrate with
“Rockets red glare,
Bombs bursting in air.”*

Photo by Arthur E. Starks



VOLUME 96

JULY 4, 1949

NUMBER 27

www.LatterDayTruth.org

A Nation Was Born

The flag waving, noise, and fireworks heard and seen in United States and Canada tell of something that happened years ago. On July 1, 1867, the Dominion Proclamation, like our Declaration of Independence on July 4, 1776, announced the birth of a nation. Many of us may give little thought to the significance of these events as we celebrate, nevertheless all will admit that something of world-wide significance happened on those dates.

As we view the flags and displays of fireworks (see cover picture), let us be reminded that they are symbols of freedom and truth. These two are inseparable companions. The truth about society and governments as well as the truth about the gospel "shall make you free." The symbol of truth is fire or light. While firecrackers and bursting bombs may annoy us, they also can remind us of the cost with which our national freedom has been preserved.

Introducing...

HAROLD I. VELT (page 8) was born in Craigie, New South Wales, Australia, on October 12, 1893. He was educated in the rural schools, and at first had to travel about eight miles to reach the schools. Later, through the importuning of his mother and his father's offering to build a schoolhouse and room the teacher, the educational process was more easily accessible. He finished the courses which would be equivalent to our high school at the age of twelve years and five months, but had to wait a year to receive his "certificate of merit" at the Bairnsdale school of higher education a distance of 120 miles. He received some musical education in his youth, and led the Church of England choir. At the age of eleven he began the study of violin but received no professional training until thirty years of age.

He married Evelyn Alice Haworth in 1920. They have one daughter, Viola Alice.

He began work as a "timber felling contractor and crop share corn farmer." Later he purchased eighty acres of timber land and cleared it for farming.

He has been under Conference appointment since the age of twenty-one, and has baptized 424 people. Among these were many of his own relatives, including his grandmother, parents, brothers and sisters, uncles, aunts, and cousins. He is one of the Council of Presidents of Seventy.

AARONA BOOKER KOHLMAN (page 17) was born in Wellston, Ohio, July 7, 1913. Her father is N. L. Booker, for many years a member of the missionary force and now pastor of the Miami (Florida) Branch.

Sister Kohlman has lived in the British West Indies, Jamaica, and Grand Cayman Islands; Isle of Pines; and Cuba. She has lived also in the states of Ohio, Utah, Idaho, Mississippi, Florida, Colorado, Texas, Oklahoma, Iowa, and Missouri. She says: "I like to travel and don't mind moving."

She was married to Leslie W. Kohlman on July 18, 1934, in the Graceland Chapel. They have four children: Fay, 13; David, 11; Kathleen, 7; and Richard, 3.

Sister Kohlman was graduated from the Vanleave (Mississippi) High School in 1930. She was a 1933 graduate of Graceland College, where she was a member of the Lambda Delta Sigma, Crescent Club, and the Press Club. She won first place in a short story contest.

Her hobbies are textile painting, writing, and handcraft.

She is division supervisor of the Stone Church women's department and an assistant Oriole monitor.

THE SAINTS' HERALD

Volume 96

July 4, 1949

Number 27

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

W. WALLACE SMITH IN BRITISH COLUMBIA

At the eighth Annual Convention of the British Columbia District held in Vancouver, Apostle and Mrs. W. Wallace Smith and Bishop Monte Lasater taught classes. An annual banquet sponsored by the young people was held in Stanley Park in Vancouver. It was in the pavillion immediately in front of the theater bowl of the park. Apostle Smith says, "It was a beautiful setting for a grand occasion. The British Columbia Saints are to be congratulated on having produced such a program."

Apostle and Mrs. Smith through arrangements made by Brother Sam G. Clark visited some of the isolated members on Vancouver Island, who are working under the leadership of Brother Murray Stoutenburg at Youbou, British Columbia. This little town is located on the shores of one of the island's beautiful lakes, Lake Cowichan. Its picture was sent in by Sister Marion Canning and was published on the front of the "Herald" about six months ago. Sister Canning has been hoping and praying for twenty years that someone would come to start the church work. The church now has two members of the priesthood there, Elder Murray Stoutenburg and Priest Albert Phillips, who is a practicing physician at Youbou. Both of these brothers and their families came from Toronto.

FROM A REPORT OF MERLE GUTHRIE

"The zeal and the co-operation of officers, priesthood, and membership are indeed encouraging. I personally have baptized twenty-nine up to June 1 and three since then. The major portion of credit goes to devoted local people."

MISSIONARY WORK IN TEXAS

Seventy William Haden recently conducted a series of missionary services in Stanton, Texas, where a young husband and wife were baptized. In a series in Lubbock, Texas, eight were baptized, principally young adults. Lubbock Branch began to become active about two years ago. Under Raymond Stone and William Schreier the branch has made remarkable gains. The Saints have just purchased a surplus building and adapted it to use as a small chapel with classrooms. During the last week end of Brother Haden's stay at Lubbock, Apostle and Mrs. Reed Holmes and their two oldest children also met with the Saints. There were nearly 100 Saints and friends from Lubbock and the surrounding territory present on Sunday. The group met at the municipal park and at the new church. The chief characteristic of this group, reports Apostle Holmes, is their fine missionary testimony. The members, led by the priesthood, are exercising an intensive missionary drive.

NAUVOO BUSINESS

Bishop G. L. DeLapp and Brother Harold Constance spent the week end of June 19 in Nauvoo inspecting the church's properties there.

AUDITORIUM PICNIC

On June 21, at 6:00 p.m., members of the Auditorium staff met at the shelter house in Slover Park in Independence for a picnic supper. Sixty-eight were present. All employees and appointees from The Auditorium and Stone Church and their families were invited to come.

VELT IN IOWA

Elder Harold I. Velt reports that meetings he has been holding in Dunlap, Iowa, have been successful. In a letter written Wednesday, June 15, he adds this P. S.: "Had thirty nonmembers out to meeting last night besides the members. A Dr. Walfoord, M.D., and his wife are much interested and are bringing others out through reading 'America's Lost Civilizations.'"

A New Birth of Freedom

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.”—From the “Declaration of Independence.”

Our Day of Freedom

On every Fourth of July, it is the custom of the citizens of the United States to celebrate the birth of freedom which came to their ancestors, the founders of the Republic, when on July 4, 1776, the Continental Congress meeting at Philadelphia adopted the great document that is known as “The Declaration of Independence.”

That declaration expressed the will of the people of the thirteen colonies on the Atlantic seaboard of this continent to be free. It expressed their belief in freedom, not only for themselves, but their faith in the principle of freedom for all people, everywhere in the world.

Three things should not be forgotten on this day: first, to thank God for the freedom we enjoy; second, to honor the memory of those who fought and struggled to obtain it; and third, to extend and give it to all other people wherever we can.

An Early Declaration

Our Declaration of Independence was not the earliest document of freedom to be issued on the soil of the Western World. In the Book of Mormon (page 717, Ether 1:31, 35) we have a declaration that was drawn up over 2,000 years before Christ:

It is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them . . . This is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven.

We have two great obligations in occupying this land of America: we

must serve God and preserve freedom. To violate either is to risk destruction. How close we came to disaster in practicing slavery here! And how great our danger may be today for not serving God.

What Freedom Means

Politically, freedom is the highest value that an earthly government can set upon the human individual. Slavery is the lowest value that can be set upon one. In a democracy, government exists for the people; in a tyranny, people are exploited for the good of the government.

Freedom is a combination of opportunities in life, and responsibilities for conduct, that produces the greatest good for the greatest number of people. Freedom can reach its highest levels of benefit for the human race only when it is practiced under the great ethical principles and moral forces that come to us from the gospel of Christ.

Friends of Freedom

Some friendly peoples and nations have honored us by joining in the celebration of Independence Day. This friendship is gratefully received, especially in times like these. Freedom today is in danger around the earth. Those nations that have preserved the freedom of their people must stand together in a common bond of danger and defense. They have need of each other.

“A New Birth of Freedom”

Freedom, once born, is not imperishable. It was destroyed by un-

righteousness and tyranny in Book of Mormon times, and the people responsible were swept away, according to the terms of the divine mandate.

Freedom has its foes as well as its friends in every generation of mankind. There are always evil powers that look for wealth by making slaves of the people. Like Pharaoh, few slave-owners ever willingly let go of a victim; and it is often necessary to shed blood to preserve freedom.

Is it not ironical that some of the very hands that penned the phrases of freedom in the Declaration of Independence also held human beings in unrighteous bondage?

President Lincoln knew that freedom, which had been born on the soil of America, died here almost immediately in the slave pens and on the human auction blocks, wherever whips were laid by white hands upon colored backs, and wherever manacles were put upon colored wrists. So he expressed in his Gettysburg address the determination,

That this nation, under God, shall have a new birth of freedom.

If freedom is to live, it must be reborn in the ideals and purposes, the law and the society of living men and women.

Freedom was reborn in America in 1776. It was reborn again in the dreadful experience of the country from 1860 to 1865, making the “Emancipation Proclamation” effective. It must be reborn again in our day to bring freedom to other peoples around the world.

Lincoln could have chosen no more significant words than those that form the phrase, “*This nation, under God.*” It is the same idea that was expressed in the words of the early prophet, that freedom is something which can be enjoyed only under God, only in righteousness. It is something for America to remember today. L. J. L.

E d i t o r i a l

Official

Early Editions Needed

There is a need for copies of the 1835 Doctrine and Covenants and an original Book of Mormon. If any of our readers have copies and are willing to let us purchase them, please write to us at The Auditorium, Independence, Missouri, stating price desired.

THE FIRST PRESIDENCY.

Across the Desk

BY THE FIRST PRESIDENCY

From Apostle C. George Mesley, Anchorage, Alaska, June 10:

A good week end in Whitehorse is behind me, and another at Anchorage is in the making. Brother Allish met me at the airport, Whitehorse, Yukon Territory, Canada, and the busy round of visiting began. I visited the church school conducted by Sister Jean Barnett (reported in the *Herald*). It is interdenominational in material and in support, has a staff of teachers, and uses visual aids extensively. Sister Barnett is superintendent, Brother Barnett, secretary. It is a fine contribution of public ministry.

We held Communion for our three families in Whitehorse and blessed the two children of Brother and Sister McKeever (converts of James McKenzie). They had been without church fellowship for four years.

I held a preaching service in the evening with two nonmember friends present. Every day was a continuous session from 8:00 a. m. till 1:00 a. m. The sun sets at 10:30 p. m. and rises at 2:30 a. m., and the people seem to take a cue accordingly. I spent Monday with the three families in the home of each and ministered and administered as the needs were evident.

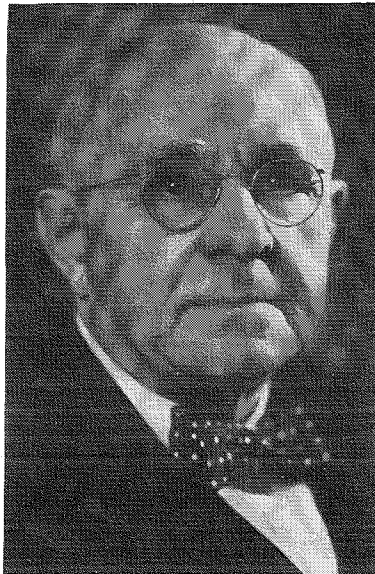
I left Thursday by bus for Fairbanks on the "Alcan Highway." It was an interesting trip with frequent stops to deliver mail and supplies—the modern stage coach of the North. At Dry Creek we were informed that the highway above Delta was out—"indefinitely"—the result of a lead mountain slide and the spring thaw in action together. To remain "indefinitely" at Dry Creek was unthinkable. I secured transportation to Anchorage for the only other through

passenger, a United States Public Health Supervisor Nurse, and latched on to an open jeep for myself. The young Californian driver was heading for Alaska to find gold. I had to wear all the clothes I could put on and take all the wind and dust that were freely given. The scenery was spectacular, and I secured some lovely pictures. The trip to Anchorage took two days, and was I glad for a berth and rest on arrival.

More from Anchorage later.

IN APPRECIATION OF THE DENTS

After many years of faithful service to the church, Bishop John C. Dent is being released from responsibility as Bishop of the Chatham and London Districts, Ontario, Canada. We publish the following well-earned tribute prepared by the



JOHN C. DENT

Presiding Bishopric after consultation with the Presidency which expresses our joint sentiments.

The late President Frederick M. Smith was very appreciative of Brother Dent's faithful and long-continued service to the church. Both members of the Presidency, as presently constituted, have also had very helpful contacts with Bishop Dent, whose work has had widespread spiritual significance. It is therefore a great pleasure to extend to Brother Dent our thanks and appreciation for his many services and our best wishes for his continued physical, material, and spiritual welfare.

To Sister Dent we extend our most sincere appreciation for the very able way in which she has sustained her husband in his labors.

The communication from the Presiding Bishopric, a copy of which has been forwarded to Brother and Sister Dent, is as follows:

It is with deep appreciation that we take advantage of this opportunity to pay tribute to Bishop John C. Dent, who is being released from responsibility as Bishop of Chatham and London Districts. We thought it would be highly interesting to the members of our church to know something more of the splendid service given by him over a long period of time.

Brother Dent's record in the church is that of a lifetime. He was born January 7, 1880, blessed by John H. Lake, baptized and confirmed in June, 1891, by Elder Samuel Brown. He was ordained an elder in 1907 by R. C. Evans and others.

He has served in various capacities since his ordination to the priesthood—as president of the Ontario Quorum of Elders, as high priest and bishop, having been ordained to the latter office on May 9, 1920, by President Frederick M. Smith and Bishop B. R. McGuire. He served as bishop of the Chatham District for twenty-nine years; for twenty-one



MRS. JOHN C. DENT

years of that time, he has served as bishop of the London District. He served as president of the Chatham District for a period of three and one-half years, as president of the Bothwell Branch sixteen and one-half years, and as a member of the Erie Beach Reunion Committee for thirty-eight years.

However, to pay tribute to Brother

Travelog

PLANO AND AURORA

Dent is also to acknowledge the obligation of the church to his wife, Mary, who has stood shoulder-to-shoulder with him in all of his church work since their marriage in September, 1903. Brother and Sister Dent have two boys, both of whom are married, and two grandchildren. Brother Dent's paternal grandparents, his father and mother, his six brothers and sisters, his wife, and their two boys, all are members of the church.

For something over twenty-one years Sister Dent has done most of the clerical work incident to Brother Dent's work as bishop, in order that he might give week ends and such other time as he could find during the week to his church responsibilities.

Those who know both Brother and Sister Dent realize that here indeed has been a team which made an outstanding contribution to the work of the church. We of the Bishopric have had reason to appreciate not only the length of service given and the hours of work, but the efficiency of their work as well. We feel that theirs is an example of what a devoted couple can do in service to the church. If one were to add up all the years spent, they would undoubtedly approximate an amount equivalent to years of full-time service.

While Brother and Sister Dent are being released from specific responsibility, it is anticipated that they will feel free in continuing the excellent service to the church that has characterized their lives, as their health and circumstances permit. We wish them both the best that life can bring.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Our covering letter to Bishop Dent is also quoted:

Dear Brother Dent:

Under separate cover Bishop DeLapp is sending you a signed acknowledgment of your services in the bishopric. This will also be published in an early issue of the *Herald*. It seemed to us entirely fitting that this tribute should be prepared by Brother DeLapp, who—in addition to being Presiding Bishop—has many times expressed his personal admiration and affection for you. But we should feel that we had passed by a very pleasant duty if we failed to add our own expression of thanks for your

ONE NATURALLY ENTERTAINS peculiar sentiments about the place of his nativity, so it was with pleasure I accepted Elder Lloyd L. Hadley's invitation to spend Sunday, May 22, with the Saints in the Northeastern Illinois District. According to our plans, I left Kansas City on Saturday by the Santa Fe. Somewhere between Oklahoma and Chicago this streamliner lost two hours; but although it was late, Brother Hadley met the train at midnight (daylight saving time) and in due course I was safely "at home" in the comfortable Hadley residence, 1407 Monroe Avenue, River Forest.

After breakfast with Brother and Sister Hadley, and a safe journey by auto, I arrived in Plano, the city in which I was born. It was indeed a pleasure to meet old friends whom I had met there two years ago on a similar visit. Saints from Mission, Sandwich, DeKalb, Pontiac, and other places were there.

The day began with a very fine lecture by Sister Lillian Hadley on "America, the Promised Land," which was a rather complete resumé of the Book of

many services to the church in Ontario and elsewhere.

At times some of the Saints have had a tendency to regard the members of the bishopric as purely financial officers. This is very unfortunate since, as you know, the work of the members of the bishopric has far-reaching spiritual significance. But because of this tendency, we have been very happy indeed to note the part that you have played in the total work of the church in Ontario, and the highly important spiritual contribution you have made on many occasions.

With Bishop DeLapp, we are movingly aware of the fine partnership which has existed between you and Sister Dent throughout your ministry; and in thanking you for your splendid contribution, we therefore hope that you will convey to your wife our appreciation and assurances of high regard.

In view of your splendid ministry, it is to be expected that the Saints in London and Chatham will continue to regard you as their friend, counselor, and elder brother.

We sincerely trust that in this continuing ministry you will be happy and well blessed.

Fraternally yours,

THE FIRST PRESIDENCY,

By Israel A. Smith,

F. H. Edwards.

Mormon illustrated by flannelgraph. At 10:45 I spoke on the Book of Mormon; Brother Hadley, district president, was in charge. After lunch I again addressed the Saints. A "capacity" congregation was in attendance both times.

The following brethren assisted at these services: Kenneth Mulvaney, Russell D. Rogers, C. C. Simpson, G. Wayne Smith, Richard Wildermuth, James Martin, O. T. Hayer, and I. E. Turner. Brother Hadley has the faculty of making good use of the priesthood. Musical numbers were contributed by Burdette Huen, Don Archibald, Gloria Settles, Betty Gregory, and Betty White.

The activities of the day closed with a service at Aurora, where I again spoke. Brother Hadley presided, assisted by Pastor L. E. Cleveland and I. E. Turner. A vocal solo was rendered by Ione Sanderson.

After this full day, Brother and Sister Hadley and I, all quite weary, returned to Chicago. I was taken to the Dearborn Station and, according to plan, I reached home feeling well satisfied with what I had heard and witnessed in the Northeastern Illinois District.

At Plano I was pleased to greet Doctor R. E. Simms, Baptist Minister, whom I met two years ago. Having common ancestors back—not too far—we are pleased to call each other "cousin." He very graciously carried an item in his Bulletin for May 22 that I was to visit Plano again.

At Plano I was pleased also to greet among the congregation Sister Bess Blair, widow of Bishop Fred B. Blair, who now lives at LaGrange.

GALESBURG

When I visited Peoria on March 20 at the suggestion of Elder Ambrose King, arrangements were perfected with the Rock Island District President, Lyle W. Woodstock, to assist at the dedication of the Galesburg church on Sunday, May 29.

Leaving Kansas City on the Santa Fe "Chicagoan" on Saturday (this time running on schedule, as it usually does), I was met at Galesburg by Brother Henry Snow. The evening being still young, Sister Snow had arranged for a dinner party at their home, 71 North Chambers Street. Here I met Pastor and Sister King, their daughter and son-in-law, Leonard Hendricks, members of the Snow family, a son and his wife (a Kirkendall from Texas), a daughter and her husband, and others whose names now escape me. After this fine repast, the evening was spent in discussion of church interests.

(Continued on page 22.)

What Price America?

By ISRAEL A. SMITH

(A sermon preached at the Stone Church on January 30, 1949)



TODAY, I FEEL impressed to bring to your attention something which I think should be of importance to Latter Day Saints.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.—Ether 1: 35.

I have read in your hearing a statement taken from the record in the Book of Mormon as brought to us by Moroni in which the statement was made that this is a choice land. I do not try to confine it to the boundaries of the United States, but to all America—the northern half of the Western Hemisphere. So I do not want to be provincial in my talks, and I am glad to include the other countries.

Governor Phillip LaFollete of Wisconsin a few years ago made this statement:

We believe that this hemisphere, all of it, was set aside by our Creator for the ultimate destiny of man. Here it was ordained that man should work out the final act in the great drama of life, from the Arctic to Cape Horn that no foreign power trespass.

From a current magazine I clipped the following statement which is an indictment of our country as it stands today.

Because we have departed from the faith, the enemy has come in like a flood, subverting the teachings of the church, endeavoring to discredit the story the Bible tells, and has succeeded in dimming the light of the knowledge of the source of our greatness. The spiritual foundation on which this nation has built . . . that foundation was not laid in the doctrines of Mohammed, nor in the teachings of Judaism; neither does it rest upon the unbelief and skepticism of the atheist and agnostic, but it does rest upon the teachings of Jesus Christ and in the power of the Word of the Spirit, as exemplified in the spiritual vision of the men who signed the Mayflower Compact.

I might add this also applies to the Declaration of Independence and the United States Constitution.

WHETHER IT IS A FACT or merely a fear as to what threatens America and its greatness, I do not know. I will leave it for you to judge, but at least we know what the avowed design of some people is. William Z. Foster, who is at the head of the Communist Party of this country, made this statement:

No Communist, no matter how many votes he should secure in a national election, could, even if he would, become president of the present government. When a Communist heads the government of the United States, and that day will come just as surely as the sun shines, the government will not be a capitalist government, but a Soviet government, and behind this government will stand the red army to enforce the dictatorship of the Proletariat.

From a prominent Communist labor leader we find this statement, "We Communists do not distinguish between good and bad religions, because we think they are all bad." To indicate the "mining and sapping" at our foundations which is going on in this country, I quote Mr. J. Edgar Hoover, head of the Federal Bureau of Investigation:

I confess to a real apprehension as long as Communists are able to secure ministers of the gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism, and that it is reaching into our colleges and educational institutions.

I have read also an extract from a letter addressed to a college president by a father who said, "Education has turned her [speaking of his daughter] into a Red. She used to be a sensible girl, but now she is up in arms against everything I have stood for." When education transfers a youngster's allegiance from the United States to Soviet Russia, something ought to be done about it.

I think it is quite generally understood that America has been a land of great opportunity. It has been the goal of the oppressed and the downtrodden of many countries. I remember a friend of mine, who was Governor of the State of Iowa, saying that there are those who criticize the American government, "But," he added, "it is the only country that has a waiting list of those who wish to become citizens." Recently a Knife and Fork Club lecturer in Independence spoke of America's years in the sun and stated that America was the greatest single factor in the world today. He said he did not know whether we had reached the zenith or not. He didn't know if decline had set in, but the histories of most countries is to the effect that at some point they start downward. He decried the socialistic turn of our governmental affairs and said, "Every country that goes too far down the line of socialism does not get back."

NOW WITH LATTER DAY SAINTS we have a special belief based upon special things with respect to this country. I find at least twenty references in the Book of Mormon

to "the land of promise." I find the covenant which I read to you a few moments ago and, like all covenants which the Lord has made with any peoples, it has a condition, a proviso. I wish to read it again, and perhaps to amplify it: "Behold this is a choice land," is not just a statement of fact; it is a statement of prophetic fact, because this country has certainly been a choice land if we consider land by itself. Here is the promise: "And whatsoever nation shall possess it shall be free from bondage and from captivity and from all other nations under heaven" and here is the condition, the proviso, "if they will but serve," not simply acknowledge, but "serve the God of the land who is Jesus Christ, who hath been manifested by the things which we have written." Indeed the Book of Mormon is a remarkable witness with respect to Jesus Christ.

America is recognized by many Gentiles, as a prophetic nation, and recently I saw called to the public's attention, the statement that this people has never fallen, has never been enslaved, has preserved its freedom, and stands today as the only monitor of freedom in the world. In fact, I believe that I can extend that statement to all of modern Ephraim which includes some countries on the other side of the ocean. But the question naturally presents itself, "How long will these conditions obtain?" Certainly not very long if Foster and Browder and Stalin and some others can have their way here.

Now if the Christian peoples of the world had lived up to their full opportunity and complied fully with the mandate of the Savior in the twenty-eighth chapter of Matthew to "teach the things" that he had "commanded," I do not believe the present situation would be confronting us. And there is this justified question, I think, "Is Christianity declining?" A semireligious periodical recently made the statement that Christ is a "national question." The acceptance or rejection of Christ is a national question vital

to the welfare of this country. It said that the total rejection of Jesus Christ nationally is one of the most *terrible facts* of our times. It is not that we omit to say "Lord, Lord," but we omit to do the things he says, and we shall continue to do that nationally until we cease to do it individually.

Christ was the greatest of the prophets, yet many of his prophecies are entirely ignored. He was one of the greatest philosophers of the world. Only this last week I listened to a nationally known psychologist who pointed a number of his arguments with quotations from the Savior. He stated that the Christ was a great psychologist, and the things he quoted were psychologically true. And yet it is likely upon a popular vote that some men like the late deceased President Roosevelt would have polled more votes in a popularity contest than Jesus Christ. Christ was the great lawgiver. As a nation we believe we do pretty well toward honoring the second law of Christ, that is, respecting the rights of human beings; but certainly, if the whole law of Christ were in full operation among us, it would solve all the ills to which the United States or any other nation is subjected.

I THINK WE ARE SAFE in saying that America—at least the United States—was founded on the basis of Christianity. Here were laid the foundations of religious liberty in the Mayflower Compact. The agreement made by those who came to this country on that small ship began this way, "In the name of God, amen. We have undertaken for the glory of God and the advancement of the Christian faith." I think it would have been well if, in the United Nations, that compact and agreement between some fifty or more countries of the world, had made some kind of premise upon a belief in God. Apparently some of the nations, such as Russia, objected to any recognition of a universal God, and so it was left out. In the Declaration of Independence we find

this statement: "With a firm reliance upon the protection of divine providence." We have been told in the Doctrine and Covenants that the Lord raised up wise men to establish the Constitution of the United States. It is an interesting fact that from the beginning of this country up until 1826, there were only two states in which reference was made to God in their constitutions; but from 1826 to 1861 there were eleven more. Now there are forty-three of the forty-eight states that make reference and give due recognition to Almighty God in their organic law. At least in the Eightieth Congress a bill was introduced which I understand will be pressed again in the Eighty-first Congress. It is an effort to amend the Preamble of the Constitution so as to provide for this recognition which some think should be there. If this amendment should be adopted, the Preamble will read like this:

We the people of the United States, devoutly recognizing the authority and law of Jesus Christ, the Savior and King of nations, in order to form a more perfect union, establish justice, do ordain and establish this Constitution for the people of the United States of America.

I suspect that this bill will meet with considerable opposition, because the argument will be offered that it is the recognition of a religion. But Christ is greater than any religion, and it is imperative upon us as believers in him to honor him as the God of the country as long as this nation continues to serve the God of the land, which is Christ Jesus. In John, fifth chapter, we find "He that honoreth not the Son, honoreth not the Father which hath sent him."

I do not believe that we as Latter Day Saints are in any danger with respect to this thing. I think we will continue to serve the God of the land to the best of our ability. In fact, at the very inception of the Restoration Movement instruction was given to "hear" Christ Jesus. In his first vision Joseph Smith saw two personages and was told by one that
(Continued on page 18.)

America as Revealed by The Book of Mormon

By HAROLD I. VOLT

BIBLE REFERENCES to Joseph's land (Genesis 49: 22-26 and Deuteronomy 33: 13-16) and "The land shadowing with wings" (Isaiah 18: 1) become strikingly more meaningful as we view them in light of the supporting history of America's sacred history, the Book of Mormon. There is a priceless treasure in certain connecting links between the Bible and this Nephite record. July 4, Independence Day, takes on new significance to us.

It was about 740 B. C. that a woe was pronounced upon "the land shadowing with wings" (Isaiah 18) through the Prophet Isaiah. It was about 600 B. C. that the Lord, through Jeremiah, directed a colony from Hazor (there was a Hazor within four miles of the center of Jerusalem) to a land where a wealthy nation dwelt alone, and upon whom a great calamity was coming from all sides (Jeremiah 49: 30-32). According to the Book of Mormon it was about the same time, 600 B. C., that the scribe, Lehi, and colony (that became the Nephites and the Lamanites of Nephite record) were commanded to leave Jerusalem for America, God's choice land, where only one living man, Coriantumr remained — only one man of a previous, mighty civilization which had been swept off by dissensions and wars after departing from the ways of the Lord.

Archaeological remains of great cities in America and the approximate times of occupation ascribed to them by modern scholars fit uniquely into the interesting Book of Mormon history of "a land choice above all other lands," and of the sweeping off from time to time of those nations that would not measure up to the standards decreed of God for this "land of promise which was choice above every other land."

(Ether 1: 30-35; II Nephi 1: 34; II Nephi 3: 8, 9, et cetera.)

A LAND OF LIBERTY TO ALL PEOPLE

In the Book of Mormon we find not only a strong backing to the Bible-asserted truth that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will" (Daniel 4: 17, 25), but also an oft-repeated emphasis that in God's great economy for the future salvation of the world, America is destined to play an important and leading part. In early Nephite history, Lehi the scholarly prophet spoke as follows:

We have obtained a land of promise, a land which is choice above all other lands; Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; Wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity: For if iniquity shall abound, cursed shall be the land for their sakes; But unto the righteous, it shall be blessed forever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations.—II Nephi 1:6-16.

From time to time the inspirational warning was repeated that "inasmuch as ye shall keep my commandments, ye shall prosper in the land; but inasmuch as ye will not keep my commandments, ye shall be cut off from my presence" (II Nephi 1: 34).

REMAINS OF PREVIOUS PEOPLE DISCOVERED

It must have come as a convincing confirmation of the foregoing, when, in the days of Mosiah, the twenty-

four gold plates of Jaredite history were discovered and translated. These revealed that similar promises and prophetic warnings had been given to a previous people at various times. That these had been no idle threat was attested by the numerous bones and ruins of buildings found by the people of Limhi. These remains proved them to have been a populous and highly favored people. "The whole face of the land was covered with the bodies of the dead."—Ether 6: 57. Millions, including women and children, had been slain in devastating wars (verse 73). Upon a people, concerning whom it was written, "never could a people be more blessed than were they, and more prospered by the hand of the Lord" (Ether 4: 78) had come calamities almost too horrible to imagine. This is indicated by the inspired words of Jeremiah (49: 32) about 600 B. C. from the Old World. A complete sweeping off actually occurred. To them the Lord had said, "And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth."—Ether 1: 20. Yet, when their hearts became hardened and they would no longer heed the commandments of the Lord, there was fulfilled the Lord's everlasting decree concerning this land of America, "For behold this is a land which is choice above all other lands, wherefore he that doth possess it, shall serve God or shall be swept off; for it is the everlasting decree of God."—Ether 1: 32.

The Nephites continued to occupy the land some hundreds of years under varying experiences of progress and spiritual blessings. They had outstanding prosperity in times of righteousness, and distress, disaster, and near calamity in times of unrighteousness. After about two hundred years of exceptional

achievement, freedom, and power following the visit of the resurrected Christ to America, when both Nephites and Lamanites were righteous, they began to depart grossly from the ways of the Lord and became nationally extinct about A. D. 385 by the hands of the Lamanites, their less civilized contemporaries. The Spirit of God and his protecting care had been withdrawn from them because of their wickedness.

THE COMING OF COLUMBUS

Their prophets had foreseen this dreadful calamity, and it is with more than passing interest that we notice the detailed prophetic description given by Nephi of the coming of Columbus to America because of the Spirit of God moving upon him to do so (I Nephi 3:147), and eventually many multitudes of the Gentiles occupied this land of promise. Then this vision follows: "And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."—I Nephi 3:155. Clearly, according to the Book of Mormon, it was no accident that the United States, Canada, Mexico, and the South American countries should have become separated from the political and religious tyranny of their mother countries, separating church from state control and adopting republican forms of government.

In latter-day revelation we have this declaration concerning the Constitution of the United States:

Therefore it is not right that any man should be in bondage one to another. And for this purpose I have established the constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98:10.

Surely "The Most High ruleth in the kingdom of men and giveth it to whomsoever he will."

In the Old World the Lord had raised up good and wise men to prepare the way for the greater freedom to be established in America.

George Washington, Abraham Lincoln, and others were used of God in the plan for greater freedom to all people.

For the liberation of Spanish-American countries, the Lord raised up a "Washington of South America" named Simon Bolivar, who by 1828 had liberated Venezuela, Colombia, Panama, Ecuador, Peru, and Bolivia from the political oppression of Spain. At the same time as Simon Bolivar began leading the crusade for independence in Venezuela, Miguel Hidalgo began the struggle for independence in Mexico, so that September 16, 1810, is to loyal Mexicans what July 4, 1776, is to the United States.

At a later date an "Abraham Lincoln" of Mexico was raised up in the person of Benito Juarez, a Zapotec Indian, to commence a movement of still greater freedom for Mexico in general, and especially for the Indians.

All of this and more—much yet to come—is marvelously foreshadowed in Book of Mormon prophecy as the moving of God's hand among nations towards ultimate freedom of religion for all people, following the political freedoms necessary to make it possible, so that God's will might be done eventually in all the earth. (See I Nephi 3:224-237; 7:21-70, etc.)

LIBERTY FOR GENTILE NATIONS PROMISED

And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon this land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations. And he that fighteth against Zion shall perish, saith God.—II Nephi 7:18-20.

Evidently the Lord will not allow any dictatorial powers, political or religious, to long dominate the liberty-loving, freedom-giving forces he has set in operation on the American Continent for the emancipation of the human race. Such would be fighting against Zion, for Zion can be built only by a free people up-

holding and promulgating the highest standards of liberty. But the question arises, How much better are we than the Jaredites who were swept off? How much more righteous are we than the Nephites who were destroyed? Last year the United States set a bad example to her neighbors by reaching the record of nine billions of dollars consumed in liquor—a most soul destroying evil. About fifteen billion dollars annually is her expense for crime. Homes have been disrupted to an alarming degree by vice, immorality, and divorce.

Can our nation or any American nation boast any greater strength and purity than the strength and purity of its homes? Can there be any guarantee of peace and security on the basis of government and politics only?

A SOLEMN WARNING

And this cometh to you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Behold this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven *if they will but serve the God of the land who is Jesus Christ.*—Ether 1:34, 35. (Italics mine for emphasis. H.I.V.)

What a wonderful promise! What assurance! But President Truman truly said, while visiting the ruins of Teotihuacan, Mexico, in March, 1947, that the world must have peace or our civilization may share the fate of those which Teotihuacan's vast pyramids represent.

Such peace can be assured only to those who are willing to live unselfishly by the principles of the gospel of Jesus Christ. There can be no guarantee of liberty or freedom on any other basis.

You cannot build the golden age out of leaden men.

Graceland's Place in Our Church Program

By G. LESLIE DeLAPP

An Address given to the Graceland College Faculty on September 6, 1948

IF WE WERE TO THINK too seriously of some problems confronting all of us, we might develop an attitude of gloom similar to that expressed by an individual I listened to the other day at a public gathering. He spoke of the awful things which were happening in the world, the hazards of this atomic age, and the impending disaster appearing on every horizon. After he concluded his talk, I wondered if life were really worth the living. I am conscious of the fact that he spoke some words of truth, but he overlooked some of the things of greater importance. There is much transpiring in our present world which is indicative of progress. We should think in terms that are affirmative, not pessimistic, and without a shade of gloom over our vision. We should be aware of the future with all of the dire threats of disaster which he saw all around us, but we should also look just beyond and recognize that these are also days of opportunity, the greatest days man has ever experienced in the history of civilization. I cannot help believing this, and so I am not concerned about bringing a picture of gloom and disaster.

I feel that as long as there are good men in the world (and there are plenty of them)—as long as there are men and women of vision who will seek to find a better way of life, we do not need to bury ourselves in pessimism and gloom. I think we can look forward to the future with a great degree of hope and assurance, despite the fact that we see war clouds hovering on the outer edges of our world.

RECENTLY I had the opportunity of spending some time with a very good friend of mine who is an outstanding citizen of Missouri. As we were sitting together at a community meeting, he turned to me and said, "Bishop, I had the opportunity of speaking to the student body at Graceland College." He added further that he considered it a wonderful privilege. He said, "I noticed that on the cornerstone of one of the buildings there was imprinted the word *nonsectarian*. I couldn't help being conscious of that in a meeting with a group of educators representing a church institution. This group in-

cluded me to use my influence with the college I represent to bar teachers of certain denominations, some sixteen in number, from serving on its staff. Your church was listed among that sixteen."

I said I thought those days of the Dark Ages had passed. He answered, "I thought so, too, but you can rest assured that I would have no part of such an understanding or arrangement with that educational institution." (He happens to be on the Board of Trustees of another church-supported college.) He took that occasion to compliment our church upon the growth it has made throughout the years.

I suppose there are still people in our own denomination who question the wisdom of the church's maintaining and operating a nonsectarian institution. As one studies the problems facing us to-

"I believe there is something here to be contributed to the youth of the church that cannot be attained in any other institution of learning."

day, it seems more and more obvious that these problems cannot be solved unless there are those who have breadth of vision and sufficient understanding of the problems which our world faces to want to reach out and invite in those of other faiths. I think it is essential for our education to go beyond the confines of dogma.

On the other hand, I think we should recognize that an institution such as Graceland College should permit expression of the philosophy and ideals of its sponsoring organization. We may be in fine balance on this particular question. Certainly as we think of the function of the college, we must think of it as an opportunity of giving expression in educational fields of the ideals and objectives of the church, and there must be definite inculcation of these in the minds, hearts, and souls of the students who attend Graceland. Yet if we become introverted in our approach to the problem and concern ourselves only about ourselves, we shall surely die. Sometimes this does not seem to be acceptable to some of our church peo-

ple, but I believe there is a growing understanding and conception of the particular place of our church and its educational institution as it relates to the church.

OUR EDUCATIONAL SYSTEM is so organized as to enable students to attend other institutions of learning. These institutions offer educational work far beyond our ability to procure and maintain. I am not going to go into the various factors that will ultimately enter into our decision as to whether or not we will have a four-year college. We should look forward to this unquestioningly, but whether we have a four-year college or a college in which we can get education beyond that, we must recognize that the flowing out of our youth into other institutions of learning will bring back to us something essential to our own growth.

The whole educational system has come through some drastic changes and reorganization. Our young people have been prematurely thrust into situations which normally would not have existed. The social and economic changes which resulted from the war have placed tremendous loads on educational institutions everywhere. I do not need to emphasize this. The few times I have been on the campus in recent years, I have observed that everyone was burdened by the responsibility of the great influx of students—students older in years than those in the past. Everyone was taking additional responsibility.

When we think back and compare Graceland College as organized and founded in 1895 with the educational institution it is today, and with the problems that we experienced in 1946, 1947, and 1948 because of the difference in student-body personnel, we find the situation entirely different. Yet if we go back to examine the basis upon which this institution was founded, we find the ideals and objectives very similar, although the social problems in 1895 were vastly different from those we are facing today.

During the war many of our educational institutions were reorganized in an attempt to do in a relatively short period of time what normally these institutions would have used twice the time to accomplish. We tried to speed up education. We got a lot of intellectual

indigestion in trying to force into youthful minds a great deal more than those minds were capable of assimilating. I think it takes time to become educated. We can do certain things in a short while—we can give a smattering of understanding of some of the sciences, of some philosophy, etc., but education takes time. We should realize this more and more as we approach the problem of educating the youth of our church.

ONE CANNOT HELP RAISING the question as to what the future holds—especially for those of us who are interested in the education of the youth of our church. We see the development

“Our Zion program is dependent upon our ability to teach the citizens of other countries not only the fundamentals of our church, but the fundamentals of citizenship in a great democracy.”

of plans and the beginning of organization for federal supervision of education, at least in the secondary schools, and we wonder just how this is going to affect institutions such as ours. Some people have become concerned lest there shall be taken from institutions of this character the things which are of greatest worth to these institutions, and lest there be imposed upon these institutions some regimented system of education. I do not think this will ever happen. Perhaps I am not qualified to judge, because my opinion is based on my understanding of the human nature and the background of the average American. He will accept so much, up to a certain point, and beyond that he will not be regimented. We will always have in America enough people who are concerned about the place of the individual to maintain these institutions which have special contributions to make to our own welfare.

They say there are two directions in which we can go. One is a system of federal education, at least at the secondary level, which might be created to compete with and ultimately to replace the present state and local control of education. The second course is a wisely-planned form of improvement and adaptation that may be developed by the local and state educational authorities. I think this second is certain to prevail. However, one should not be too sure in forecasting what the future will bring forth in the field of education; I have presented only what I think the future may hold for us in the broad sense.

It seems to us that the church must continue its sponsorship of Graceland College so that through it there may be given expression to this same basic philosophy of education which has motivated the leaders of our church in years past. It was very evident from the very beginning that our college was to play an important part in the development of the church. I believe that more deeply than do most people. I don't know just why, except that my opinion has grown out of my association with members of the faculty over a period of years and out of my contacts with the college.

I DID NOT HAVE the privilege of attending Graceland, but out of my experience in the church, it seems to me highly desirable that all young Latter Day Saints inclined toward higher education should come to Graceland. I would even go so far as to say that in most instances they should attend even if such attendance means the sacrificing of scholarships offered by other schools. There are, of course, other considerations which must govern in individual cases, but I believe there is something here to be contributed to the youth of the church that cannot be attained in any other institution of learning.

It was evident from the very beginning that the college was to play an important part in the development of our church, particularly in the field of leadership, and I do not mean in the sense of a school of religion or what has been referred to as the “School of the Prophets.” Sometimes we use that term rather loosely, thinking of an educational institution where men (and women, too, I presume) will derive an education which is something apart from the secular training received elsewhere. I do believe there is a certain area in which we can ultimately render service by setting up a school within the church, but it is not to be Graceland College, at least as I see it.

As Presiding Bishop, I find it difficult to express an opinion which may be entirely personal without the people saying that it is the position of the church. I am telling you what I think personally, and how I feel about this matter. I do not believe that Graceland will ever serve strictly as a school of religion. Some may disagree with me, but I think Graceland is a place to give the young people of our church academic training which will enable them to go forward either in a religious field or in sectarian fields of endeavor and then beyond this to other institutions of higher learning where they should receive additional training.

Our records show that most of our

young people, after having attained their educational objectives, have found their places in wider fields of education, in business, in the professions, and in many instances in ministerial service to the church.

There has always been a gap between the goals of our church and the attainment of those goals, but I do feel progress has been made. I was talking with an individual the other day who spoke rather disparagingly of the contribution of Graceland, and I immediately responded by asking him just what he expected of the college. If he expected that every student who went to Graceland would have a thorough inculcation in the doctrine of the church, he was expecting too much. I do think that is how many people have felt. Certainly it is not possible from the standpoint of education. We are dealing with human nature that is varied in its background and interests. All who attend Graceland do not have the same backgrounds, and there is no system I know of that is going to insure perfection in the lives of individuals because they come under the influence of certain institutions. There will always be those who fail to measure up. If Graceland can make a contribution to even a majority who enter her doors, I shall be happy.

I SHOULD LIKE TO LOOK at some of the needs I feel may be met by Graceland. I think the instruction of students should be in the direction of teaching them to be in the world but not of it. This goes into the whole theory of our church philosophy. It is fundamental and basic to all of our ideas and the ideals of Zion to teach young men and women to stand on their own two

“If we had one hundred men today qualified to represent the church, I would not hesitate to urge the appointment of the entire hundred tomorrow.”

feet with a comprehension of the purposes and goals of the church—to stand on their feet in association with other people in the world without feeling the necessity of having to make an apology for their principles. They need to develop an appreciation of the good things that are to be found in other institutions and places in the world, and an appreciation of the many fine people who do not happen to be Latter Day Saints. These things are basic requirements and

should be understood by the young people of our church when they matriculate at Graceland. They should have a degree of pride for the things for which our church stands, and they should also have an appreciation of the other wonderful things in the world.

There should be the recognition of the fact that our society today is so complex that isolation either by communities or by nations is impossible. Maybe some of you don't believe this. In case you may think I am departing from my own basic observations pertaining to Zion, I would like to say further that I am convinced there should be a thorough indoctrination in the philosophy and doctrines of the church. This is essential. I am not saying it can be done in every situation; I am saying there should be the opportunity afforded to the students to become indoctrinated. You can't give this to them by the spoonful; it is born of experiences in their association with others, the exchange of ideas, and the discussion of problems. Much of this indoctrination and inculcation takes place outside the classroom, and it should not be compulsory; there can be no forced indoctrination of the youth of our church.

HERE AGAIN we find a very delicate point of balance. We can go one way or the other. Faculty members have a tremendous responsibility as they come in contact with young Latter Day Saints. Their thoughts, ideals, and points of view are assimilated by their students—and I believe not too critically. There are times when young people become quite critical and perhaps unappreciative,

"To me, the church cannot function efficiently without Graceland College or its equivalent."

but my own experience with them has made me feel that for the most part they want to go along. They want to understand. They want to see our point of view. Because of that, it is important that we think clearly and have a pretty good understanding of the direction in which we are going.

We might, too, direct more of our students toward training for the professions. Someone said to me the other day, "You always harp on this question of a trained and qualified personnel." That is right. Every time we cast our eyes about, we see a need and try to find someone to fill that need. Once we add a capable person to our personnel, we

do not release him very readily. We hold on to someone who can make a contribution. We lose some, but we get some back occasionally.

We find our interests as a church reaching out into the whole fabric of society, and so we need those who have an understanding and an appreciation of the problems of government and political science. We need to know something about the relation of the problems of our church to local and municipal affairs. I have been amazed recently to find how little I know about local county government—and not only how little I know, but how little politicians know. If we are going to build communities, to give expression to a better way of life, as we will someday, we are going to need those who are familiar with the problems of local and municipal government and of the state and nation.

OUR ZIONIC PROGRAM is dependent upon our ability to teach the citizens of other countries the fundamentals not only of our church, but also of citizenship in a great democracy. It is a relatively simple thing to talk about bringing people of Europe into this country, but it is a vastly different problem to bring those people over here and have them assimilated into our backgrounds of experience and our understanding of the democratic way of life. Yet as we reach into foreign fields in our missionary endeavor to teach and instruct them in the philosophy of the church, we must have qualified people who will also teach them the responsibilities of democratic citizenship, which, for the most part, they do not understand. Our efforts in the past have been quite feeble in some respects. We have tremendous opportunities open to us—opportunities that should challenge us.

If we had one hundred men today qualified to represent this church, I would not hesitate to urge the appointment of the entire hundred tomorrow, despite the fact that some people say we are holding up for a lack of financial resources. But they would have to be well-qualified, and unfortunately we do not have them. It takes years of experience to train ministers. Our work today is retarded because we do not have enough qualified, trained men from whom we can draw for appointment.

Our approach to this problem as it relates to foreign missionary work is best made by a careful selection of those we send abroad. They must be versed in the knowledge of government so that they cannot only serve the church spiritually, but also bring a point of view representative of our economic way of life made possible by academic training.

Then there are the professional con-

tributions essential to our gathering program which can be carried on successfully only if there is an understanding of the factors which enter into community life. A lack of trained people in the fields of community planning, architecture, economics, and social service will necessarily hamper any program of community building.

In the realm of medicine, law, and dentistry there are ample opportunities to strengthen the church in its Zion program. There are twenty-one dentists listed in the yellow sheets of the directory in Independence; two of them are Latter Day Saints. That is only 10 per cent in a city where we represent over

"Here we have the outlet for the best that our youth can give to the church."

25 per cent of the population. The percentage of medical doctors on the staff of our hospital is slightly better, but there is great need for more of our young men to qualify and establish themselves as physicians in the Center Place. We are very conscious of the need to direct some of the young people of the church into these professions, and I am not in any way discounting the need we have in other fields. We don't want everyone to be a lawyer or a doctor or a dentist, but we should encourage more to train in the professional fields until we have the nucleus for our clinical and hospital needs.

We have emphasized the importance of the college in forwarding the program of the church already. I would like to give my further point of view on that. It is not anticipated that every member of the faculty interpret and apply the fundamentals of our church, its beliefs, and its philosophy in everyday teaching. If there is appreciation on the part of every faculty member that the church is interested in a well-rounded development in all students, both academically and in the religious experiences of the school, what may be lacking in one faculty member may be supplied by others.

WE BELIEVE in the gathering of our people together in some central area of the United States as a part of a divine plan, and we believe that in association with those of like beliefs, a pattern of life may be established which will be helpful to society as a whole in solving the problems of family life, government, and world brotherhood.

Graceland College is located in one of the agricultural stakes in a community

Question Time

that was once the headquarters of the church. From other districts and branches throughout the church some of the finest of our young people have come to this community. It is, therefore, not surprising that a great deal is expected of it, and particularly of the college, by church members throughout the world. Parents send their children to Graceland so that they may be given the opportunity to secure a needed education and also that they might come in contact with the church and its philosophy. In Graceland, as in practically every other institution, there are those who are not appreciative of the opportunities afforded its students, but as one visits in the stakes, districts, and branches of the church, it is evident that in practically every center there may be found those serving who received educational advantages at our college.

The church looks to Graceland to constantly raise the standards of the teaching faculty and to broaden its curriculum and make the best contribution possible to the youth of the church. We are not unaware of the problems faced by the administration and the faculty. Unlimited funds are not available to maintain its departments nor to improve the physical plant as it should be. We have found a willingness to work within the limits of the funds available to maintain the college. There has been a growth on the part of the members of the church, not only in the awareness of the problems faced, but also in an appreciation of service rendered.

Our mutual working together in the years which are ahead may be viewed in anticipation of an ever-increasing contribution to be made by the college to furthering the objectives of the church. We look forward to a broader appreciation on the part of the church membership of the contribution that the college is making to the church. To me—and I say this sincerely—the church cannot function efficiently without Graceland College or its equivalent. This is a broad statement, but whenever the thought was expressed back in the days of the depression that it would be a good idea to close the college, those of the group who were under the necessity of meeting the financial problems relative to its maintenance felt it should continue to function. I felt then just as strongly as I feel today that if the doors of Graceland College were closed it would seriously handicap the work of the church in every branch in the United States, Canada, and foreign countries. To me it would evidence our inability to grow; it would be a turning back toward those days when people argued as to whether or not a college could contribute anything to the work.

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Are any of the renderings of the Inspired Version, by Joseph Smith, supported by any translation made since his was completed?

ANSWER:

A number of them. To illustrate, the King James or Authorized Version says in II Timothy 3:16, "All Scripture is given by inspiration of God, and is profitable," etc. The Inspired wording is: "All Scripture given by inspiration of God, is profitable," etc. The English Revised (1881) and American Revised (1901) render it: "Every scripture inspired of God is also profitable," etc. Murdock's Syriac Version (1852) says: "All Scripture that was written by the Spirit, is profitable," etc. The Emphatic Diaglott (1864) has it: "All Scripture, divinely inspired, is indeed profitable," etc.

A. B. PHILLIPS.

QUESTION:

Please state the year, day, and hour of Christ's crucifixion.

ANSWER:

The exact year is not entirely certain. John (19:31) shows that the next day after the crucifixion was not only a Sabbath but was "an high day." This means that the Passover and Sabbath came on the same day. The only times when such a combination was possible in that period were A.D. 29, 30, and 33, as the Passover always began after sundown on the fifteenth of Nisan, being prepared on the fourteenth. Early Christian tradition appears to favor A.D. 29, which would place the crucifixion at March eighteenth. The year 33 evidently would be too late, but some still hold to April 7, A.D. 30, the date on which the thirteenth of Nisan came in that year.

From the foregoing facts, it would appear that Jesus was crucified on the day before the Jewish Sabbath, but at what hour of the day has been the subject of discussion. The statement of Mark is: "And it was the third hour,

when they crucified him."—15:28. But John (19:14) states that Christ was still before Pilate at "about the sixth hour," which must allow some time to elapse before he was finally crucified. This apparent difference seems best explained by assuming that Mark used Jewish time, which would be about 9 a. m., while John used Roman time, on which basis the sixth hour was about 6 a. m. If this be conceded, the crucifixion occurred about three hours after Christ was before Pilate, and no discrepancy would exist by this reckoning.

John 1:35-39 appears to support the assumption that this disciple used Roman time, for it states that two disciples followed Jesus at about the tenth hour, and abode with him that day. If this be correct, it was about 10 a. m. when they came to the home of Jesus, which agrees with the other circumstances there narrated.

A. B. PHILLIPS.

QUESTION:

Were the unicorns mentioned in Scripture mythical, or are they now extinct?

ANSWER:

It is not certain what animal is meant by this term, but the Revised Version and some others render the Hebrew word, which is *reem*, "wild ox." Isaiah 34:7 indicates that it was an animal that lived in Palestine or Edom, but the one-horned unicorn of tradition does not now exist, if it ever did. The Douay Version renders the word *rhinoceros* five times and *unicorn* four times. About 100 B. C. it was described by Caesar as being in German forests: "Scarcely less than the elephant in size, but in their nature, color, and form are bulls." Assyrian monuments earlier than 800 B. C. picture it in the chase.

Among the other translations of the word are *buffalo* and *roaring animal*. But the Inspired Version renders the Isaiah text by the original Hebrew word *reem*, thus leaving the term according to its original significance.

A. E. PHILLIPS.

Worship Suggestions For August

Theme for the Month: THE BEST GIFTS

By KATHERINE H. WILSON

Theme Thoughts:

The Restoration Movement, begun in 1830 under the Prophet, Joseph Smith, restored to the world the early Christian church—its original form, organization, and doctrine, accompanied by its spiritual gifts and blessings. It was thought then, as many still believe, that spiritual gifts ceased with the apostles, but we believe these spiritual gifts are an evidence of life in the church. The Book of Mormon clearly states:

And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away even as long as the earth shall stand, only according to the unbelief of the children of men.—Moroni 10: 13.

Jesus said:

For every one who asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you who is a father, will he give him a stone? or, if a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts, through the Holy Spirit, to them who ask him.—Luke 11: 11-14.

The theme, "The Best Gifts," immediately suggests to one that if there are good gifts, there are also better gifts. What, then, are "best gifts"?

THE LIVING CHURCH

As long as Jesus is our guide
Upon life's daily walk;
As long as he is at our side,
And we can hear him talk;
The church will live, will grow and spread
Great branches wide apart
If it upon true faith has fed
With roots deep in the heart.

The living church will grow and grow
Within the heart of men;
As long as we may seek to know
Our loving Father's plan;
As long as God is yet our God;
As long as right is right;
And we reach upward, from the sod,
Toward love, and truth and light.
—Clara Edmunds Hemingway.

AUGUST 7, 1949

Theme: I CULTIVATE PATIENCE

Prayer Hymn: "Dear Lord and Father," Saints' Hymnal, No. 243.

Call to Worship:

Wherefore, beware, lest ye be deceived, and that ye may not be deceived, seek ye earnestly

the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the benefit of those who love me and keep all my commandments.—Doctrine and Covenants 46: 4.

Theme Thoughts:

No better lesson on the value of cultivation can be found than the instruction given by Alma on the growth of faith. To prepare, or to prepare and use, or to foster the growth is to cultivate. Alma says, "But if ye will nourish [cultivate] the word, yea, nourish the tree as it becometh to grow, by your faith with great diligence and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up to everlasting life."—Alma 16: 170. Life is filled with experiences whereby the "impossible" has been accomplished by patience. We are persuaded, then, to consider patience as a "best gift." Jesus said, "Bring forth fruit with patience."

A little story is told that nicely illustrates this truth.

"Grandfather, if you do not feel able to give me some money, will you give me a potato?" "A potato?" asked the grandfather, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years?"

"Oh, yes," replied the unsuspecting grandparent only too glad to escape on such cheap terms.

So the potato was planted and it rewarded the boy the first year by producing nine; these, the following year became a peck; the next, seven bushels, and when the fourth harvest came, the potato had increased to seventy bushels.

Alexander Graham Bell walked the streets for weeks trying to sell a half interest in the telephone for five hundred dollars. He had no success at first but he held on, and today it is worth millions. There is no great achievement that is not the result of patient working and waiting.

Scripture Readings:

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.—I Timothy 6: 11.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.—Hebrews 10: 36.

My brethren, count it all joy when ye fall into many afflictions; knowing this that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing.—James 1: 2-4.

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge. And to knowledge, temperance; and to temperance, patience; and to patience, godliness; and

to godliness, brotherly kindness; and to brotherly kindness, charity.—II Peter 1: 5-7.

Inspirational Poem:

PATIENCE

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.

But such is not thy way, O God,
Nor such is thy decree,
But deed by deed, and tear by tear,
Our souls must climb to thee,

As climbed the only Son of God
From manger to the cross,
He learned, through bloody tears and sweat,
To count this world but loss;

Who left the Virgin Mother's arms
To seek those arms of shame,
Outstretched upon a lonely hill
To which the darkness came.

As deed by deed, and tear by tear,
He climbed up to the height,
Each deed a splendid deed, each tear
A jewel shining bright,

So grant us, Lord, the patient heart,
To climb the upward way,
Until we stand upon the height,
And see the perfect day.

—Author Unknown.
(From scrapbook many years old.)

Truth Gems:

He that can have patience can have what he will.—Benjamin Franklin.

I do not attempt to ripen my apples by throwing stones at them. Oh, that we could be as patient with each other as we are with apple trees.—Henry Ward Beecher.

AUGUST 14, 1949

Theme: I CULTIVATE A LOVING HEART

Prayer Hymn: "Draw Thou My Soul, O Christ," No. 316.

Call to Worship:

O brother man, fold to thy heart thy brother;
Where pity is, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the good example
Of him whose holy work was "doing good;"
So shall the wide earth seem our Father's
temple,
Each loving life a psalm of gratitude.

—John Greenleaf Whittier.

Theme Thoughts:

Christian love is first a deep abiding love for God and Christ; then it is a showing of that love to others. "I cultivate a loving heart"—what a challenge! Someone has said:

God made a million things; the moon, the sun,
He flung the planets and the stars apart,
Created seas and mountains, and this done,
Set at his master-task: the human heart.

What of the altar of my heart? Is it
bright with the flowers of love, joy, peace,
long-suffering, gentleness, faith, meek-
ness, temperance? (Galatians 5: 22, 23)
Or do I need to cleanse and purify this
"holy of holies" I have dedicated first to
God, then to others? What do I find?
Do I remember always that Christ gave
his all for me? And that when I am
irreverent, unjust, or unkind, I deny his
gift. Am I brave? Am I honest? Am
I fair? Am I free from envy? Am I
kind? Am I diligent, thoughtful, de-
pendable, forgiving? Do I know how to
cultivate a loving heart? Truly a heart
filled with love is a "best gift."

Scripture Readings:

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

Wherefore I give unto them a commandment
saying thus: Thou shalt love the Lord thy
God, with all thy heart, with all thy might,
mind, and strength; and in the name of Jesus
Christ thou shalt serve him. Thou shalt love
thy neighbor as thyself.—*Ibid.*, 59: 2.

Behold I say unto you, Love your enemies,
bless them that curse you, do good to them
that hate you, and pray for them who spitefully
use you and persecute you.—III Nephi
5: 90.

You have heard that it hath been said, Thou
shalt love thy neighbor and hate thine enemy.
But I say unto you, love your enemies; bless
them that curse you, do good to them that hate
you; and pray for them which spitefully use
you and persecute you; that ye may be the
children of your Father in heaven; for he
maketh his sun to rise on the evil and on the
good, and sendeth rain on the just and on the
unjust. For if ye love only them which love
you, what reward have you? Do not even the
publicans the same?—Matthew 5: 45-48.

Inspirational Poem:

MY PURPOSE

To be a little kindlier
With the passing of each day;
To leave but happy memories
As I go along my way;
To use possessions that are mine
In service full and free;
To sacrifice the trivial things
For larger good to be;
To give of love in lavish way
That friendships true may live;
To be less quick to criticize,
More ready to forgive;
To use such talents as I have
That happiness may grow;
To take the bitter with the sweet,
Assured 'tis better so;
To be quite free from self-intent
Whate'er the task I do;
To help the world's faith stronger grow
In all that's good and true;
To keep my faith in God and right
No matter how things run;
To work and plan and pray and trust

Until the journey's done.
God grant to me the strength of heart
Of motive and of will,
To do my part, and falter not,
This purpose to fulfill.
—Author Unknown.
(From "Family Circle," uncopyrighted.)

Truth Gems:

So long as we love, we serve. So long as
we are loved by others, I would almost say we
are indispensable. And no man is useless while
he has a friend.—Robert Louis Stevenson.

Thought inspired by love will yet rule the
world.—William Jennings Bryan.

AUGUST 21, 1949

Theme: I CULTIVATE UNDER- STANDING

Prayer Hymn: "Our Father Who in
Heaven Doth Dwell," No. 315.

Call to Worship:

Open thou mine eyes, that I may behold
wondrous things out of thy law. . . . Make
me to understand the way of thy precepts;
so shall I talk of thy wondrous works
Give me understanding, and I shall keep thy
law; yea, I shall observe it with my whole
heart. . . . The righteousness of thy testi-
monies is everlasting; give me understanding,
and I shall live.—Psalm 119: 18, 27, 34, 144.

Theme Thoughts:

It has been said, "It makes no differ-
ence what a man believes or thinks; it is
what he does that counts." One who says
this fails to realize that back of every act
and word is thought (understanding).
To cultivate or achieve understanding first
calls for comprehension or knowledge.
"The entrance of thy words giveth light;
they give understanding unto the simple."
—Psalm 119: 130.

Let "the entrance of thy words" il-
luminare our minds and then shall we see
clearly, speak truly, think purely, and act
nobly. It is through understanding we
are able to adjust ourselves to the needs
of today. "Zion the beautiful beckons
us on."

Scripture Readings:

And the light which now shineth, which
giveth you light is through him who enlight-
eneth your eyes, which is the same light that
quickeneth your understandings.—Doctrine and
Covenants 85: 3.

Thy hands have made me and fashioned
me; give me understanding that I may learn
thy commandments.—Psalm 119: 73.

For behold, the Spirit of Christ is given
unto every man, that they may know good from
evil; wherefore I show unto you the way to
judge; for everything which inviteth to do
good, and to persuade to believe in Christ, is
sent forth by the power and gift of Christ.—
Moroni 7: 14.

For this cause we also, since the day we
heard it, do not cease to pray for you, and to
desire that ye might be filled with the knowl-
edge of his will in all wisdom and spiritual
understanding.—Colossians 1: 9.

Then opened he their understanding that
they might understand the Scriptures.—Luke
24: 44.

Inspirational Poem:

TO WALK WITH THEE

O Lord, 'tis such a little thing to ask,
And yet it means so much to me;
I fear to meet the newborn day
Unless I walk with thee.

I want to feel my hand in thine,
Thou leading where I cannot see;
I want to know thy way is mine;
I cannot, lest thou walk with me.

Thy presence, Lord, through all this day,
From dawning seen till silent night,
Is needed, as the air, the food,
Sustaining, guiding as a light.

The choice I needs must make,
When mine so false would be;
Help me the straightened way to take,
Thy way, and walk with Thee.
—"K" Stevenson Sheffer.

Truth Gem:

The elect are those who will, and the non-
elect are those who won't.—Henry Ward
Beecher.

AUGUST 28, 1949

Theme: I CULTIVATE WISDOM

Prayer Hymn: "Close to Thee," No. 319.

Call to Worship:

Call your solemn assembly, as I have com-
manded you; and as all have not faith, seek ye
diligently and teach one another words of wis-
dom; yea, seek ye out of the best books words
of wisdom; seek learning even by study, and
also by faith.—Doctrine and Covenants 85: 36.

Theme Thoughts:

Among the gifts enumerated by Paul
(I Corinthians 12: 7-11), three are major
gifts: wisdom, knowledge, and faith; wis-
dom is to be desired above the others—
"for the price of wisdom is above rubies"
(Job 28: 18). The story of why Solo-
mon was blessed by God with the gift of
wisdom should be considered. "Lo, I
have given thee a wise and understanding
heart" (I Kings 3: 7-13). We think, too,
of another young man troubled in spirit
who bowed in prayer and sought God's
wisdom. Simplicity has always been allied
with greatness. We marvel that the great
Restoration Movement was based upon a
simple promise and the faith of a young
lad! "If any of you lack wisdom, let him
ask of God . . . and it shall be given
him."—James 1: 5.

Scripture Readings:

Incline thine ear unto wisdom, and apply
thine heart to understanding. . . . For the
Lord giveth wisdom; out of his mouth cometh
knowledge and understanding.—Proverbs 2: 2.

And unto man he said, Behold, the fear of
the Lord, that is wisdom; and to depart from
evil is understanding.—Job 28: 28.

Seek not for riches but for wisdom, and
behold, the mysteries of God shall be unfold-
ed unto you.—Doctrine and Covenants 6: 3.

Also, Doctrine and Covenants 76: 2
and 86: 3.

The Needlecraft Society

(Chairman, General Council of Women)

IN THE SUMMER OF 1948, a committee from the Needlecraft Society of the General Church met with President Israel A. Smith and Bishop G. L. DeLapp to discuss the status of the society. This faithful group felt the need of some assistance, as much work was being placed on a few workers. Since Conference was imminent, the members were advised to keep on as a group and then decide what they desired to do afterward.

In the fall the secretary for the society directed a letter to the General Council of Women, making some suggestions which, if approved, should enable the group to continue to give service to the church. The chairman of the General Department of Women met with Bishop DeLapp; this letter was discussed, and certain recommendations were made.

After some consideration, the members acted upon these recommendations and invited me to meet with the group to discuss the relationship of the society to the General Department of Women. On April 20, 1949, the committee and I met with the Needlecraft Society, and the following findings and recommendations were decided upon:

1. The Needlecraft Society is to work in co-operation with the General Department of Women.
2. The society is to be considered a unit to care for needlework contributions for the conference booth sent in by members throughout the church.
3. The president of the society is to be appointed by the General Women's Department.
4. The local women's leaders throughout the church will be furnished with

information which will stimulate interest in the society.

5. Reports and news items will be run in the Home Column to inform church members about the purpose of the group.

For many years the Needlecraft has had charge of the conference booth and the sale of needlework articles which have been contributed. It is expected that, with the assistance of the committee and the continued support of women throughout the church, the members of this group will continue to do their work and an increasing amount of money may be realized for the missionary fund of the church.

SUMMARY OF THE HISTORY OF THE NEEDLECRAFT SOCIETY

Mrs. W. H. Callin, *Secretary*

Because of so much work being placed on so few at conference time, the executives of the Needlecraft Society of the General Church appealed to the General Council of Women for advice and assistance in planning for the 1950 General Conference.

Up to the present time, the work of this world-wide society has been carried on by local women with the fine donations from members and church groups throughout the world. In answer to this appeal, Sister Arnson met with the needlecraft group, and help was provided by adding to needlecraft a committee composed of Sister Myron McConley, Sister Charles Grabske, Sister Mary Moats, and Sister Minnie Paxton. Mrs. Paxton will be our liaison officer and will give the society the benefit of her wise counsel in buying needed materials and in pricing quilts, rugs, and fancywork for the conference bazaar. Mrs. Grabske

By PAULINE J. ARNSON

will give her assistance in suggestions for articles which will be useful or appreciated as souvenirs of Zion for our visitors to take home. Mrs. McConley, whose valuable services have been given so generously at reunions throughout the summer months, will present the worthy cause of Needlecraft Society at the reunion meetings and will endeavor to interest the church groups in the work. Mrs. Moats, who is a needlework expert herself, will give valuable assistance too.

THE NEEDLECRAFT SOCIETY, composed of women eager to use their hands and heads for the benefit of the church, was organized under the supervision of the late Sister T. J. Watkins. During the depression years, a need for a commodity shop was felt, and Sister Watkins took over the job. She held this position until the combined work and her own ill health became too much for her.

Upon the death of Sister Watkins in September, 1943, Sister Lottie Sarratt was asked to take over the supervision of the Society, which position she held until the election of officers in April, 1945. Sister Sarratt was then elected president and Sister Silvers was elected vice-president. Sister Pearl Wilcox was elected treasurer and business manager, and Sister Grace Krahl became the secretary. They were both succeeded by the present secretary who also is the treasurer.

A plea from members abroad—that they be allowed to send in articles of fancywork for the conference bazaar—was heeded and welcomed. Since the response from women all over the United States, Canada, Australia, England, and the Hawaiian Islands has been so splendid, the Needlecraft Society felt it wise to have the help of the

The Home Column

"All On A Summer's Day"

By AARONA BOOKER KOHLMAN

SCHOOL IS OUT; the children are home all day, every day. What are we going to do about it? Let's face facts and be honest about the whole matter. We do love our children, they are important to us, and we "couldn't do without them." Nevertheless, who of us hasn't seen the summer day dawn when we could do with *less* of their company,

Farm mothers have less of a problem, for even with modern equipment and methods, there is plenty of work for the youngsters—work they *must* do in most cases. There is plenty of space for rambles, rides, picnics, and adventuring? What farm child hasn't a favorite, private spot which enchants him? The occasional trips to town break what

General Council of Women for advice and counsel.

MUCH INTERESTING WORK is done by the women who meet weekly at the Women's Center. Over the years the quality of the needlework done on fine quilts has been recognized by many, and quilts have been sent in so that the gifted sewers, such as Sister E. L. Kelley, Sister Layton, Sister Hopkins, and others might use their fine stitches to make the finished product beautiful.

The money derived from the sales of fancywork and quilts is given to G. L. DeLapp of the Presiding Bishopric to be used for the missionary work of the church. We are looking forward to a renewed interest throughout the world in the work of this society and will welcome all donations for the Conference bazaar. All parcels should be addressed to Needlecraft Society, 1034 West Lexington Street, Independence, Missouri, and should be sent early enough to allow time before conference for pricing, marking, and cataloging, so that they may be acknowledged.

may seem to be monotony. The greatest problem—that of keeping the children constructively busy at tasks within their abilities—is easier solved, if it arises at all, than in the town or city. Nevertheless, farm mothers will find it helpful to avail themselves of any library facilities near for reading matter for the children. If possible, they may arrange for a visit in town with friends or relatives, for children on a farm long for a change of routine, too. Then Youth, Oriole, or 4-H camps are available to nearly everyone now.

In city homes or apartments the summer problem is much more acute. There simply is not enough work to keep children busy. Although Nancy and Johnny may shrink and run or loudly complain at the sight of work, a child with too much idle time is unhappy and, being so, will shortly do his best to make others unhappy too.

What, then, can mothers do about it? Opportunities differ from one locality to another, so first of all investigate your town's facilities. Is there a Y.M.C.A. or Red Cross swimming course offered? Your child can learn to swim, usually for nothing more than securing a doctor's examination and enrolling. Are there parks and playgrounds? Many cities have active supervision with various types of instruction and contests. If there are wading pools, let the smaller ones dunk themselves. If you must go with them, plan your work so that you have something to "take along"—sewing, knitting, reading, or writing. (Take a tip and try just watching and relaxing once in a while.) No pools? A hose in the yard will do, and a tub, or even a bucket, does very well for the small fry.

MOST COMMUNITIES have ball teams for nearly every age. If

your son shows an interest, encourage him.

Perhaps there are art classes your child could join if he is so inclined. Most cities with art museums sponsor such classes. You may find handcraft classes available through the Y.M.C.A. or other agencies.

Assign portions of the cooking or housework to the children, according to their abilities which may surprise you. Children need responsibility. Help them to learn new skills about the home. Maybe your daughter wants to sew. Let her do it on her own as much as possible, but stand by for difficulties. If you can find space for a garden, that will help, even if it's only a window-box. If space is limited, maybe your children will want to experiment with soilless gardening.

Encourage hobbies, even if they involve horrible bugs or a horned toad. Don't let your squeamishness throttle a budding genius. If your child likes to ride a bicycle, and is of a reasonable age, teach him safety rules and let him go on bicycle hikes with friends on quiet roads. Summer is a wonderful time for teaching self-reliance. If the youngsters want a picnic, let them fix their own. You wouldn't like their concoctions, but they will.

CHANCES ARE, once you start looking, you will be surprised at the summer activities available for your children in your community.

Look ahead to a happy, busy summer, and plan to make the pleasant moments over-balance the inevitable irritations. Never be a mother who sends her children to a show every afternoon just to get them out of the house. Make each summer count for good in your family life, and "school's opening" will take you almost by surprise.

What Price America?

(Continued from page 7.)

the other was his Son: "This is my beloved Son, hear him." And in Section 112, which is a resolution adopted by the church in a Sacred Assembly in 1835, we find some recognition of this situation from which I will read:

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society. . . . We believe that religion is instituted of God and that men are amenable to him and to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

Further along we read:

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

If any man sin, and we are told that all sin "we have an advocate with the Father, Jesus Christ the righteous." Certainly it is a most wonderful promise to any people, that if they but serve Jesus Christ they will have an advocate with the Father. When we get in trouble, we are always pleased indeed to be supported by some able counselor, some attorney, some adviser; and here we have Him who said he had all the power of twelve legions of angels to speak for us and in our behalf.

AMERICA, as we know it, *can* be lost; there are many national diseases, the worst of which would be a totalitarianism in which the person would lose his identity and R. Lord delivered a lecture on this state. We find in history that civilizations have their cycles. Dr. John

R. Lord delivered a lecture on this subject sixty or seventy years ago. He said that the history of civilizations shows that they decay at the top, and that civic virtue of every civilization wells up from the lower or middle classes. I think we can safely say one of the evils we see in our national government today is the lack of patriotism on the part of those who should be concerned in safeguarding the welfare of this country. The undue increase or accumulation of wealth in the hands of a few men is another disease. The rich get richer, and the poor get poorer. Goldsmith said, "Ill fares the land to hastening ills a prey where wealth accumulates and men decay."

We cannot stand idly by believing that God gave us this land of promise, this choice land, and say, "It is a gift of God; therefore we are always going to have it." Sometimes we look back and think we won this land one hundred seventy-six years ago, but that was only a "down payment." The history of freedoms is that you have to continue to pay in order to preserve them.

YES, WE WILL PAY an additional price, but, as I have said, we have Christ as our advocate in this important fight. Christ founded this country. We believe he builded it, and we will depend upon him to preserve it. Very often I hear the one hundred twenty-seventh Psalm quoted: "They labor in vain who build without the Lord." But I think the next two lines in that same verse are of more importance than the first; they are, "Except the Lord keepeth the city, the watchman waketh but in vain." I think that is particularly applicable to the League of Nations, the United Nations. We can have international armies and armadas and air forces, but unless the Lord is with them, these armies will be alert but in vain. The Lord must keep the city, and the Lord will have to keep the United Nations—if it is kept.

I might produce the formula for saving the situation to simple terms:

what we need is more men of good will. But to get more men of good will there will have to be more converts to the principles of Jesus Christ. Therefore as one of the many organizations and one upon whom a special duty rests, we must extend the preaching of the gospel of Jesus Christ. The Lord *was* with us in this land of promise, and he *will continue* to be *if* the nation—not "peoples" or "individuals"—and the government possessing it will *continue* to serve the God of the land which is Christ Jesus. We all acknowledge our limitations and our weaknesses as individuals. We indeed are ill-equipped to meet a situation of this kind; but I take courage from a little story I read in Ecclesiastes. It said the city was assailed by an army; soldiers were at the gates; but "a poor wise man" saved the city. It does not say how he saved it, but he saved the city. And yet the people forgot who he was. He comes down to us in anonymity just as the widow who gave her mite, and the "great woman" who saw an opportunity to befriend the Lord's anointed by providing him a place to lodge when he came that way. These three people came down to us unknown, so far as their names are concerned. As the "poor wise man" who saved the city, we can pray for wisdom and receive it.

Another statement from Ecclesiastes interests me: "Fear God and keep his commandments." This is the whole duty of man, very simply stated. What are his commandments? We believe that, as a people, we have a special duty to preach the gospel of Jesus Christ. We are so told in Doctrine and Covenants, and I go back of that in the closing chapter of Matthew, chapter 28, where the Savior told his disciples to preach the things which he had taught them to the peoples of the world, "teaching them to observe"—not simply making it known to them, but *teaching* them "to observe all things whatsoever I have commanded you." Then came the promise, "Lo, I am with you alway, even unto the end of the world."

Briefs

DEER ISLE, MAINE.—The Maine District Conference convened May 21 and 22 in Stonington, with Elder Don Harvey in charge. On Saturday evening, Apostle Maurice L. Draper was the speaker; he showed slides and talked on church history. A prayer service was held Sunday morning at 9:30 and at 11:00 the business session was held. A motion was adopted to raise a sum of money in the Maine District towards the purchase of an automobile to be used in the district by the missionary, Seventy Don Harvey. At 2:30 p.m., Bishop Don Chesworth was the speaker. Apostle Draper spoke in the evening. The theme for the conference was "Walking in Newness of Life."

JONESPORT, MAINE.—A most successful series of meetings in Jonesport was concluded May 1. This two-week series with Elder Almer Sheehy as guest speaker resulted in twelve baptisms. A new Hammond electric organ recently purchased added much to the beauty and inspiration of the services. A Maine District Institute was held here May 28 and 29. General church men present included Apostle Maurice L. Draper, Bishop D. O. Chesworth, and Seventy Don Harvey.

NEW SOUTH WALES.—Church members in New South Wales were happy to meet Brother Marinus Laban of Rotterdam, Holland, when he visited Australia early in the year as a member of the crew of the Dutch ship "Weil-drechdt." Brother Laban is a deacon, a keen Latter Day Saint, and is happy in association with others of like faith. When in Sydney, he visited church headquarters, and had the opportunity of meeting with several of the missionary force at the home of Apostle and Sister Davey. Later, in Newcastle, he was entertained by other Saints who arranged a fellowship gathering for the young people of the congregations there. All were impressed with his sincerity and enthusiasm. He also met in Brisbane with the Saints there.

MANHATTAN, KANSAS.—A group of Reorganized Latter Day Saints have organized a study class in Manhattan. This class meets every Sunday morning at 10 o'clock in the home of Mr. and Mrs. David Karr, 607 North Manhattan Street. This group organized the class in the early part of May of this year. All persons show great interest by their regular attendance. Anyone living in Manhattan or near-by vicinity is invited to attend the Sunday morning meetings.

MOUNT VERNON, ILLINOIS.—At the evening service, April 3, the Zion's League presented a drama, "The Light of the World," the story of the Restoration and events in the life of Joseph Smith, the founder of the church. On April 6, the Zion's League sponsored a potluck supper, and Pastor W. W. Colvin showed slides illustrating the Restoration Movement.

April 10, Missionary Sylvester R. Coleman was the speaker at the morning and evening services. The Zion's League was in charge of the Easter sunrise program. Breakfast was served in the basement of the church.

Raymond Clifford Stewart was baptized at 2:30 p.m., Easter Sunday, by the pastor, W. W. Colvin, and was confirmed at 7:30 by Ed Colvin of Flora, Illinois, and Rufus Rockett of Mount Vernon, Illinois.

The interior of the church has been re-decorated.

When The Lamp flickers

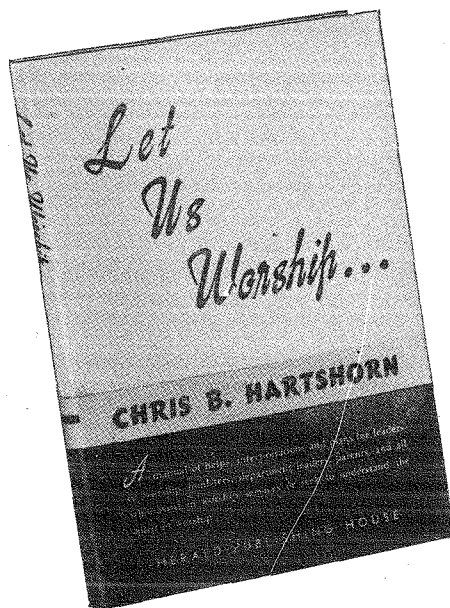
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July 4, 1949-

What Does It Mean To You? By MARVIN McDOLE

ONE HUNDRED SEVENTY-THREE YEARS ago Thomas Jefferson penned a document that was destined to become known throughout the world. It opens with these words:

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed . . .

We are all familiar with at least the opening lines of the Declaration of Independence, but we frequently need to re-evaluate what it now means to us. As we grow older, our understanding of what the "founding fathers" did is deepened, but nothing so enhances that understanding as being on foreign soil. By being at a distance—both physical and emotional—we can get a better perspective of how our nation differs in its attitude about the worth of the individual. We hold that the individual has certain rights which cannot be usurped by the state. They may be abridged for a time in the case of a national emergency, but they cannot otherwise be infringed upon. This principle is based upon the sanctity and worth of the individual. It is not a new idea, but a very small part of the world believes in it. Nowhere else on the

earth is human life held to be worth so little as in the Orient; and nowhere else is life less worth living. It would seem, then, that a high evaluation of human life must necessarily precede a high standard of living.

HAVING ONCE BEEN on foreign soil, I have gained a much greater appreciation of the blessings and opportunities offered by my na-

Here Is the Writer



Marvin McDole was born at Okanogan, Washington, on July 1, 1917, and grew up in Seattle. His father, Bishop D. S. McDole, died when he was sixteen; and his mother later married Apostle M. A. McConley. He attended Graceland College from 1936-38,

and a photographic school in Chicago in 1938-39. In February, 1940, he was married to Agatha Kirlin, who is known to most of her friends by her middle name, Marguerite. They have two children, Phyllis Renee', six, and Dana Ernest (adopted), one.

Marvin served with the Army Air Forces from 1943 to 1945 and was attached to the Four Hundred Ninety-eighth Bomb Group. It was while he was stationed on Saipan that he was ordained to the office of elder—the only ordination of the Reorganized Church ever to take place in the Marianas Islands. He is now youth supervisor at Stone Church in Independence and is employed by the Herald Publishing House as director of audio-visual aids.

tive land. This foreign soil—the island of Saipan—has been held at various times by Spain, Germany, Japan, and now the United States. It lies in the Marianas, some 5,400 miles west and south of San Francisco, and 1,490 miles south of Tokyo. While the island is relatively small, measuring only sixteen miles in length and from two to five miles in width, it had a peacetime population of over 25,000. It was a fairly representative cross section of the Orient, ranging from the Japanese landowner and military class to

the coolie class represented by the large group of laborers imported from Okinawa and the smaller group of Chamoros who are native to these islands. The principle employment on the island was growing and refining sugar. Eleven per cent of Japan's prewar sugar supply came from this one island.

Because of this economic background, the lot of the average individual was not a happy one. It is scarcely any wonder that over 10,000 civilians perished, most of them needlessly, in the invasion of the island. While many were killed in the preinvasion bombardment, most of them committed suicide or were shot by the Japanese military for reasons that are difficult for us to understand. Thousands who were attempting to surrender, both civilian and military, were shot by Japanese Army officers. The principle reason was apparently the abject fear they had of the American forces, because of the relentless propaganda they had been subjected to for the previous fifteen or twenty years. This same propaganda led to the fanatical defense of the island that resulted in the death of almost 3,500 American servicemen and over 23,000 Japanese servicemen.

AFTER HAVING SEEN firsthand the result of a totalitarian form of government, I had a deeper understanding of what Nephi was talking about when he referred to America as "a land which is choice above all other lands." The fact that it is choice becomes abundantly clear when one has the opportunity to compare it with some of the less-fortunate areas of the world.

My attitudes about my native land have developed slowly as maturity and experience have given me understanding. Only in losing my accustomed privileges and freedom for a

time was I able to fully appreciate them. Let us go back and see what these attitudes were like on

July 4, 1928

While I do not remember the details of that day, it is a safe guess that I was at my grandparents farm near Sumner, Washington. I usually spent the summers, at least part of them helping with the raspberry harvest. July 4 was the outstanding holiday of summer for several reasons, but mainly because of the picnic which included all a small boy could stuff himself with. This was generally a family affair with all the relatives within range assembling at some lake. I usually tried to ride with my uncle who lived across the road, because I liked the pungent odor of the leather seats in his Model T. It was a shiny new 1927 model. Wherever we went there was a fireworks display in the evening. We had Roman candles, skyrockets, firecrackers, and sparklers. Some minor burns were considered a part of "the Fourth." After an exciting day, I would go to sleep on the way home. It had been a wonderful holiday, but why we celebrated it I didn't know, nor did I care. Nobody talked much about what Independence Day meant to them. Those were the cynical twenties when the word *patriotism* fell into disrepute, being associated with political pressure for soldiers' bonuses.

A few years later on

July 4, 1938

the situation had changed. The world was becoming uneasy because Hitler had just seized Austria and was threatening to invade Czechoslovakia over the Sudetenland. World peace was being threatened, but we took hope when Chamberlain said there would be "peace in our time," and Hitler said he had "no more territorial ambitions in Europe." That July 4 I was wondering if there might be another world war, but the thought didn't bother me much because the possibility seemed so re-

mote. Pacifism was widespread in American colleges, and the arguments of the pacifists seemed valid.

Five years later, on

July 4, 1943

I had been inducted into the Army of the United States and was listed as Pvt. McDole, ASN 37531508. This was my first taste of not having perfect liberty, and I didn't like it. We reported for active duty on July 10, so I was still able to "celebrate" the holiday with my family. My thoughts were more of my wife and baby I would soon have to leave than of having an opportunity to do "my patriotic duty." I was still concerned about why I had to go and some others didn't. There was, however, a growing realization within me that if I expected to enjoy the blessings of Joseph's Land, I must be willing to sacrifice something to defend it.

July 4, 1944

meant that an even more difficult parting was at hand. While stationed at the Army Air Base, Great Bend, Kansas, I had been fortunate in having my family near me for a few short months. The inconveniences of living in a trailer camp—though it was flooded by every rain—were as nothing when we could be together. There my daughter learned to say "B-29" before she learned "car."

The POM inspection (preparation for overseas movement) had been completed a few days before, so we did not feel in a festive mood on the Fourth. We spent the day with friends who invited us out, but the thought, "Just a few more days—" was constantly with us. Twelve days later I said "good-by," not knowing if I would ever see my loved ones again. I had no idea of where we were going, except to the Pacific Theater.

July 4, 1945

was just another day in the seemingly endless chain of monotonous days and nights in the stifling heat of the tropics. The Japanese air raids had long since ceased to break the monotony, and somehow I missed them. They seldom did much damage (there were several notable exceptions) and they provided a certain amount of excitement.

Our own B-29 missions were going out with clocklike regularity. We could see the end of the war being written in the burned-out areas of Kobe, Osaka, Nagoya, Yokohama, and Tokyo. Hundreds of thousands had been killed and millions made homeless in the night fire raids on Japan's industrial areas. It made me wonder if this carnage were necessary, but I could see no other answer. These things had become so common that we had little emotional reaction to the bomb damage reports, even when one said that an estimated 250,000 people were burned to death in one night. Later figures were revised downward, but that one raid on March 9 and 10, 1945, had eliminated Tokyo as a primary target.

That July 4 was just another day to us. I had even forgotten my birthday a few days before. We had the same Army chow that we had been having for the past year. (I knew then why they called it "mess.") It was probably Argentine corned beef or Australian mutton cooked as only an Army cook could do it. Being so far from home, I don't suppose it would have tasted good even if it had been "just like Mother used to make," but we never had the chance to find out for sure.

Loneliness and monotony were the hardest things to bear. Anything that offered a change, even though it might involve personal danger, was eagerly snatched at. That explains many of the foolhardy exploits of some of the boys. We referred to it as being "island happy."

New Horizons

July 4, 1946

found me at home with my family. The joy of returning home cannot be described in words—nor could a person who has not experienced it understand. But here I was at home and looking forward to the bright new postwar world that was supposed to show up just any time. I knew what I had fought for, and after it was all over, I was glad that I had gone. Memorial Day services just a month before had a deeper meaning, because I had a vivid memory of long rows of white crosses with the Star of David here and there. Many of them were simply marked "Unknown." The greatest war of all history had come to an end. Whether successfully or not only history will tell. The cold war had not yet materialized, and the term, *iron curtain*, had no meaning. The future looked bright.

As I now contemplate

July 4, 1949

I have a better understanding of why Patrick Henry felt as he did. My understanding does not approach that of a person who has lived and suffered under a despotic, totalitarian government, but neither am I complacent and self-satisfied. I have seen with my own eyes what the lack of freedom can mean, but more than that, I have seen what the lack of Christian principles can do in the lives of men and nations.

Sometimes it makes me wonder why I was born white, or why I was born an American. I could become very smug and self-satisfied by following this line of thought, but I always remember the faces of the Japanese laborers as they cultivated their little plots of ground near the civilian internment camp. These were not the intelligent people of Japan; they were the exploited laboring class that expected to be told what to do. Then if, by the choice of fate, I was born into a home where I had all the privileges and comforts we enjoy, is it

not my responsibility to do all that is within my power to ease the burden of these underprivileged people of the world? I believe it is.

There are many worthy organizations and agencies working toward that end. Some of them, such as the United Nations and its subsidiary agencies, are making a great deal of progress. I believe it is my duty to aid and support this work in whatever way I can, but that is not enough. It is my firm conviction that only the gospel of Jesus Christ will ever raise these people to a better way of life. It is my prayer that the day will come within my lifetime that we will see the gospel being taken to the four corners of the world. That day will come sooner if I live up to the very best that is within me.

These are the things I remember on July 4.

Travelog

(Continued from page 5.)

In the morning, Apostle D. T. Williams arrived in time for breakfast at the Snow home. At 9:00 o'clock the Saints assembled for fellowship, Brother Williams in charge. At 11:00 I spoke on matters concerning the foundation of the church. At 2:00 o'clock, the dedication services were held. I gave the address and Brother Williams offered the prayer of dedication. Brother Williams preached in the evening, and a little before midnight I was aboard a Burlington train en route home. It was Memorial Day when I arrived, and with Sister Smith, our son Donald, and grandson Joseph, we visited the graves of our loved ones in Mound Grove and offered our floral tribute in their memory.

My notes taken at Galesburg are somewhat meager, but I wish to acknowledge the unusual ministry of music by Sister Ruth Johnson of Kewanee. She is a very accomplished marimba player. Sister Margaret Myer, James Nelson, and a Brother McConnell sang.

Pastor King made the presentation of the deed and key, Apostle Williams receiving them on behalf of the Presiding Bishop, and, in turn, entrusting the key to Deacon King, son of the pastor, who pledged faithfulness in caring for the property.

Assisting at these services were Leonard Hendricks, counselor to Brother King; Lyle W. Woodstock, president of Rock

Island District; William Shotten of Peoria; Ed Williams, a brother of Apostle Williams and pastor at Davenport, Iowa; and one or more others of the priesthood.

Brother Woodstock has sent us a brief historical statement about the Galesburg church for use in the *Herald*.

Midday luncheon was served at the church by the women of the area. It was a day I will long remember. We trust the Galesburg church (already hardly large enough for the congregation) will stand long to serve as a shrine for the Saints of the Galesburg area.

LIBERTY

Liberty Mission is but an infant among our active groups. Organized only a year ago by Stake President Emery Jennings, it has been cared for by Elder Lloyd Siebert.

When the first anniversary of the organization of this group approached, I was requested to be present on Sunday, June 5, at a celebration of the occasion. Sister Smith being indisposed, I drove the twelve miles and found a very fine and enthusiastic congregation.

At 11:00 o'clock a Communion service was held. After that a basket luncheon served all more than amply. I rather informally addressed those assembled, speaking mostly about historical incidents associated with the coming forth of the Reorganization.

Here at Liberty where the Prophet Joseph Smith was imprisoned on false charges for several months, the work of the church has finally taken root after a century has passed. May it prosper and bear much fruit.

The experience to me was pleasurable and also novel. I told the Saints that although Believe-it-or-not Ripley was dead, the days of "believe it or not" hadn't passed with him, for that day I had for the first time assisted in serving the emblems to a congregation of the covenant children. Elder Siebert and I were the only members of the Melchisedec priesthood present, and there were no priests; I was glad to assist him in this very sacred ordinance. My first ordination was that of a high priest, and when my active ministry began, I was almost always assisting in presiding. At any rate, I had never before been given the opportunity to help with the emblems.

To Pastor Siebert and those of his growing and promising flock go my sincere wishes for the group. Among those present I met Sister Brady, daughter of Sister Bivens, Latter Day Saint par excellence now living in Arizona, but formerly of Kansas City, and before that of Blue Rapids, Kansas.

ISRAEL A. SMITH.

Bulletin Board

Northern Michigan Reunion

The Northern Michigan District Reunion will be held August 12 to 21 at the Park of the Pines, four and one-half miles north of Boyne City on the Charlevoix Road. The theme is "Witnessing for Christ". The general church staff will include Apostle Arthur Oakman, Seventy James C. Daugherty, Elders Franklyn S. Weddle and Warren H. Chelline. They will be assisted by Patriarch Ben Hewitt, Mrs. Arthur Oakman, and the district officers. Mrs. Ella Nulph, Mary Schreur Sandell, and Mrs. Leta Babbitt are to have charge of the children's department, and Mrs. Frances Carlson will be in charge of music. Those desiring to rent tents should contact Mrs. Ada Alldread of Boyne City. Meals will be served in the dining hall as usual.

Members of other districts are invited to attend the reunion also.

ALLEN SCHREUR,
For the Reunion Committee.

Pittsburgh Institute

An institute for the women and priesthood members in Pittsburgh (Pennsylvania) District will be held at the Lock Four Church on July 9 and 10. The theme will be "Preparation in the Home." Classes will be conducted at 3:00 and 8:00 p.m., Saturday, with a business session at 7:30. Sunday's activities will include a fellowship at 9:30 a.m., a sermon by Elder Merle Guthrie at 11:00, lunch at 12:00, an open forum at 2:00 p.m., and a musical program at 2:45.

HENRY M. WINSHIP,
District President.

REQUESTS FOR PRAYERS

Mr. and Mrs. O. A. Knapp of Arkansas, Wisconsin, request prayers for their daughter, Mrs. Earnest Schneman, that she may receive divine assistance in her time of trial.

Prayers are requested for Lynda Kay Frazier, twenty-eight-month old daughter of Mr. and Mrs. Derwood E. Frazier, 306 West Florida, Ruston, Louisiana. She has had a severe throat and ear infection since she was eleven months old and must now undergo an operation for which she is physically unprepared.

ENGAGEMENTS

Mark-Harris

Mrs. Gladys E. Harris of Brooklyn, New York, announces the engagement of her daughter, Doris, to Lindal L. Mark, son of Mr. and Mrs. J. G. Mark of Los Angeles, California. Both are graduates of Graceland College. Lindal is residing in Brooklyn and attending the Polytechnic Institute.

WEDDINGS

Manuel-Barritt

Marian Louise Barritt, daughter of Mr. and Mrs. Ward Barritt of Council Bluffs, Iowa, and Ronald Elwood Manuel, son of Mrs. Edna

Manuel of Wichita, Kansas, were married at the Reorganized Church in Council Bluffs on June 11. Elder V. D. Ruch performed the double-ring ceremony. Both the bride and groom attended Graceland College. Following a trip through the southern states, they will make their home in Wichita.

McCormack-McAninch

Thelma Delores McAninch, daughter of Mr. and Mrs. John A. McAninch of Niagara Falls, Ontario, and Richard Alexander McCormack, son of Mr. and Mrs. John A. McCormack of Toronto, Ontario, were married at the Reorganized Church in Niagara Falls on June 4. Elder John F. Sheehy read the double-ring ceremony. The couple will live in Toronto.

Nott-Evans

Dorothy Irene Evans, daughter of Mr. and Mrs. Walter Evans of Sault Ste. Marie, Ontario, and Wilson Lloyd Nott, son of Mr. and Mrs. Alvin R. Nott, also of Sault Ste. Marie, were married on May 28 at the Reorganized Church in Sault Ste. Marie. The groom's father performed the double-ring ceremony, assisted by Pastor G. A. Edwards. The couple are making their home in Sault Ste. Marie.

Kemple-Cooke

Geraldine Virginia Cooke, daughter of Mr. and Mrs. Walter Cooke of Sandusky, Michigan, and Samuel B. Kemple, son of Elder and Mrs. W. H. Kemple of Ontario, California, were married at the Reorganized Church in Sandusky on June 3. Elder James Phillips performed the double-ring ceremony. After a honeymoon trip to California, they will make their home in Kansas City, Missouri, where the groom will attend the art institute.

BIRTHS

A daughter, Linda Darlene, was born on February 23 to Mr. and Mrs. Howard E. Seeley of Mondamin, Iowa. She was blessed on Easter Sunday by Elder Clifford Cole. Mrs. Seeley is the former Lois Coffman, a Graceland graduate of 1946.

Mr. and Mrs. James B. Quirey of Louisville, Kentucky, announce the birth of a son, Tim Alan, born May 24. Mrs. Quirey is the former Evelyn Robertson.

DEATHS

FRITCHER.—Gertrude Mae, was born October 19, 1884, in Iowa, and died May 6, 1949, at the Salinas, California, Hospital. Since her baptism in 1892, she had been a faithful and consistent worker in the church.

Surviving are two sons: Ronald Fritcher of Seaside, California; and Earl Fritcher of Pacific Grove, California; four daughters: Mrs. Loretta Garrison of San Francisco, California; Mrs. Genevieve Stanley, Mrs. Gladys Henderson, and Mrs. Rosalie Schwab of Pacific Grove; three brothers: Orville, Roy, and Marvin Schrenck of Iowa; and one sister, Mrs. Allie Fritz of Ft. Collins, Colorado. Funeral services were held at the Paul Mortuary in Pacific Grove, Dr. LeRoy E. Harris officiating. Interment was in the El Carmelo Cemetery in Pacific Grove.

HOLMES.—Anna J., daughter of John and Martha Jones, was born August 3, 1878, at Canton, Illinois, and died May 16, 1949, at her home near Joy, Illinois. She was baptized a member of the Reorganized Church on September 6, 1891, and on December 13, 1899, was married to David S. Holmes. Mr. Holmes preceded her in death.

She leaves a son, John A. Holmes of Joy; a daughter, Martha L. Mercer of Rock Island, Illinois; two stepchildren: Floyd R. Holmes and Mrs. Ruby McCulley, both of Joy; two

sisters: Mrs. McClelland Diebert of Canton and Mrs. Harry Thompson of Pontiac, Illinois; and several grandchildren. Funeral services were held in the Reorganized Church at Joy, Elders E. R. Williams and W. V. Holmes officiating. Burial was in the Buffalo Prairie Cemetery.

1949 Reunion Schedule

Reunions	Date	Place
Rock Island Eastern Montana Kansas	Jun. 25-July 3 Jun. 26-July 3 July 1-July 10	Aledo, Illinois Fairview, Mont. Arkansas City, Kansas
New York & Philadelphia No. Ontario	July 2-July 10 July 2-July 10	Deer Park New Liskeard Ontario
Wisconsin & Minnesota Gulf States Saskatchewan Southern Indiana	July 3-July 10 July 8-July 17 July 9-July 17 July 9-July 17	Chetek Brewton, Ala. Saskatoon, Sask. Santa Claus, Indiana
Central Mo. Stake Owen Sound-Toronto Zion and Kansas City So. New England Alberta Western Colorado Texas Ozarks Nauvoo Flint-Pt. Huron-Detroit Windsor Northwest Chatham-London So. California	July 16-July 24 July 16-July 24 July 16-July 24 July 16-July 24 July 18-July 25 July 20-July 24 July 23-July 31 July 23-July 31 July 24-July 31 July 29-Aug. 7 July 29-Aug. 7 July 29-Aug. 7 July 29-Aug. 7	Odessa, Mo. Port Elgin, Ontario Gardner Lake, Excel. Spgs., Mo. Onset, Mass. Sylvan Lake Delta, Colorado Bandera, Texas Racine, Mo. Nauvoo, Illinois Blue Water Silver Lake Erie Beach Pacific Palisades State Park, Wilburton, Ok.
Oklahoma Cen. & So. Cen. Mich. Kentucky-Tennessee Mo. Valley Maine Idaho-Utah Hawaii Far West	July 30-Aug. 7 Aug. 5-Aug. 14 Aug. 6-Aug. 14 Aug. 6-Aug. 14 Aug. 6-Aug. 14 Aug. 7-Aug. 14 Aug. 8-Aug. 14 Aug. 11-Aug. 21	State Park, Wilburton, Ok. Liahona Park Paris, Tenn. Woodbine, Iowa Brooksville, Me. Hagerman Camp Erdman Stewartsville, Missouri
No. Michigan Kirtland Eastern Michigan S.E. Illinois No. California Western Montana Lamoni Arkansas & Louisiana Hot Springs Eastern Colorado Arizona Chicago	Aug. 12-Aug. 21 Aug. 12-Aug. 21 Aug. 12-Aug. 21 Aug. 12-Aug. 21 Aug. 13-Aug. 20 Aug. 13-Aug. 21 Aug. 13-Aug. 21 Aug. 14-Aug. 21 Aug. 19-Aug. 28 Aug. 19-Aug. 28 Aug. 20-Aug. 28 Aug. 21-Aug. 28 Sept. 2-Sept. 4	Park of the Pines Kirtland, Ohio Cash, Michigan Brush Creek Pacific Grove, California Deer Lodge, Montana Lamoni, Iowa Hot Spgs., Ark. Camp Clear Fork, Hot Springs, Ark. Colorado Spgs., Colorado Mount Lemon, Tucson, Ariz. Palos Park Y.M.C.A. Camp

YOUTH CAMPS

Colorado Springs, Colorado, July 12-19.
Gardner Lake, Excelsior Springs, Missouri: Youth Camps, June 11-13 and June 18-25; Girls' Camps, June 25-July 2; July 2-9, and July 11-14.
Elliston, Montana, June 19-26.
Erie Beach, Ohio, June 25-July 3.
Park of the Pines, Michigan, June 26-July 3.
Deception Pass, Washington, July 4-10.
Nauvoo, Illinois, July 10-17.
Brooksville, Maine, July 30-August 6.
Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21.
Des Moines, Iowa, August 14-20.
Missouri Valley, August 26-31, Camp Sheldon, Columbus, Nebraska.

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P.S.

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

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*** BEAUTIFUL WORDS**

Every man worth his salt, if he has a happy home, has had (or should have had) some dealings with the language of love and beauty. He would be a poor wretch who, falling in love, did not wish to pay tribute to the queen of his heart, and find his own language too poor an instrument for the task. However, there is something he can do about it—borrow from the poets, who have a distinct advantage in these matters over ordinary, inarticulate men.

Gentlemen, would it not be a heaven-sent blessing if you could dip your pen in starlight and liquid gold to write to your beloved? Ladies, would you not think you had stepped into a fairy world if you received a billet-doux with words in it like the following?

Christopher Marlowe, working on the familiar legend in "Faustus," brought Helen of Troy before the amazed doctor of dark magic, who exclaimed,

Was this the face that launch'd a thousand ships,
And burnt the topless towers of Ilium?

Then, as his vision cleared, he paid this tribute to the most famous of all beautiful women of ancient times:

O thou art fairer than the evening air,
Clad in the beauty of a thousand stars.

Marlowe was a contemporary of Shakespeare, and there must have been something in the air that Englishmen breathed in Elizabethan times, for the Bard of Avon had it, too, when he wrote of Cleopatra,

Age cannot wither her, nor custom stale
Her infinite variety: other women cloy
The appetites they feed; but she makes hungry
Where most she satisfies.

It was not in his dreams, but in his sonnets to the dark lady that Will paid his greatest tribute to beauty. In Sonnet XVII he puts his task beyond the bounds of language:

Who will believe my verse in time to come,
If it were fill'd with your most high deserts?

If I could write the beauty of your eyes
And in fresh numbers number all your graces
The age to come would say, "This poet lies;
Such heavenly touches ne'er touch'd earthly faces."

In the language of love, fortunately, relevance and sense are not required. One turns the imagination loose to wander among the stars in the cobalt blue of the midnight sky, to awaken with the first faint tints of a summer dawn, or to ride in majesty with the cloud argosies in the sky on sunny afternoons.

Sirs, if you have nothing like that in your compositions, if you cannot write a good line, you can quote it. The libraries are full of ideas for you.

*** POISON**

You people who can't drink coffee for supper because it keeps you awake at night, should take pity on Uncle Joe. He has had to give up drinking it for breakfast because it keeps him awake at the office.

Somebody bought one of those Toy Manchester dogs for a pet. It is a pretty but defenseless little thing. Everything will be okay if some tough mouse doesn't get it.

SLIDE SET NO. 4

*The Gift of the Holy Spirit
by the Laying on of Hands*

is now ready for distribution

In this series, we are concerned with two factors: (1) with the ordinance of the Laying on of Hands, and (2) with the spiritual reality back of it—the Gift of the Holy Spirit, as this gift is associated with confirmation of new members, ordination of the priesthood, the blessing of children, and administration to the sick.

The purpose of this group of pictures and the accompanying text is to provide material for the explanation of the fourth principle of the gospel to adult persons, at the same time showing how the church conforms to the New Testament pattern of church structure, doctrine, and government. It is specifically to help interested nonmembers to a knowledge and understanding of the church and gospel.

The manual for this set of slides has been written by Elder Leonard Lea. The slides that accompany this script are the fundamental material that will normally be used in presenting the subject of "The Laying on of Hands for the Gift of the Holy Spirit." Other slides can be added to the set, and other script material can be created, whenever the local situation or needs require it.

Fifteen slides in full color with manual.....\$6.50

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Note: These manuals are not usable as tracts as previous slide manuals have been.

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THE SAINTS'

Herald

President E. J. Gleazer, Jr.

*Serving youth
is his passion.*

*Graceland is
his stewardship.*

Photo by Deam Ferris



President Edmund J. Gleazer, Jr.

On the cover is a photograph of President Edmund J. Gleazer, Jr., of Graceland College. The portrait captures some of the spirit of Gleazer's own "President's Message," which appeared in the '49 *Acacia* and is reprinted in this issue of the *Saints' Herald* on page 5.

President Gleazer believes in education and practices his preachments. This summer he is continuing his work toward the Doctor's Degree in Education at Harvard University.

He was graduated from Independence (Missouri) high school in 1934; from Graceland, 1936; received an A.B. from University of California at Los Angeles, 1938; an M.Ed. from Temple University in 1943. He was appointed by the General Conference to Philadelphia in 1938 and served until his appointment as Lamoni Stake President in 1943. He has been president of Graceland since 1946, and begins his fourth year as the chief executive of the church college this fall.

He married Charlene Allen in 1940. They have two boys and two girls: Edmund Allen, 8; Sandra Jo, 6; John Laurie, 2; and Susan Jane, 1. President Gleazer is thirty-two years old.

Introducing...

CHARLES S. WARREN (page 11) was born in Harbor Grace, Newfoundland, February 16, 1886. In 1907 he married Lilla M. Bullard. To them were born four boys: Charles, Harland, William, and Myron, and one daughter, Beryl.

Brother Warren worked as railroad clerk and bookkeeper for nineteen years. He has followed accountant work for a bank, a public service commission, and a public utility company. During the past year he retired because of physical disability.

Brother Warren's public schooling stopped when he was sixteen years of age, but he has continued by home study, correspondence, and night-school work to become proficient in his vocations and in his ministry.

He was ordained a priest in 1909, an elder in 1930. He has acted as pastor, associate pastor, and group elder, also as director of music, young people's leader, and director of religious education.

RAYMOND A. WHITING (page 12) was born in Clitherall, Minnesota, on May 17, 1893. He first went under General Conference appointment in the summer of 1920. He has labored as priest, elder, high priest, and evangelist.

He entered Graceland for academy work in 1921 and completed two years of studies there, then entered Kansas University, where he was graduated with a B.A. degree.

He has one daughter, Biloine, who is editor of the *Lamoni Chronicle*. Her mother died in 1942. On October 1, 1943, Brother Whiting married Leona Howard of Des Moines, Iowa. They live in Independence, Missouri.

VIDA M. FLETCHER (page 14) is a musician, as well as a church school and W. C. T. U. worker. She became the wife of John L. Fletcher in 1913. They have had no children of their own but at different times have taken children into their home for periods extending from two months to seven years. Altogether twelve children have thus been favored.

Sister Fletcher attended high school in Lamar, Colorado, and McPherson College of McPherson, Kansas. She has a four-year piano diploma. She has also had two years of voice training and two years in speech training. She received her gold seal leadership training certificate from the church in 1945.

Sister Fletcher has been very active in church work over a long period, and says: "I have filled about all offices open to women." She lives in Lamoni, Iowa.

THE SAINTS' HERALD

Volume 96

July 11, 1949

Number 28

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

GRACELAND REGISTRATIONS

Graceland College has room for 150 more students who have not yet applied for admission for the school year of 1949-50 which begins September 8, 1949.

The college has planned for a student body of 550 students next year. Two hundred and twenty-five sophomores are expected to return. One hundred and seventy-five new students have applied for admission and have been approved. This leaves room for 150 more students.

In order to be of service to high school graduates and others who are considering going on to college this fall, members of the Graceland staff will attend many of the reunions of the church this summer. Prospective Graceland students are invited to seek out these representatives for counsel on their educational plans.

The Public Relations office will be open at the college throughout the summer. Interested persons may write that office for information on the college, for the latest catalog, and for application for admission papers. The office is also prepared to give educational counsel and to make suggestions concerning ways of financing an education at Graceland.

The address: Public Relations Office, Graceland College, Lamoni, Iowa.

BAPTISMS IN NURNBERG

Elder Eugene Theys writes of an interesting happening. For the past year and a half the Saints of Nurnberg have been meeting in a small inn. At the next baptismal service, the proprietor of the inn will be baptized. It was to this same place that Brother and Sister George Baier first came and translated for Brother Myron McConley and for Brother Theys. Now Brother Baier is pastor, and his wife is the women's leader. The work in this city is making fine growth. Many fine and well-educated people are uniting with the church. The members are the kind of people who attract other good people like themselves.

FIRST ANNIVERSARY

President Israel A. Smith helped the Saints in Liberty, Missouri, celebrate the first anniversary of the establishment of their mission, on June 8. Lloyd Seibert is the pastor. The morning service was the Communion at which President Smith assisted. After the basket dinner, he talked informally to the group gathered at the table.

R. L. D. S. BOY ORATOR

David A. Leonard, sixteen-year-old son of Mr. and Mrs. William L. Leonard, Independence, Missouri, won third place in San Francisco as a finalist in a boys' oratorical contest sponsored by the Optimist International club. These three boys competed Saturday, June 25, for first place and a \$500 scholarship. A \$300 scholarship went to the second-place winner, and a \$200 scholarship to David. The candidates spoke on "Youth Looks Forward to Its Civic Responsibility." David, who is representing the tenth district of the Optimist International, won over eight other contestants in a contest in Kansas City, May 17. David will be a senior at the William Chrisman High School this fall. He is vice-president of the student council, a member of the debate team, the dramatic society and the National Forensic League. He is an Eagle Scout and is active in the Stone Church Teen-Age Zion's League.

Editorial Review

Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach.—Ezra 7: 10.

Boys' Town

Boys' Town in Nebraska is recognized the world over for the fine work it has done in reconstructing the lives of boys who have become social problems. According to the news, another such town is to be started in Missouri near St. James. August A. Busch, Jr., president of the Anheuser-Busch Brewing Company, has given \$25,000 for the first of a projected group of fifteen dormitories for the boys.

A friend makes the comment that it is significant that no place in all the brewing industry offers an opportunity for an investment in human welfare. The president of the company had to go outside of his own business to do the good he wished to do.

Nothing said here is intended to detract from the credit Mr. Busch should receive for the gift. What he has done is commendable and should be appreciated. Certainly, the boys who are given an opportunity to grow into useful and happy manhood by that gift will be grateful.

We deplore, of course, a business like brewing that depends upon human misery for its success. The American people must share with the operators the responsibility for the existence of the business and for the harm it does. Those who buy the beer, drink it, vote for it, and insist upon it are ultimately responsible for the traffic. The "stay-at-home vote"—those who refuse to go to the polls—are responsible too. The next time you see a drunk lying in the gutter, ask yourself, "Am I to blame for his presence there?"

The Three Uns

Our friends turned the car radio on as we were returning home on

a Sunday afternoon. *The Greatest Story Ever Told* was the serial, and the episode was "The Widow's Mite." The rich man came down from his pedestal to ask the poor widow to take care of his motherless son.

"When can you come?" the rich man asked.

"I am ready now," she replied. She had been ready since she first saw the unhappy lad, and he had reached out his hands to her, only to be refused by his father.

In all the realms of literature, are there any finer words than those four? "I am ready now" is like great organ music beating upon the heart.

Ask almost anybody to do a bit of work or go somewhere, even in the service of God, and you will get a string of excuses reaching from here to Nova Zembla, or reasons for delay that would melt quartz. Very few will answer, "I am ready now."

Make any kind of request in church work, and people will say, "There is something else I must do," or, "I haven't time to prepare."

The coming of the kingdom of God is delayed because of the three "uns." We are unprepared, unavailable, or unwilling.

Henry van Dyke told a story in "The Legend of Service" of how the Lord God sent a young angel to see which of three servants loved him best. The test was an order to go immediately on a hard mission of service. One asked, "Why?" and one asked "How?" both missing their chance. The third asked "When?" and went immediately. It is the servant of God who says, "I am ready now."

"The Three Uns" have robbed God and the church of many years of valued service, and have delayed the coming of God's kingdom.

Reunions

An Independence pastor, Ted Scott, recently spoke to his Englewood congregation about the Zion reunion. His remarks fit you, too, and your reunion. He confessed that he had begun his attendance as a "reunion taster"—one who drives in for a service or two and then goes home. He liked the flavor of what he found there, and the next year he decided to take his family and enjoy all of it. They have been going each year ever since. He is like that—thorough about what he does.

"The trouble with some of you folk," he said, "is that you are just as I was. You drive in one afternoon, beat the children to the boats, or take the tennis courts from the young people, and deprive regular campers of their privileges. You talk to your friends during announcements when you should be listening. Because you haven't been there to get the spirit of the meetings, you sit like a wall of silence in the prayer service and wonder why your hearts are cold while the campers are enjoying the spirit of the occasion. It takes several days of exposure to get the best out of a reunion. Go and stay for all of it, and you will rejoice."

That is quoting Brother Scott rather freely—perhaps a little too freely. But it was what he meant, and it was good for us.

Reunions are planned for continuous attendance, although the officers adjust them to heavy week-end visiting. But people who bring little dippers to reunion take little away. The real program is sustained by those who stay and camp and help. They get the greatest benefits from the reunions.

L. J. L.

E d i t o r i a l

Across the Desk

BY THE FIRST PRESIDENCY

Sister Catherine E. Griffiths of Willoughby, Ohio, writes under date of June 9, 1949:

Brother Griffiths deeply appreciates the messages of love and sympathy extended to him, through you, from the Presidency and Joint Council and other brethren in Independence.

Every night he prays for the welfare of the church, especially for you and those who assist you in the great responsibility of guiding its members.

On June 2 he reached his ninety-third birthday. He spent a quiet day at home. Repeatedly he asked me how old he was and the date of his birthday. His memory is very poor at times; at other times it is very clear.

He seems to be stronger now and is able to walk a little, but his condition is not good.

All the Saints in Kirtland are very kind to us. This is a source of comfort to me in these days of anxiety and sorrow.

A note from Sister Evelyn A. Velt passes on to us the following paragraph from her father, Brother William J. Haworth, superannuated missionary of Australia. This family is passing through the valley of sorrows. We quote:

After explaining mother's condition, he goes on: "We leave her in the Lord's hands. They are gentle, tender hands, and I am sure that we can trust him. Mum and I have lived past our allotted span and so, though it is hard to take, I long since made my adjustment when I began to get angina pectoris However, I've seen seventy-eight summers and the best part of seventy-seven winters, and I haven't any reason to fear to meet God. I know that Mum is the same so we take consolation in the fact of the good spiritual times we have had in this life and in the wonderful promise of something surpassingly better in the beyond. What a great thing it is that this life does not end all! It is sweet, and we both want to enjoy to the full what is left of it for us, but we do not forget that the good book says that the allotted years of man are seventy and, if by reason of strength we continue after that, it is borrowed. So we shall borrow what we can and then go on to a fuller, richer

life in that rest that is prepared for the people of God."

Brother Haworth's address is 29 Hubert Street, Leichhardt, Sydney, N. S. W., Australia.

"Aid" for Retired Preachers

The June 20 issue of *Time* carries a story about the failure of one of the greatest of our churches to care properly for retired ministers and their widows. A western minister writes an open letter to the Episcopal Church Pension Fund. From this we learn retired ministers of that faith receive about seventy-five dollars per month. Some aged widows of deceased clergymen get as little as thirty-one dollars and, at least in one instance, but twenty-seven dollars monthly.

Quoting from this letter:

The church, which preaches the brotherhood of man, and the primacy of love, provides for priest and wife in their old age just about half the sum needed to maintain a minimum standard of life. It is conduct such as this, conduct bringing religion into disrepute, which in the age of Jesus was called the desecration of God's name.

We are glad to be able to say we have done more for our released appointees and for "church widows" than most other religious organizations.

Letters are being received from members of the church who live in Alaska after being visited by Brother C. G. Mesley of the Quorum of Twelve. Brother Robert A. Allish, Whitehorse, Yukon Territory, Canada, writes:

We wish to thank you from the depth of our hearts for sending Apostle Mesley up through this Alaska Highway and Whitehorse. He came to us so understandingly and full of love, and has been a tower of strength to all he met and visited. I am sure he will have much to tell you when he next sees you. Like all good things, partings must come, but the memory will live on for a long time as something to be cherished. Our hearts have been made glad, and in deepest sincerity we say, "We thank thee, O God, for a prophet to guide us in these latter days."

Brother Cecil A. Roley, Anchorage, Alaska, writes:

Just a word of appreciation for making it possible for Brother George Mesley to visit the Alaska and Yukon Territories.

He arrived last Thursday evening and has been busy as a beaver ever since. We didn't realize that there were as many Saints around here as he found. It develops that there are about twenty. Yesterday afternoon at 2:30 we had a Communion service with about twelve present. In the evening we had another service which we all enjoyed very much. As Brother Mesley said after the services yesterday afternoon, what we lacked in numbers we made up for in spirit. I am sure that everyone greatly appreciated being able to have him present.

Tuesday he is to speak to our Kiwanis Club, and Tuesday evening he will address the Mariners Club of the Presbyterian Church. Wednesday he goes on to Fairbanks.

Thanks again for making this trip possible. We assure you of our appreciation for the help he has rendered.

Notice to Members in Beardstown, Illinois

We have been advised by our book steward in Beardstown, Illinois, that the *Illinoian-Star* of June 24 carried an advertisement of good religious books published by another denomination but bearing the signature of "Reorganized Church of Latter Day Saints, 1301 Monroe Street, Beardstown, Illinois, or Herald Publishing House, Independence, Missouri."

This is to advise the Saints in the Beardstown area that this ad was not placed by any representative of the Herald Publishing House and does not represent official advertising of this organization. Some of the books listed in this ad are carried in our general religious line. Undoubtedly the person who placed and paid for this advertisement had the interest of the church and publishing house in mind, but this is not consistent with the policy of the publishing house, and in no way do we accept responsibility for the ad appearing in the Beardstown paper.—Kenneth L. Graham, Mgr.

So You're Going to College

YOU ARE EIGHTEEN and have just had one of life's big moments as you walked across the stage in the high school auditorium and were handed that little piece of paper which closed the door on twelve years of schooling. But for you the school bell will ring again, for you have decided that you are going to college. We'll not take the time to debate the issue of job versus college—that controversy can be discussed for hours. We shall just recognize that more young people are going to college each year and that more of these young people are Latter Day Saints. So you have felt that for reasons carefully thought through you would be one of the two and one-half million students who will enroll in college in September, 1949.

There is one phrase of the problem not solved yet, though, and it is important to you. What college should you attend? Notre Dame has its football team; Southern California has a fine climate, it is said; Cornell has a beautiful campus; Harvard has prestige; cousin Jane attended the University of Missouri. But which for you?

There are certain financial factors, too, that complicate the decision. All in all it becomes quite a mental merry-go-round, and any helpful suggestions would be gratefully received. Here are a few.

WHO WANTS TO SIT ON THE SIDE LINES?

Select a college for the opportunities it offers for participation. Too often we see the effects of the malady "spectatoritis." Half of the people who are qualified to vote do so when there is a red-hot election—the other 50 per cent sit on the side lines and watch.

Did you ever sit with 100,000 people and watch twenty-two men chase a little inflated pigskin up and down the football field? In the church

By EDMUND J. GLEAZER, JR.

President of Graceland College

25 per cent of the members take an active part; the other 75 per cent wait until Easter, Christmas, or a family funeral to enjoy the facilities provided by the few. We don't take time to read books any more; we read digests of books. Instead of having picnics, tramping through a storm, climbing a mountain, falling in love, we sit in a moving picture theater and watch other people have all the fun. One of the very real matters of concern to thinking people today is the tendency for

Graceland President's Message

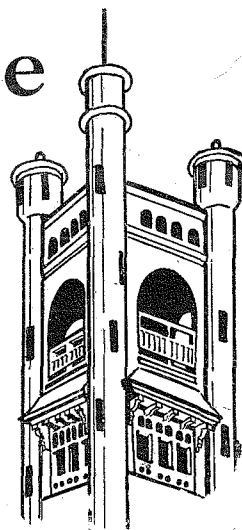
(Reprinted from the 1949 *Acacia*.)

Rising brick walls stand as triumphant testators to the dominant theme of Graceland life, 1949—Graceland builds! You have shared that spirit. But may it be that construction has been not so much in brick and stone as in manhood and womanhood. For your church and your communities have desperate need for builders of humanity.

Know this, then—that no amount of dreaming can raise one girder or strike one joint. Dreams must become plans through the application of disciplined thought. Plans take form as skillful hands produce an interpretation. And it is an insignificant structure a man can build alone. The great project specifies another quality — co-operative spirit. And the finished building reveals that rare but essential material—the ability to carry a worth-while task through to completion.

So a man builds a life—so a citizenry builds a nation—and so a church will build the kingdom of God.

E. J. Gleazer, Jr.



fewer and fewer persons to be active, to do things, to have the fun, to participate, and thus to grow. You should select a college where this is not the case.

You have the right to expect the opportunity to participate in classroom activities, athletics, music, and club life. Some persons are recognizing that in the process of mass education, with hundreds of people in a lecture room, and even with a very efficient academic factory, the individual can be smothered and destroyed.

For at least the first two important years, select a college where you can be recognized as a participating person.

EXPERIENCE IS THE TEACHER

Select a college that sees education as experience and consequently where teaching is a shared experience by teacher and student. Learning is not a kind of mental transfusion. We learn that which we experience. Teaching at its best is the Mark Hopkins' type with a teacher of his quality at one end of the log and the student at the other. If this companionship method of teaching is sound philosophy, then choose the school for the quality of the teachers who will share your life.

And quality is evidenced by more than the magical letters after the name. Choose teachers of whole-

some personality. Persons who themselves are socially adjusted. Too often those who have not been able to face the rigors of the world have sought sanctuary in the peace of an educational institution.

For the first two years particularly, be not so concerned with the endowment of an institution, its beautiful campus, or its winning football team as with the manhood and womanhood of those teachers who will be your companions in the search for truth.

NO IVORY TOWER FOR ME

And select a college that believes education must be life-centered—not a retreat from reality. Once I was sitting in the sixth grade, listening to the teacher telling us about cows. She even drew a picture of a cow on the blackboard. While covering a yawn I looked out the window and across the road to a pasture where I saw a beautiful, genuine Holstein cow. Even though I was young and inexperienced, it seemed to me that it would have been much more interesting if we had walked out of the building and had seen the real cow—perhaps even milked it.

So many times classrooms become stuffy with the dry dust of academic trivia. You are to be a citizen, a parent, a church member, a breadwinner, and, above all, a person. Select a college where the educational concerns are related to life today—the life of your nation, your world, your church. If Communism is a present problem, then you should expect to learn something about Communism and about democracy. If family life is a problem, you should expect attention to be given to the building of sound, happy homes.

Choose a college which is in the main stream of the activities you consider to be vital and important.

WHERE DO WE GO FROM HERE?

You are not a freak if you haven't decided definitely upon

what you are going to do vocationally. A child is much surer of what he is going to be when he grows up than you can be.

And there are other problems you are wrestling with right now, too. One is the church and God and the whole religious concept. And there is the matter, too, of thinking a bit about the home you want to establish some day. Take this tip—select a college that is set up to help you get a sense of direction.

Those first two years away from home are mighty important. You'll want persons to talk to, the right kind of persons who have the time, the understanding, and the inclination to help.

Many problems are lifelong in solution, but it helps to have some good counsel when the going gets a little rugged.

WHO WANTS TO BE NARROW MINDED?

Real education isn't confined to the classroom, so it is a good idea to select a school that offers broad experiences, where the people don't all eat cornmeal mush or fried clams. There are some dietary tastes that give the first prize to lobster or grits and gravy or abalone steak or fried chicken. And there are the dialects associated with those tastes, and ideas, too, that are quite different.

Select a college that isn't provincial but one that provides the stimulation of diverse backgrounds over a common denominator that provides unity of understanding. To live with the English, Hawaiian, Australian, Canadians, Easterners, Westerners, and so on, is in itself one of the finest educational experiences to be found. If you go to college with the same gang that grew up with you and in the same town, possibilities are somewhat limited.

SO WHAT?

Select a college where you can talk back. It is not good for the organs of mental digestion to swallow all professorial gems without examination. It is a God-given right

and power to ask, "Why, how, for what reasons?" The spirit of curiosity which is akin to the divine intelligence is too often suffocated and laid to rest by the time the diploma is presented. In the day in which we live, it is vitally important for us to recognize that inquisitiveness is a pier upon which a sound democracy is built. And there are many in our society who are attempting to remove that privilege of free men.

WHAT ABOUT THE CHURCH?

Just one other suggestion for those of you who are members of the church. Select a college where there are enough young people of your faith to provide the fellowship which strengthens and supports. It's depressing to be separated from those who talk your religious language, especially at a time when you are thrusting down your own foundations to the bedrock, and the soil in between is also hard.

GRACELAND?

Graceland attempts to provide an environment and a program which meets all of these requirements and more. We invite you to investigate the educational opportunities available to you at Graceland.

Write the Public Relations Office for information, catalogs, application papers. Talk to a Graceland representative at your church reunion this summer.

Graceland's year begins September 8, 1949. Aim your educational sights at that date and that place, and you'll be well on your way to a life of worth and happiness.

"Herald" Features of the Future

Could you use a full-time assistant pastor in your branch?

The "Herald" of July 25 tells how this is possible at a cost you can afford.

If "all are called" to labor together in ministry, then all should welcome this grand offer to aid your branch.

A Threefold Development

By HARLEY MORRIS

WE RECOGNIZE that the church of Jesus Christ is distinct in structure, function, and goal from other institutions. We need now to see that this can be true only to the extent that it is different in composition. In the final analysis, the church is composed of people; and it is they who give life and vitality to whatever ideals or program the church puts forth. Hence, it is from an analysis of peoples within and without the church that we gain insight into the peculiar contribution the church makes to social living.

Writing to the Hebrews, the Apostle Paul admonishes them to progress beyond the initiatory ordinances—the principles of the doctrine of Christ—toward the ultimate of “perfection.” To another church, he states that the structure and spiritual functioning of the church is designed for the “perfecting of the saints.” Frederick M. Smith defined sin as the difference between what we are and what we might be (perfect). All of this gives us a rather vague impression of there being an ideal spiritual condition toward which we should be striving. We need, perhaps, to explore more deeply into the concept of “perfection,” since, obviously, it is the purpose of the church to produce perfect men and women.

When the rich young ruler came to Jesus, seeking direction by which he might inherit eternal life, Jesus' first requirement was concerned with the quality of his standard of conduct. “Keep the commandments.” And when the young man reassured him on this point, our Lord went at once into the final process: “If thou wouldst be perfect, sell that thou hast and give to the poor and come and follow me.”

WE ARE CONVINCED that, in this admonition, the mechanics prescribed are of less significance than the principle involved. Disposition of earthly possessions and distribution to the poor was a challenge of special meaningfulness to this young man because he had much wealth. To another the challenge might be worded differently but involve the same fundamental principle. We need to return to the young man's question to catch the full significance of that principle: “What must I do that I might inherit?” This seeker was concerned with one problem. He possessed the elements so frequently thought to be essential to full and rich physical existence. Now he had time to think of eternity—an extension of his favored position into the forever. Were there no poor in Palestine? Apparently yes—from our Lord's reply, but the young man was not concerned with these. Were there no social problems that his position as a ruler would help him adjust? Undoubtedly; but he could not be bothered with them. For the present he could not see beyond the shadow of his own personal ambitions. It was to look beyond the concentration of his own little world that Jesus challenged him. It was this reorientation of perception that constituted the essence of perfection and the finality of salvation. Anything short of this is not salvation in the final analysis—it is still in a process of becoming. “When that which is perfect is come, that which is in part shall vanish away.”

Perfection for the individual, then, is a quality of expanded perspective—a quality of life that reaches outward to others and upward to God. Love for God and for others is the capstone of divine law, the ultimate of all prophetic revelation.

IF THE WORK of the church is the perfection of man, two postulates are at once suggested: (1) man is perfectable, and (2) the structure, function, and philosophy of the church must be the essence of efficient realization of this perfection in man. Granting these, we have in our hand a yardstick by which we can measure the church both as to purpose and progress.

Perfection of personality—the spiritual aspect of man's being—is not an isolated entity that can be developed distinct and apart from the other two aspects of his nature: the mental and the physical. Rather we see it as a component of the essence that is man, that acts upon and reacts to the stimuli generated by his entire being and his entire environment—man is a “whole,” a unit, an entity. Just as the trinity of the Godhead is three in one, so man is a threefold being made in the image of God, and destined, if God has his way in man's life, to become in reality the essence of perfection. In the task of perfecting such a being, the church must foster a program that enters constructively into the threefold area of life.

In the area of personality, the church offers first of all the ordinances of individual regeneration. The essence of this is a cleansing of the life of the dregs of sin and supplanting them with positive patterns of conduct. The rebirth of baptism is a rebirth into a world peopled with opportunity for self-sacrifice and the development of “other-mindedness” in point of view and contact. To be effectual, the church must do more than present this reorientation as a philosophy. It must recognize the influence of physical and social environment upon the individual and look toward a reconstruction of that environment so it will contribute to the process of perfection rather than distract from it. The social program of the church has this as its purpose. The Gathering is the initial step toward its realization. But the Gathering

contributes toward this goal only as it consists of a bringing together of individuals who have made significant progress toward regeneration and whose perceptions have been re-oriented outward and upward.

The intellectual component of man must be fed and developed to a level comparable to his spiritual-social growth. This is the distinct function of the Holy Spirit. The promised work of the Comforter was that "He will lead you into all truth." We err if we set limits for the definition of the word *all*. The church fails in its program if it neglects its educational function.

THE DISTINCTIVE MESSAGE of the church is its program for the threefold development of man. In a world torn by war and class conflict, the message of the church has timely significance. In a world confused by conflicting philosophies, the logic of its message sounds with timely clarity. Where every other approach has been tried and failed, the divine plan offers timely promise.

Man has tried to solve his problems by creating social institutions—and the end is not yet. Educators have sought to plumb the universe of truth and have produced the seeds of intellectual confusion and the processes of self-destruction.

The churches of men have concentrated on a process of individual regeneration and have achieved an era of spiritual stagnation.

The church of Jesus Christ endeavors to bring together all three, drawing from each a contribution to the successful realization of the other.

With such a program, we can say with the men of old times: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation."

Most men who think they are thinking are merely rearranging their prejudices.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Please tell me all about the "Pearl of Great Price." I see the Utah people have as its author Joseph Smith. Was it not a small magazine at one time?

ANSWER:

This work was first published by F. D. Richards at Liverpool, England, in 1851. As its title page indicates, its "choice selection" of material includes various extracts alleged to be taken from the work, revelations, or history of Joseph Smith, some of which contain a number of incorrect quotations, and therefore are not entirely dependable. Some of the work is also known to be contrary to the recognized teachings of Joseph Smith, and is therefore judged to be spurious. Since its first publication, some matter has been added that materially increases its unreliability in this respect.

The work constitutes a small book that the Utah faction accepts as being in harmony with its teachings and practice. The part on plurality of wives was not in the book as originally published, and its later edition seems to have been caused by the polygamous teaching and practice of the Utah faction after being established in Utah some years after the death of Joseph Smith. The book itself has never been recognized by the Reorganized Church as having any authority, but any matter in it that is quoted correctly from the Doctrine and Covenants or other work of Joseph Smith is better understood by consulting the more complete original sources.

A. B. PHILLIPS.

QUESTION:

Is there any difference between revelation and inspiration?

ANSWER:

These terms are often used in different settings, although in some situations they might be used interchangeably. One of the differences, strictly speaking, would be that revelation is the making known of something not previously understood, while inspiration is the illumination or supernatural influence which

enables one to receive the thing revealed. That which is revealed is also called a revelation, the word being employed in more than one sense.

Divine inspiration, it is understood, comes from God, as also does divine revelation. However, it is conceivable that one might be given a revelation by means of an angel or other method which would not involve any particular supernatural inspiration on the part of the one receiving it. It is also possible that a revelation might be given which would require divine inspiration to comprehend. Probably one would usually be "in the Spirit" when receiving a message from God, and would to that extent be inspired.

A. B. PHILLIPS.

QUESTION:

What history did the lost 116 pages of the Book of Mormon manuscript contain?

ANSWER:

They are said to have contained an abridgment of the record of Nephi down to the reign of King Benjamin (see Doctrine and Covenants 3:10). The account as published in the Book of Mormon was evidently taken from the regular or more complete plates of Nephi, which contained details not found on the abridged plates.

A. B. PHILLIPS.

QUESTION:

Are there more than twelve apostles mentioned in the New Testament?

ANSWER:

Besides the twelve apostles named in Matthew 10:2, we are told that Judas was succeeded by Matthias in the apostolic office (Acts 1:24-26). At a later time Barnabas and Paul were divinely called to that office (Acts 13:2; 14:14), and Paul himself refers to James, the Lord's brother, as an apostle (Galatians 1:19). Paul also mentions Silvanus and Timotheus as if they were apostles (1 Thessalonians 1:1; 2:6). Others are mentioned in a manner suggesting the office.

A. B. PHILLIPS.

A Reasonable Service —

By ESTHER BROCKWAY

ONE OF THE PURPOSES of the Spirit of God is to inspire us to serve the Lord by helping each other. In order to make it possible for us to help others, the Lord has blessed us in varying ways with talents he intends us to develop. There are some things we must do for ourselves to carry on life; we must eat, for example, and many of us must work for our daily bread. Eating is necessary to maintain life, but the kind deeds we do for others are the things that give life meaning. The man who has only money has nothing.

The person who looks upon the needy around him with a sense of compassion feels a deep-rooted desire to offer his assistance. The needy are not just the poverty-stricken—they may be a church school class that needs teaching; a lonely neighbor who needs to be visited; a discouraged person who needs a kind, cheerful word; an unemployed man who needs assistance in finding a job; or a sick mother who needs help in her home because she cannot do her work. And the whole world needs the story of the Restoration preached in power, with a Zion community as an example!

Anyone whose eyes are opened to the many needy people around him will be confronted with the problem of frustration and disappointment that he cannot do more. Someone said to Brother McConley during last Conference that he broke down from overwork while he was in Europe. He said it was not overwork that broke him down; it was seeing the things he wanted to do for those people but could not. Jesus spoke the same thought when he said, "O Jerusalem! Jerusalem! Ye who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not."—Matthew 23: 37.

THE POOREST WAY of meeting the problem of frustration is to say, "Oh, what's the use? What good can I do?" and then quit trying to do anything. God expects from us a reasonable service. He knows all of us face the limit of twenty-four hours a day, one third of which we need to spend in sleep. The other two thirds we must use with wisdom and judgment, not driving ourselves beyond our strength. Many people have talents that the circumstances of life have not permitted them to develop to any great degree or are otherwise hindered by their environment. Surely the man in the parable who had five talents and was commended for developing them had not reached the limits of what God wanted him to become—or he would not have been given five more.

According to the dictionary the word *reason* means "a sane or sound view or consideration; right thinking." A "right-thinking" God is not going to demand of people more than they can give. "Reasonable" means "just, fair-minded." Sometimes in our discouragement, we feel that the Lord has required too much of us when he expects us to build Zion. If we have any faith in him and comprehension of his love, we know it is within our power, or he would not ask us to work at it.

Laman and Lemuel faced this problem after the Lord commanded that group of people to build a ship to cross a great ocean. They said it could not be done, and they argued with Nephi about it. He answered them: "If God had commanded me to do all things, I could do them. If he should command me that I should say unto this water, Be thou earth, it should be earth; and if I should say it, it would be done."—Book of Mormon, page 59, verses 157, 158. So he went to work, and finally they helped, but the fact that they crossed the ocean in the ship and came to the promised land

had no effect on their faith, because they had no desire to render a reasonable service; they were spiritual paupers and wanted everything done for them.

On the other hand, what is the judgment of God on people who really do the best they can under their circumstances and continually yearn to do more? That is a vital question and affects all lovers of righteousness. The amount of good any of us can do in relation to what needs to be done is so small that we feel if we are rewarded only for our good deeds, we will not have a very rich reward. Will the Lord consider our desires on the day of judgment? "As he thinketh in his heart, so is he."—Proverbs 23: 7.

MANY PEOPLE restrain their evil desires for fear of the judgment of their neighbors or fear of the police or because they lack opportunities to carry out their ideas. People who refrain from committing many of the outward sins and crimes but whose desires are continuously evil are hardly fitting themselves for heaven.

Many scientists spend time in their laboratories to discover the causes and cures of the diseases which plague the world in order to prevent and relieve suffering. They may claim to be irreligious, and their ideas about God may seem to be childish, but their very efforts to help others are as a prayer to God, and he gives them light and help in their efforts according to their capacity to receive. In the same way, the community chest worker who is sincerely interested in solving the problems of his community finds favor and help from God. Even the truck driver or train engineer, who although profane in speech, starts out the day with the thought, "I must drive carefully so as not to hurt anyone," finds favor in the sight of God.

It is as if he said, "Dear Lord, please quicken my intelligence that I will not cause misery and suffering to my brethren on the highways." Men who conduct safety campaigns to stimulate others to thoughtful, intelligent driving and walking are blessed of the Lord.

According to section 76 in the Doctrine and Covenants, the honorable men of the earth will receive a reward far beyond that which we can understand because they have desired righteousness according to the light they have had, which is a reasonable service from them. Nevertheless, the Lord prefers as his servants devout Latter Day Saints, not from any narrow-minded sense of favoritism, but because their devotion to the Restoration makes it possible for him to enlighten them by his Spirit as they work to bless other people; and they become more effective in their ministry than those not so enlightened.

There are many good people throughout the world who love righteousness and are genuinely concerned that peace be not taken from the earth. They see the tragedy of starving children, realizing that they are innocent victims and yearn to help them. These good people yearn for light, yet walk in darkness. They may not know how to pray, but their righteous desires are as a prayer to the Lord just as surely as if they were taught the more formal ritual of prayer and actually expected God to answer, according to Latter Day Saint concepts.

The Lord is moved with compassion for these good people, who are just as helpless to meet the situation as the little children they would serve, and for that reason he will go through all nations by the power of an endowed priesthood that they might have an opportunity to develop their righteous desires in Zion. For the sake of the righteous in the church and the good people who yearn for an opportunity to serve, but cannot in war-torn countries like Germany and China, it can be truly

said, "He that keepeth Israel neither slumbereth nor sleeps."

RECENTLY WE HEARD a sermon in the Stone Church by a member of the Presiding Bishopric. On our way home we were discussing the sermon and the stimulating thoughts presented. The bishop mentioned, among other things, the problem of keeping men in the field in the face of increasing inflation. A friend said she enjoyed the sermon greatly, but there was nothing she could do to help keep the men in the field. As she spoke, I suddenly saw the whole question of keeping men in the field in an entirely different light. Ordinarily we are prone to view that problem as a purely financial matter. So I said, "What makes you think you have never kept a man in the field? Have not there been times in the past that some missionary would have given up in discouragement except for the kind, helpful words you were able to speak at the right moment? Haven't there been other volunteer helpers whom you have been able to help, encourage, enlighten, and teach? That is just as important as paying tithing."

If we are to keep missionaries in the field, they must have our moral as well as our financial support. That means we must bear witness, as we have the opportunity, to the fact that Jesus lives, and we must encourage others to serve him by helping others. He also expects us to bear the afflictions, disappointments, and trials we cannot help with cheerfulness, patience, and faith. Surely this is a reasonable service!

Salutation to the Dawn

For yesterday is but a dream
And tomorrow is only a vision.
But today, well-lived,
Makes every yesterday a dream of
happiness,
And every tomorrow a vision of
hope.
Look well, therefore, to this day!

—From the *Sanskrit*.

When God Finds Me

By C. J. Lant

THERE WAS a great deal of searching on my part until I found the gospel, then the search for God really began. The greatest rejoicing on my part, however, will be when God finds me.

Perhaps many things have been seen and heard with material eyes and ears, but the real sight comes when things are seen with the soul. We are told that the eyes are the windows of the soul.

No doubt Joyce Kilmer, veteran of World War I, saw and heard with his soul when he wrote his famous poem, "Trees." The story of how he came to write those words tells that for days he had looked out across No Man's Land and admired the beauty of a tree. When the hour came to prepare for the advance, the area was shelled continuously all through the night. When daybreak came, he saw the ruined trunk of the tree, standing where once a thing of beauty had stood. It was under the spirit of inspiration that he wrote the poem.

Joyce Kilmer had had an awakening; no doubt he had found God. Perhaps God had found him, too, because he was a new creature. Incidentally, I had the pleasure of meeting his son during World War II. Like his father, young Kilmer was serving in a company with many other young men whose fathers had served in the same organization during the First World War. He was seeing things through material eyes, but—if he survived the South Pacific battles—perhaps he has learned to see things through the windows of his soul.

"Many are called, but few are chosen." Wherever God finds us, there are many things we can do for him. One of the most pressing is to "rebuild the waste places in Zion." Especially is this true of those near the Center Place.

Man's Plan and God's Plan

A MINISTERIAL CALL in the churches of the world usually means an opportunity for a minister to advance from a student to the pastorate of a church, or from a small church to a larger one with increased responsibility and remuneration.

In going to his church, such a minister finds himself solely responsible for the religious life of his congregation. If he is able to find willing workers among his people to help in the church school, music, women's work, etc., he considers himself most fortunate, because any deficiency he or his family cannot supply or that he cannot have cared for by volunteer service may mean his failure as a minister. Sometimes if he is called to a large and wealthy church, he may have another minister provided to be his assistant, but in any case he personally is responsible for the growth, development, and spiritual welfare of his congregation.

He has no other ordained men to help him and share the responsibility with him, except in the event that he is provided with an assistant.

He has to do all the preaching, presiding, pastoral visiting, and much of the teaching. It is his duty to supervise all teaching, musical, and social activities. For any failure he must answer to his board.

In other words, the success of his congregation depends solely upon his personality, the soundness of his own ideas, and his personal ability to put them into operation.

IN WHAT WE BELIEVE to be the plan of God, as outlined in his revelations to his church, the very opposite is true. He has provided for a minimum of four ordained men in each congregation: an elder, priest, teacher, and deacon, each having his appointed part of the ministry and responsibility. The elder presides over all the priesthood; the priest is

to specialize on home or family duties; the teacher should offer counsel when there are differences between individuals and encourage members to attend church, the deacon is to see that the church is an inviting and clean place where people will feel at home and love to gather.

If there are more than one of any of these orders of priesthood, the better for the work; for each ordained man is equally responsible before God for the spiritual welfare of the people and shares in the responsibility of the whole in accordance with the authority of the priesthood which he holds—the Melchisedec priesthood (elder) ministering in spiritual things, and the Aaronic priesthood (priests, teachers, and deacons) ministering in temporal things or the letter of the law, with spiritual objectives always in view.

IN GOD'S PLAN a pastor is not a boss or dictator. He spoils his ministry when he assumes such an attitude, for he circumscribes himself and his congregation to one man's viewpoint. God says, "In the multiplicity of counsel there is wisdom." A minister's success depends upon his ability to practice self-abnegation and to recognize that every other man of the priesthood in his congregation is also responsible for the spiritual welfare of God's people. There used to be an old adage on a large banner in the Stone Church school which read, "The successful worker is not the one who can do ten men's work, but is the one who can cause ten men to do ten men's work."

The pastor is to preside over the priesthood in his congregation, and one of his primary qualifications is to be "humble and full of love." He should try to make every man associated with him in the priesthood feel that he too shares (as in fact he does under the law) the responsi-

By CHARLES S. WARREN

bility for the spiritual life and welfare of the people to whom he is called of God to minister. If he is humble and full of love, he will be big enough to listen to and use suggestions of his brethren, sometimes even in preference to his own. In so doing he will help develop those of the ministry working with him. The very fact that he holds back his own ideas makes a bigger, better man of him and wins the smile of approval of God himself, for he is practicing the injunction of the Master, "In honor preferring one another."

MEN OF THE PRIESTHOOD who are not made to feel that they share in the responsibility of a congregation but are simply taking instructions from the pastor to do this or that, cannot do their best. They cannot be blamed if they are not as active and diligent as they should be when they are working merely because of a sense of duty.

Ministers of other denominations have envied our pastors because they have so many ordained men qualified to share responsibility and make constructive suggestions, while they have had to depend solely upon themselves for all things necessary to make their work a success.

God has indeed blessed his church abundantly, and if his representatives will be like their Savior—meek and lowly in heart and humble enough to follow his plan—their work can and will be effective in preparing a people, as Paul said, "called to be Saints"—or, as the Lord says, "a peculiar people," fitted and worthy to be with him when he establishes Zion, the pure in heart, where the celestial law shall govern, and where only those who are keeping the celestial law can live.

Why I Am A "Reorganite"

BY RAY WHITING

A FEW YEARS AGO I found myself in a room with four Mormon elders. After being introduced as an elder of the Reorganization, I was asked by one of them why I was a Reorganite and not a Brighamite, to which I gave the following answer: "I am a Reorganite instead of a Brighamite because my religion makes Joseph the Martyr a true prophet and God a champion of truth; the Mormon creed makes Joseph Smith, Jr., a false prophet and God a liar."

They seemed to think this quite a joke and asked me how I got that way. I said, "I got that way because the Reorganization believes in the prophecies of Joseph Smith and their fulfillment, while the Utah church does not." They all assured me that they did believe in the prophecies of Joseph Smith and in their fulfillment. So I turned to Doctrine and Covenants 1:7 and asked if they believed the following: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." Again all four elders agreed that they did believe these "prophecies and promises" and that if they had not all been fulfilled, they would be ultimately.

We next turned to Doctrine and Covenants 98:1-4 and read the promises concerning the Saints who were driven out of Independence in 1832-33:

Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, . . . And they that have been scattered shall be gathered. . . . Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.

I asked them if the Brighamites believed in the "redemption of Zion" and in the "gathering" of the scattered Saints. Once more I was assured that they did believe in the return of the scattered Saints and in the redemption of Zion. They said that it had not come to pass yet, but that it would be accomplished, because the "prophecies and promises shall all be fulfilled."

Turning to Doctrine and Covenants 100:1-3, I read:

Verily, I say unto you, my friends, Behold, I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion . . . I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion. . . . Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion. . . .

These elders of the Utah church readily agreed that while this had not yet come to pass, it would be fulfilled. Reading still farther in paragraph three we found:

Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be.

Once more I was assured that they believed there would be a man raised up "like as Moses" who would lead the scattered Saints back to Zion, but that this Moses man had not yet been raised up. Then we discussed the parable given in Doctrine and Cove-

nants 98:6-8, which says "you may know my will concerning the redemption of Zion," and further, "And the Lord of the vineyard said unto one of her servants . . . go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money." We all agreed that this "servant" was the same as the "Moses" man, who was to "redeem" Zion or to "redeem my vineyard."

AFTER ALL FOUR of the elders had agreed repeatedly with the above Scriptures and said that the scattered Saints had not yet been gathered and that Zion was not yet redeemed, I asked them, "Where are the Saints that 'had been scattered, they and their children'? Can you name any of them who were 'driven' out of Zion? Or their children? Where do they live? For to them was given the 'decree' that they should be gathered back and build up the 'waste places of Zion.' You men said it had not been done yet, but that it would be done, for every prophecy and promise 'shall be fulfilled.' So where are they?"

The only answer anyone can give is that those who had been driven out are all dead. Not a single one is still living. Therefore, if the promise made to the scattered Saints was to be fulfilled, it must have been during the lifetime of those who were driven out. The promise was to "your brethren who have been . . . cast out of the land of their inheritance, . . . they and their children." If they are all dead (and they are), and if it has not been done yet, as the Brighamites say, then the prophecies failed; the promises were not kept. This would make Joseph Smith a false prophet and God a liar.

With the Reorganization, it is quite different. Young Joseph took

the leadership of the church and sent out a proclamation "to all the scattered Saints." (See the *Church History*, Volume 3, pages 294, 295.) I quote: "In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin." He sent out missionaries to the factions, wherever the Saints had scattered, and brought them back by the hundreds—the very ones who had been driven out of Zion. He led them from Amboy to Plano, then to Lamoni, and finally back to the land of Zion; there, in the lifetime of those who had been driven out, "they and their children" assisted in the re-establishing and building up of the "waste places of Zion" according to the promises made by the Martyr.

The "Moses" man was raised up, the scattered Saints did return, the church was re-established, Zion's promised redemption was fulfilled, the "vineyard" had been "redeemed," and "after many days all things were fulfilled," for "so shall the redemption of Zion be." This *had* to be during the lifetime of those who were scattered; and the *only* man, the only leader of all the factions who even claimed to have gathered the "scattered Saints, they and their children" back to the land of Zion, was Young Joseph. He alone stands out as the "redeemer" of Zion. Through him the "prophecies and promises" made to the scattered Saints found fulfillment.

TO "REDEEM" means to repossess what was once lost. One cannot redeem what he has never possessed. The early Saints had gained some possessions and had a foothold in the land of Zion and were driven out. Not until then did God talk about a "redemption" of Zion. There

was nothing to "redeem" before. Prior to that time, God said to "bring forth and to establish my Zion." During the lifetime of Young Joseph, the church was re-established in Independence, waste places were purchased and rebuilt, and the Saints reinhabited the land of Zion.

I then asked the Utah elders if their church was practicing stewardships, the storehouse principle, and inventories, and they answered affirmatively. I said, "If you are, and if, as you say, Zion is not redeemed, then you are wrong again," and turning to Doctrine and Covenants 102: 10 I read, "And let those commandments which I have given concerning Zion and her law, be executed and fulfilled *after* her redemption." Then I said, "Your church is trying to execute these laws *before* her redemption, while the Lord said it should be done *after* her redemption. With the Reorganization, Young Joseph first went about bringing back the scattered Saints to the land of their inheritance; then, at his death, President Frederick M. Smith began to "execute" the laws which would build up this Zion, where the early Saints had left off. If the "redemption" of Zion means Zion in her perfected state, why would the Lord tell the Saints to wait until Zion was perfected and the work all done before they began to "execute" and "fulfill" the "commandments which I have given concerning Zion and her law"?

THEREFORE, to be a "Reorganite" makes Joseph the Martyr a true prophet; it makes Young Joseph the Lord's "servant," who was to "redeem my vineyard"; he was the "Moses" man raised up by the Lord. To be a "Reorganite" puts the stamp of approval also upon those who have followed Young Joseph, for they are putting into execution those commandments which will build up this Zion.

For further support of the above, let me quote from the third volume of *Church History* (page 261) which shows that the early elders of the Reorganization believed Young

Joseph to be the one "mighty and strong." In what Elders Samuel H. Gurley and Edmund C. Briggs delivered to Young Joseph Smith as the word of the Lord, we find this: "A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion—to set in order the house of God." And on page 400 of the same volume we find that Elder J. W. Briggs, in a challenge to debate the Utah elders, said, "But in fulfillment of the promise, God has called forth one mighty and strong to set in order, or reorganize the house of God. And that this one so raised up is the seed of him to whom the promise was made."

In the *Herald* of June 16, 1926, coming from the pen of Elbert A. Smith, then one of the presidents of the church, we find:

In 1833 the Saints were driven from Zion. No one was allowed to remain. They were driven with violence and bloodshed. The outlook seemed hopeless. But that very autumn the Lord said: "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion."—Doctrine and Covenants 98: 4.

That prophecy is self-evidently true. No man could have made it in his own wisdom. It has been fulfilled within very recent years. Today we have nearly five thousand Saints in the organization at Independence and other thousands near by in the stakes. This thing the Lord said should occur, and he has brought it to pass through the Reorganization.

In this same article, quoting from a revelation given to Jason W. Briggs on November 18, 1852, we read this:

And in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-
(Continued on page 15.)

Gracious Living — By VIDA M. FLETCHER

ONE OF THE ULTIMATE goals of our lives is that we may be able to live graciously. No matter how difficult life may be, most people cling to the hope that in time they will have the means necessary to live pleasantly and have leisure time to enjoy it.

The young man with modest salary hopes for the day when he can supply the means for the nicer furniture in his home, the higher priced car, and the more expensive kinds of recreation, which, to him mean more gracious living. The wife hopes for the time when she can have a maid, less work in the home, nicer clothes, and more time for being a companion to her family.

To most people the term "gracious living" implies ample means, leisure time, and the indulgence of pleasure in ways that appeal to each in his particular desire. We like to have friends about us who share our interests, and we like to be generous and hospitable to them. We want to be gracious and genteel, to be looked up to as those who live on a higher plan.

Perhaps we unconsciously place too much emphasis on the need of material wealth for gracious living. The fashionable and popular ways of life require plenty of financial means. But is there any material price we can pay in order to have that refinement of character, that spirit of kindness which marks those who really know the meaning of gracious living? We have felt that rare atmosphere amid the humblest of circumstances, where mere gratification of pleasure had no consideration.

THE POPULAR IDEA of gracious living is being brought to the fore in many ads in the popular magazines. Scenes are pictured in homes of comfort and beauty. The people are handsome, well-bred, attractively

dressed, and charming. The pictures advocate the idea that these people have reached their goal of "gracious living," but in every instance there is a bottle of intoxicating beverage of some sort blending in with the color scheme. The idea is to subtly but forcefully suggest that in order to live graciously, we should use alcoholic drinks. It is only a step further to insinuate that even if we lack the beauty and comforts of the homes pictured, we can still be hospitable and friendly by serving such beverages.

Judge Matthew Hill of the Supreme Court in Olympia, Washington, is in constant contact with the problems of life of a great many people. He says that "gracious living" via the bottle produces results that are out of harmony with the idea portrayed in the liquor ads. Does not the "sot" strike a sour note in the symphony of praise for liquor as the brightener of all joys, the lightener of all sorrows, the symbol of hospitality, the accompaniment of all friendly intercourse, the thing that gentlemen (and ladies) naturally take before, during, and after meals—in short, the token and indispensable ingredient of "gracious living"? The judge, who handles divorce proceedings, tries criminal cases, and presides over trials involving injuries resulting from traffic accidents, sees concrete evidence that alcoholic drinks are the source of misery and suffering in many forms.

He recalls the case involving the assault and raping of a girl by two young men from good families. They were clear-eyed, fine appearing boys about twenty years old, of whom any parent could have been proud. These good people could not believe their boys were guilty. It was difficult to reconcile the appearance of the boys and their loved ones with the story of bestiality that came from the witness stand. But

the evidence of their guilt was irrefutable. Their only defense was that they had been drinking after attending a public dance. They could not remember what happened between the time they left the dance hall and the time they sobered up in jail. They had drunk that which took away their intelligence, their sense of decency, everything which distinguishes man from beast.

The judge says he thinks of that case every time he reads an ad that seeks to leave the impression that beer or whisky is an indispensable adjunct of gracious living.

THE MORE WE LISTEN to the experiences of real judges, not the fictitious "Old Judge" of the liquor ads, the more we check the records of prosecutors, the greater is our conviction that crime does not enter the lives of thousands until their behavior levels sag under alcoholic influence. At the same time and from the same source, they acquire bravado and abandon caution.

In the liquor ads, the men of distinction are always poised masterfully, the women beautifully groomed and refined in appearance. There are no bars, no brass rails, no dim lights. There is no unseemly coarseness in the relations of men and women in high-priced lounges or low-priced taverns. Police blotters and the court records tell a different story. Judge Zottoli of Boston states that 90 per cent of the adults imprisoned in Massachusetts broke laws because of drunkenness. Records of New York City reveal that half the murders in that city were involved with liquor.

J. Edgar Hoover asserts that 28 per cent of the crimes committed in the United States is attributable to liquor drinking. But of course much of the tragedy for which alcohol is responsible is not a matter of record—probably less than half of it is. Many people hide their shame and

guilt, and the courts have no record of them.

CASSIO, in Shakespeare's *Othello*, when questioned regarding a crime he committed while drunk says,

"I remember a mass of things, but none distinctly; a quarrel, but nothing wherefore. O God, that men should put an enemy in their mouths to steal away their brains! that we should, with joy, pleasance, revel and applause transform ourselves into beasts!"

Judge Hill says further that it has long been recognized that when nations or individuals give themselves up to drink, there is a loss of moral sense. The restraints, the controls, the inhibitions last acquired are the first ones released. Drink is a major factor in the number of illegitimate children born, the degradation of commercialized vice, and the spread of venereal diseases. The evidence mounts that it involves a waste of time, money, character, health and life, to say nothing of the social wreckage it causes.

Alcohol adds nothing good to "gracious living." Rather it contains the elements of destruction for any home using it.

Why I Am a "Reorganite"

(Continued from page 13.)

inhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Lord.—*Church History*, Volume 3, pages 200, 201, and Doctrine and Covenants 98: 6-8.

Then Elbert A. Smith comments as follows:

You hear much about prophecies. Here was one that time has tested. There were three outstanding points. First: a son (the seed) of Joseph the Martyr, was to come forth and preside over the church. Second: the quorums were to be reorganized. Third: the Saints were to return to Zion. No man could know that these three things would occur. The sons of Joseph were but lads. No one could know that they would live to manhood; or living, ever take up their father's work. But in 1860 "Young

Joseph" came. He did preside over the high priesthood, and who shall say that during his more than fifty years of presidency he was not mighty and strong. The quorums were reassembled, everyone of them. The Saints did return.

Those three things which the Lord said he would do, he has done through the Reorganization.

IN A PROPHECY given through this same Elbert A. Smith at the Stone Church during a Communion service on April 7, 1929, among other things the following was said:

When my servant, the prophet, had completed his task, he was taken from the earth, and great darkness came upon the minds of many of the people, and division came in, and sorrow and shame entered into the hearts of thousands, until many felt that my work was forgotten in the world and had failed; but I raised up the son of the prophet, and he became as one mighty and strong to lead my people.

In one of the darkest hours I gave the

promise to my people, Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children with songs of everlasting joy; to build up the waste places of Zion.

Behold they have returned, and are returning, even to this day, and you are here as a testimony before me that the promise has been kept.

That promise has been kept; the Saints have returned, Zion is redeemed, for "so shall the redemption of Zion be." Therefore, let the Saints go forward and "build Zion" and keep those "commandments which I have given concerning Zion and her law . . . after her redemption." God has worked, and is working through the Reorganization. The latter-day prophet is true, and the word of God has found fulfillment.

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by

APOSTLE D. T. WILLIAMS

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INDEPENDENCE, MISSOURI

The Zionite Home - By LOIS LARSEN

THERE IS ONE FIELD in which the woman is and should be the chief administrator—and that is the home. In speaking on the home, as in classes on child training, I always have the feeling that people are looking at me with a sort of “physician-heal-thyself” look, for goodness knows neither my children nor my home is perfect, but please keep in mind that in talking of the Zionite home I am referring to an ideal—a definite and not easily obtainable goal.

There is a difference between the Zionite home and a good Christian home. There are many fine homes created by worthy and high principled people, but a Zionite home is one which takes its religious guidance from our particular religious philosophy and one which considers itself a unit in our particular way of living in a definite place called Zion.

Zion—no more than our community or nation for that matter—will never be any stronger than its homes. There may be all kinds of hospitals and offices, storehouses and meeting places, there may be buildings of brick and wood—and I hope of marble and granite—but unless all these are based on a strong, firm, foundation of well-established homes—homes created and maintained by consecrated men and women—then there will be no hope of a permanent Zion.

This subject of course is inexhaustible, and I shall try to mention only one or two of the many positive qualities necessary to a well-adjusted home.

One of these is security. Financial security is not only desirable but necessary in the present economic setup. When Zion is established, this will be automatically taken care of by the financial law. There will be the hospital, the storehouse, and

the general church resources in case of emergencies; but until then, it is well to take advantage of the safeguards we do have, such as savings, insurance, hospitalization, and wise investments. There is another form of security however, perhaps more intangible but just as necessary, and that is family security—the feeling that you have your relatives to back you up; not just a mother and father, but also uncles and aunts and cousins and grandparents.

SOME YEARS AGO in Independence three little boys started to kindergarten on the same day and in the same place. There were two brothers

JULY

Warm, isn't it? With July comes the Fourth. Years have passed since our forefathers declared they could no longer tolerate oppression and agreed that men are created equal and have the right to life, liberty, and the pursuit of happiness.

Our slums, institutions for defectives, our ultra-rich suggest inequality. Laws must be made and enforced to protect our rights, but certainly there still burns our forefather's love of right and equality. If not, why do we as a nation anxiously and prayerfully await the outcome of one single life in danger? Why do we sacrifice our youth in foreign lands that right may prevail? Why keep our Statue of Liberty as a monument to welcome the tired, the poor, the huddled masses? The Fourth of July festivities may be frivolous, but underneath our thinking is clear.

For most of us July means vacations, reunions, camps—and at home, food preservation. Regardless of where we are, the family's health must be watched; light diet, plenty of salt, mind off the weather, and fingers away from the poison-ivy patches. Let's enjoy July!

Lula Carmichael

and a cousin, and in the general drifting around and getting acquainted process they became somewhat separated. Another child, who was starting out early to assert himself, came up to the smallest brother and put up his fists with an invitation to fight. Almost instantly on either side of his would-be victim there appeared respectively a brother and a cousin, and instead of one rather timid little boy, he had three waiting quietly and firmly for him to start something. Needless to say he took his bullying elsewhere. The kindergarten teacher said it was the finest example of family solidarity she had ever seen.

We hear a great deal about the four freedoms and freedom in general. That is as it should be, for freedom—both in concrete and abstract form—is a vital part of human development. The ideal home must of necessity be one in which there is controlled freedom. The home in which any one person, husband or wife, mother or mother-in-law, grandparent—or even in some cases—a child is the dictator can scarcely function to the best of its capacity. Tyranny can be just as maddening in small ways as in national affairs. Co-operation and direction are necessary, of course, just as traffic laws are necessary in order to prevent hopeless tangling of people and machines, but when we start out for a drive, we are free to go to the mountains or the beach as we choose, as long as we obey the traffic rules. So the family must have freedom of decision and action. Independence of thought, which is so necessary to adult development, is gained only by being allowed to think. Families may be cliff dwellers—I mean apartment dwellers—by choice, but there is no need for them to shut up dreams and ideas and personalities in little caves and leave them there. Let there be an atmosphere of spiritual space. It will pay. In the Zion-

ic home, there is no place for petty suspicions or spyings. Trust and confidence will breed trust and confidence, and they are essential in successful home life.

THERE IS A STORY in one of the old books of *Grimm's Fairy Tales*. I think it is called "Fairy Gifts." It tells about several little princesses who were permitted to name the gift each would receive from her guardian fairy. One asked for beauty, one for wealth, one for power, and so on. The last one thought for a while and then asked for the gift of "a quiet spirit." The story goes on to show that she had asked for the best gift of all, as beauty fades, wealth begets avarice, and power creates enemies; but the quiet spirit leads to a tranquil, useful life and many loving friends.

It would be wonderful if some fairy could give us this and the other attributes of a well-rounded character, but most of us have to work hard and not always too successfully for them—especially for the quiet spirit. There are many ways of attaining serenity. We probably each have our own—prayer, meditation, music, gardening, perhaps some creative work. But whatever means we use, it is well to try for this goal, for the home in which there is an atmosphere of peace and unhurried attainment is apt to be a most pleasant place.

This by no means implies that the home should be static. The Zion home must have a definite and constructive building program of its own. It may be the education of children, or the building of a new house, or the development of a family business. The members of the home must be alive and eager to take part in worth-while activities of the community or town.

And there are many material qualities stressed by those who are trained and qualified to teach home-building—cleanliness, beauty in the home, careful buying and budgeting, co-operation, etc. I sometimes wonder if cheerfulness is mentioned enough. "To eat our meat in glad-

ness" is very sound advice and certainly affects us both physically and mentally. Thankfulness is another virtue sometimes neglected. Most of us have so much to be grateful for that it is almost a sin to worry about what we have not.

There is an old jingle—I believe my grandmother taught it to me:

When you're tired or feeling blue,
Something for somebody else go do.

It is bad poetry but very good philosophy. There is no use putting your house in order and cultivating all the good and positive virtues in the world if you cannot be of service to others. I recently finished a book of nearly 400 pages entitled *New Techniques of Happiness*, and really the whole book could be summed up in one sentence. The only way to be truly happy is to help someone else find happiness. When we find peace of mind and freedom of soul and joy in our religion, these things must be shared with others or they will dry up at the source, but in sharing, we can double them.

There is much good and helpful material both in the church and out, on building a satisfactory home life. Members of the priesthood are taught home counseling and advising. Sister Alice Burgess has an excellent quarterly on the subject. The *Herald* often has good articles, and *Daily Bread* for June seems to be on the general idea of home and family. All I can add is to urge you to have faith—faith in the home as a major source of good—and faith in the Zion home as the basis of a sound and workable Zion.

Are You One of These?

"I don't talk about people, BUT . . ."
"Of course I'm no beauty, but isn't she HOMELY?"
"Well, I didn't hear this myself, but so and so said . . ."
"I simply can't see what she sees in him . . ."
"Well, now, if you want my advice, I say to . . ."
LOUISE.

Picked From the Periodicals

By Aarona Booker Kohiman

June magazines contain, as might be expected, considerable subject matter pertaining to marriage and home life. However, other subjects are also covered.

"Making Marriage Work," *Ladies Home Journal*, is a regular monthly feature that is worth-while. One problem discussed this month is "Wives Who Work," and any wife who works, or prospective bride planning to continue working out of the home, would profit by reading this.

"Profile of Youth" is a report on American young people being compiled by *Ladies' Home Journal*; the first installment appears in the June issue. What are the facts about our teen-agers? What do they think about morals, religion, etc? You may be shocked; if so, you have all the more reason for reading and thinking. These are conditions confronting our church youth.

"My Marriage Was on the Rocks," *McCall's*, discusses three marriages that almost went to pieces but were saved because the principals were willing to adjust and change.

"This I Remember," *McCall's*, is an account of very modern history by Eleanor Roosevelt and is of interest to all, regardless of one's political views.

"Don't Swat That Fly," *Woman's Home Companion*, tells of better and surer methods for eradicating the pest.

"Gray Market Babies," *Woman's Home Companion*, may help us all to understand that, "it takes skill to graft from one family tree onto another."

"Being the Parent You'd Like to Be," *Parents' Magazine*, is an article that should help to make you feel that you are not really a failure as a parent, and yet inspire you to be a better one.

"Were You Ever An Adolescent?" *Parents' Magazine*, discusses what phases one may expect in the development of an adolescent.

"A Guide to Book Sets for Children," *Parents' Magazine*, is the first of two articles describing and evaluating objectively the many book sets available.

"The Age to Marry," *Good Housekeeping*, may be of help to young people in love and to their parents as well.

"Have You Forgotten About Love?" *Family Circle*, is another article concerning the marriage relationship.

"Teen Scene," a monthly feature of *Family Circle*, contains a good discussion of allowances, also the question of family baby-sitting.

The Home Column

AS OTHERS HEAR US

By William Patterson

WHILE PREACHING at the Walnut Park church recently, I noticed my sermon being recorded by wire recorder. This knowledge brought self-consciousness, and I became more cautious of my language, intonation, and diction. In the afternoon, the record was played back to me, and, as I listened I felt to paraphrase the words of the Scotch poet, Robert Burns: "Oh, wad some power the giftie gie us, to *hear ourselves* as others *hear us*."

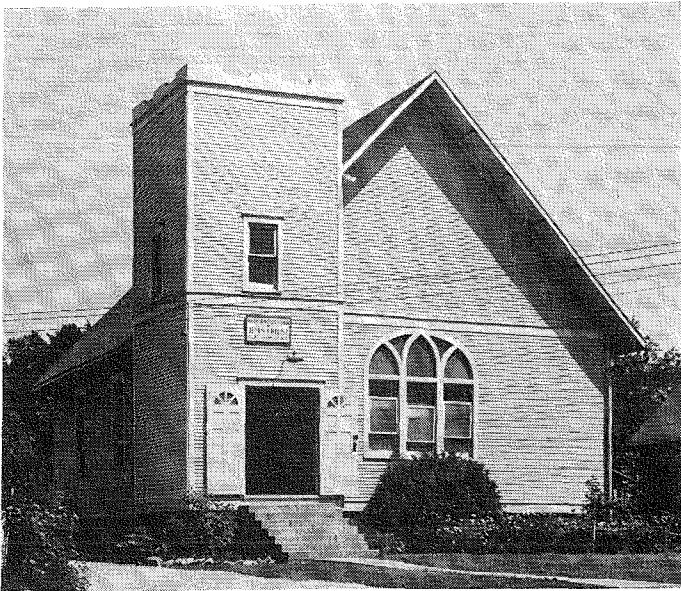
I distinguished errors of which I *knew* I was not guilty, heard sounds from the congregation of which I was absolutely oblivious, and was surprised to think "I talked like that." Had I not known it was a record of myself, I would have thought it the voice of another. Listening to the record, I heard the disapproving cries of protest from babies, wriggling in the arms of embarrassed mothers, and pondered why Jesus said of them, "for of such is the kingdom of heaven."

The record left out nothing of good or ill. How frequently we have heard the expression, "You ought to hear yourself sometimes." That's a good idea. Wouldn't it be nice if each family had a wire recorder centrally placed in the home to make daily records to be "played back" in the evening. What would we hear—raucous grumbling, nervous complaining, harsh criticism, ingratitude, or impudence? Or would we hear sweet tones of well-modulated family life expressing appreciation, happiness, love, and unity?

When conditions, problems, and adverse attitudes make inroads into our matrimonial domain, wouldn't it be nice to have a recording of our wedding ceremony when with pleasant, vigorous, and triumphant voice we answered the minister's question regarding our life's covenant . . . "Yes!" . . . "I do." When forgetting God and our baptismal covenant, couldn't we use a recording of our baptismal ceremony and confirmation prayer to reaffirm these covenants of life's committal? When the somber daily family tasks make life appear drudgery, wouldn't it be helpful to hear again the minister bless that babe and its parents before the congregation? Wouldn't the prediction of promise enliven our hearts and bring faith, hope, and charity into our lives?

I wonder if heaven has a recording department, and the "recording angels" have the records of our lives filed away to be played back on the Judgment Day. If so, will it be possible to sneak into that filing room and "snip out" some of our records? No, I don't suppose so. We'll just have to be more careful with our recordings.

Jesus must have had this in mind when he said, "Every idle word shall be had in judgment." Again, "The words I speak the same shall judge you at the last day." He could have also said: "The words YOU SPEAK shall judge you at the last day, too."



Galesburg, Illinois, Church Dedicated

ABOUT 1916, Sister Leah Denton and several other Saints began holding church school in the Denton home. They continued to meet in the homes of various members, and the church school grew. Soon a fund was started to erect a meeting place, and Sister Nina Cook donated the lot on which to build.

On December 16, 1923, the branch was organized, and the congregation met in the basement of the church which had been started. Elder E. R. Davis was district president and Ed Jones was his assistant. John Garver was the apostle in charge. These three men conducted the organizational meeting. At one service, Frank Hendricks of Rio, Illinois, was ordained an elder and appointed to serve as pastor. There were seventy-one charter members. Today total membership is 136.

On May 29, 1949, Saints from all over the Rock Island District joined the Galesburg congregation in dedicating the church. President Israel A. Smith and Apostle D. T. Williams were present for this occasion. Pastor Ambrose King presented a clear deed of the building to Apostle Williams who accepted it in the name of the church. It was indeed a happy occasion for the Galesburg Saints to realize this dream of many years.

Life Span

Some go on having the time of their lives but robbing their lives of time. Others act as if living were a life-sentence pronounced on them at birth. Occasionally such afflicted ones try to escape by taking a dose of poison, thus attempting to steal a march on time. This is something we cannot rightfully do. We were not consulted about our coming here, and beyond behaving ourselves and being worthy of life, we haven't much to say regarding the length of time allotted us.

—Edith G. Beggs.

Briefs

MONTANA DISTRICT.—District President V. W. Ditton and Brother Joe Ballantyne of Dore, North Dakota, made a trip through part of the district during the week end of June 4 and 5, holding services at Hindsdale, Montana, at the home of Brother John Hentz and visiting several Saints at Fort Peck and Glasgow, Montana. Sunday, Saints from Opheim and Fort Peck met with the group at Hindsdale.

DESELN, ILLINOIS. — Missionary Wayne Smith conducted a series of cottage meetings in Deselm, Kankakee, and Wilmington, Illinois, and Lowell, Indiana, during the month of April. On April 24, 1949, a baptismal service was held at the Central Chicago Church. Five candidates were baptized: Mrs. Elmer Kahler, Mrs. Remmel Rogers, Carol Ann Hanabarger, Mr. and Mrs. Frank Loverin. A beautiful confirmation service followed. Elders Earl D. Rogers, V. Leslie Rogers, Russel D. Rogers, and Elmer Kahler assisted Missionary Wayne Smith in the confirmations. The two children of Mr. and Mrs. Frank Loverin were also blessed. This service completed three family units. Elder Smith and family are now residing at 1054 South Fifth Avenue, Kankakee, Illinois.

ESCATAWPA, MISSISSIPPI. — A Leadership Training Convention for the Mississippi Region of the Gulf States District was conducted in Escatawpa on June 11 and 12. The theme was, "Building Better Latter Day Saint Family Life," as applied to the responsibility of every member. The workshop method of classwork was used and High Priest Franklin Steiner of Mobile, Alabama, directed the convention. He was assisted by District President W. J. Breshears of Pensacola, Florida, Elder Raymond L. Booker of Mobile, and Elder A. Nolle Barnes, Escatawpa pastor. The Escatawpa, Pascagoula, and Vanclave Branches and the Ocean Springs-Biloxi group were well represented in attendance.

HIBBARD, INDIANA.—Children's Day Sunday, June 12, will ever be a memorable occasion in the minds of everyone in the Hibbard Branch. For the first time in two years, baptisms were held. At eight o'clock in the morning in a beautiful setting at Lake Matinkentucky at Culver, Indiana, Mrs. Jane Brooker and Edward Smelser were baptized. The officiating minister was Priest John Smelser. At the church school hour, the children presented the service. Two children were blessed. At 11:00 a.m., the confirmation services took place with Elders J. W. McKnight, Buchanan, Michigan, and George Seamore, Glean, Michigan, officiating. At noon there was a basket dinner followed by a preaching service in the afternoon by Elder George Seamore. Preaching services were also held in the evening.

VANCLAVE, MISSISSIPPI. — The Vanclave Branch recently completed its first Summer Vacation Church School which was considered successful in every detail. The enrollment was thirty-five, composed of eighteen boys and seventeen girls. The daily average attendance was twenty-seven, twenty having perfect attendance records. The current cycle of Vacation Church School materials, "Stepping Stones to Zion," was used as the theme, and Mrs. Myrtle Jennings was the principal, being assisted by ten adult teachers and helpers. Vanclave is a rural branch in southern Mississippi, a part of the Gulf States District. Elder Albert G. Miller is the pastor.

District Missionary W. J. Breshears of Pensacola, Florida, conducted a series of missionary meetings here from May 29 to June 5 and baptized nine persons as a result. Those baptized were: Mrs. Mattie Howard Jennings, Robert Moe, Clyde Parrish, Sylvia Holden, William A. Tanner, Theodore R. Tanner, Mack S. Inabinette, Joseph McMillan, and Jo Ann Hawley.

COLORADO SPRINGS, COLORADO.—The eastern Colorado youth camp was held June 12 through 19 with forty-two campers and the staff present. Houston Hobart was the director and John Darling of the department of religious education was co-director and business manager. Ward Hougas, district president, was present for five days of the camp. One of the surprise features of the camp was a trip through the state penitentiary at Canon City. The fellowship service held Wednesday evening in the Garden of the Gods was an outstanding experience of the week. Campers came from Colorado, Kansas, and Wyoming. Other members of the staff included: Marguerite Eagan, music; Charles Claas, dramatic presentation and recreational program; Anne Claas, dining room and assistant music leader; Mildred Sheehy, campcraft; Richard Marolf, devotions and photography; Robert Fishburn, nature study and campfire assistant; Jo Anne Rutherford, R.N., nurse; Myrtle Stephenson and Grace Gates, cooks.

DES MOINES, IOWA.—A building, rent-free, recently procured in the Fort Des Moines area is housing the new mission of which Don Cackler is pastor. There are 900 families of young people and their children in the area.

The \$30 previously paid for rent by this mission is going toward the building fund. A mission in West Des Moines has recently been opened. The group has outgrown the one room rented in the school building. When they went to the authorities, they procured at no extra price the use of a large room the size of the main auditorium in the Des Moines church, and also the use of a piano.

Sister Florence Freeburg directed a vacation church school beginning June 15, for eighty children in the Des Moines Branch. Thirty-eight people have been baptized in this branch since the first of the year. Eighteen more are ready.

RIDGEFIELD, WASHINGTON.—The Ridgefield Mission was organized into a branch Sunday, June 5. District President Jack Verhei presided, assisted by his associate, Miles Whiting. Invocation was given by Brother Walter Christensen from Bakersfield, California, a missionary for many years, who baptized many in this mission.

The following officers were elected: Pastor, Milton Becker; secretary, Phyllis Snead; treasurer and publicity, Ruth Phillips; church school director, Ralph Chapman; young people's leader, Roy Becker; women's leader, Edith (Kit) Chapman; music director, Shirley Phillips; librarian, Norma Becker; historian, Marguarite Kempe; social leader, Frances Roth; auditor, Charles Kempe; building committee, Robert Snead, John Roth, Jr., and Ralph Chapman.

It was voted unanimously to purchase a church building. There were sixty-eight present.

The Pastor's Pocket Manual for Hospital and Sickroom

By Edmond Holt Babbitt



Here is an indispensable aid in an essential and exacting part of the pastoral ministry—a pocket-sized manual for use at the bedside of the sick. The selections are in logical, usable order—in a design as dignified as a small New Testament and printed in large type.

\$1.75



Herald House

Independence, Missouri

Hymn Meditation

By ALETA RUNKLE

*Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.*

Isaac Watts.

The records speak on and on. You have healed the sick, comforted the sorrowful, relieved the oppressed. You have made the blind to see, the deaf to hear, the lame to walk.

Generations have died and been replaced. Empires have flourished and decayed. But the eternal God spans the æons of time. The one sure refuge of strength lives on. Though all about us should change, we need not fear. "Our God, our help in ages past" is near.

OUR HOPE FOR YEARS TO COME

You were there then; you are here now; you will be there tomorrow.

The caprices of men will change. Tomorrow will be different. Men will wear away, struggling to legislate right. The sons of Satan will poison thinking. Evil will augment its destructive forces. Rumbblings of war shall weary the oppressed. Civil strife shall seethe in the land. Men shall starve. The earth, itself, will writhe in unrest, heaving in quakes and volcanoes. So the prophets have said. When these come, it may seem as if you had forgotten. But you will stand on the thousand hills. Your hand will reach down to your children; your ear will bend to their prayers. To those who will look up, you will speak peace.

We read further from the vision of the prophets for the years to come. Those who will hear your voice will be called to Zion. And it shall be as Enoch's city—unconquerable, indestructible. The power of righteousness shall make its walls impregnable. Within its gates, Zion will be untouched by the ravaging forces without. The land will



Illustration by John Thoman

OUR GOD, OUR HELP IN AGES PAST

From before the world You were there. You and the Son stood on the rim of Creation and looked through the years. You knew we would need you. You could read the eternal annals of history.

We can only look back to what past ages have written. We see your mighty hand stretched over the centuries. You were the comfort of Adam, the voice of Enoch, the strength of Moses. You heard the cry of the penitent, exalted the lowly, succored the distressed. When Adam called, you spoke quickly. To Enoch, you gave bold speech—rivers turned to new channels; mountains humbled into valleys at his word, and the unbelieving trembled in his presence—all because you spoke through the mouth of Enoch. No foe dared charge the gates of Enoch's city. Enemies learned that the mighty God stood in the legions of Zion.

When all other men forgot, there was Noah. So few of all the earth remembered—just his family. Those eight would seem such a profitless gain. Cast them away with the

others and begin anew. But you are not only the shield of the mighty, but the guard of the few. If all the earth but one should rot in sin, you would be his defender. You would not leave him alone.

You heard the cries of the Israelites in their bondage and remembered the covenant with their fathers. For their deliverance you plagued the Egyptians, turned rivers to blood, cast up a highway in the midst of the seas. You sheltered their band with cloud by day and fire by night. When they murmured, you showered manna upon them. When they turned from you to their old gods, you chastised, but did not forsake them.

When the Jaredite barges were swallowed in the sea, you preserved them. You lighted their ships with your finger. For 344 days you directed the winds toward the promised land. Not once did they cease blowing nor change direction.

You walked with Lehi's family through the wilderness and made their raw meat sweet to them. You pleaded with them in their iniquities. You stood at Nephi's side and taught him to build a ship. You were always there to help.

be fruitful and abundantly supply of its strength. There will be no want, no envy, no greed. There will be no war; the redeemed will live in peace. The city shall be known with fear in all the earth because you stand on Mount Zion. You shall speak from her towers and from Jerusalem in a mighty voice that shall reach to island outposts. At your command the waters shall flow back; barren deserts shall bloom; mountains shall crumble. The wicked who sought to destroy your words shall be consumed. Zion shall stand triumphant.

All of this we see in the words of the prophets. Our faith is stronger; our joy increased. We bow our hearts now to you, "our God, our hope for years to come."

OUR SHELTER FROM THE STORMY BLAST

Just now we are afraid, God. We are afraid of tomorrow. There may be war, depression, unexpected personal tragedy. We face pain. Some are afraid of loneliness. We may be hungry, ill-clothed. We feel we might not survive the shock of such disasters. These "storms of life" appall us.

Of all people, we of your church should know our "shelter from the stormy blast." We should be a people of faith, of quiet assurance. When vexing problems distress, teach us to lean on you. We should let our optimism be contagious. We need to speak in tones of hope with confident conviction that you will hear our cries.

We may not escape all of the unhappiness we should like. As long as we live among the conditions of greed and unequal distribution, we shall be subject to price fluctuations and faulty workmanship. In a world of crime, we cannot expect to remain untouched. In wars, we too shall suffer. If we were gathered in Zion, you could shield us more freely from political corruption, economic injustice, and international disasters. We are slow to hear. We are as the Israelites who turned away so often in the wilderness. But in

days past, you have eased our pains—even as those of the Israelites. You have sheltered us from misfortune and disaster. You have been our guardian and our guide.

You have said that Zion shall be. Through the ages the word has gone forth from your mouth and not returned unto you void. We can safely trust in this promise. We can give time, energy, and money to build the walls. We need not be afraid. Our God shall shelter us from the stormy blast.

AND OUR ETERNAL HOME

Time now is but an hour of eternity. We shall live in other days. We shall walk with Abraham, Jacob, and John and talk with them of the good things. Your radiance will be everywhere. It will shine in the thoughts we speak; it will brighten the smiles of those we meet. We shall be stimulated to new understanding. The quest of curiosity shall be appeased; the thirst of unknown mystery shall be satisfied. We shall have much to learn—new exciting discoveries to make. Each unfolding secret will hold the joy of unlocked treasure.

There can come no harm, no pain, no ills to plague our spirit. We shall be strong in the power of immortality. There will be no unhappiness in all the land. Singing and laughter shall praise your holy name. Love shall weld the bonds of the kingdom. Men shall speak without anger. There shall be no hatred, no malice. Content shall expand each soul.

There shall be no fear. We shall trust in your strength. You are the everlasting God, our Maker, our Redeemer. Your eye pierces the heavens; your hand holds creation. Of whom shall we be afraid? Surely goodness and mercy shall follow us all the days of our lives, and we will dwell in the house of the Lord forever.

What Comes Naturally?

By Warren Chelline

There are many activities which, although they might be considered "natural," are still repulsive to us. I suppose the natural way to eat our dinner would be to use our fingers, instead of knives and forks. In fact, if we were to eat our food *really* naturally, we would snatch what appeals to us, crawl off to a dark corner of the forest, and gorge ourselves into a stupor. Then, when sufficiently thirsty, we would fling ourselves into the nearest puddle, and gulp great draughts of water.

But we have learned that it is much pleasanter to sit down to a table and try to remember our manners. The beastly behavior, which might be considered more natural, has become unnatural; the more refined standard has become desirable.

And so it is "natural" for men to be selfish, proud, cruel, and vindictive. But the institution of the church is designed to help folks stop doing what comes naturally, and substitute such "unnatural" virtues as *love* and *humility*.

When a savage goes courting, he picks an attractive maid, clubs her to insensibility, then drags her off by the hair to his cave. That's the "natural" way to do it! But a modern swain, treating his lady friend with gentle affection, keeps asking, "Wilt thou?" until she finally wilts. Devious and "unnatural"—but much more acceptable in these days.

Let us practice the "unnatural" way of the gospel of Christ until it becomes the most natural thing in the world.

The test of good manners is being able to put up pleasantly with bad ones.

New Horizons

Bulletin Board

Notice to Members in Northwestern Ohio District

There will be an all-day meeting at St. Marys, Ohio, on Sunday, July 31. Theme for the day will be "Prepare Ye." A social service is to be held at 9:30 a.m., followed by Communion at 11:00. After the basket lunch at noon, classes will be conducted, beginning at 1:00 p.m.

ALVIN C. WADSWORTH,
District President.

Nauvoo Reunion

The Nauvoo Reunion will be held from July 24 to 31 inclusive. Apostle D. T. Williams, Bishop Wayne Updike, Elder Cecil Ettinger, B. Mildred Nelson, and Arville Propst will be in charge of reunion activities. Meals will be served at reasonable prices. Recreational features include boating, campfires, and evensong. For room reservations, write to Arnold Ourth, Nauvoo, Illinois.

R. E. MCKIERNAN.

Change of Address

Percy E. Farrow
2419 North Boulevard
Port Huron, Michigan
Telephone 2-9224

Books Wanted

Richard I. Derenzy, Bellaire, Michigan, needs six or more copies of Salyard's *The Enduring Word* for use in church school. Please state price and condition of books before sending.

The Secret of a Happy Marriage

by ROY A. BURKHART

This is a gift book. It is also a guidebook. The thoughtfulness with which information and counsel have been selected, the care with which all the many questions of marriage are covered, and the warmth and beauty in which it is presented—all make this a rare book to give and to receive. Included, too, is a certificate of marriage.

\$1

Order from

Herald House

Independence, Missouri

Walter Chapman, 324 Sterling, Independence, Missouri, wants to purchase copies of Etzenhouser's *From Palmyra to Independence, The Life of Joseph the Prophet*, by Tullidge, and Volumes I and IV of *Church History*. Please write stating price and condition of books before sending.

ENGAGEMENT

Nagel-Moon

Mr. and Mrs. Willard Moon of Lamoni, Iowa, announce the engagement of their daughter, Sadi Anka, of Independence, Missouri, to Harley W. J. Nagel, son of Mr. and Mrs. John Nagel of Independence. The wedding will take place on August 26 at the Stone Church.

WEDDINGS

Costello-Fredrick

Janet Rogene Fredrick, daughter of Mr. and Mrs. Harlow G. Fredrick of Orlando, Florida, was married to Robert Julian Costello of Cincinnati, Ohio, on May 12 at Orlando. Apostle W. Wallace Smith performed the ceremony.

Shippy-White

Mrs. Jessie White and C. D. Shippy were married at the Reorganized Church in Oelwein, Iowa, on June 5, Pastor George McFarlane officiating.

Norris-Boyd

Mary Etta Boyd, daughter of Mr. and Mrs. Walter Boyd of Fortescue, Missouri, and Bob Norris, son of Mr. and Mrs. Orville Norris of Mound City, Missouri, were married February 13 at the Fortescue Reorganized Church. Elder I. M. Ross performed the double-ring ceremony.

Chuning-Winslow

Alberta Winslow, daughter of Mr. and Mrs. Orvel Winslow of Fortescue, Missouri, and Fred Chuning, son of Mr. and Mrs. George I. Chuning, also of Fortescue, were married at the Methodist Church in Fortescue. Stake President Emery E. Jennings performed the double-ring ceremony. They are making their home in Red Oak, Iowa.

Draper-Bardeau

Ramona Bardeau, daughter of Mr. and Mrs. Ira Bardeau of Marlette, Michigan, and William Draper, son of Mr. and Mrs. William Draper of North Branch, Michigan, were married May 28 at the Reorganized Church in Sandusky, Michigan. Elder James Philips performed the double-ring ceremony. The bride attended Graceland College in 1946-47. They are living in Marlette.

BIRTHS

A son, Jeffrey Ryan, was born on May 20 to Mr. and Mrs. Harlow G. Fredrick, Jr., of Winter Park, Florida.

Mr. and Mrs. William N. Swain of Temple City, California, announce the birth of a daughter, Lois Jean, born April 21. She was blessed on June 12. Mrs. Swain is the former Mary Lou Nunamaker.

A daughter, Marcia Rae, was born on May 1 to Mr. and Mrs. Robert Beckner of Oelwein, Iowa.

A daughter, Valeria Gail, was born on April 23 to Mr. and Mrs. Rex Brown of Oak Grove, Missouri. Mrs. Brown is the former Josephine Booker of Kennett, Missouri.

A son, Daniel Charles, was born on April 27 to Mr. and Mrs. Robert DeLany of Marion, Illinois. Mrs. DeLany is the former Maurine Gordon.

REQUESTS FOR PRAYERS

Mr. and Mrs. Raymond Lambert of Marlette, Michigan, request prayers for their daughter who has been a cripple since childhood. She has been baptized and would like to work in the church, but her physical handicap prevents her from doing much.

Cora Emerson, 904 South Wayland, Sioux Falls, South Dakota, requests prayers for Anna Samuel of Lapeer, Michigan; for a twelve-year-old boy in Sioux Falls who is seriously ill; and for a nonmember friend who needs spiritual help.

DEATHS

SEVERY.—Fred A., died June 11, 1949, at his home in Clayton, California, at the age of ninety-eight. He had been a member of the Reorganized Church for about fifty-six years. Born in Boston, Massachusetts, he came to California with his parents when he was a little over a year old, crossing the Isthmus of Panama on muleback, then taking a steamer to San Francisco. He spent his childhood in Stockton, California, entering the newspaper business in 1895. Newspapers which he published or served in an executive capacity include the *Mill Valley Enterprise*, *Calaveras Prospect of San Andreas*, *Santa Cruz Surf*, *Santa Cruz Sentinel*, *Stockton Mail*, *Stockton Independent*, and the *Sacramento Record Union*. He loved poetry and was a frequent contributor to the *Herald*. He also worked in the state printing office and served as a printing consultant throughout California. Mrs. Severy preceded him in death.

Surviving are five sons: Albert D. and Delmar of Oakland; Fred A., Jr., and Frank of Albany, California; and Chesley of Clayton; two daughters: Mrs. Thomas McKee of Berkeley, California, and Mrs. Earl C. McMoran of Richmond, California; a sister, Mrs. Amy Potter of Stockton; fifteen grandchildren; and twelve great-grandchildren. Funeral services were held in Oakland.

BUTTS.—Joseph Edgar, son of Dennis and Polly Butts, was born April 14, 1866, near Moorhead, Iowa, and died at his home in Decatur, Nebraska, on April 27, 1949. He was married to Lucina Williams on February 23, 1889; eleven children were born to them. He was baptized into the Reorganized Church in 1878, was ordained a teacher on September 11, 1892, and an elder on May 28, 1899. He served as pastor of the Decatur Branch for many years.

He is survived by his wife, Lucina; four daughters: Mrs. Alta Mann, Miss Ethel Butts, and Mrs. Eunice Robinson of Decatur, and Mrs. Iris Taylor of Ottumwa, Iowa; three sons: Stephen of Missouri Valley, Iowa; Orrin of Lamoni, Iowa; and Derrel of Red Oak, Iowa. The other four children died in infancy. Funeral services were held in the little white church he built forty-nine years ago in Decatur. Elders A. L. Livingston and Lester Hunt officiating. Interment was in the Hillcrest Cemetery in Decatur.

ROBINSON.—James, son of Sarah and James Robinson, was born May 7, 1873, at Geneseo, Illinois, and died May 28, 1949, at his home in Melcher, Iowa. On October 3, 1895, he was united in marriage to Hattie Saker; one daughter was born to them. A member of the Reorganized Church, he was ordained a priest in 1914 and an elder in 1916.

He is survived by his wife; his daughter, Edith Swanson; three grandchildren; and two great-grandchildren. Robert Zimmerman was in charge of the funeral service. Burial was in the Graceland Cemetery in Lucas County.

SKINNER.—William Harvey, was born in McClelland County, Texas, on August 17, 1887, and died May 28, 1949, at the Booth Hospital at Covington, Kentucky. He joined the Reorganized Church in 1896 and was married to Dora Hargis. Four children were born to them. He was in the plumbing business for many years until ill health forced him to retire.

He is survived by his wife, Dora; a daughter, Juanita; three sons: Dexter, Weldon, and Jule; four sisters: Ella Richardson, May Richardson, Eva Edwards, and Mary Gravatt; and three grandchildren. Services were conducted by Elder Claude Barker of Middletown, Ohio, at the Connley Funeral Home in Latonia, Kentucky.

HOLMAN.—Susan Emer Jarvis, was born October 9, 1854, in Marion County, Illinois, and died April 17, 1949, at Wayne City, Illinois. She united with the Reorganized Church early in life and was an active worker in the church school and music department. She was married on November 21, 1878, to Lafe Holman, who died in 1885.

Surviving are three sons: Ira Holman, Wayne City; Mark Holman, Independence, Missouri; and Lyle Holman, Grayville, Illinois. Funeral services were held in Wayne City. Elders Harry Henson and Sylvester Coleman officiating. Interment was in the Powers Cemetery in Xenia, Illinois.

CRAVEN.—Anna Marie, daughter of Mr. and Mrs. L. Taylor, was born November 25, 1896, in Myrtle Point, Oregon, and died June 1, 1949, at the Mast Hospital in Myrtle Point, where she had lived her entire life. For thirty-four years she had served the com-

munity as a telephone operator, part of that time as chief operator. She was baptized into the Reorganized Church on September 4, 1908; for years she was branch secretary, teacher, and director of music. On February 25, 1929, she was married to Milton Craven; one son, Melborn, was born to this union.

Beside her husband and son, she leaves a sister, Mrs. Tella Hall of Coquille, Oregon, and a half-sister, Mrs. Thomas Dickson of Myrtle Point. Funeral services were held in the Schroeding Mortuary, Elder J. S. Giberson officiating. Interment was in the Myrtle Point cemetery.

BURTON.—Wilfred George, son of Wilfred and Fern Burton, and grandson of Joseph and Emma Burton, was born February 24, 1917, at Los Angeles, California, and died August 9,



1944, from wounds received in action against the enemy when the B-17, of which he was navigator, was shot down over Germany. Final records show that death came following a leg amputation at a hospital in Komarno, Hungary. Bill, as he was known to his family and friends, was baptized a member of the Reorganized Church in 1925. He came to Independence, Missouri, with his parents in March, 1931. Here he was graduated from William Chrisman High School in 1935. On Easter Sunday, 1938, he was married to Gayle Dolores Payne. He enlisted in the Air Corps in November, 1942, and was called to active duty on February 4, 1943. He left for overseas on July 2, 1944, with the rating of second lieutenant. Official notification of his presumed death was received by his family in December, 1947. His body was removed from its temporary grave in Czechoslovakia and brought to Independence on May 28, 1949. He had been awarded the Oak Leaf Cluster and Purple Heart Medal.

He is survived by his wife, Gayle Burton Suydam, and his son, Billy Junior, who was born after his death, both of Lebanon, Missouri; his parents, Mr. and Mrs. Wilfred Burton of Independence; his grandmother, Mrs. G. W. Nimmo of Santa Ana, California; and other relatives. Services were held at the Speaks Funeral Home in Independence, Patriarchs L. J. Ostertag and Elbert A. Smith officiating. Interment was in Mound Grove Cemetery.

THORNTON.—John, son of John and Ann Thornton, was born August 23, 1863, at Bloomington, Wisconsin, and died in Winterset, Iowa, on May 4, 1949. He was married on September 27, 1892 to Fannie Lhommedieu; three children were born to them. Mrs. Thornton and one child, Elza, preceded him in death. He became a member of the Reorganized Church while living in Colo, Iowa, and was later ordained to the office of elder. He spent the last seventeen years of his life in a wheelchair.

He is survived by a daughter, Mary Estella, with whom he made his home; a son, Reuby John Thornton of Wichita, Kansas; two brothers: James Thornton of Colo and Will Thornton of Bloomington, Wisconsin; a sister, Mrs. Agnes Handy of Mason City, Iowa; and two grandchildren. Funeral services were held in Colo, with Asa Smith of Winterset in charge. Burial was at Colo.

DAGGETT.—Clyde Otis, was born on September 18, 1884, in Glendorado, Minnesota, and died on May 2, 1949, at Santa Barbara, California, where he had made his home for the past twenty-seven years. A member of the Reorganized Church, he was serving as church school director at the time of his death. He had been maintenance man of the Peter Cooper Bryce estate, where he was held in high regard.

He is survived by his wife, Clara Mae; two sons: Beauford L. and Clyde O., Jr.; a daughter, Mrs. Margarite Byers all of Santa Barbara; a brother, Merton Daggett; and a sister, Mrs. Irma Dennison, both of Monterey Park, California; and seven grandchildren. The funeral was held at the Welsh and Ryce Chapel, Evangelist Louis J. Ostertag officiating. Interment was in the Goleta, California, cemetery.

BAILEY.—John William, son of Patriarch and Mrs. J. J. Bailey, was born March 3, 1884, at Brown City, Michigan, and died May 15, 1949, at a hospital in Sandusky, Michigan. He had been visiting friends and relatives in Michigan for several weeks. He was baptized into the Reorganized Church as a boy and was a regular attendant and supporter of the church throughout his life. On January 9, 1910, he was married to Celia Ann Hopkins. He had made his home in Independence, Missouri, since 1920.

He is survived by his wife of the home in Independence; two sons: William Elmer, also of the home, and Everett (by a former marriage) of Independence; two daughters: Mrs. Vernetta Morgan of Dearborn, Michigan, and Mrs. Duelda Dutzel of Independence; three sisters: Mrs. Margaret Johnson of Midland, Michigan; Mrs. Emma DesJardines and Mrs. Maude Wilson of Sandusky; two brothers: Frank Willard of Port Huron, Michigan, and Robert Herman of Carsonville, Michigan; and one grandchild. Funeral services were conducted at Sandusky by Elders James Phillips and Harold Muir, and at the Walnut Park Church in Independence, Evangelists William Patterson and James W. Davis officiating. Interment was in Mound Grove Cemetery in Independence.

MELLINGER.—Ellen L., died at the home of her son, Theodore Mellinger, in Dawson, Rhode Island, on April 12, 1949, at the age of sixty-eight. Her husband, Joseph A. Mellinger, preceded her in death nearly two years ago.

Surviving are five sons: Theodore of Dawson; Raymond of Vanderbilt; Henry of Connellsville, Pennsylvania; Lewis of Layton, Pennsylvania; and Dwaine of Guy's Mills, Pennsylvania; five daughters: Mrs. Maude

Harris and Mrs. Leona Carlson of Connellsville; Mrs. Edith Gidley of Morgantown, West Virginia; Mrs. Keturah Lynn and Mrs. Gertrude Swesey of Dunbar; two brothers: Joseph Maxon of Perryopolis, Rhode Island, and Alma Maxon of Delislow, West Virginia; four sisters: Mrs. Rose Meredith of Salem, West Virginia; Mrs. Pearl Whitring and Mrs. Melvina Davis of Morgantown; and Mrs. Emma King of Fairmont, West Virginia; her step-mother, Mrs. Agnes Maxon of Morgantown; twenty-nine grandchildren; and ten great-grandchildren. Funeral services were held at the home of her son, Priest J. W. Winters and Elder Samuel Winship officiating. Interment was in the Mt. Washington Cemetery in Perryopolis.

1949 Reunion Schedule

Reunions	Date	Place
Gulf States	July 8-July 17	Brewton, Ala.
Saskatchewan	July 9-July 17	Saskatoon, Sask.
Southern Indiana	July 9-July 17	Santa Claus, Indiana
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excel.Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Western Colorado	July 20-July 24	Delta, Colorado
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit-Windsor	July 29-Aug. 7	Blue Water
Northwest Chatham-London	July 29-Aug. 7	Silver Lake
So. California	July 29-Aug. 7	Erie Beach Pacific Palisades State Park, Wilburton, Ok.
Oklahoma	July 30-Aug. 7	
Ken. & So. Ken. Mich.	Aug. 5-Aug. 14	Liahona Park
Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Hawaii	Aug. 8-Aug. 14	Camp Erdman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan Kirtland	Aug. 12-Aug. 21	Park of the Pines Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni Arkansas & Louisiana	Aug. 14-Aug. 21	Lamoni, Iowa
Hot Springs	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

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YOUTH CAMPS

Colorado Springs, Colorado, July 12-19.
 Gardner Lake, Excelsior Springs, Missouri: Youth Camps, June 11-18 and June 18-25; Girls' Camps, June 25-July 2; July 2-9, and July 11-14.
 Elliston, Montana, June 19-26.
 Erie Beach, Ohio, June 25-July 3.
 Park of the Pines, Michigan, June 26-July 3.
 Deception Pass, Washington, July 4-10.
 Nauvoo, Illinois, July 10-17.
 Brooksville, Maine, July 30-August 6.
 Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21.
 Des Moines, Iowa, August 14-20.
 Missouri Valley, August 26-31, Camp Sheldon, Columbus, Nebraska.

* FULLER BRUSH MAN

It is always fun to see a legend in the making. Who knows but some day, the Fuller Brush Man, like the cowboy, the Indian, Paul Bunyan, and Johnny Appleseed, will become the subject of books and light operas?

Down in the pretty Ozarks of south Missouri, the legend is still in the making. In one large area of the country, there is no ambulance, and none of the natives have a car large enough to carry a really sick patient over the miles of mountain roads to a hospital. There is just one car suitable for this job, and everybody knows it by sight a long way off. It is the car of the Fuller Brush Man.

The story reads like the Parable of the Good Samaritan. For the Fuller Brush Man gets many a call that, while not in the line of duty, is certainly in the column of mercy, and he always comes when he is needed. He isn't satisfied with the first visit. He goes back to visit the patients, to see how they are, and to encourage them.

Perhaps this story will get back to the home office; perhaps not. If it does, it will add another little chapter to the growing legend of a memorable American character.

* HOW TO WRITE POETRY

Some years ago I saw an advertisement in an author's magazine offering poet's supplies for sale. Judge me if you will, but that is my bait, and I'm the kind of a fellow who bites for it. There was a special "poet's pencil" with very soft lead. Yes, indeed, it would need to be very soft for me, and a big eraser on the other end. I would need a whopper there.

They also had some poet's paper—thick and tough for hard usage. I was broke at the time, or I would have put in a supply big enough for a new version of "Paradise Lost." As it was, I didn't get any. Perhaps that is the reason why I have never written any good verse.

How do you write poetry? Almost anybody knows how, though few manage to do it. You can make your own formula. In case you're interested, here is mine.

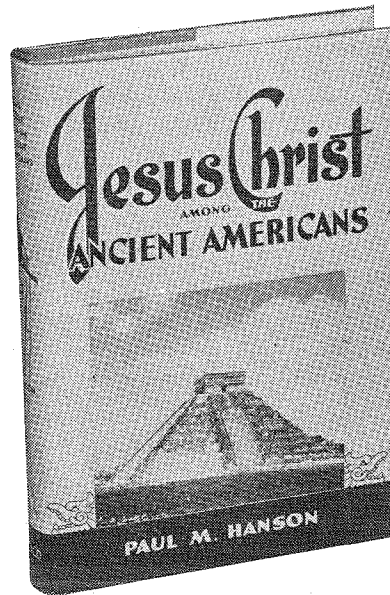
First, you write something on a piece of paper. Anything will do for a beginning, because, second, the next thing to do is erase it. Repeat this three or four times until the paper is a ruin, when you discard it and start with a fresh sheet. Or maybe that's wrong. A famous American woman poet never starts a poem on a fresh sheet of paper—its vast terrible blankness frightens her. She much prefers to get an old scrap of paper that already has something written or printed on it, and go squiggling her lines down the margins like interlopers.

Anyway, you keep writing and erasing and changing papers until you are disgusted with the whole business. Then you tear it all up and go fishing. This point is critical. If you can keep your mind on fishing, you were never meant to be a poet. Just keep fishing and never go back to poetry again. The fish may outwit you, but that won't matter.

However, if fishing seems utterly innocuous, unimportant, and inane—and if the poetry keeps troubling your mind, you are a doomed man. Go back to your pencils and paper. There is no cure for you.

Well, this is the parting of the ways. That's a mighty nice fly rod. What will you take for it? I think I know a pool where there's a speckled trout waiting for exactly the right kind of a temptation. Good-by!

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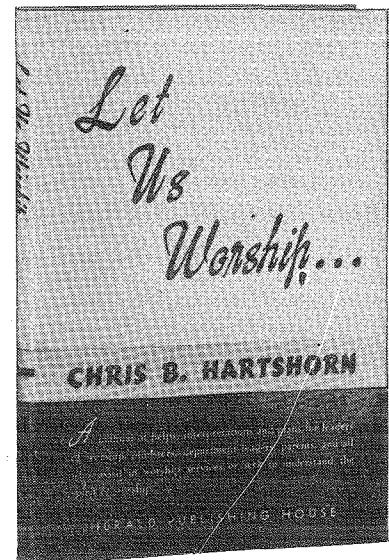
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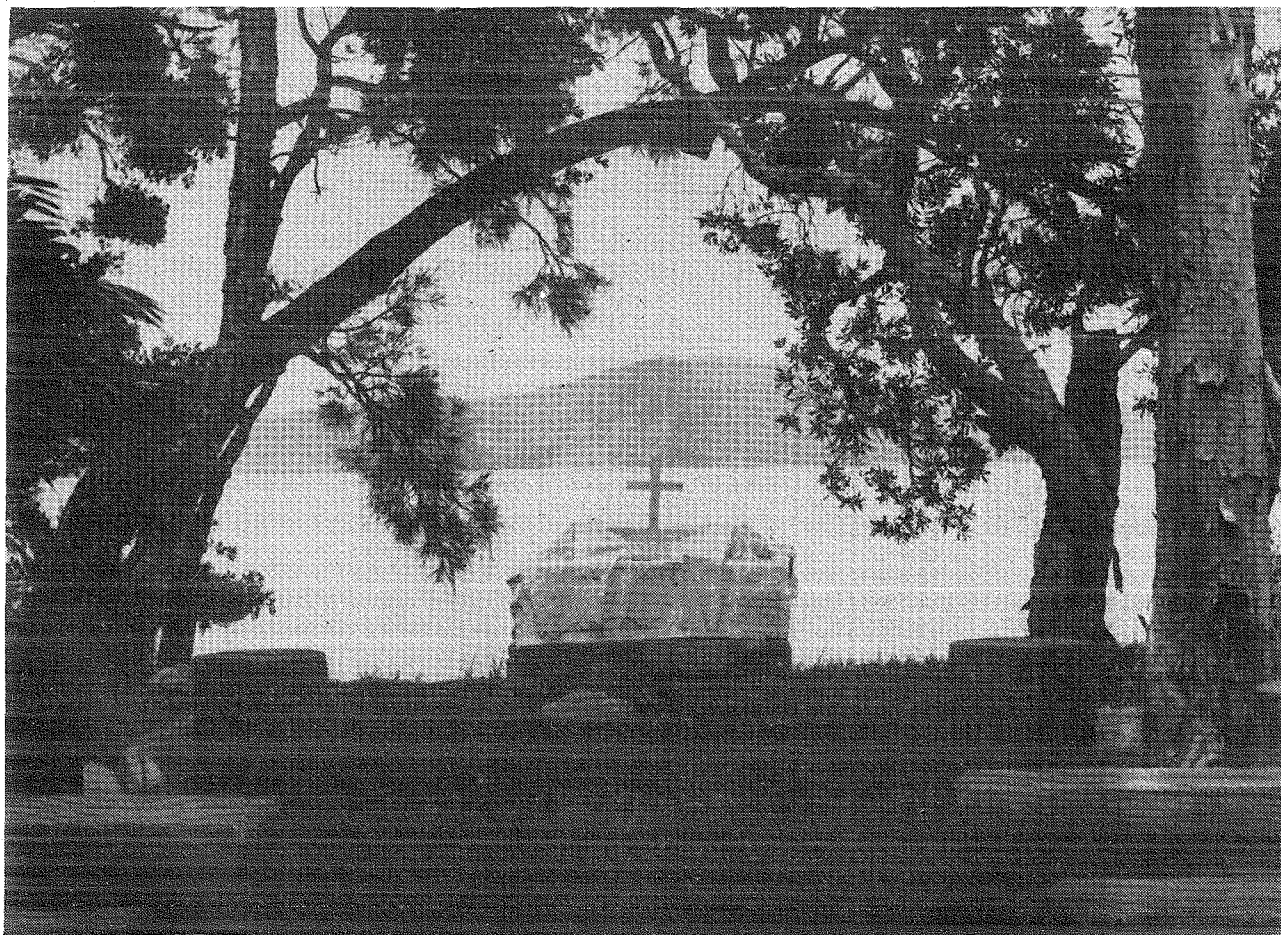
July 18, 1949

Number 29

Australasian Number

The Green Cathedral -

Tiona Reunion Grounds
Wallis Lake, New South Wales



Presidency's Greetings

News & Notes

WE ARE HAPPY to present this issue of the *Saints' Herald* as a tribute to our work and our membership in Australasia. The idea was developed when President John Garver and Bishop Walter Johnson were in Australia. A letter written to Brother Garver suggested he solicit the staff of *The Standard* to provide the lead articles. While these brethren responded promptly and well, some unexpected circumstances have delayed the publication of the issue.

Elder Hermann Peisker, mission president, wrote his editorial, came to America for a few months' labor and to attend the October, 1948, Conference, and died August 5, 1948. President Garver made his contribution with great difficulty because of the illness from which he died on March 3, 1949. In this issue is presented the last messages of these two stalwarts to the church.

We want the church to know more about this important mission and those to whom the church is so greatly indebted for its sturdy growth. We salute the Australasian Saints, particularly those of the ministry.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Introducing...

CHARLES A. DAVIES (page 5) was born in Perth on March 4, 1906, and married Elsa V. E. Alberts in 1929. They have two children: Marjorie Elsa, 18; and Robin Charles, 16.

Brother Davies was graduated from the Unley High School in 1922, and attended the Victoria Training School for Teachers. He obtained his certificate in 1925. During the next four years he taught and also acted as senior housemaster at Hale School, Western Australia, until he entered general church appointment in 1929.

Brother Davies was ordained a priest in 1928, an elder in 1929, a high priest in 1941. He served the church as appointee-pastor at Adelaide, Brisbane, Auckland (New Zealand), and Newcastle City area, which consists of four congregations. He is a member of the district presidency, and acted as mission interim-president prior to the arrival of Apostle Davey.

Brother Davies is associate editor of *The Standard*, and author of the *Church Member's Manual*, which was first published in Australia and later printed by Herald House. He is founder of the "developing institution known as Wandell College." This provides periodic training courses in residence for young people over sixteen years old.

ALAN S. FRATER (page 10) was born in New Hebrides, South Pacific, on May 11, 1909. He was married to Sylvia Jacka on August 27, 1938. They have two children: Maurice, 10; and Alison Ruth, 7.

Brother Frater received his academic training from Scotch College, Melbourne, finishing in 1925. He then went on to Melbourne Teachers College, where he received his certificate in 1929. He followed the teaching profession for twelve years.

He worked at the church headquarters in Sydney from 1942 to 1946, when he received his General Conference appointment. He is the mission director of religious education, managing editor of *The Standard*, and statistician for the Australian Mission. He is a high priest and counselor to the president of the South N. S. W. District.

DONALD A. ALBERTS (page 13) was born in Adelaide, South Australia, in 1915. In 1938 he married Marjorie Franklin. They have three children: Ian, 8; Betty, 6; Nancy, 5.

Brother Alberts' training has been in the professions of salesmanship and engineering. He was ordained a priest in 1935, an elder in 1940, a high priest in 1945, and a bishop in 1948, while attending the General Conference. He accompanied Elder Hermann Peisker to America and was with him during his last illness just prior to the Conference.

THE SAINTS' HERALD

Volume 96

July 18, 1949

Number 29

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager. The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

AUSTRALASIAN MISSIONARY INTEREST

There is a definite upswing of missionary interest in the Australasian Field, according to a report from President F. Henry Edwards. Elder Floyd Burdekin, recently appointed, is busy at Tuncurry, New South Wales, and reports good interest. At Campsie, in the same district, five have been baptized and more are expected to join the church soon. Brother Vivian Sorensen, recently transferred to Australia from the South Sea Islands, is busy in the north and has some baptisms to his credit. Brother John Imrie, another recent appointee, is finding good support among the branch officers and members at Adelaide and is developing a promising missionary endeavor. Elder Sydney Jacka has recently held services in Carnegie and Bendigo with good results.

BAPTISMS IN OTTAWA

Evangelist John R. Grice reports that he had a very successful series of meetings at Ottawa, Canada, in the forepart of June, at the close of which six were baptized in the Ottawa River.

PRESIDENT EDWARDS ATTENDS GROUND-BREAKING

President F. Henry Edwards was in Topeka, Kansas, on June 26, to attend the ground-breaking ceremony for the new Reorganized Latter Day Saints church there. He preached at the morning service, at which Saints from Manhattan and Lawrence, Kansas, were guests of the Topeka congregation. After a basket lunch, the dedication service was held in the afternoon. Clifford Christensen is the branch president.

DARLING AT YOUTH CAMP IN MICHIGAN

John Darling of the Department of Religious Education spent the week of June 27 at the Park of the Pines Youth Camp in Michigan, as director of the camp. Others from Independence, Missouri, who were members of the staff included Aleta Runkle, campfires, and Marge Hulmes, camp nurse. During the week end of June 26, Brother Darling was in Kalamazoo, Michigan, for a Religious Education institute.

LARGE ORIOLE CAMP

Miss Edna Easter, director of girls' work in the Department of Religious Education, headed the staff of the two girls' camps held at Gardner Lake, near Excelsior Springs, Missouri. The first camp, June 25 to July 2, had ninety campers and a staff of seventeen. The second camp, July 2 to 9, had registrations on the Wednesday previous of about seventy-five campers. Most of the girls attending these camps are Oriole girls, though any church girl of junior high age is welcome.

SUCCESSFUL YOUTH CAMP AT EXCELSIOR SPRINGS

One of the largest enrollments ever had for youth camp at Gardner Lake was for the second camp, June 18 to 25. There were fifty-four campers, plus the staff. Carl Mesle was camp director of both camps. One of the most enjoyable activities for the campers was fly-fishing. Russ Pearson, business manager the second week, caught the largest fish on his first try, a two-pound bass.

APOSTLE HOLMES AT REUNION

Apostle Reed Holmes left July 2 for his first reunion assignment, Camp Horizon, Arkansas City, Kansas. Other members of the staff will include J. D. Anderson, president of Kansas City Stake, Bishop Earl T. Higdon of Far West Stake, Myron LaPointe, pastor of Wichita, Kansas, Branch, and Elbert A. Schmidt, president of Kansas District.

Australia Greet America

THE CONTINENT OF AUSTRALIA comprises some of the most ancient land surface of the globe. It was separated from other land surfaces very early in the geological history of the earth and developed types of animal, bird, and plant life unknown elsewhere.

The fact that the Australian aborigines constructed no homes, built no cities, extracted no gold, silver, or precious stones from the earth, and developed no civilization beyond that of roving tribes, enabled them to live in security and freedom from invasion by more cultured races who might have coveted their possessions.

As a result, the island continent of the Southern Hemisphere was not only the latest to be discovered by the European explorers but also the latest to be colonized and developed as one of the outposts of the British Empire.

Due to its isolation and distance from the older civilizations, its growth to nationhood has been slow. Other countries and colonies received the greater number of emigrants who sought asylum, freedom of conscience, worship, et cetera.

FIRST MISSIONARIES

Soon after the British Isles received the ambassadors of the Restoration and the work became established there, the minds of latter-day apostles turned toward the sparsely-populated land where the main settlements were just beginning to advance beyond the status of penal colonies. Men and women with the pioneering spirit were emigrating in large numbers, and groups from the same neighborhoods settled in the same localities in Australia.

In the year 1840, Australia welcomed the first missionary of the Restoration when William Barrett was sent from the British Isles Mission to this land by Apostle George A. Smith. Of the work accom-

plished by Brother Barrett, we fail to find any record today.

A few years later, William Anderson was sent to Australia and was successful in establishing the first known branch at Montpelier, Wellington, New South Wales, in 1845.

During the dark and cloudy days, many families of Saints emigrated to Australia and settled in the Northern Rivers district of New South Wales. With the usurpation of Brigham Young and the establishment of Salt Lake City and Utah as the Land of Promise, the majority of these Saints remained only a short time and, as shipping became available, returned to Utah.

THE BLIGHT OF POLYGAMY

It was a sad day for many Latter Day Saints when news began to be published of the establishment of polygamy as a doctrine and practice of the church in Utah. Most refuted the charges, and many decided to make Australia their permanent home.

In 1852, Elder C. W. Wandell was President of the Australasian Colonies Mission, and it was not long before the "constant influx of Australio-Californians who are . . . more or less prejudiced against us by California newspaper stories" caused him to write, "During my absence at Melbourne, many base lies were told of the Saints in Zion, and with so much plausibility, that I was obliged to return and refute them."

In 1853 he left the Australasian Mission. On his return to Utah he discovered the rumors he had heard were not far short of the truth. He turned aside from the latter-day work for many years and engaged in business. The work in Australia was

By the late Hermann Peisker

left under the domination of the apostate church.

ELDER WANDELL RETURNS

The "Isles of the Sea" were never forgotten of the Lord, and in April, 1873, he gave the name of C. W. Wandell as one to be set apart to labor as a Seventy. It was not until some months later that the one man already equipped by experience for work in Australia was discovered, brought into the Reorganization, and informed of his commission.

Shortly afterwards, he was appointed in company with Elder Glaud Rodger, and after delays and missionary work in the Society Islands, on January 22, 1874, they stepped ashore in Sydney. Australia greeted the first missionaries of the Reorganization to her shores without demonstration.

Elder Wandell immediately contacted his old friends, eager to inform them of the Brigham Young usurpation and the apostasy of the Utah church. He remained in Sydney during the short period of his life and brought a number of the early Saints into the Reorganization. Elder and Sister Ellis and others later held membership in the Balmain Branch.

It was logical that Glaud Rodger, who had united with the church in Scotland, and who had turned from the apostate church when he went to Utah and discovered the evils being taught and practiced there, should go to the Newcastle and North Coast areas where the Saints from England, who refused to go to Utah, had settled.

Before long he organized the

(Continued on page 15.)

E d i t o r i a l

Report of Status of Houses of Worship Revolving Fund

Recently we placed in the hands of the First Presidency and each member of the Quorum of Twelve an analysis and summarization of the Houses of Worship Revolving Fund. We think the following information will be of interest to the membership of the church:

Total appropriation to the fund	\$400,000.00
Total loans made up to May 26, 1949	273,215.00
Amounts repaid up to May 26, 1949	35,535.40
Total amount on hand as of May 26, 1949	162,320.40

Of this amount there have been actual commitments as of the same date, of \$40,600.00, which would have left a balance available to loan of \$121,720.40. However, there are applications in hand, some of which have been approved, and others of which are eligible for approval, amounting to \$177,750.00, which would leave a shortage of \$56,029.60, if all applications now on hand were to be approved. This means that new applications will be approved only as loans are repaid to this fund.

The \$273,215.00 was made up of forty-seven loans, which would make an average of over \$5,800.00 per loan, and covered congregations in twenty-two states and provinces of the United States, Canada, and Hawaii. In addition to this, supplementary loans have been made from the Houses of Worship Loan Fund (not the Revolving Fund) totaling \$157,406.81, at an average of \$5,621.67. These loans covered con-

gregations in sixteen states and provinces.

Undoubtedly there are many other congregations that are in need of this type of assistance, but it is obvious that if they are to receive such help, it will be contingent upon the repayment of the loans already made to other congregations. It seems highly essential that we call this to the attention of stake, district, and branch officers, urging all groups to meet payments as they are due, and if possible to make additional payments during these present years when conditions are more favorable than they may be at a later time. The whole purpose of this Revolving Fund was to ease the burden of congregations in need of church facilities that had not been provided during the years of depression and the period of war.

We advise strongly against congregations obligating themselves to outside indebtedness. We believe it will be possible for the church to meet most of these situations through the Revolving Fund established, if every congregation to whom a loan has been made will assume responsibility for repayment even beyond the stipulations of the agreement with our office. It is unfortunate that the loan fund is not sufficient to meet all the present needs, but it is quite apparent that much good has been accomplished through the appropriations made for this purpose.

The placing of these funds has imposed a heavy responsibility upon the general officers concerned, and it has not been possible in all instances to satisfy all parties concerned, but we believe that equitable distribution has been made, and it is our hope that the fund will continue to serve the interests of the church as a whole.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Elder Roy A. Cheville was in Birmingham, England, from Oxford, the week end of June 19. He reports an inspiring women's rally of the Southern District, with Sister C. W. Allen in charge.

When Brother Cheville wrote, Apostle Jensen had already left England for Scandinavia, but before doing so had "done everything one could wish" to make Brother Cheville's visit profitable and enjoyable.

Dr. Cheville was in Holland the week of July 2 and then went on into Germany where he has an interesting and helpful schedule worked out. He reminds us that English Mission Day is being celebrated at Nuneaton on July 31 this year in place of the reunion which cannot be held because of adverse local circumstances. We shall be glad to have the Saints throughout the church keep the British Saints in mind at this time.

Elder V. D. Ruch of Council Bluffs, writes:

June was a month of baptisms in the Council Bluffs Branch. At our three baptismal services, a total of thirty-four people were baptized. On June 8, four were baptized; on June 12 (Children's Day), twenty-three united with the church, and on June 29, seven more were baptized. Of these thirty-four, twenty-seven were children, three were married people, and the other four were young people. The Underwood Branch also used our font one evening for baptizing seven new members. One of the candidates with the Underwood group became a member of the Council Bluffs Branch and will attend here. Crescent Branch also baptized two children in our font last Wednesday evening.

We were pleased to have Apostle P. M. Hanson with us on Sunday evening, June 26; he delivered an illustrated lecture on his recent tour in South America. His lecture, titled, "Among Ruins of Ancient Civilizations in Peru and Bolivia," was enjoyed by a large Sunday night attendance. Brother Hanson has been fortunate in getting many good pictures of those South American ruins. They will be a valuable addition to the visual aids of the church.

The Church in Australia

By Charles A. Davies

IT IS MORE than seventy-five years since Charles Wesley Wandell and Glaud Rodger came to our shores with the message of the Restoration as interpreted by the Reorganization. From the first members—the two or three good souls who were old contacts of Brother Wandell when he was in our country before—to the membership of the church in Australia today—some 3,000 souls—is a long story. This story is covered somewhat in another article in this issue of the *Herald*. I shall try only to give you a picture of the church operating in Australia today.

OUR RELATIONSHIP

One fact Australians would like to emphasize is that despite the variation in temperament and culture—differing naturally from our cousins who, like us, moved away from the parent stock in Britain—there is in our hearts a sense of belonging to the common brotherhood of the church in all the world. That common bond is deeper than anything else.

It may appear to a visitor that Latter Day Saints here are first of all Australians. That might be because differences are most observable at first. It may even be true of some of us who have not yet fully caught the vision of the Zionite hope, but wherever the message of the Restoration Movement is truly appreciated among us, I am sure we are first of all Christians in outlook and Saints in faith, which characteristic knows no boundaries of land or sea, of color or political allegiance. Members of the church in Australia may live and think as British subjects, but with this difference our national loyalties are absorbed in an all-embracing loyalty to the King of kings whose kingdom we aim to establish with his aid.

EXTENT

The leadership in Australia, therefore, is endeavoring today to cultivate this sense of oneness with church members throughout all the world. There are, naturally the problems of variation in cultures, calling for understanding in the attempt to follow the lead from our American headquarters. Differences in such details as would be observable between our country and another are also evident between sections of our own nation, because of the vast extent of our continent which has a similar area to that of the United States. Scattered over an area of three million square miles, our church membership of 3,000 operates in forty-five congregational centers. Again we have a variation in types of groups. There are nineteen city congregations, seventeen in country towns, and nine in rural districts; these, in turn, range in membership from the largest branch of almost 400 to a branch with little more than twenty.

REGIONAL DISTRIBUTION

A large proportion of our membership is centered in the eastern states, where organization into districts is possible as in the United States. The largest district is that of Southern New South Wales which has a membership of about 1,000, while in the district comprising the state of Victoria, there are 560 members. The third district, Northern New South Wales, numbers 400. Some 500 Saints are gathered into branches that, because of location, cannot be given district affiliation. These members remain under the general supervision of the mission presidency. Several hundred who do not live within reach of the normal functions of a branch or group remain on a roll of isolated members.



Australia faces the common problem of having a working force at least one third below that of actual enrollment. Thus, with the rest of the church, we are challenged to sincere participation in the program of Zion.

LOCAL ORGANIZATION

The organization of our local work in Australia is planned on the lines set out by the General Church. There may be some lag between the work here and the more advanced program of the Center Place because of our geographical isolation. Any retardation in this respect should, in the future, become less with the development of speedy transportation and mail communication. Independence today is no further away in time than some country towns were a very short while ago. The regular organization of the branch is operating in all our churches, with the pastor and priesthood serving in ministerial capacity with the aid of the church school and other departments and groups. In two areas, Newcastle and Brisbane, urban areas form a composite branch for more efficient operation as in certain cities of America.

RELIGIOUS EDUCATION

The fillip given to the program from the training of leadership in

the various sections of church life has found progressive response in Australia. Throughout the mission there is a growing corps of workers both of priesthood and lay members with some degree of training for their tasks. This is especially encouraged in church school work by the Mission Department of Religious Education. Wherever possible—and particularly in the organized areas—some opportunity is offered from time to time for sound technical help in the field of teaching and ministry. From headquarters in Sydney, New South Wales, considerable help is given by the mission director through brochures and counsel. Some personal mission coverage has been possible by this minister, who associates his task with his missionary appointment. Elder Frater has encouraged all workers to qualify for standards of credit with the General Department of Religious Education. Reunions are providing a very favorable focus for the development of such training procedure also.

OTHER TRAINING

Isolation has been to our detriment in the matter of accessibility to Graceland College. While American young people have on their own soil that wonderful institution, Australians have been limited in help through that means. Therefore we have been faced with the task of either bringing into existence some local training center of our own, or of making the tremendous adjustment required for the journey to Graceland, possible so far only for a very few. Apostle Mesley, with the aid of Sister Mesley and a staff of appointee ministers, conducted three training schools during his period of supervision in Australia. These were arranged especially for those entering into missionary appointments and produced some fine young men. Others, not anticipating general church service, also benefited.

In this connection, though op-

portunities at reunions and camps were presented, the need of a more intensive engagement was realized. This had its fruition in the establishment of a periodic training school under the name of Wandell College, so named by the first student body of twenty-five young people after the first Seventy to Australia. This institution, now well established, has given efficient help to students from most parts of Australia and New Zealand. The project had the encouragement and help of the mission president and the mission director of religious education. I have served as principal, together with a staff of well-qualified lecturers, each of whom has a degree or diploma in his respective field. The college has been held in the Newcastle pastoral home. Eighty different students have been in residence there for varying periods, for both general and priesthood courses, and have attended 300 lecture hours so far.

DEPARTMENTS

The Zion's League functions in all the organized branches of the church. There is a mission-wide leader, Brother Leslie Dalziel, and each district has a leader who in turn gives help to the local units. The Zion's Leaguers of Australia have sponsored a number of very practical projects, and their efforts have been invaluable in such endeavors as the raising of money for the purchasing of church-owned homes for missionaries under appointment; the maintenance of locally sustained junior appointees (to a considerable extent), and for assisting the Tahiti Mission in acquiring a printing press.

The department of women is well established throughout the mission. Under the leadership of Sister Nancy Parkes, who is a member of the General Council of Women, the women in the various branches have a constructive program for the furtherance of the aims of the church. In Australia, as elsewhere, the women are the backbone of practical effort.

Studies in harmony with the general program are pursued.

Junior clubs, such as Orioles and Scouts have found difficulty in becoming established in our church groups. Sister E. Stalder and Elder K. Cramp have been appointed to vitalize the work of these two movements respectively. The absence of trained leadership is a factor militating against the efficient functioning of these departments. The size of the majority of our branches is another factor involved in this work that points us to the missionary task of the church and towards the establishment of branches of efficient operating strength.

MISSIONARY PROGRAM

The revival of missionary emphasis throughout the General Church in the recent period has begun to be evident in our land. During some years of necessary emphasis upon the stabilization of administrative programs, much was done to bring about greater harmony with general policy. Such periods tend to overreach themselves and to intrude into the period when vital missionary energy should be set free. Such a period we have faced and are facing, but there is an awakening, and with the return of our delegates from America and the arrival of our new apostle in charge, Roscoe E. Davey, we are experiencing a marked quickening in tempo in the field of evangelism.

At the time of this writing there are seven ministers under general appointment in Australia, giving their full time to church work. Thus the bulk of missionary endeavor falls upon members and priesthood of the local churches in accordance with the revelation, "Let him that is warned warn his neighbor." A large majority of the seven million people in our country have not yet heard of the angel message. Our largest city numbers one and a quarter million, and there are all the smaller cities and towns throughout the land that are in need of the gospel plan revealed and given us to promulgate. Truly the field is white.

Land of the Dawning - By Blanche Mesley

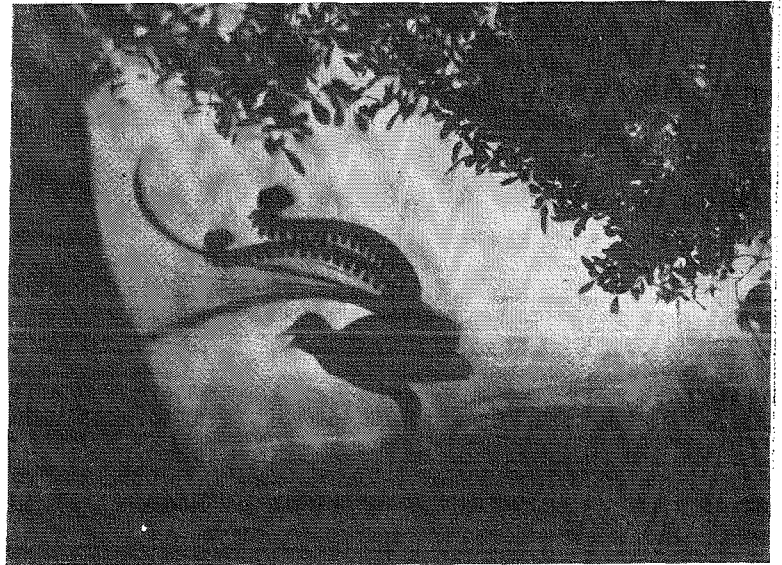
AUSTRALIA is a land of contrasts and surprises. A land of vast, undeveloped areas and large modern cities; of arid desert and rain forests; of lush, tropical verdure, and more snow-covered country than the whole of Switzerland; of brilliant sunshine and winds raging at sixty miles an hour. It is a land where seasons are in reverse from those in the Northern Hemisphere—where Christmas comes in mid-summer and Easter in the fall; where trees shed their bark rather than their leaves; where there are birds that have wings but can't fly, yet are as fleet of foot as a greyhound; where kookaburras laugh contagiously, and lyre birds and brologas dance a stately measure; where many creatures native to the country are absolutely unknown elsewhere.

Nowhere is this element of contrast and surprise more dramatically seen than in the aborigine and his weapon, the boomerang. These aborigines are people of the Stone Age, the oldest inhabitants on earth—thousands of years older than any other race in existence. Only a few precious relics remain of the Stone Age man in Europe, but here in Australia we have the Stone Age race still surviving 200,000 years

after its counterpart in Europe. The boomerang—an invention of the Australian aborigine—is one of the most amazing weapons known to man. It employs the same aerodynamic principles as the modern airplane. Few people understand the scientific principles underlying the flight of the weapon—especially the return of the boomerang—which has no parallel in any other part of the world. In cross-section, the shape of a boomerang in return flight is similar to the wing of an airplane, and the peculiar twist or bias put into the weapon makes it resist a deflecting force. This is the

exact principle used in the modern gyroscope, though employed for centuries by this Stone Age race.

AUSTRALIA IS BIG—approximately the same size as the United States of America, with about twice as much coastline—so we find wide variations in temperature, climate, ways of living, home building, occupations, trades, et cetera. The west coast of Tasmania has been compared to Ireland with its rains and mists. Much of the southern part has been compared to the Mediterranean with its warm summer and long hours of sunshine. But



in the Australian Alps, winter sports can be enjoyed for several months. Inland there is a large area of desert country resembling the Sahara, surrounded by a semi-fertile belt with low rainfall. The wheat plains and sheep country of the South East river basin have been compared to the Caspian Steppes of Russia; the tropical north of Australia with the monsoon area of India; and the heavy rainfall of the North Queensland coasts to the Madras coast of India. With such a range of climate, Australia can

produce almost anything that will grow—from sugar, cotton, pineapples, and bananas in the north to some of the world's best apples in the orchards of Tasmania.

Although Australia is a large country, her population is small—fewer than eight million people, fewer than the number in New York City alone. Half of these people live in the six state capital cities (Brisbane, Sydney, Melbourne, Adelaide, Perth, and Hobart) and the large towns around the coast. Each one of these capital cities is distinctly different from the others and each is lovely. Looking from King's Park, one sees Perth as an unques-

tin Place, Sydney; nor have I ever worked at a place more alluring than the Mitchell Library in its magnificent Sydney setting.

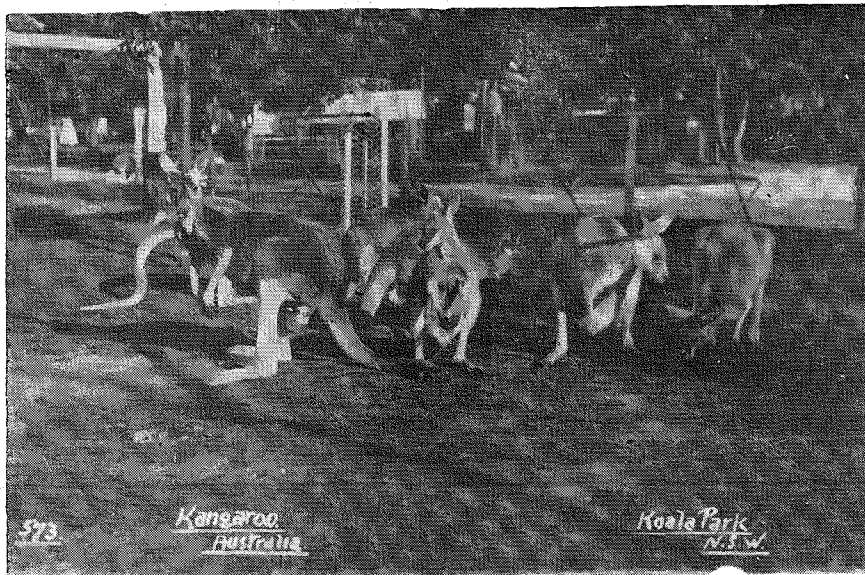
Transportation in these central cities is similar to that in other metropolitan areas. Hundreds of people come in and out by electric train, streetcars, busses and ferries; hundreds of private cars carry many more.

THE RURAL AREAS are places of particular and characteristic beauty. The eucalyptus trees—commonly called “gums”—are magnificent in coloring and majesty. Just as pines have a characteristic aroma,

tralian breed developed from the original Spanish Merino stock. From these sheep the wool clip averages three hundred million dollars a year. Around thirteen to fourteen million head of cattle are raised every year—again with breeds especially adapted to their environment and purpose. Dairy products from Australia rank extremely high in local and overseas markets.

WE FOUND the Australian people to be laughter-loving sport-enthusiasts, as all who have followed the fates of the Davis Cup team and the “Ashes” would expect. They are by no means frivolous, however. Being unusually straightforward, they find it difficult to tolerate insincerity. They are thrifty yet open-hearted, generous and quick to respond to those in need. Their skills in trades and professions are a constant source of pride, and the philosophy running hand in hand with such skills is an unexpected joy. As I write, I remember a good plumber friend—an excellent workman—who during his rest period would balance his cup of tea on his work-stained knee and quote stanza after stanza of poetry both classic and commonplace. Then there was the doctor who would take a few minutes from his busy practice to tell of his student days in Vienna and from there branch off into European troubles and insist that the only possible solution lay in “fulfilling the law of Christ.” And there was my milliner—an artist and a most understanding gentleman who made the best hats I ever have worn—all the while helping me to see deeper meanings in “the trivial round, the common task.” Grand people, the Australians!

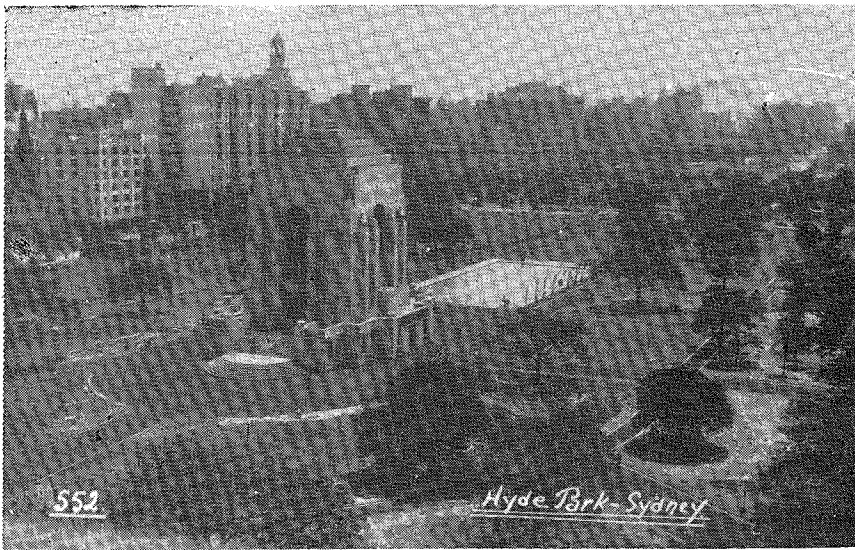
They are mostly of British extraction, which means they speak the king's English. But because of their background and their progressive spirit, this is enriched with musical and expressive words from the aborigines, and enlivened by some American colloquialisms coming to them via the movies, and further varied by national idioms. Thus



tionably picturesque city. Sydney harbor is thrillingly beautiful at all times. Adelaide, seen from one of the neighboring hills on a chilly autumn night is a veritable carpet of glittering lights. Melbourne gives one a feeling of stately graciousness. Brisbane town hall is one of the loveliest. Much beauty is to be found in these large, modern cities, but loveliness is not their only offering. Here there are well-stocked stores, excellent libraries, well-staffed hotels and restaurants of high quality. Each capital city has its fully accredited university, and institutes of culture and learning abound. I have never seen a more attractive business street than Mar-

so do the eucalyptus—at once stimulating and invigorating, yet soothing too. The flowering trees—golden wattle, lavender blue jacaranda, cream, orange, or scarlet gums; the hundreds of varieties of wild flowers; the exquisite ferns and gum tips; the clear, sweet songs of birds and the flash of their brilliant plumage combine to make pictures and perfumes that make description altogether impossible. All one can do is thank God for having permitted him to experience such prodigal beauty and remember it forever.

Further out are the huge cattle and sheep ranches known as stations. On these stations are raised about a hundred twenty-five million sheep per year, including some of the world famous Peppin sheep, an Aus-



their language is expressive, colorful, and flexible.

When it comes to considering some of the achievements of these splendid people, my admiration knows no bounds. In giving even such slight mention of Australia's achievements as is here possible, three factors must be emphasized: that Australia has such a small population; that she has a history of only approximately 150 years (when America was a nation, Australia's first settlers were arriving); and that she is a self-governing dominion, making her own laws and framing and executing her own policies.

COLONIZING AUSTRALIA was a tough proposition at first. Gradually, however, the country became settled and an organized government developed. In time each state had its own parliament and self-government. Then the six states united in a single federation with a constitution very similar to that of the United States. Australia's system of government stands midway between that of the United States and the United Kingdom, but the Australians did not stop at simple political action. They were among the first people in the world to adopt the secret ballot, votes for women, free and compulsory education, industrial arbitration courts, and far-reaching social legislation. Old-age pensions are paid to men over sixty-five years and women over

sixty. Invalid pensions are paid to people who are unable to work. A maternity allowance is paid to all mothers for prenatal and postnatal care; and child endowment is given to the age of sixteen for all children in excess of one. Medicine and hospitalization is available free of charge. The most distant stations are taken care of by a well-organized "flying doctor" service, with aerial ambulance and flying dentist, as well as a fully trained medical man.

Education in Australia is free and compulsory to the age of fifteen. The large cities provide preschool care, kindergarten, grade and high school, technical colleges, agricultural colleges, school of mines, and university. In the rural areas there are few preschool or kindergarten groups, but older children are given

transportation to and from school in regularly scheduled busses. Children in isolated areas are taught by radio, beginning with the kindergarten of the air and going all through the grade and high school into adult education. Regular lessons are set, textbooks provided, examinations held, and instruction expertly given by both radio and correspondence.

FOR MANY YEARS Australia has been mainly pastoral and agricultural. Volumes might be written on her contribution in this field alone. During the past ten years, however, her industries have grown enormously. Mining for gems, gold, and coal—always a major industry—has received fresh impetus. Engineering in all its phases—road building, shipbuilding, bridgebuilding, the manufacture of airplanes, precision instruments, et cetera—is forging ahead swiftly and steadily.

Nor are the arts neglected. All phases of music are given the highest attention in schools, concerts, recitals, and individual study. The Australians are a singing, music-loving people. Painting and sculpture are encouraged by exhibitions, the use of loan collections, excellent teaching, and the development of Australian talent. The field of literature is particularly attractive. Both classics and moderns are studied in the schools, and libraries are plentiful. Legends and folklore are

(Continued on page 18.)



Reunions in Australia - By Alan S. Frater

WHEN SAINTS IN AMERICA and Europe are wrapped in their winter furs, with snow on the ground and the tinsel of Christmas decorations adorning their homes, Australians "down under" are basking in the warmth of summer skies, and the many opportunities for out-of-door activity are eagerly grasped.

It is natural, then, that the Christmas-New Year period is the time for vacations. Schools are closed, and many industries shut down for two or three weeks.

It is equally natural for the church in Australia to look upon this period as the time for reunions.

In thinking of church reunions, it is wise to repeat here, as has probably been mentioned elsewhere, that readers should try and visualize the scattered condition of the Saints. Australia, comparable in size to the United States, has a total population comparable to that of New York City. The Empire State building alone houses more people than many of Australia's larger towns. The sparse population is found mainly along the eastern and southern seaboard, and in these areas are the Saints. Branches extend from Brisbane on the eastern coast to Perth and Fremantle on the southwestern corner of the continent—a distance by rail of 3,307 miles. One branch and some scattered members are in New Zealand, over 1,000 miles across the Tasman Sea from Australia. The Australasian Mission's total enrollment is 3,300, which means that there are not many Saints in any one locality. Reunions held in the Mission must therefore be on a comparatively small scale.

TIONA

Tiona Reunion is the exception to the rule. The coastal area of New South Wales from Sydney northwards is the most thickly populated part of the Mission with over

half of the total church membership, and so it is natural that a reunion ground should develop on an extensive scale for these members. One has been established at Tiona, where about 700 campers gather each Christmas season.

To Elder J. W. Davis goes the credit for finding the property subsequently purchased by the church for reunion purposes and named "Tiona"—the Tahitian word for "Zion."

It is a remarkable place, located on a strip of land about 250 yards wide with the rolling Pacific Ocean on one hand and extensive Wallis Lake on the other. There are eighty acres of land in the church's possession, with remarkable groves of palm trees, beautiful beaches (the ocean beach is about seven miles long, sweeping in a perfect curve) and fine camping facilities.

The original committee responsible for its purchase and setting up as a reunion ground consisted of Apostle Myron McConley, Bishop G. Lewis, and Elders W. J. Haworth, E. Wright, J. W. Davis, and G. H. Parker.

The first Christmas reunion was held there in 1924, and there has been no break since that date in spite of war scares and restrictions in 1941 and 1942. At first, the management of the property was in the hands of a registered company, the shareholders of which were all church members; but in 1946 these shareholders voted for voluntary liquidation of the company and a transfer of the property to the church. The property is now controlled by a mission conference-appointed board of management under the direction of Bishop D. A. Alberts.

The present members of the board are R. K. Watters (secretary), J. V. Maples, H. Peisker, J. H. Jenkins, W. Engel, H. Ley, J. A. Corbett, C. A. Dickinson, H. Anderson, and W. J. Swain.

FROM A PHYSICAL ANGLE, the reunion grounds are well-equipped. In addition to tenting facilities, there is an abundant water supply piped through the camping area, electric lights in all tents, avenues, meeting tents, and other public places, a store where food may be purchased by campers, a dining hall, and many other facilities. An attractive cottage on the grounds houses the caretaker and his wife, Brother and Sister J. Maples, whose duties include caring for campers who at times other than the reunion period use Tiona's unique camping facilities.

Large tents house the reunion services. Quite recently a permanent stage was erected as part of the general meeting tent, which seats about 300 people.

Spiritually, educationally, socially, and physically, the reunion program each year is very comprehensive. All age groups are provided for, and each day's activities adequately cover the needs of children, intermediates, young people, young adults and adults in prayer meetings, worship, study classes, music, recreation, preaching, sacraments, and social fellowship. Usually the reunion period covers about ten days.

Tiona's pride is the Green Cathedral, an open-air chapel on the shores of Wallis Lake. The spot was found by Apostle Mesley in 1939, and to his inspiration and energy we owe this lovely, hallowed spot, dedicated to worship; fringed with towering palm trees, it is a delight to all who worship God in the beauty of his creation. The baptismal font is in the shallow waters of the lake twenty yards from the shore, immediately in front of the cathedral's rustic stone altar.

Use of the Green Cathedral is limited to such services as Communion or prayer meetings. Each evening during the reunion, a "Sunset Reflections" service is always a high-

light, as is the New Year's Eve Vesper, also held there by candlelight. Campers are encouraged to use the cathedral daily for meditation—"fifteen minutes a day with God."

Though the majority of reunionists are from New South Wales, each year there are some representatives from the adjoining states of Queensland and Victoria; occasionally South Australia, West Australia, and New Zealand are represented.

MARYSVILLE

Victoria District in recent years has developed a Christmas reunion for Saints in the southern states who are unable to travel long distances to Tiona.

For some years, one of the outlying branches from Melbourne, the capital, such as Hastings (thirty-five miles to the southeast) or Euroa (ninety-three miles northeast) was chosen, and local Saints helped in accommodating the visitors.

For the past three years, however, Marysville, about forty-five miles east of Melbourne, in the hills and the heart of the big tree country, has been chosen as the ideal situation for reunion purposes. It is fairly central to all Victorian branches and has adequate facilities. Elder S. Jacka, district president, has been the motivating power in the establishment of a suitable reunion spot there.

Our reference to the "big tree country" reminds us of a long-standing dispute as to which is the world's tallest—California's sequoia or Victoria's mountain ash. Marysville township is situated in the heart of the mountain ash country and is surrounded by glorious mountain and river scenery.

At present, civic facilities and grounds are used for the reunion, but it is hoped that a tract of land can be purchased from the Crown Lands Department of the State in the near future. When this is done, permanent facilities will be possible.

The 1947 reunion had an attendance of nearly 100 persons, and un-

der church leadership, an adequate program covering the needs of all age-groups was presented from Christmas to New Year's Day.

J. Y. P.

These cryptic letters which stand for "Junior Young People" represent the vacation church school conducted by Elder S. Jacka for the teenagers of the Victoria District immediately after the reunion period.

First at Hastings, now at Marysville, this annual school—covering from two to three weeks' study and youth fellowship—has played a vital part in the development of Victoria's young people. The majority of the vital youth of the district today are products in part of J. Y. P. which is run by the students themselves under missionary supervision.

NAIRNE

In Adelaide, South Australia, is one branch (Norwood) with a group of young people isolated by distance from Tiona, Marysville, and J. Y. P.

Under the wise leadership of Elder and Sister Frank Rixon, these young people have gone, year after year, to Nairne, which is situated in the lovely lofty ranges near Adelaide and there have conducted a youth camp of study, worship, and recreation.

For 1947, the enrollment was too great for the limited accommodations available at Nairne (a hostel granted to the church for such a purpose by the National Fitness Council of South Australia), and so for the first time tents were used, and another spot, Ambleside, was chosen.

The place may change from year to year, but the spirit of the young people and their devotion to the cause of the church is embodied in the name "Nairne," which typifies Adelaide's endeavors to conduct a reunion for its youth.

OTHER REUNIONS

Owing to the scattered nature of the Saints, smaller and more distant centers are not able to conduct re-

union activities regularly. Though such places as Brisbane, Queensland, or Auckland, New Zealand, arrange reunion activities as occasion permits, or hold "home-coming" services, there is nothing of a permanent nature other than the reunions outlined above.

CLUBS, SOCIETIES, ETC.

From time to time, branches or groups of branches organize clubs to cover various phases of church activity, such as literary or debating societies. The "Kimmor Club," of Sydney, a literary society of the 1930's, is an example. Too often these clubs are of short duration, either because of lack of enthusiasm or because the enthusiastic promoters of such schemes are not able to continue their leadership and leave the projects in the hands of less able leaders.

At present, the only club of this kind in Australia is the "Sydney Culture Club," a very recent body which grew out of a men's club that had functioned for about three years. We look with hope to the future of this body and other similar organizations that might develop within the church to help in the development of the Saints.

CONCLUSION

Australia is blessed with long summers, lovely nights and days, and people who can enjoy these advantages to the full.

With nature's gifts at Tiona, Marysville, and elsewhere, the fellowship of the Saints and their friends as they gather annually at these lovely spots with the Spirit of God pervading all, makes reunions in Australia a worth-while and lasting contribution to the work of the church in the Australasian Mission.

"Herald" Future Features

Could you use a full-time assistant pastor in your branch?

The "Herald" of July 25 tells how this is possible at a cost you can afford.

General Conference Appointees for Australia

THE CHURCH has been fortunate throughout the years in the quality of the men assigned to full-time ministry in the Australian mission. This is as true of the new men under appointment at this writing as of those who have gone before and set the pace for them by good life and diligence in service. Current appointees, all of Australia save Apostle R. E. Davey, their supervising minister, are hereby commended to the General Church as well as to the church in Australia as worthy of trust, and from whom the best of good works may be expected.

CHARLES A. DAVIES was born March 4, 1906, and was married in November, 1929, to Elsa Alberts. To them have been born two children: Margery, eighteen, and Robin, sixteen. Brother Davies has served the church as priest, elder, and now as high priest. Prior to his full-time ministry, he qualified as a schoolteacher and taught in Victoria, serving as senior housemaster and in other capacities of this profession.

Appointed in 1929, Brother Davies has ministered in Southern Australia, Queensland, New Zealand, and New South Wales. He has functioned as a pastor, a district president, and, during recent months, as acting president of the mission. Elder Davies also has sponsored priesthood and leadership training classes at Wandell College in Newcastle; edited the first edition of *Membership Manual*, and carried responsibility as associate editor of *The Standard*.

ALAN S. FRATER was born in New Hebrides in 1909, the son of a Presbyterian missionary of some renown and a man of devotion and unusual ability. In 1929 Brother Frater married Sylvia Jacka of the state of Victoria. They have two

children: Maurice, eight, and Alison, seven. Prior to his assignment as a representative of the church and following his training as a teacher, Brother Frater taught school in Victoria. He has served in the office of priest, elder, and high priest.

Since 1942 he has been doing clerical work for the church at its headquarters in Sydney, has served as mission statistician, mission director of religious education, and as managing editor of *The Standard*. His labors under full-time appointment since 1946 have carried him into various states of the Commonwealth.

DONALD A. ALBERTS, born in 1915, was married in 1938 to Margery Franklyn of Adelaide. To them were born Ian, eight, Betty, five, and Nancy, four. He has ministered as priest, elder, and high priest; at the late General Conference, he was ordained a bishop and returned to Australia to serve as bishop of the mission.

Prior to his full-time ministry, Elder Alberts worked as a salesman and sales manager. He has served the church since 1943 as bishop's agent for the mission, mission treasurer, chairman of the Board of Publication of Australia, chairman of the Tiona Board of Management, and chairman of the trustees of the mission homes. Brother Albert's work in connection with the bishopric has carried him into all the states of the Commonwealth, which experience has further fitted him for the work of bishop, in which office he is henceforth to serve.

SYDNEY JACKA was born in 1918. In 1944 he married Beryl Jenkins. They have one child, Peter, a year old. Brother Jacka has labored as an elder and high priest. Under his first appointment, he was locally sustained. Since 1942 he has served full time on support of the General Church. He has ministered under appointment in Northern New

By the late J. F. Garver

South Wales and Victoria, his current assignment being president of the Victoria district. Prior to his appointment as general church representative, Brother Jacka worked as a compositor and linotypist, which experience contributed to his qualifications as editor of *The Guide*, the mission youth paper which was recently discontinued.

A. R. GUNNING, born in 1918, married Mitta Jacka in 1944. They have two children; Ronda Mae, four years, and Barry John, three months. Brother Gunning has served the church as a deacon and an elder. His first assignment was one in which he was locally sustained. He has labored under appointment at John's River and in New Zealand, and serves at this time as missionary pastor at Auckland, where he has labored for over three years. Prior to his appointment, Brother Gunning was what is known as a furniture machinist, which has qualified him to work as a handyman at the mission headquarters and church building in Auckland.

FLOYD POTTER, born in 1918, was married to Gertrude Moxham in 1942. Two children have been born to this couple: Brondon, four, and Marcina, one. Prior to his appointment, Brother Potter worked as a salesman, which has contributed to his qualifications as a Seventy. He has labored as missionary since 1940, was ordained a Seventy in 1947, and has served in New South Wales, Southern and Western Australia, and New Zealand.

JOHN D. IMRIE, appointed to represent the church in Australia at the recent General Conference, was born in 1924. He married Valerie Parton in 1947. He has ministered as a deacon, priest, and elder. Brother Imrie has served the church at Newcastle as young people's leader and

(Continued on page 18.)

Church Publications in Australia

By D. A. Alberts

FOR ALMOST HALF A CENTURY the church in Australia has had a uniquely progressive program for publishing church news and literature. This seems to have had its genesis in, and has since been maintained by, rather a "printing conscious" group of church leaders in, or closely associated with, mission headquarters. For several years the mission owned its own printing establishment and built up quite an extensive business in church and outside printing. Although this interest was disposed of in 1933, there has since remained two church-member commercial printers with plants close to mission headquarters, and in more recent years a third, all of whom together with members of their staffs have been most sympathetic to church publication needs. They have given generously and consistently of their time and facilities to the work of the church, making possible the continuance of a high level program in the field of publicity and literary publications. All three of these men, with the mission president and mission bishop's agent, constitute a mission-elected board of publication today. The church is most grateful for their contribution.

Probably the most outstanding achievement over the years has been the regular monthly publication (with an exception of only one five-month period) of *The Standard*—an official church journal that has supplied a distinct need in helping to bind together branches and members which are separated physically by distances of up to 3,000 miles. First this was a printed magazine of eight pages, but it has come through stages of mimeographed form (in depression years) to the 1947-48 model which is a forty-eight page digest size, two-color printed job, having a four-color pictorial cover depicting a different Australian scene each month. Contents cover official church news, branch notes

from throughout the mission, articles of high quality by Mission General Church staff and others, and regular features under the headings "Personally Speaking," "Questions People Ask," "Help for the Asking," and "Gems From Our Reading."

It has separate sections for women, young people, children, and religious education. Such an attractive and high quality magazine is made possible only by the gratis printing facilities available—the subscription rate of twelve shillings (approximately \$2.00) per year, barely meeting costs.

DURING THE YEARS 1939 to 1947, another mission-wide publication, *The Guide*, was sponsored by the Zion's League Council, exclusively for youth. This too was of excellent quality and was most popular. It was recently discontinued only because of staffing problems and rising production costs. It actually was the forerunner of the "new" *Standard* and performed a unique ministry during war years by being sent gratis to more than 200 young servicemen and women.

Through the years, many tracts and some full-length books have been published. Principal among the books were *Man Here and Hereafter*, *A Royal Priesthood*, and *Fall of Babylon* by W. J. Haworth. The more recent and most outstanding tract was *The Christian Social Order*—an edited series of addresses by the late President F. M. Smith, covering a widely discussed topic. Three thousand of these were attractively printed in two colors and distributed through the 300 priesthood members of the mission. Few, if any, of these ventures have returned fully the financial outlay involved, but they have fulfilled their purpose in making available materials especially suited to the needs of the mission, particularly during times of very limited supplies from

the Herald Publishing House. However, the sale of other church books and mimeograph service has contributed a small margin of profit to compensate for such losses and to maintain a basis of self-support through the years.

DURING WAR YEARS, heavy restrictions were placed on the importation of books from the United States, limiting adequate material for church leaders. A series of mimeographed brochures was published in an attractive style to meet this problem. Containing an average of over 100 pages, these books covered such topics as: "Beliefs of Our Neighbor," "Instruction in Storytelling," "Teacher Training Counseling," "Parents and Their Problems," "Women's and Zion's League Department Helps," "Poem Selections," "Stories for Worship," "Oriole Leaders' Handbook," "The Work of the Deacon, Teacher, and Priest" (each under separate cover), "Service Planning Series for Special Events of the Year," and "Great Hymns and Their Writers."

In all, twenty-five brochures have been published. To ensure that this excellent material reaches as many of our people as possible, leaders invite enrollment in the mission-wide "First Fifty Club." Members of this club have first opportunity to purchase any Latter Day Saint publications. Books, tracts, or brochures are mailed on approval for three days, after which they may be returned or charged. Very few Saints return material after having had due opportunity to scan it. Present membership of the club is almost three times the original fifty.

In answer to repeated requests from small branches and church schools for a suitable "words only"

(Continued on page 18.)

The Church in New Zealand

By A. R. Gunning

FROM COAL-MINING NEWCASTLE in New South Wales, Australia, the Dickson and Stewart families moved in 1888-89 to coal-mining Kiatangata below Dunedin in the South Island. From the United States, Paul M. Hanson and D. E. Tucker of the Quorum of Seventy came in 1902 to minister to the scattered Saints and establish the work in New Zealand. Brother Hanson stayed a few months, then moved to Australia. Brother Tucker stayed four years, living and working under extreme pioneer conditions and organizing a church school which met in the Masonic Hall. This union of devoted Saints and diligent ministry was the beginning of the work in New Zealand. These essential values have characterized all subsequent work here.

With the passing of Brother Dickson in 1914, and the moving out of the Stewarts from 1906 on, the church center shifted from Kiatangata to Dunedin. Here Brother Robert Hall, Apostle Hanson's convert, later mayor of Saint Kilda, a prominent figure in most city-wide public institutions, a candidate for parliament as a representative of the Labor Party, engaged in street preaching and in church school activities in association with Brother A. LeBherz, a 1909 addition from Australia. Their work bore fruit in the branch which was organized in this city in 1911 by Mission President W. J. Haworth.

At the death of Elder Hall and the moving northward of the LeBherz and Murdock families, this branch was sadly depleted, and in the passing of the years became defunct. Even the consistent and sincere labor on the part of Elder Robert Taylor, also of Australia, failed to re-establish it.

A prominent figure in the work in the South Island was Seventy Hinman W. Savage from America.

Many speak affectionately today of his ministry.

The trend of migration was northward. Even Elders Tucker and Hanson finally worked their way to Auckland in the North Island. Elders Savage and A. V. Robinson, general church appointees, moved to the North Island and settled in Auckland.

Thus we had a band of loyal Saints and General Church appointees at Auckland. Here they were diligent in their endeavors to preach the gospel. Regular weekly waterfront services and public discussions were held. With the arrival of Elder G. J. Waller from Hawaii on business in 1921, the prayers of the Saints were answered, and branch organization was effected.

IN 1922 a site was chosen for a new mission headquarters. The section purchased was a veritable pile of rocks, but land costs were high. Under the leadership of M. A. McConley, J. H. N. Jones, A. L. Loving, and A. V. Robinson, the present building was begun. This building was to include a combined hall and homes for two missionary families. Today the church here has a valuable property which is a landmark in the district, a center of religious activity, social life, and fellowship. Many have been brought into the fold through the consecrated endeavors of the missionaries and Saints. At present there is a flourishing branch, a large church school composed mostly of nonmember children, and a fine group of young people here.

With the passing of the years, many changes have taken place. The once flourishing Dunedin Branch is now defunct and only a few Saints remain there. These include Sister Stone, widow of Elder Hall, and Sister Rasmussen, who was instrumental in converting Andrew Scott, who attended Graceland College in 1946-1948.

Wellington, the capital city has a number of Saints, but no organization has been effected. Elder A. L. Loving labored there for sometime, doing good work. Approximately eight families are scattered over the vast expanse of Wellington with no leadership available to draw them together as a constructive and effective witness of the Restoration. Elder A. L. Loving also labored in the King Country, Rotorua District, Coramandel, Thames, and Hauraki Plains. As a result of these efforts, the Kerepehi Branch was organized. Elder Cyrus Loving from Australia, now the pastor of Bowraville Branch, was its president. He was succeeded by Elder W. Herkt. However, this branch was disorganized in 1937 after the removal of key families, including the branch president, to Auckland.

GENERAL CHURCH APPOINTEES who have labored in New Zealand are as follows: P. M. Hanson, D. E. Tucker, H. W. Savage, M. A. McConley, C. G. Mesley, A. C. Barmore, A. V. Robinson, A. L. Loving, J. H. N. Jones, G. Lewis, W. J. Haworth, R. Taylor, H. Peisker, A. E. Loving, C. A. Davies, Floyd Potter, and A. R. Gunning.

Our only active branch in New Zealand at the present time is Auckland. Elder A. R. Gunning is the only missionary in this land, and while acting as pastor missionary at mission headquarters, he also visits the other groups biannually to keep contact with the many isolated Saints.

Auckland Branch has thirteen members of the priesthood actively engaged in the work. Six of these were ordained in May, 1947. There are four elders—including Elder A. LeBherz who remains as one of the few active links with the past, four priests, three teachers, and two deacons.

There is an active Zion's League under the leadership of F. Boyle. The young adult organization, known as the "Fireside Group," is in its second year of activity with J. LeBherz as leader.

Our most effective work is done in the church school. Here we find a large percentage of nonmember children. The missionary conducts an annual canvass of the neighborhood for new scholars. This has proved an effective means of maintaining our school. A loyal band of consecrated teachers assists in our school, meeting monthly for study.

Apostle Mesley and Pastor Floyd Potter launched a building fund project in 1944. The fund stands at over 600 pounds now. With prevailing English traditions, it is imperative that we have a separate church dedicated solely to worship. With funds in hand and with interior fixtures in the present building plus diligent work, our dream will be realized.

Ministry to other community organizations and welfare work is regularly given by the pastor missionary in an endeavor to further enhance the good name of the church.

The growth of the church in New Zealand is truly a story of hard work, courage, and devotion. We are indebted to the early pioneers for their devotion and character. With such a background, we of today move forward to complete their work and raise aloft the banner of Jesus Christ and his restored gospel.

Australia Greet America

(Continued from page 3.)

Hunter River District Branch, which later became the Wallsend, Hamilton, and Teralba Branches. In 1876 he organized a branch at Bungwahl; this later became the basis of the Tuncurry and Laurieton Branches. In 1878, Brother Rodger went to Victoria and established the work at Queensferry.

OTHER PIONEERS

Elder J. W. Gillen succeeded Brother Rodger in 1879 and, after laboring in the already existent

branches in New South Wales, proceeded to Victoria where he built up and organized the Queensferry Branch.

From June, 1882, members of the Australasian Mission carried on alone. With great joy they welcomed Elder J. F. Burton and his wife, Emma, and their daughter, Addie, in December, 1884. Apostle and Sister T. W. Smith arrived a little later.

By 1890 the work had become firmly established at many points, and during the ministry of the Burtons, the Saints began to build churches. Edifices were erected at Tuncurry, Hastings, Wallsend, and Hamilton in quick succession.

The first district in Australasia was organized on December 31, 1887, by Apostle T. W. Smith. This was comprised of the Queensferry, Leopold, and Hastings Branches and was known as the Victoria District. Apostle Smith also organized the New South Wales District with branches at Wallsend, Sydney, Tuncurry, and Argent's Hill.

The work of the church in New Zealand began as a result of the Stewart, Whaler, Manning, and other families moving there from Australia. Seventies Paul M. Hanson and D. T. Tucker were sent to New Zealand in 1902, and, as a result of their labors, a branch was established in Dunedin. New Zealand has always been cared for in connection with the Australasian Mission.

With the passing years the work was carried to Southern Australia by Elder J. H. N. Jones, to Western Australia by Elder C. H. Davies, P. M. Hanson, and others, and to Queensland by Elder John Kaler. Today, one or more thriving branches of the church operates in each of these states.

In the seventy-five years of the Reorganization in Australia, the Mission has welcomed and been ministered to by the following General Church men:

Of the First Presidency—Patriarch Alexander Smith, 1901-2, President J. F. Garver, 1947-48.

Presiding Bishopric—Bishop Walter N. Johnson, 1947-48.

The Twelve—T. W. Smith, 1886; C. A. Butterworth and J. W. Wight, 1902; Gomer T. Griffiths, 1914; Paul M. Hanson, 1916 and 1920; J. W. Rushton, 1920; M. A. McConley, 1922 and 1924; C. F. Ellis, 1924; G. G. Lewis, 1932, C. G. Mesley, 1938; R. E. Davey, 1948.

Patriarch—F. G. Pitt.

High Priest—C. Ed. Miller.

Seventies—Glaud Rodger, C. W. Wandell, J. Kaler, Gomer Wells, A. C. Barmore, J. W. Davis, E. F. Robertson, J. F. Burton, D. E. Tucker, H. W. Savage.

Australia recognizes and appreciates the rich ministry received over three quarters of a century from men who have left home and loved ones to answer the call to service.

REVERSE LEASE LEND

While the church in Australia acknowledges her eternal debt to the General Church in the process of her ministry in world evangelization, she has endeavored in some degree to repay the investment in a number of her sons who have gone to America and served under General Conference appointment.

Apostles G. G. Lewis and C. G. Mesley both served the church in the homeland and returned to give years of service to Australia.

Elder H. I. Velt has served over twenty years as a Seventy and today is one of the Presidents of Seventy. Evangelist William Patterson and High Priest John Blackmore have occupied in responsible positions and have shared in forwarding the interests of the church.

We feel that in these men we have an investment in the General Church in the Center Place and anticipate that in the coming years both America and Australia will be blessed by an ever-increasing fellowship that will make for greater efficiency.

In the meantime, "Australia will keep faith."

Stepping Stones to Zion - By Verda Bryant

VACATION CHURCH SCHOOL for 1949 with its theme, "Stepping Stones to Zion," is over. The surplus supplies, notes on daily programs, stencils, etc., have been carefully filed away for use (or at least reference) in 1952.

The ten days of school, an achievement program, and a Sunday morning service are over—all except the good feeling around my heart, for I received during this period a spiritual tonic so potent that I want to climb the towers of Zion and shout the news to the whole world.

In Independence fourteen congregations participated in the vacation church school activity. At Stone Church, with an enrollment of about 200 children, we sensed from the first, a spirit of good fellowship and purpose which spread over the school as all worked together with the single aim—to create for the Lord's little ones a clearer conception of the stepping stones to Zion. There is power in a course of study which takes us into the future, beginning with NOW, which even the smallest of the children sensed immediately, and to which they readily responded.

I was supervisor of the primary department with seventy-six little six-, seven-, and eight-year-old boys and girls. Our worship services, stories, study, and music were done as a group activity with the notebook work, handcraft, and games divided into nine individual classes. I was assisted by sixteen workers who united their efforts with mine to accomplish our task. Fifteen of us—busy mothers and workers all—attended every session of the school, the achievement program, and the final Sunday morning service.

The first day we discussed the meaning of our theme, and I was informed by an almost unanimous

group of children that they knew what stepping stones were—of course, it was a Sunday school paper. With that as a starting point, we went on to learn of stepping stones on the lawn and stepping stones in a creek. We talked of how we must step on each stone so as not to fall in, and also how we must step on each stone which leads to Zion.

WHERE DID WE BEGIN? As a starting point for our study, we placed a huge map (about 8' x 4') of the Stone Church area on a piece of Bristol board; this was the center of our worship each day. The streets had been marked in black crayon, and pictures of the Stone Church, the Auditorium, and the Sanitarium were added to help the children get their sense of location. This we called the "City of Zion." Then each child made a little house on which he wrote his name and address, and each little house was pasted upon its proper street.

But houses alone are not enough to build Zion—it takes people. Each day the children brought pictures of people and things that they thought were needed to make the kind of city to which Jesus could come, until almost every available space on the map was covered. Children—happy, clean, playing, helpful children—parents, pets, and toys found their places in the "City of Zion" as did cars, trees, and flowers (even the four roses from the liquor ad, minus the printed matter).

We wanted the children to feel that they must put themselves into the building of Zion; this was attempted by using symbols which they clearly understood. Each day a different part of the body—children readily understand the function

of the various parts of their bodies—was stressed in connection with the lesson.

The children made notebooks with a page for each day which they either colored or to which they added some item to impress the lesson more indelibly upon their minds. Upon the cover of this notebook was an outline of a child to which they daily added the part of the body then being stressed.

We made life-size replicas of each child by actually drawing around each one, using wide, white wrapping paper. These replicas were to represent their perfect selves as they must be to walk and talk with Jesus when he comes to Zion. Each day a part of these replicas was completed by crayoning or by adding cutouts for eyes, lips, ears, and heart. Seventy-six replicas of boys and girls were thumbtacked to the classroom walls.

The day-by-day addition to both their notebooks and their replicas helped attendance. (Sixty of the seventy-six enrolled had perfect attendance.) One tiny girl told her mother she must not miss a single day because if she did she might "limp."

The head expressed preparation—thinking—about "embarking in the service of God." The daily theme, "Follow Me," was explained as the feet. "Faith" prompted a study of prayer, which meant we used our knees while kneeling. The stewardship lesson, which included stewardship not only of our money but also of our time and talents brought to their minds the skirt (or pants) because money is kept in pockets. The lesson on "study," which included the story of the coming forth of the Book of Mormon, showed the necessity of using our eyes; and the one on "obedience" brought the addition of ears. After the lesson on "love," the blouse (or shirt) with a heart upon it was

The Home Column

added. In order to serve each other, and thus serve God, there must be hands. The lesson on "The field is white" required lips to tell the story of Jesus to the world. During the final lesson on "onward to Zion," we held a short dedicatory service in which each child presented a completed replica—his perfect self—to Pastor Glaude A. Smith, as the representative of Jesus at Stone Church. During this ceremony each child expressed his desire to help build Zion.

MY OWN STORY of vacation church school dates back to early in April when Helen Elledge, who was to be the primary department supervisor, asked me if I would assist her as one of the teachers. I told her I would be glad to if it didn't entail much preliminary preparation on my part for I was busy teaching a Blue Bird leadership training class and directing various other Blue Bird-Oriole activities, which would occupy my time until shortly before the vacation church school was to start.

The press of these activities prevented my attending all except the last two sessions of the city-wide vacation church school training class held the last week in April. During this training period, our Stone Church principal asked Helen to sit in on the kindergarten class as she did not yet have a supervisor for that department.

When the *Manual* was handed to me on Thursday morning, I experienced a thrill that embraced my whole being. We should be thankful that the church is publishing vacation church school material in keeping with our own beliefs, and that consecrated workers are willing to give their time and effort toward that end.

For two days I sat in the primary training class, offering almost nothing to the discussion, but my mind was racing over a track of yet uncrystallized ideas.

The *Manuals* for the various departments of the vacation church school are outlined to cover depart-

mental classwork for from forty minutes to an hour. However, the size and nature of the Stone Church necessitates that the children be in their various departments all but about twenty minutes of the three-hour daily session, so I knew much supplementary material would have to be added.

Helen was as thrilled with the kindergarten materials as I was with the primary, and she suggested I take the primaries. The next two weeks were full ones for me, with Blue Bird-Oriole work, but I could not get the vacation church school out of my mind. I even found it necessary to pray for ability to concentrate upon my other work, because ideas for the primary department even occupied my dreams.

When, less than a month before the school was to start, the principal called and requested I take the primaries, I replied that I should refuse, but I was so challenged by the subject I had to accept.

With a two weeks' vacation scheduled between then and the time the school opened, I immediately went to work. Within two hours I had a staff of ten to help me. We met together, and I outlined briefly the thoughts which had been running through my head. Several excellent suggestions were made by my co-workers, including the one regarding the large replicas which was contributed by Daisy Deaver. I went home and made a more tangible outline. We met again two days later. I hunted through coloring books, in magazines, through dozens of stories and pictures. My co-workers brought poems, pictures, and stories. It seemed as though I would only sense a need and from somewhere it appeared. My typewriter, light table, and mimeograph were very busy the next few days.

Two weeks before the opening of the school, thirteen women met at my home to assemble the mimeographed material. We used an envelope for each teacher for each day of the school with all the required material and supplies for that day.

I showed my material to Helen

and explained to her how the whole supplementary material was unfolded to me almost like the turning of pages in a book. With misty eyes she asked, "Do you know why?" To my negative answer, she said, "I fasted and prayed, living on fruit juice alone for a whole week, that you might see this primary work and take the job of supervisor."

With that knowledge as a background, and with the *Primary Manual* and my inspired material, I returned from my vacation and began the schoolwork before my bags were unpacked.

DID THE CHILDREN learn anything about *stepping stones to Zion*?

One little girl quickly took her auntie to task for making an uncomplimentary remark about a friend by challenging her, "Is that the kind of talk that will help build Zion?"

One young man, who put a new crop of gray hairs in my head by his mischievous antics, brought more pictures to place in the "City of Zion" than any other child.

One youngster brought a picture of Christ to put above our "City of Zion" so He could look down upon us and guide us.

One little boy prayed that we all might remember the lessons we were learning and apply them in our lives throughout the whole summer.

One youngster, who fidgeted and apparently paid no attention to the sermon during the concluding Sunday morning service, forced me to realize that children have a "right ear" which hears all when grown-ups think they hear nothing. The pastor was telling us that when children are accustomed to family prayers, it is not long before the tiny ones will say, "Let me pray." This restless fidgety child, whose mind was apparently far away, whispered in my ear, "My little sister [about three] can pray."

The generation to which I belong may never build Zion, because we are too complacent, too self-satis-

fied, and too "sot" in our ways. Since Zion is to be built (and God has said that it shall be), it is the youngsters of today who will accomplish the task—youngsters who have learned from their earliest understanding that it takes all of themselves, the very best they have to offer, to bring about the ideal of which we dream.

It is the job of my generation to bring to them the glorious vision of Zion, to build into their lives the necessary attributes, and to create within them a sincere desire to put their shoulders to the wheel from their earliest childhood, and to keep at the work constantly until the vision becomes a reality.

VACATION CHURCH SCHOOL, with its thirty hours of concentrated study toward the training of these children, costs. It costs *time, labor, effort, and work*. It costs the sweat of the brow and creates tired and weary bodies, but the return to both the pupils and faculty cannot be measured. Every congregation of the church throughout the whole world should be making this investment in its youth.

However, vacation church school has not cost me, it has paid me. There is no more satisfying compensation than the assurance that you are touching the lives of the little ones of whom Christ said, "of such is the kingdom of heaven."

My *stepping stones to Zion* have been across the clouds. I thank God for the privilege of participating this year, and for the measure of his Spirit which enabled me to be an instrument in his hands.

Land of the Dawning

(Continued from page 9.)

being collected and preserved, and the country is producing a literature of unusually high quality. This includes some first-class children's books (featuring their own native animals, birds, and trees) excellent stories of Australian adventure

(true to fact and well written) stories of Australian history in the form of historical novels that are outstanding in concept and treatment—many other novels and poetry of exceptional merit.

And what of Australia's status in world affairs? The Commonwealth of Australia is an independent and democratic nation. It is one of the United Nations and before the war sent its own representative to the League of Nations. It sends its own minister to foreign capitals, and as one of the members of the United Nations, Australia is having a voice in the making of the peace. The Commonwealth's Minister for External Affairs (Dr. Evatt) many times has made it clear that Australia is willing and ready to assume her share of world responsibility. She is prepared for the future and has full confidence in her destiny. Australia is a great country but has a long way to go before it is fully developed. It is a country with a past of distinction, looking forward to a future of worthy achievements.

General Conference Appointees for Australia

(Continued from page 12.)

more recently as associate pastor. Prior to his appointment, he worked for a steel company at Newcastle, attending night school over a period of five years to qualify as a metallurgist.

ALVIN FLOYD BURDEKIN, also appointed at the recent General Conference, was born in 1915; he married Laura Peisker in 1941. They have three children. Brother Burdekin has ministered as an elder since 1940, has been a diligent and devoted worker with the young people, and has otherwise served the Leichhardt Branch at Sydney, of which he is a member. For some years prior to his appointment, he was a police officer in New South Wales; more recently he held an executive position at Sydney in this service.

These appointees constituting our

present missionary force of the church in Australasia are thoroughgoing, young, vigorous, devoted, and promising. They are now joined by Apostle R. E. Davey, who serves as their supervising minister. It is anticipated that through their ministry, in association with the many willing and capable local workers, the cause in the Australasian mission shall be strengthened and advanced.

Church Publications in Australia

(Continued from page 13.)

hymnal, a printed, clothbound selection of over 250 hymns was first published in 1936. This hymnal contained many of the old *Zion's Praises* hymns for church school work, as well as some from the new *Saints' Hymnal*. This has recently been reprinted and continues to be a most popular help to branches and reunions throughout the mission.

Membership Manual by C. A. Davies, now well-known throughout the church, was compiled in Australia for publication and has since been printed by the Herald Publishing House for general distribution. This manual was printed separately in Australia for local use.

Through all the activities of this department, we have attempted to keep our people informed concerning the program of the church and their responsibilities thereto. We are grateful for the voluntary work of the many who have helped in a material way to achieve this.

Resources for Worship

By A. C. Reid

These 50 brief Scripture interpretations are marked by stimulating insight into great Bible truths and practical ability to relate these truths to the problems of everyday living. Concise and direct, they offer in expertly compressed form a wealth of material for brief talks and for private devotional readings.

\$2

HERALD HOUSE

Independence, Missouri

Briefs

INDEPENDENCE, MISSOURI. — Following the serving of the Communion at 11:00 a.m., June 5, at Stone Church, Apostle E. J. Gleazer and Bishop G. L. DeLapp under the direction of the First Presidency set apart Brother Lloyd L. Bland to the office of high priest. Brother Bland is the church auditor. The Communion service together with the two outstanding solos by James Stanley provided an excellent setting for the ceremony of ordination.

The Stone Church Junior and Senior Zion's Leagues joined in a week end retreat at Gardner Lake the week end of June 5. Pastor Glaude Smith was in charge of the retreat and Doris Oakman, Senior League leader, helped in arrangements. Flag raising was held Saturday morning under the direction of Bert Johnson and Edgar Van Fleet. There was a water carnival in the afternoon planned by Marian Davis. At a round table discussion in the evening, Ed Van Fleet, Bert Johnson, Lloyd Wise, and Bob Fredenburg gave talks and the group joined in the discussion of the subject, "Be Ye Also Ready." The evening campfire was under the direction of Jeannie Deal. After campfire, the group boarded the boats and locked them in a circle in the middle of the lake for a hymn sing. Sunday morning they had an early prayer and fellowship service and at 11:00 Glaude Smith presided at a Communion service, giving a pastoral talk, "The Elect According to the Covenant." At 2:00 p.m., the camp closed with a lakeside service led by Bob Fredenburg. About fifty young people were present.

Two Latter Day Saint boys are included among the five boys chosen from William Chrisman High School to attend Missouri's Boy's State. They are George Lund, son of Mr. and Mrs. M. A. Lund, and George DeLapp, son of Mr. and Mrs. G. Leslie DeLapp. Missouri Boy's State is a citizenship training project sponsored by the American Legion, Department of Missouri. The boys are selected by various local organizations and will go to Kemper Military Academy at Boonville. The slogan of Boy's State is "Democracy Depends on Me."

The Cantanina Chorus, under the direction of Mrs. J. T. Westwood, Jr., gave its annual spring concert at Stone Church on June 10. This group of thirty-five young women perform a service to the congregations of the center place, and are always willing to sing for services and weddings, besides filling regular engagements at their home congregation, Stone Church.

The Annual Vacation Church School began Friday, June 3, with registration day at ten branches. Three schools opened on June 10: Mount Washington, Englewood, and Sugar Creek. Mrs. Violet Sackman is city-wide supervisor for the schools and Clair Green is the pastor co-ordinator.

The first meeting was held in the new College Street Mission church on July 6. It was the midweek prayer service. On June 24 an ice cream social was held in the Stone Church annex for the College Street church fund.

TABOR, IOWA. — Six new members were added to the church at the close of a two weeks' series held in March by Seventy Harold I. Velt. The church was filled on Sunday evening, June 19, when Apostle Paul Hanson showed a portion of his slides of his recent trip to South America.—Reported by LESTER I. HUNT.

BOSTON, MASSACHUSETTS. — On June 23, Pastor Almer W. Sheehy, George Armeson, legal counselor, and Treasurer Ralph M. Hardy

completed the purchase transactions to the property at 11 Summit Street, Somerville, Massachusetts. This will be the parsonage for the

Boston Branch. It is a comfortable nine-room house, heated by oil and the interior is well decorated.

JOSEPH SMITH Tells His Own Story

This little 32 page tract is a reprint from the writings of Joseph Smith which appeared in the "Times and Seasons" of 1840.

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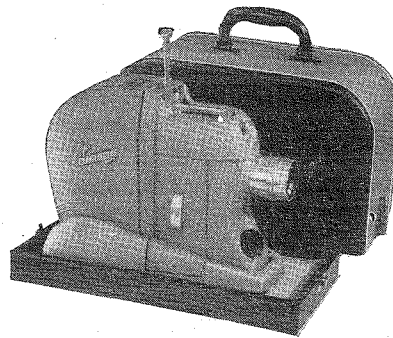
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INDEPENDENCE, MISSOURI



Youth in Action

By Paul H. Henricks

STANDING ON THE SIDE LINES to observe Zion's League development in Australia, you'd have seen a variety of phases and changes crammed all too quickly one on top of the other into its short twelve years' existence. The final results have been good, but the in-between gropings and gear changes were many.

The Zion's League in Australia has achieved much, but its achievements have come after a period of natural growing pains. Its initial teething came in its endeavor to find suitable and appropriate methods of expressing itself in an interesting and helpful way. Here it had to combat age-old prejudices to the effect that no church service could be complete without a sermon or address, or at least class study.

No sooner had this first negative reaction been overcome, than our country found itself in the midst of a war in which over 200 of the young men and women of the mission enlisted and consequently were separated from their home branches and Leagues. That the League carried on as successfully as it did was a tribute to the courage and leadership qualities of the fine young girls of the church who kept it going . . . successfully enough to fill four mission-wide projects in record time and with results beyond expectations.

Today, as a maturing adolescent, the Australian Zion's League can count itself successful if for no other reason than that it has succeeded in uniting the youth of the church in this mission. Visualize a mission of 3,200 members, with no more than

500 young people of Zion's League age. Separate them into some thirty branches, and scatter them over a distance of nearly 4,000 miles—the distance between Fremantle and Brisbane, the two most distant centers—and you have one of the major problems of young people in Australia.

PLAYING A BIG PART in uniting the young people in this scattered mission was their youth paper, *Zion's League Guide*. Through its influence, young people kept abreast of the developments and activities of Leaguers in other centers so that today there is scarcely a Leaguer in Australia that has not heard of most other young church members in every part of the country. The consequent common interest and ideals of young people in the direction of the church have thus been fostered. Typifying this has been the keen interest shown by all Leagues in the four mission projects successfully conducted since Zion's League's inception. The *Guide* was recently discontinued as a separate magazine, and the League is now represented in *The Standard*, official publication of the Australian Mission.

These projects, entered into with some trepidation on the part of mission leaders, merely served to challenge young people to efforts and results far in excess of those sought or expected. Three of these projects involved the support of local appointee missionaries during their training and initial two-year appointment. The fourth was completing payment on the headquarters mission cottage.

TYPICAL of the splendid support of youth throughout the mission was that of Perth and similarly situ-

ated Leagues. These young people—as far as 3,000 miles from mission headquarters, and thus far from the resultant personal interest and contact involved in new missionary appointments—were among the most enthusiastic and practical supporters of these projects.

Reunions, too, have played a big part in this uniting in spirit. At the Tiona, Marysville, and Nairne camps, young people have had the very real joy of fellowship under ideal conditions. Here many members from smaller branches have met and mingled for the first time with large numbers of young people.

It was at one of these reunions—Tiona, 1942—that the young people of this mission received through Apostle George Mesley a most outstanding spiritual manifestation. The one hundred young people present counted this inspirational message a landmark in their church experience as they were exhorted to "build and not betray."

Missionary endeavor has had its place in the program of most of the Leagues of the mission. To the forefront in enthusiasm have been the Brisbane Leagues with their evangelical street meetings. Balmain and other Leagues have carried out very successful door-to-door canvasses seeking young members for the church school.

ZION'S LEAGUE IN AUSTRALIA has made and is making progress. Unlike one of our bush fires, it has not carried all before it. It has, in fact, fallen short in many respects, chiefly to the extent of the lack of effort put into it by individual Leaguers. It has fallen short inasmuch as it did not reclaim a very high proportion of its servicemen and women. Again it has lost many opportunities of winning a large number of visiting servicemen and

New Horizons

Beware — Man-killer!

I WAS HANDED a pamphlet today. Across its cover were spread the words, "Cancer Is a Man-Killer." In part this pamphlet read, "X ray, radium, or surgery, either singly or in combination, are the approved methods for treatment of cancer. There is no short cut. Beware of quacks! Salves, pills, ointments, herbs, and the like will not help. The effect of all quack cures is the same—disillusionment and death!" The pamphlet went on to tell of the symptoms of cancer and preventive steps which could be taken to protect oneself. These were some of the truths men had recognized in regard to their physical well-being.

Just as there are quacks in the physical sciences, there are quacks in the spiritual realm against which we must guard. Although he later found himself entangled, King Saul recognized this fact when he said, "Let witches and sorcerers from my kingdom be gone." We daily hear the advice of spiritual quacks in the doctrines of the many "isms," tellers of half-truths and self-fashioned prophets. Their words are made to sound attractive and logical to some of the weak reasoning of the human mind.

women who passed through various branches and Leagues during the war. It has fallen short—and still is—to the extent that we lose far too many of our young people. These things acknowledged, the church in Australia is still better for the Zion's League movement. It has been the biggest factor in memory in the development of young people in the church. It is a success in Australia to the extent that young people, more than ever, are aware of the goals and standards of the church and of the purpose of God. More important, they are doing something about them.

To this extent, the youth of the church in Australia have become united in action for Christ.

By William G. Searles

SIN IS THE DREADED MAN-KILLER of the soul. We have learned that it has only one "approved" treatment—faith, repentance, laying on of hands—indeed, there is no short cut. Christ specifically laid down these principles.

Just as cancer goes through several stages, the man-killer, sin, goes through various stages. If discovered early, it can be treated readily, and recovery is usually rapid. However, in the later stages it responds to treatment slowly, and the possibilities of effecting a recovery are fewer. Maybe we should come to recognize some of the symptoms of sin better. Undue concern in self, loss of foresight and vision, putting secondary things first, failing to seek God's counsel and blessing are a few. As regular physical check-ups are made for various diseases, regular checks should also be made on one's spiritual health.

WE SHALL KNOW the spiritual quacks—deceivers, false teach-

ers, and workers of darkness—by comparing their wares with the words of one whose stature and perfection is to be our single standard and guide.

The years of the last decade have seen many governments and political philosophies rise and fall. They fell as they failed to fulfill their expectations and purpose of leading men to a satisfying and more perfect purpose. Their fall was the evidence of their failure to apply the "approved" treatment. Men have given up their physical lives and gone to their graves. We who live on could lay them to rest, knowing they had lived as Christians and had died unto Christ as they had lived. At the opposite pole, we see men who perish before our very eyes for want of the divine and saving light, despite the fact that they live on physically. This light could be theirs if they would follow that divinely simple but effective treatment for sin. Yes, the effect of all quack cures is the same—disillusionment and death.

May we have God's help in leading men to see the spiritual counterpart of a seemingly apparent physical truth.

J Never Realized . . .

SICK IN BODY and bruised in spirit, I came home to Zion where I could be cared for more adequately. I had received administration but now, again, I needed more help, more strength, which I knew our Heavenly Father alone could give.

In preparation for the visit of the elders, I lay thinking of this sacrament of our church and how wonderful it was that we could count on God. It seemed quite fitting, too, that we were not always able, of ourselves, to receive the blessing God had for us, but needed to ask for the prayers of the elders in our behalf.

On that evening there were not three hearts lifted in prayer but many in addition to my family. Old friends, good friends had called, reminding us that I would not be forgotten before their family altars. What a beautiful and comforting thought that was. What a humbling thought.

Surely I was held up before the Throne of Mercy to receive the blessing which slipped so quietly over my weakened body.

I never realized . . . that if the combined desires of our hearts, expressed in that togetherness of our prayer and faith, could accomplish so much good within a physical being . . . what we can do as a church when we will join hearts in this perfect unity and hold up our hands to God.

LOUISE SCOTT WRIGLEY.

Bulletin Board

Northern Indiana Women's Institute

The Northern Indiana District women's institute will be held at Castle Manor in Merrifield Park, Mishawaka, Indiana, on July 23 and 24, beginning Saturday afternoon at 3:00 o'clock. Sunday's activities include a 7:00 a.m. prayer service; a business meeting; classes at 10:00; dinner at 11:45; and a worship service. Nellie Mottashed will be the guest speaker.

THELMA MORPHEW,
District Women's Secretary.

Western Colorado Reunion

The Western Colorado Reunion will be held at Delta, Colorado, July 20 to 24. The first service is scheduled for Wednesday evening, July 20, at 7:30, at which time Apostle C. R. Hield will speak. All-day services will be held on Thursday, Friday, Saturday, and Sunday. In addition to Apostle Hield, Patriarch William Patterson and Seventy Russell F. Ralston will be present. All are urged to attend full time. For further information, contact Clarence B. Wallis, 1645 North Seventh Street, Grand Junction, Colorado.

West Virginia District Conference

A special district conference will be held July 31 at Clarksburg, West Virginia. The first session, a fellowship service, will begin at 9:30 a.m. Seventy Merle Guthrie will speak at 11 a.m. and the special business session will be at 2:00 p.m. The final service will be at 2:30, when Bishop's Agent Otto Melcher will speak. Members of the district are urged to attend as very important business will be presented.

MAY R. GRIFFIN,
District Secretary.

Liahona Park Reunion

The Liahona Park Reunion will be held on Sanford Lake, near Sanford, Michigan, August 6 through 14. Official personnel will include Abostle and Mrs. Arthur A. Oakman, Elders John F. Sheehy, John W. Banks, and Byron H. Doty, Bishop T. A. Beck, and Evangelist E. R. Carter.

JOHN W. BANKS,
For the Reunion Committee.

Organ for Sale by Radio Department

The General Church Radio Department offers for sale an Esty Reed organ, newly reconditioned, with a new blower, two manuals and pedal board, electric powered, good case, very adequate for a church with a seating capacity of 250 to 300. Price, \$550. Write to Radio Director, Auditorium, Independence, Missouri.

Wants to Contact Members

If there are any members living in Selma, California, I would appreciate their visiting my seventeen-year-old niece and fourteen-year-old nephew. I hope they will be able to attend church and associate with other Latter Day Saint young people. They may be addressed as follows:

Miss Juanita Hawkins
Route 2, Box 492
Selma, California

MRS. NEIL HOOD.

Route 3
Kennett, Missouri

REQUESTS FOR PRAYERS

Alma May Brookover of Beloit, Wisconsin, requests prayers for her mother, Phoebe Harwood of Excelsior, Wisconsin, who is very ill.

Prayers are requested for Harold Honeywell, victim of an airplane crash. He will undergo surgery next week for the broken bones in his face. He is in the Mercy Hospital at Council Bluffs, Iowa.

Lucy Nelson Worcester, 1546 West Forty-sixth Street, Los Angeles 37, California, asks for prayers for her mother, Mrs. Annie Fisher, who is nearly eighty years old, and herself. Both are to be operated on soon.

WEDDINGS

Wilkinson-Chesworth

Ruth Chesworth, daughter of Mr. and Mrs. Ernest Chesworth of Attleboro, Massachusetts, and Wesley Wilkinson of Tucson, Arizona, were married in Tucson on May 13, Elder A. H. Hartman officiating. They will make their home in Tucson.

Davis-Tillman

Doris Elene Tillman of Vancleave, Mississippi, daughter of Mr. and Mrs. John D. Tillman, and Clifton Douglas Davis, also of Vancleave, son of Mr. and Mrs. Clifton Davis, were married on June 5. The bride's great uncle, Pastor A. G. Miller, officiated. The couple will live with the groom's parents.

Slover-Asher

Leota Mae Asher and Kenneth Dwight Slover were married on June 5 at Salem, Oregon. Priest Herbert Hawley, a brother-in-law of the groom, performed the double-ring ceremony.

McKee-King

Patsy Jean King and Verne Robert McKee were united in marriage on June 9 at Salem, Oregon. Elder Charles H. Asher read the double-ring ceremony.

Laudie-Harris

Georgia Helen Harris and Andrew B. Laudie were married on June 18 at Salem, Oregon, Priest William C. Swain officiating.

BIRTHS

A son, Jimmy Gordon, was born to Mr. and Mrs. Walter Powers of Los Angeles, California, on March 22. He was blessed on May 8 by Elders Ray Knowlton and Clinton Saxton. Mrs. Powers is the former Aileen Ward. Both parents attended Graceland College in 1946-47.

A daughter, Jacqueline Sue, was born to Elder and Mrs. James Kemp of Hilo, Hawaii, on May 22. Elder Kemp is the general church appointee at Hilo.

Mr. and Mrs. Arthur Mills, Jr., of Tucson, Arizona, announce the birth of a son, Ronald Arthur, born June 12.

DEATHS

PARRISH.—Aleta B., daughter of Mr. and Mrs. Gene Blazier, was born May 10, 1913, and died June 18, 1949. She was a registered nurse and was on the staff at Conway Memorial Hospital. She was also a teacher, superintendent of the church school, and women's leader in the Eros, Louisiana, Branch.

She is survived by her husband, O. N. Parrish; three daughters: Joan, Precilla, and Jeanette; a stepdaughter, Dorothy Sue; and a stepson, Jack. Funeral services were conducted at the home, Elders Connie Fuller and Ervin Phillips officiating. Burial was in the Reorganized Latter Day Saint Cemetery at Eros.

SPERRY.—Alice Patricia, daughter of Patrick and Margarett Kenny, was born in Clark County, Michigan, on October 15, 1873, and died on June 18, 1949, at Mercy Hospital in Cadillac, Michigan. At the age of ten, she moved with her parents to Houghton Lake, where she resided for sixty-six years. In 1895, she was married to Stephen Sperry; ten children were born to them. On July 13, 1914, she was baptized into the Reorganized Church, of which she remained a loyal member the rest of her life. Mr. Sperry and six of the children preceded her in death.

Surviving are three sons: Maurice and Ray of Houghton Lake; and Vernon E. of Bay City, Michigan; a daughter, Mrs. Marie H. Miller, also of Houghton Lake; and five grandchildren. A life-long friend, Pastor Leroy Knapp, officiated at the funeral.

CALKINS.—Jennie Sarah, daughter of George and Alice Clark, was born January 17, 1874, at Chetek, Wisconsin, and died May 10, 1949, at the Ladysmith, Wisconsin hospital following a long illness. She attended school at Twin Lakes and Chetek, later teaching at Twin Lakes and Bear Lake. She was married to Charles Reuben Calkins on May 7, 1893. For more than fifty years, she was a member of the Reorganized Church.

She is survived by her husband; two sons: Ray of Phillips and Jim of Minneapolis, Minnesota; four daughters: Alberta Mapson of Chicago, Illinois; Alice Moeller of Ladysmith; Vida Lafferty of Beloit, and Marcella Munson of Milwaukee, Wisconsin; a stepdaughter,

Church Membership IS Important

By V. D. Ruch

This new tract asks if it makes any difference about what church you join, and goes on to point out why it's important to belong to our church. Written for a missionary tract.

10 for 60c 50 for \$2.25
25 for \$1.25 100 for 4.00

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INDEPENDENCE, MISSOURI

Emma Christenson of McGrath, Minnesota; twenty-three grandchildren; and twenty-six great-grandchildren. Three children preceded her in death. Funeral services were held at the Heindle Chapel in Phillips, Elder James Thorman officiating. Interment was in the Lakeview Cemetery in Phillips.

COLE.—Elizabeth Maria, daughter of Charles and Maria Tyler, was born in England on August 19, 1858, and died at her home in Henderson, Illinois, on April 25, 1949. She was baptized into the Reorganized Church in Birmingham, England, on November 11, 1879. On March 24, 1883, she was married to Joseph G. Cole in England. Soon after their marriage, they came to America, locating at St. Louis, Missouri, where they lived until 1902. Then they moved to Peoria, Illinois, and in 1935 to Henderson. Here Sister Cole was club mother of the women's group. One son, one daughter, and a grandchild preceded her in death.

She leaves her aged and crippled husband; a daughter, Mrs. Amy Hendricks of Henderson; a son, Claude Cole of the home; a sister, Mrs. Rose Foster of England; eleven grandchildren; and thirteen great-grandchildren. Funeral services were conducted by Elders Lyle Woodstock and Ambrose King at the Lindberg First Funeral Home in Galesburg, Illinois. Burial was in the Henderson cemetery.

HORNOCKER.—Laurence D., son of Dennis and Melissa Hornocker, was born September 15, 1891, at Silverville, Indiana, and died May 22, 1949, at Indianapolis, Indiana. He had been a devoted, dependable member of the Reorganized Church for thirty years. He was also a retired member of the Indianapolis fire department and the American Legion Post at Speedway, Indiana.

He is survived by his wife, Frances, and a host of friends. Funeral services were held in Indianapolis, Evangelist Arthur W. Gage and Elder Charles A. Nolan officiating. Burial was in the family lot in the Crown Hill Cemetery.

LINSEA.—Robert A., was born November 15, 1872, at Emporia, Kansas, and died May 21, 1949, in a San Bernardino, California, hospital. He had made his home with his daughter, Cleo Roemer, at Colton, California, since 1939. He held the office of priest.

Surviving are two daughters: Mrs. Roemer and Mrs. Victoria Krenkle of Richmond, California. Funeral services were conducted by Elder George H. Wixom at the I. M. Knopsnyder Chapel in Colton.

MIELKE.—Eva May Truluck, was born February 9, 1899, at Bourbon, Indiana, and died May 25, 1949, in a San Bernardino, California, hospital. She is survived by three daughters: Miss Geneva Truluck and Mrs. Thomas J. McDermott of Highland, California; and Mrs. George L. Hill of Tampa, Florida. Funeral services were conducted by Elder George H. Wixom at the Stevens and Bobbitt Chapel in San Bernardino.

BROWN.—Lt. Robert M., son of Mr. and Mrs. Ralph A. Brown of Saginaw, Michigan, was born November 5, 1921, at Fountain, Michigan, and died of injuries received when he was shot down over Holland on November 30, 1943. He moved with his parents to Saginaw as a small child and was graduated from high school there in 1939. He attended Alma College for a year and a half before enlisting in the Air Corps on January 29, 1942. He took his training at San Antonio, Texas, and East St. Louis, Illinois, receiving his wings on November 10, 1942. He was sent to England in June, 1943, as a fighter pilot with the Eighth Air Force. He had been a member of the Reorganized Church since March, 1930.

Besides his parents, he leaves a brother,

Ralph, Jr.; three sisters: Mrs. Calvin Martin, Mrs. Gerald Harris, and Mrs. Robert Cramp-ton; his grandmother, Mrs. Estella Brant; and his grandfather, Fred Kirby. Military funeral services were held at the Reorganized Church in Saginaw, Elder Lewis Grice officiating. Interment was in the Roselawn Memorial Gardens.

BLALOCK.—Ulysses A., was born November 17, 1867, and died at the Papago Veterans' Hospital in Phoenix, Arizona, on May 24, 1949. He was a Spanish-American War veteran and had spent his last years in Arizona. He is survived by two sisters: Mrs. Amy L. Vanmeter and Mrs. Rella Petreoe; and a step-son, Clarence Haskin of Cactus, Arizona. His wife preceded him in death. Funeral services were held at the Memory Chapel of the A. L. Moore and Sons Mortuary, Elder Marion M. Blakely officiating. A graveside service was conducted by the Spanish-American War Veterans. Interment was in Greenwood Cemetery, Phoenix.

GREEN.—Ann M., was born October 21, 1885, and died May 12, 1949, at her home in Kansas City, Kansas. She had lived in Independence, Missouri, many years before moving to Kansas; while in Independence she became a member of the Reorganized Church. She was a strong defender of the gospel and loved to talk about the good qualities of the church. She is survived by her husband, Dole Green, three sons: Paul F. Paine and Charles E. Bailey of Kansas City, Missouri, and John R. Bailey of Independence; a sister, Mrs. Edith Kraus of Eskridge, Kansas; three grandchildren; and one great-grandchild. Interment was in Mound Grove Cemetery in Independence.

DAVENPORT.—Blanch Freeman, was born February 6, 1872, in Wisconsin, and died May 31, 1949, at the home of her daughter and son-in-law at Soldiers Grove, Wisconsin, where she had been cared for during her long illness. On August 19, 1889, she was married to Phillip Davenport, Sr., who preceded her in death on February 7, 1946. She had been a member of the Reorganized Church since June 21, 1903, and was active in women's work.

Surviving are two children: Wesley of La-Crosse, Wisconsin, and Bessie Fish of Soldiers Grove; a brother, Oliver Freeman of Soldiers Grove; two sisters: Mrs. Olive Smith of Des Moines, Iowa, and Mrs. Maud Brookings of Milwaukee, Wisconsin; four grandchildren; and seven great-grandchildren. Two children preceded her in death. Elder Jasper O. Dutton was in charge of the funeral service. Interment was in Montgomeryville Cemetery.

HALL.—Ernest Bruce, son of the late Mr. and Mrs. Christopher Hall, was born August 16, 1894, at Georgetown, Ontario, and died April 24, 1949, at Guelph, Ontario. He was married to Christina Demmons on August 3, 1927. He was a member of the Anglican Church until March 10, 1947, when he was baptized into the Reorganized Church. On December 12, 1948, he was ordained to the office of deacon and gave unstintingly of his time to the church during the remainder of his life. Death came suddenly and unexpectedly following two strokes in the same evening.

He is survived by his wife; a son, Lorne; a daughter, Ruth; a sister, Miss Gladys Hall; and three brothers: Robert, Chester, and Walter. Elder F. C. McLean conducted the funeral at the Reorganized Church in Guelph. Interment was in the Woodlawn Cemetery.

COWEN.—Rebecca Aurilla, daughter of Enoch E. and Rebecca M. Bradley, was born October 29, 1873, in Benton County, Arkansas, and died June 21, 1949, at her son's home in

Kirkwood, Missouri, following a fall down the basement steps. At the age of two, she moved with her parents in a covered wagon to Webb City, Missouri, where she lived until 1938, at which time she made her home with her daughter in Independence, Missouri. She was baptized in 1892 and was an active member of the Webb City church for many years. On February 4, 1896, she was married to Frank H. Cowen who preceded her in death on May 1, 1929. She was visiting her son at the time of her fatal accident.

She is survived by her daughter, Nelvita Cowen of Independence; a son, F. Arthur Cowen of Kirkwood; a sister, Mrs. Florida Bradford of Independence; and two grandchildren. Funeral services were conducted by Elder Glaude A. Smith at the Speaks Chapel in Independence and by Elder John Blackmore at the graveside in the Webb City Mount Hope Cemetery.

GOULDSMITH.—Nelson R., son of Claude and Emma Gouldsmith of Independence, Missouri, was born April 28, 1902 at Nebraska City, Nebraska, and died May 25, 1949, at the Independence Sanitarium. He had been a member of the Reorganized Church since a small boy.

He is survived by his wife, Louise, of Independence; his parents, and a sister, Mrs. Mary E. Bryan of Tulsa, Oklahoma. Funeral services were held at the Roland Speaks Chapel in Independence, Elder Evan Fry officiating. Interment was in Mound Grove Cemetery.

1949 Reunion Schedule

Reunions	Date	Place
Central Mo. Stake	July 16-July 24	Odessa, Mo.
Owen Sound-Toronto	July 16-July 24	Port Elgin, Ontario
Zion and Kansas City	July 16-July 24	Gardner Lake, Excel Spgs., Mo.
So. New England	July 16-July 24	Onset, Mass.
Alberta	July 18-July 25	Sylvan Lake
Western Colorado	July 20-July 24	Delta, Colorado
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit	July 29-Aug. 7	Blue Water
Windsor	July 29-Aug. 7	Silver Lake
Northwest	July 29-Aug. 7	Erie Beach
Chatham-London	July 29-Aug. 7	Pacific Palisades
So. California	July 29-Aug. 7	State Park, Wilburton, Ok.
Oklahoma	July 30-Aug. 7	Nuneaton
England	July 31	Liahona Park
Ken. & So. Ken. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Hawaii	Aug. 8-Aug. 14	Camp Erdman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

YOUTH CAMPS

Colorado Springs, Colorado, July 12-19.
 Brooksville, Maine, July 30-August 6.
 Brewton, Alabama, Junior High, August 10-13;
 Youth, August 14-21.
 Des Moines, Iowa, August 14-20.
 Missouri Valley, August 26-31, Camp Sheldon,
 Columbus, Nebraska.

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Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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19
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P.S.

*** STORM**

Tornadoes have taken thousands of lives this year and destroyed millions of dollars in property. The tornado cloud is a special type, easily recognized—black, menacing, and terrible as the spirit of evil.

On a recent afternoon there was one here in Home Town. It spread out like a great smothering blanket, and though there was a thin rim of light around the horizon, it was as dark as night overhead. To the west there was a slender line of a funnel reaching down from the clouds to the homes below, a snake appearing thing. . . . There must have been some prayers going up at the moment, and after a long interval the funnel withdrew back into the cloud again. Then the storm dissipated into a heavy but harmless rain.

You may laugh at those who pray about the weather. But if you had ever been in a tornado, you would pray, too.

*** "Yo HO!"**

Garland Tickemyer, at the recent Berkeley Appointee's Institute, taught the men to breathe "from the diaphragm" as part of the speech training course. An excellent exercise for this is a sturdy "yo. HO," giving a push from 'way down deep. The fourteen men got the idea and enjoyed it so much that soon "Yo HO" was the greeting password for them wherever they went.

On a Saturday which they had free, the men, under the leadership of Seventy Russell Ralston, drove in three cars from Berkeley to San Francisco for a sight-seeing tour. They visited Chinatown, saw Muir's Wood, had a picnic dinner, and enjoyed a pleasant day of recreation. On one occasion they were in a tiny shop in the midst of Chinatown, all fourteen of them looking at the curious merchandise and keeping the clerks very busy.

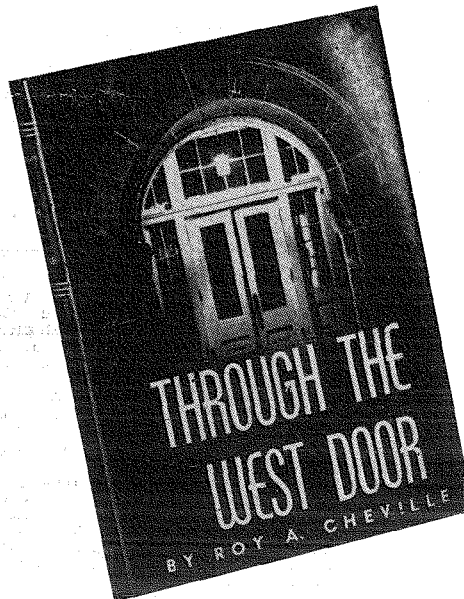
George Mesley moved to the door and restless to be on the way, called out, "Yo HO!" As if they had rehearsed for two months, the men turned immediately from what they were doing and moved out the door in a body. It wasn't until they were out of the shop that they became conscious of their own extraordinary behavior. Glancing back through the door, they saw looks of surprise and puzzlement on the faces of the clerks, as they no doubt wondered what sort of an organization they had been waiting upon.

*** ILLUSIONS**

Our illusions about ourselves are endless and amusing. . . . A man thinks he can do anything if he can get the latest and best machine or gadget. . . . A woman will tackle any job in the world if she can begin with a pretty costume, specially designed for it. . . . A preacher has faith that he could redeem the world if he could only find the right words. . . . Gangsters would be happy if they could find a really perfect racket—with no rivals, no police, no jails. . . . A boy could make the whole world behave with a new toy pistol, a badge, and a cowboy hat. A girl, with a permanent and a new dress. . . . To your pet dog, a nice, ripe bone is a passport to heaven. . . . The party boss is sure the country would be saved if he could get everybody to vote a straight ticket—his ticket.

And Editors? Oh, they would settle for an article—a good article—a really good article!

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By Roy A. Cheville

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(See page 8.)



An Assistant Pastor

THERE IS NO CHEAPER WAY for a branch to maintain an assistant pastor than to get the *Saints' Herald* into every home. That does not intimate that the group as a congregation will have to pay the subscription price and give it to every family. But that those who could not or would not get it otherwise should be thus nurtured. Isn't it just as important in the culture of Saints that the *Herald* is not absent from the weekly diet of those who feel they cannot afford it, as it is that such members are not kept from the pews they cannot fully support?

But suppose your branch had 100 families. It would cost only \$350 (in the United States) to send fifty-two issues into each home during the year. What quality could be bought in an assistant pastor for that? Would you expect him to be informed on all the church activities—its departments, its missions, missionary activities, official statements, news from the branches, letters from the members, and the happenings at headquarters? The *Herald* has all these and more. The subscription price, \$3.50, seems like a lot until you compare it with the upkeep of an auto or an evening out with two meals. The *Herald* has a week's meals of choice, sustaining food for the whole family.

Mr. Branch President, here's your opportunity to have an efficient assistant at a price you can afford. Make this your branch motto: "A *Herald* in every home."

Introducing...

DONALD O. CHESWORTH (page 5) was born in Fall River, Massachusetts, September 21, 1910. He left high school in his sophomore year to work in a broker's office. He continued his high school education in night school and business college. In 1929 he entered Graceland College, where he completed his academy and junior college work and then went on to Iowa University, where he received his bachelor's degree.

Brother Chesworth was ordained a priest in 1934, an elder in 1938, and a high priest in 1941, when he became a member of the Kansas City Stake High Council. He was ordained a bishop in 1946. He has done pastoral work in Kansas City, Missouri, Kansas City, Kansas, and Detroit, Michigan. He also served as district president for the Detroit-Windsor District. Since 1946 he has been assigned as bishop of the Eastern Mission, which includes the New England States, New York, Eastern Pennsylvania, Delaware, Maryland, Virginia, and Washington, D. C.

In 1936 he married Alice Catherine Lane. They have one son, Donald, who is seven years old.

L. WAYNE UPDIKE (page 7), who last wrote for us on the subject of "Baptism and Church Membership," a serial in two parts in the issues of April 30 and May 7, was introduced to our *Herald* readers at that time.

BESSIE MAY (CHRISTENSON) TAYLOR (page 12) has contributed frequently and well to the *Herald* columns during the past six years. She was born in Crescent, Iowa, baptized in Holden, Missouri, and is now living in Lawrence, Kansas, where she is employed part time while working towards a degree at Kansas University in the School of Education, majoring in history.

Sister Taylor has been employed by the Lawrence Social Service League as store manager for the past twelve years, except for a little time when she was on a leave of absence as a foreman in the stenciling department of the Hercules Powder Company during the war.

She was married in 1921 to George Ellard Taylor. To them were born four sons: Wesley, Edgar, George, and Herbert. The three older boys served in the Merchant Marine during the war, and two of the older sons are still in the service, holding the rank of engineers. The two younger boys are students in Kansas University with their mother.

Sister Taylor has been a widow since 1932. She is active in civic affairs and as a church school teacher. Her special interest is "archæology of the Book of Mormon."

THE SAINTS' HERALD

Volume 96

July 25, 1949

Number 30

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

GAINS IN MUSKOGEE, OKLAHOMA

Apostle Reed Holmes reports that nine were baptized on Children's Day in the Muskogee Mission. Pastor William Howard baptized the nine candidates. District President Victor J. Witte preached the closing sermon after the confirmations were cared for in the afternoon. Elder and Mrs. Howard moved to Muskogee and purchased a grocery store and have been active in the work of the church. They looked around for a place that needed help and chose Muskogee, Oklahoma. Apostle Holmes comments that the group there is excellent and enthusiastic.

CHURCH DEDICATION

On Sunday, May 29, the Galesburg, Illinois, Branch dedicated their church, after the completion of payment for its recent redecoration. The Saints of the Rock Island District joined in the event at which President Israel A. Smith was a guest. He preached at 11:00 and gave the dedicatory address in the afternoon. Apostle D. T. Williams offered the dedicatory prayer and accepted the deed and the key on behalf of the General Church. District President Lyle Woodstock was also present and helped with arrangements.

CHURCH AMATEUR RADIO NETWORK

A group of Reorganized Latter Day Saint amateur radio enthusiasts have formed a "network" and contact each other by code or phone. They are eager to get all Reorganized Latter Day Saint radio hams to contact them. The group is sparked by Clarence (Bud) Resch and Ammon H. Davis, brothers-in-law, of Independence, Missouri. The following men have made contact with one another:

Carl Frost W I E N Y,
Rodney Engel W 6 E E K,
R. H. (Bob) Brown W 6 W M M,
Lyle M. Simpson W 7 A G R,
Philip E. Padberg W 7 L C K,
Jack West W 7 Q N J/6,
G. E. Meisenheimer W 9 F L S,
Paul Smith W 8 F H B,
Joseph O. Roger W 9 P Z X,
Robert Ferguson W 8 P X J,
Clarence (Bud) R. Resch W 8 F T D,
"Ken" Francis W 8 H N J,
David Wheeler W 8 L K S,
Vinton Wight W 8 P D I,
Clarence Anderson W 8 P Y E,
C. B. Gibson V E 6 Z L.

BAPTISMS IN NEBRASKA

Seventy J. Charles May reports that the series he held in Gering, Nebraska, were proving successful. Four were baptized on June 26 and a baby was blessed. Two family circles were completed. Four or five others were deeply interested, and Brother May planned to remain in Gering for cottage work for several days. Some of the Torrington, Wyoming, Saints were present Sunday, and there was a total of sixty-four present for the 11:00 a.m. preaching service.

GOOD REUNION SPIRIT

Apostle D. T. Williams reports two good reunions, one in the Des Moines District and one at Aledo, Illinois, for the Rock Island District. He, as apostle in charge, was present at both reunions. Other members of the staff at Des Moines included Bishop Walter N. Johnson, Evangelist Ray Whiting, and Miss B. Mildred Nelson. Bishop L. Wayne Updike, Ray Whiting, and Mrs. V. D. Ruch were members of the staff at Aledo.

Cultivate the Best Gifts

“The manifestation of the Spirit is given to every man to profit withal. ¶For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ¶To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¶To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ¶But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

—I Corinthians 12: 7-11.

Theme for August

The pastoral theme for the month of August is adapted from a line by Paul in I Corinthians 12: 31, “Covet earnestly the best gifts.” Modern translations give different renditions of the statement: “Cultivate the higher endowments,”—Goodspeed; “Set your hearts on the higher talents,”—Moffatt; “Ever seek to excel in the greater gifts,”—Weymouth; “Earnestly desire the higher gifts,”—the new Revised Standard Version. At this point the *Emphatic Diaglott* differs from the other translations of the Greek text in removing it from the imperative mood and making it a simple declaration of fact: “You earnestly desire the more eminent gifts.” Unable to judge the validity of this difference, one can only observe that it seems to be harmonious with Paul’s purpose, so apparent in the context.

The Link

It is a principle of literary interpretation that no statement should be isolated from its context. Such isolation may lead to misunderstanding or to unfairness to the author. Chapter thirteen of our Scripture lesson is a part of the context of chapter twelve. They are parts A and B of a single thought; they go together.

Part B of the discussion of spiritual gifts is introduced by the literary device known as the “connecting link”—in this case a disjunctive—the words “and yet” which have the force of “but.” After all of the discussion of the spiritual gifts, Paul

says, “And yet I shew unto you a more excellent way.” There is one quality, he informs us, without which all these gifts are valueless. That word, rendered by the King James version, is “charity.” The *Diaglott* and the modern versions call it “love.” In giving this emphasis, Paul is in perfect harmony with Jesus in his statement of the Law of Love—“the first and great commandment.”

As we think of the many problems in human relations that arise in our congregations and among our people, we are aware of the great importance of the cultivation of that one supremely good gift—the gift of being able to love others, to love them when we do not agree, to love them in spite of our faults and theirs.

A Recent Admonition

The Latter Day Prophet gives a wise admonition in reference to the cultivation of the gifts: “Seek earnestly the best gifts, always remembering for what they are given.”—Doctrine and Covenants 46: 4. The words that follow indicate that the gifts are for the benefit of the faithful members of the church, and not for curious sign seekers.

Other Gifts

The list given in I Corinthians 12 includes the principal spiritual gifts, but it does not include all of the

“best gifts.” Some people have a gift or aptitude for music, some for teaching, some for administrative work, some for preaching, some for evangelism, some for testimony, some for comforting the discouraged, some for prayer, and many others that make rich and valuable contributions to the work of the church and its service to the people.

In the great democracy of God, all kinds of people (except the evil, who suffer from misdirected good) with all kinds of talents and powers are needed. If you have not found a use for your gift, be sure it is not God’s will that it should be wasting. Perhaps you need to find a way to hitch your power to God’s work. A horse without a harness can pull no load. A motor with no transmission is useless. A talent with no practical application goes begging.

Our Obligation

Whatever capacity you may have for helping others is a gift from God. It is a part of your stewardship, and you are responsible for its use and development.

In the Parable of the Talents (Matthew 25: 14-30), Jesus made clear the fact that unless we cultivate our gifts and powers, they will languish and we will lose them. The legs of the runner are developed for speed, the arms of the laborer acquire power, the soul of the Christian worker is increased in strength as it serves. Continued inactivity reduces anything to a state of weakness. The capacities of the mind and spirit will likewise fade and fail if we do not keep them strong in use.

One further thought: Are you seeking happiness in life? Then use your gifts. The happy people are those who do, who grow, who develop, who serve. In any public park, look at the faces of those who walk and those who sit. Which ones are smiling? You know the answer! Begin work today. L. J. L.

E d i t o r i a l

Official

Information Wanted

Our church members have been very helpful through the years in getting information into our hands when they have seen misrepresentations in books, magazines, and newspapers. We greatly appreciate their help and co-operation.

We have asked quite a number of our appointees to do research work for us, and we feel they will likely be of special help. However, it is a matter in which members generally can be of assistance.

Address all letters to the First Presidency.

ISRAEL A. SMITH

Blue Pencil Notes

INTERVIEW WITH A COLORED MINISTER

Some little time ago when traveling by rail from Los Angeles to Independence, I noticed one colored civilian passenger in the Pullman coach. This was not such an unusual sight as it would have been some years ago. Colored men in the uniform of the armed services are not an uncommon sight in Pullman and day coaches. The fact that this civilian was received in the Pullman coach and in the diner without comment indicated some changes since the day when Booker T. Washington would have been barred from such privileges.

This particular man of whom I speak was well dressed, dignified in his bearing, and obviously well educated and well bred. I took occasion to talk with him and, as expected, found him to be a minister. He represents a very well-known and influential Protestant Church and has traveled extensively throughout the United States. In response to my questioning, he said in substance that he believed the relationships between colored and white people

in the United States are improving. He was not in favor of any radical legislation or radical endeavors of any sort to force the issue. He felt that the relationship between the two races is in process of evolution and requires patience, tact, and good will rather than arbitrary action of any sort. He felt that his people were quite well treated in Los Angeles. While not barred by law from some of the better hotels, he said there were ways of making Negroes feel that they had best go somewhere else, but, as a rule, he thought they were well received in shops, hotels, and some of them held quite favorable positions in various lines of county and city services. He considered Oregon about the best state in the union in regard to its treatment of Negroes; Missouri among the worst of the so-called "border states."

I questioned this man in particular about his feeling in the matter of mixing the two races in church congregations. He replied that it is the rule of his church that congregations shall be separate. They are to co-operate in various ways and may exchange friendly visits, but he believed it to be the wish and judgment of his own colored people that they should meet in separate congregations. Under present conditions he felt that was the better course for them and for the white people. Situations vary in different localities, and in many places the situation may be in a delicate and even dangerous balance, and lack of wisdom in forcing the issue in almost any locality might do more harm than good for his people.

I was interested in his reactions on behalf of his people, as they represented the judgment of a colored man obviously intelligent, educated, and of rather wide experience in travel and church administration. Furthermore, the question is one that we ourselves as a church must consider and decide upon before we accomplish any work of considerable consequence among colored people. Shall we endeavor immediately to mix them in with white congrega-

tions? Or shall we establish missions among and for colored people, and presently organize them into branches, ministered to by colored men, divinely called and trained for that work, trusting the course of time and development of good will to bring about increasingly better relationships and understanding between the two races?

There is no question but that this racial problem is of considerable importance in the United States and Canada, and in the judgment of the man I have quoted conditions are improving. They are on the upgrade, with better understanding and co-operation. Radicalism and lack of wisdom on the part of either white or colored people in any locality, no matter how good the intentions, may result disastrously.

So far as we as a church are concerned, we never have accomplished much by haphazard, hit-or-miss methods in reaching the colored population. If and when we are ready to attack the problem with any hope of success, we must do so with a well-defined, well-organized program, and with a definite decision as to the best way in which to minister to and organize converts from among the colored people. While our decisions cannot be made for us by some other church, the experiences of the peoples of other churches are worth taking into consideration. ELBERT A. SMITH.

Training Opportunities

Offered by The Independence Sanitarium and Hospital to R. L. D. S. young women, beginning September 1:

2 Training positions as X-ray Technicians with pay as you learn.

Requirements: R. L. D. S., 19 years of age, one year of college with some science.

Personal application desired.

1 Training position for student assistant Dietitian with pay as you learn.

Requirements: R. L. D. S., 20 years of age, two years of college. Home economics.

Personal application desired.

Apply at once to:

Miss Gertrude E. Copeland, Supt.
Independence Sanitarium and
Hospital, Independence, Missouri.

Stewardship

By Bishop D. O. Chesworth

"The same heavenly messenger added a caution to me that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of the building of his kingdom."—Joseph Smith's account of his experience on the night of September 21, 1823.

THE YOUNG MAN who said these words and was to become the American Prophet received further instruction at each annual interview with this messenger respecting what the Lord was going to do and how and in what manner *his kingdom* was to be conducted in the last days.

From revelation received since that time, we have learned that latter-day stewardship is extremely important in the earthly kingdom which is to be established.

A sense of personal responsibility—stewardship consciousness—has been developing from the dawn of history. The idea prevailed among primitive peoples that there must be some relationship between human beings and divine power. Primitive worship therefore took the form of offering sacrifices to the gods in recognition of their creative power, in order to secure their favor. This offering of sacrifice was followed by the devoting of a separated portion of one's property to uses of religion: firstlings, or the first animal born, the first fruits, the first part of crops harvested, etc. The principle was general in that to the god the first and best must be dedicated.

From the "law of first fruits" there emerged the law of the "tithe" which was originally a tax levied on grain and the products of the soil. This law was widely prevalent and in operation among the Babylonians, Phoenicians, Persians, Egyptians, Ethiopians, Greeks, Romans, and others. Though mainly religious, the tithe was also political and sometimes represented both taxation for the state and offerings for the temple worship. For Old Testament background, let us consider the He-

brew tithe. The custom was made obligatory by legal statute. We find three distinct records of laws concerning tithes in the Pentateuch, namely Deuteronomy 14: 22-29 and 26: 12-15; Numbers 18: 20-32; and Leviticus 27: 30-33. The first seems quite modern when we include the "money tithe" along with that of corn, oil, flocks, and seed. If distance prohibited the carrying, then the people could turn their goods into money and bind it up in hand temporarily.

THE CHURCH has always taught *stewardship*, more or less, although spasmodically and intermittently. Through the years of the Christian Era, it was chiefly taught from the viewpoint of externalism, meaning outward rather than to the heart and to our way of life. The chief, if not the sole purpose of this teaching was to reap an immediate harvest of funds. Prior to the twentieth century, the use of the word *stewardship* was limited almost altogether to property relations; whereas now it is clearly evident that the primary purpose of stewardship is not the increasing of church finances or augmenting budgets, but rather the development of saintly character. The full consecration of the entire self, the practice of living on life's highest level, the richest possible experience through the management of life and all its resources for God and the good of all is made possible through stewardship.

Nothing that we have of personality, powers, or possessions is exempt from the law of stewardship. Christ covers the whole range of man's accountability. When related



to property, it embraces all the methods both of acquiring and distributing wealth, money-making, money-giving, money-saving, and money-spending. Let us remember, however, that stewardship is vastly greater than the money question. The personality of God is included in it. Money-giving should be an act of worship lifted out of the sphere of the legal requirement into the realm of love.

"The love of Christ constraineth us." Love in action is stewardship. Love conquers selfishness. The thirteenth chapter of I Corinthians is not mere sentiment; it is sound, practical, stewardship philosophy. "Where love fails to win, force is hopeless." I am reminded of two people who felt at liberty to comment on my ministry one time in the following expressions, "You should be more stern," and "You should use the strong arm." Responding to each situation, I reminded these men that unless we could succeed through the method of Christ with love, we were working in vain.

TO UNDERSTAND STEWARDSHIP we must understand the attitude of Jesus toward the whole of life. The acceptance and practice of this principle is the undergirding force of the whole Christian movement.

For this reason a program of education and promotion of stewardship is of primary importance in the life of the church. Requisites for success in this phase of the work are faith, prayer, personal dedication, able leadership, good planning, consistent work, and adequate materials. Jesus taught that all man is and has are gifts from God—a stewardship.

G. Ernest Thomas in *To Whom Much Is Given* suggests that there are various avenues of stewardship such as man's total responsibility with reference to his opportunities, his personal service, his use of small things, his exercise of educational talents, his conduct of business or professional life, his creation of wealth and use of money, his social heritage, his opportunity for spreading the gospel of Christ, and his individual service through his church.

ONLY A CHURCH whose members accept and practice the principles of stewardship can meet the needs of our world in this hour. The summons to stewardship came like this, "How is it that I hear this of thee? Give an account of thy stewardship."—Luke 16: 2. Jesus came asking probing questions. This one is part of one of the most familiar parables of Jesus. It is the story of a steward who was accused by his master of wasting the goods entrusted to him. The man tried desperately to cover his record of neglect and waste. When his mistakes came to light ("Be sure your sin will find you out."—Numbers 32: 23), he heard his master's voice speaking words of rebuke, "How is it that I hear this of thee?" As Jesus spoke, each of the disciples saw himself as the steward who had been entrusted with a portion of the kingdom. We can't escape the personal implication here, though far removed by time and distance from the place where these words were uttered. The voice of the master pierces the barriers of selfishness and greed to reach the human heart.

Jesus used "steward" and "stew-

ardship" on many occasions, enabling his followers to get a clear picture of their privilege and responsibility as recipients of the gifts of God. But in America the word *stewardship* was forgotten. Representative of national trends, the words *getting*, *building*, and *expanding* were used rather than *giving*, *sharing*, and *loving*.

Perhaps the words Jesus used are old fashioned. So is the idea of the kingdom of God, especially in a world when kings and emperors find their thrones tottering. The kingdom philosophy may not be a popular idea, yet no word gathers up more completely what Jesus brought so triumphantly to his followers. It will remain the best and richest hope for a world in which men may live together in harmony. Take the cross—it is old fashioned too, yet it remains as new and as challenging to the faithful disciple today as it was to those who lived in the first century. As the word and meaning of the cross still live, so must the word and idea of stewardship live; for this concept is the gift of Christ to his followers. For him it pictured more perfectly than any other word the unending gifts of the Heavenly Father and the duty of men to use those gifts wisely and well.

AFTER THE SAINTS were established in Ohio, they received word (Doctrine and Covenants 42) concerning the basic law for the church. In his book, *Fundamentals*, President F. Henry Edwards lists the following as principles of the law of stewardship from this revelation:

The basic motivation of stewardship is love of God and men. Those who truly love God will remember the poor and consecrate of their properties for their support. Every man must be made accountable to the Lord as a steward. The surplus created by stewards is to be used for the poor and needy and for the extension of the kingdom of God. Observance of this law is essential to salvation.

He further states:

Stewardship is a spiritual principle and an economic method. As a spiritual

principle it lays on the steward the obligation of becoming profitable to God and to his fellows. As a practical procedure, stewardship introduces a new motivation into industry and economics. It substitutes for the profit motive the service motive of the true Christian. It then calls for efficiency in management and a sane and businesslike creation of goods and resources and their utilization for maintaining individual and group standards and extending the purpose of Divinity. Stewardship is a solution to our industrial ills if it is made to work. This requires, first of all, genuine conversion; for stewardship is primarily a spiritual enterprise, and its economic fruits are grown only from its spiritual roots.

When we refer to stewardship, we would not overlook the place of tithing. We should recognize that the greatest benefit in tithing comes back to the tithepayer who has, in his participation, broken the backbone of greed and covetousness. So often one who hasn't the grace to tithe gets a distorted view of wealth and becomes dominated by the unworthy cravings of a selfish heart. More than that, he breaks the close fellowship with God. One cannot worship God in sincerity when he knows he has robbed him.

We remember that statement of the wise man of old, "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Proverbs 3: 9. Surely this plan would save us from greedy hearts and from the most subtle and deceiving sin of covetousness, which sin leaves our lives barren of spiritual blessings and paralyzes the Lord's work.

Take a look at this sin called covetousness. It is seldom named, yet is one of the world's besetting sins. Certainly it is sly and artful, likely to escape unsuspected and unreproved. We pass it over with charity, for there is no discipline for the covetous man, and he often sits in the seat of power. Yet this philosophy of life was condemned on Mount Sinai—"Thou shalt not covet." And the great teacher of his-

(Continued on page 15.)

The Abundant Life - By L. Wayne Updike

A Radio Sermon delivered on June 19, 1949, over KMBC

SOME YEARS AGO I was persuaded by a group of young people to go with them on a roller coaster. As we ascended the highest hump, all was noise and laughter, but as we began the rapid descent, the young man just ahead of me was the only one who had sufficient breath to shout. His voice carried to me the excited words, "Boy, I'm living!"

That little incident has remained in my memory. At various times I have heard people say, "This is really living!" And very often I've asked myself, "Just what is it that makes people happy?" This interest is increased when I read in the Scriptures that Jesus said, "I am come that they might have life, and have it more abundantly." What did he mean?

Today people spend millions of dollars and a great amount of time going from place to place, looking for interest and excitement. To stay at home for an evening is boredom. Others say, "I work such long hours, I don't have time to live." What constitutes the abundant life to which Jesus referred? What are the basic characteristics of a happy people? What is it that makes one person grow old sweetly and look forward to the hereafter with a great deal of anticipation, while another person becomes cynical and sour?

IN SEARCHING for the answer to these questions, I have found a few things that are important. Happy people work in harmony with God and their neighbors. I have never seen a person at his best when he was at discord with the forces around him. Neither have I observed an idle person who was happy for very long. Happiness involves a recognition of the fact that God has work to do. He has no intention of being inactive. He has plans for mankind. The abundant

life, then, demands an active interest in God's plans for us.

This is the implication in the Scriptures which establishes that God is creator and that men are stewards for him. There is no reason for our stewardship apart from a purpose to get something done.

A rich life involves a desire to include all men in that active relationship. To find something which is worth-while and increases our happiness is one thing, but to continue in its appreciation is quite another matter. Continuing joy requires continuous sharing. It also requires wisdom. We know more in general today than did any previous generation, but with all our knowledge, we are still rushing here and there in search of pleasing activities. It takes time and effort to cultivate the qualities of patience and perseverance. We need the ability to take the overview in any situation. As we become more able to see situations in the wise, long-time view, the natural result is increasing satisfaction in living.

A HAPPY PERSON has both ultimate and intermediate objectives. Sometimes we see things which should be accomplished but which are so far away and so difficult to achieve that in the striving for them we lose heart and are diverted to other activities of little or no importance. The abundant life requires that objectives shall be designated in such plain terms that the vision of the ideal continues to carry us forward. But more than this, we must see that there are intermediate steps to be taken along the way. Someone has said, "Live in day-tight and hour-tight compartments." I would make one exception to that. Refuse to worry, but never slam the door upon pleasant anticipation. Set up objectives for today, but also keep in

mind the objectives for tomorrow. Look forward to the joys that can be yours. Jesus did not say, "Sufficient unto the day are the joys thereof," but rather, "Take no thought for tomorrow; sufficient unto the day is the *evil* thereof." If you would be happy, therefore, set for yourself worth-while objectives and begin to anticipate their achievement.

Probably the most important of the characteristics which make the abundant life possible is the practice and ability of taking Jesus as a personal standard. Whenever we waver from the way toward the abundant life, we need some sure-fire method to restore us. If we are in the habit of feeling that Christ the Savior is with us, interested in us, and sharing in the goals we have set for ourselves, our life will have stability. No other one thing can do as much for an individual who seeks to live a rich and abundant life as to become acquainted with Jesus the Christ. Acquaintance with him may come through a study of the Scriptures. It may come by personal devotions. It may come through an observation of the wonders and beauties of the creation of God. Or it may be by the influence of the still, small voice which is available to men and women who place themselves in a position to hear. Regardless of how this influence of Jesus comes, it is always good for people. Every time you contact the Master, you are lifted up, and your life becomes richer.

You will readily see that all these characteristics stand upon the foundation of a faith in God and in his Son, Jesus Christ. You can't work out harmonious relationships with God unless you first believe there is a God. You can't be successful in taking Jesus with you as a constant companion to give you stability in life unless you feel that the Spirit of Christ is actually available.

OUR GENERATION is in desperate need of many things. But the supreme need, the need overarching and undergirding all other needs, is for a great creative Christian conviction. The call is for men and women who are utterly convinced about and completely committed to the truth and implications of the Christian revelation. God has spoken, God is speaking, and God will continue to speak if men will listen. God has acted, God is acting now, and God will continue to act if men will obey him. He has made known, and he continues to make known his divine intention. That is revelation, that is Christianity.

These basic convictions underlie every successful effort to work out the abundant life. If these convictions are not already yours, question yourself carefully to see if they might become yours in the near future. Whatever lights fail—and many have failed, and others are failing all about our broken world—the light of God in Jesus Christ will not fail. Let us be convinced about that. It is probable that the best of men will sometimes betray their highest ideals. And it is quite possible for good men to be betrayed by what they honestly believe to be the highest ideals. But it is utterly impossible for any man to be betrayed by the light and love and life of Jesus Christ.

The clue to the meaning of history is the divine intention which is revealed in Jesus Christ. It was Pindar, the Roman poet, who said, "Find out what you are and become it." We do not drive a new car for twenty minutes without trying to discover the use of its smallest gadget. Yet some of us have lived for decades without having spent a single day wrestling with the all-important question, "What is the meaning and purpose of my life? And what shall I do to express that meaning and fulfill that purpose?"

Pause, think, consult, listen to God. Discover the purpose of your life, your reason for being. And

then, at whatever cost, believe and act in accordance with your discovery. Your life has a purpose, and, with the aid of Jesus Christ, you can find and understand that purpose. Understand it, and you can find direction and happiness.

LIFE IS NOT MEANT to be a crib or a trough at which we feed, grabbing for ourselves whatever is within reach and, if our position is advantageous, getting more than our neighbors. Life is an altar to which we are commanded to bring whatever we have and are. At it we surrender our sins and in return receive cleansing of soul and freedom of mind. It is an altar before which

we seek and see and share those ultimate insights and values which alone give life its beauty, significance, security, and romance. Every human heart may welcome the tender invasion of the very life of God. It is possible for the soul of man to be so filled with the love of God that everything man does can be given meaning and placed in its proper setting. Everything man owns can play its proper part in working out the purpose in his life.

Let these convictions grow. Let them become the roadbed for your train of thought. Make them your constant companions. Thus you can come to realize that this is life eternal—to know God and Jesus Christ, his Son.

Edmund L. Kelley

Whatever has been said or written in reviewing the life and work of E. L. Kelley with its inestimable value to the church, the most appropriate tribute is found in the words, "He walked by a supreme faith in God."

He was born November 17, 1844, of Latter Day Saint heritage. This was the year that the church experienced one of its darkest hours, caused by the assassination of Joseph and Hyrum Smith. His father died while he was a boy, but the influence of the latter-day work was kept alive in the home, and he was baptized a few years after the Reorganized Church was established.

As a student in the university, a teacher, and a young lawyer, his interest in the church grew, and he was guided toward his major life work. He was ordained a priest in 1877 and a few years later an elder. In 1882 he became counselor to the Presiding Bishop. He then moved with his family to Kirtland, Ohio, where he was instrumental in securing title to the Kirtland Temple property for the Reorganized Church as the lawful successor of the original church.

In 1891 he became Presiding Bishop of the church, and continued in this office until 1916. During these years he represented the church in the famous Temple Lot case in which the church gained right to this property in Independence as the rightful successor to the original Latter Day Saints Church, only to have the decision reversed by the Appeal Court on the grounds that too much time had elapsed before action was begun.

Down through the years he was one of the guiding hands of a fast-growing organization. During this time the church built the Saints' Home, Graceland College, and established many branches and missions throughout the world. He traveled to all parts of the United States as well as to the British Isles and Europe in the interest of the church.

The great influence he had, however, should not be measured in his accomplishments, though they were many, or in his service to the church, the results of which continue on. His greatness was in his character as shown by his quiet, unshakable faith and his devotion to duty.

Like others of his contemporaries in the early years of the Reorganization, he was caught up with the spirit of discipleship under the call of latter-day revelation. His confidence was never shaken in the ultimate triumph of truth as taught by the latter day gospel.

"Not By Way of Compulsion or Restraint"

By Israel A. Smith

CIRCUMSTANCES suggest I give consideration again to the Word of Wisdom, which I will do as objectively as possible. I assure my readers that I do this without bias or prejudice, and with entire good will toward any who have differed or who may disagree with my conclusions or the process by which I have reached them.

In the first place, I must say I believe the Word of Wisdom is authentic, that it should be observed, and that observance will be rewarded according to its terms. I believe the only penalty—if indeed there is any penalty for nonobservance (which I cannot discover in it)—is a failure to realize the benefits of the promise.

In the second place, I believe tea and coffee, whether hot or cold, are injurious if taken into the human body. But I cannot agree that they come under the ban of "hot drinks" unless they are actually hot.

I am sure all or most of us have been guilty of some loose or illogical thinking with respect to Section 86. I submit that the section is couched in simple and common words, the accepted definitions of which were and are well understood. Further, I contend there is no ambiguity in the section itself; neither is there any conflict between it and any other section or provision of the law found in the Three Standard Books.

Under this state of fact, there could not have existed and there does not now exist any occasion or need for an "interpretation."

Here is an authoritative statement of *The American Encyclopedia*, Volume 12 of the 1922 Edition, pages 290 and 291, under the title, "Interpretation."

It is not the office of interpretation, then, to add anything to the text of the writing. Its function is only to discover and set forth what is in it

So far as legal interpretation does make use of the rules of grammar and the laws of language, it does not differ from the process employed by every educated and intelligent listener or reader when engaged in discovering the meaning of a speaker or a writer the courts proceed under rules which have been laid down in the long course of judicial interpretation

The more important of these rules are as follows: 1. When the language of a writing is plain and unequivocal, there is no occasion for interpretation. Even though the court may believe that the language employed does not express the *intent* of the writer, it will not enforce upon words a meaning which they cannot fairly bear. When words admit of but one meaning, to put another upon them is not to construe a writing, but to alter it. In case of a statute, it is not to interpret law, but to make one. . . .

2. The grammatical and ordinary sense of words is to be adhered to Eminent

English judges have called this the golden rule of construction.

With these points in mind, I will consider some other aspects of the question.

SINCE MY LETTER to the Utah Mormon Elder appeared in the *Herald*, I have received a number of letters from earnest members who find themselves in disagreement with what I wrote. This reflects a wholesome condition. I would not have our Saints accept without question, as if originating *ex cathedra*, every and any expression of opinion coming from my pen. By the same token, I claim a personal right to consider the law and reach conclusions without fear of criticism, valid or otherwise. Above all, I do not propose to stutify my judgment merely for fear of running counter to what some hold to be established rule or precedent, because they too often so hold on insufficient evidence.

I was interested in a letter which came to me from eight college students at Des Moines, in which reference was made to the "view" taken by Elder F. Henry Edwards in his *Commentary on the Doctrine and Covenants*. As I read what this writer said, I cannot accept the construction that he was attempting to interpret the words *hot drinks* as meaning tea and coffee, regardless of whether or not they were actually hot when consumed. Undoubtedly he was writing on the assumption that they were drinks universally hot or heated when taken into the body. Besides, this book was not published as an authoritative interpretation of law; such was not the prerogative of the author. By reference to the title page we find it was referred to as "a brief *historical* treatment." Again in his foreword, the writer suggests it is "a study of the *historical background*," etc.

A common error of some members in writing on the subject is to refer to penalties for nonobservance. This indeed reflects loose and erroneous thinking. If there be penalties for nonobservance, then Section 86 must be *mandatory*. There must be positive prohibitions to create sanctions or penalties.

But the Word of Wisdom is *not* law in the sense that it is mandatory or compulsory. That is expressly stated in the section.

The Word is a promise of benefits for observance; but there is no *penalty* provided for failure to observe. In the latter case, one simply is not entitled to enjoy the rewards offered.

These young college students called attention to a letter written by one Ebenezer Robinson to the late President Joseph Smith in which Robinson quoted the

Prophet Joseph Smith. I find this letter was written in 1880 and published in the *Herald* of that year. In it Robinson stated that in 1835 Joseph Smith told him the term *hot drinks* meant tea and coffee. Here a very aged man was giving his testimony about an incident that occurred *forty-five years before*. To say the least, such testimony is incompetent under the "hearsay" rule, not coming within any of the recognized exceptions to the rule of evidence barring hearsay.

Besides, it is on just such *incompetent evidence* that the Mormon Church has greatly modified and in some cases enlarged the law of their church. How have they attempted to establish polygamy as a principle of salvation? By hearsay testimony *and that only*. How do they attempt to establish Adam-god and plurality of gods doctrines? By hearsay testimony *alone*. We have denounced such methods and demand they produce competent evidence in these matters.

Now I will not add to or detract from the words *actually used*, and I cannot read into Section 86 the words *tea and coffee*. My training as a lawyer prevents such a thing.

WE ARE TOLD by some who have delved into dietetics and the effects of various things on the human system that iced drinks are as harmful as, if not more injurious, than hot drinks. Why not take a short cut in this matter of "interpretation" and read into the section the words *iced drinks*?

We are told by some doctors that cocoa and chocolate are even more deleterious than tea and coffee. Why not, on the theory that both cocoa and chocolate are usually consumed in a more or less heated condition, or at least prepared by heat, hold that the words *hot drinks* in Section 86 were meant to include them, too!

I must add some place that after setting out my position at some length, the young students (referred to) wrote me a very understanding and gracious letter, but expressed the fear that what I had written to the Mormon elder needed some clarification. While I think I was explicit enough, I have been inclined to oblige them in this statement.

An interesting suggestion was made that some of us should take what they termed the "stricter" view in order to "insure compliance" with the provisions of the section. I could not admit that in my thinking there was either a "stricter"

or a "milder" view, and I do not assume to wield any influence to compel observance of the Word of Wisdom. Whenever I do that, I add a factor that is *not* in the equation—in fact, one the *Word itself completely bars*, that of *compulsion*.

A sister in California adds her testimony. She heard James Whitehead, who at one time was secretary to the Prophet, say that after Section 86 was given, members at Nauvoo ceased to drink tea and coffee and began to drink "hot milk"! From this she concluded it was the "stimulants" instead of the heat in tea and coffee that were injurious. This is more testimony of the "hearsay" kind.

But doctors say, I am told, that heat in any drink or food makes it dangerous and harmful.

ELDER ELBERT A. SMITH in the *Herald* in 1914 is quoted as saying that, in his mind, "the term *hot drinks* was intended to include tea and coffee," and that they "are covered by the general term." Now, I can agree to this *if* the tea and coffee, when taken into the body, are hot. With all due respect to the opinions of others, I cannot bring myself to believe any drink that is *not hot* comes under the ban of "hot drinks." It stretches my reasoning power past the breaking point.

The action of a church conference at Far West is referred to in which unanimous action to withhold support from stores and shops selling spirituous liquors, tea, coffee, and tobacco was adopted. This did not single out tea or coffee. It applied to the sale of *all* of the things named. This was undoubtedly an arbitrary action, binding only on the majority that voted for it; but it does not have the force or effect of an *official* interpretation of the Word of Wisdom as relating to "hot drinks," and therefore is not binding on the members.

This good sister says, "Let us not confuse our members with our private interpretations on the Word of Wisdom when the lawful interpretation is stated in certain and positive terms." Here she assumes something which is most certainly *not* in evidence, because *there has been no* "lawful interpretation" in "certain and positive terms" of the words *hot drinks*.

My attention is called to the Section 122 of the Doctrine and Covenants, paragraphs 1 and 2; but a reading does not show it has any bearing whatever on the specific question.

I am also referred to the *Church History* in which an account of a high council meeting is given. It appears that certain members refused to partake of the Communion because the "elder administering it did not observe the Words of Wisdom to obey them." A discussion followed, and the decision reached was that "no

official member in this church is worthy to hold an office, after having the Words of Wisdom properly taught to him, and he the official member neglecting to comply with or obey them." Also on May 28, 1837, at a general meeting of the church, it was resolved "that we will not fellowship any ordained member who will not or does not observe the Word of Wisdom according to its *literal reading*."

None of these incidents help us in the least in resolving the immediate question. And I call attention to the specific provision in the last quotation, "according to its *literal reading*." Even at that time it was apparent members were trying to be legal in the matter. Also, the Word of Wisdom covers a number of things besides "hot drinks."

A superannuated seventy writes also about my letter. He mentions the Ebenezer Robinson letter, to which I have made reference.

WHAT I FAIL TO COMPREHEND is that because some, including myself, have refused to believe that "hot drinks" means tea and coffee, regardless of whether they are heated, we are at once held to be in *opposition* to alleged interpretations of various leaders of the past. I can concede that tea and coffee and any other hot drink may be included in the words, *hot drinks*; but I cannot agree that "hot drinks" mean tea and coffee or any other liquid capable of being drunk regardless of the presence or absence of heat. And I stand on my statement that there is no occasion for an interpretation. I cannot simulate. I am not going to camouflage my position on a point. I cannot concede a grossly illogical thing. I prefer that our people, both young and old, stand on their God-given right to interpret for themselves two simple words, the plain meaning of which is known to every school child in accordance with the *accepted meaning of those words*, though of course no *private* interpretation can be binding on others.

Some things that were obviously *assumed* are undoubtedly responsible for this confusion. Tea and coffee, always "brewed" or "made" by application of heat, were no doubt quite universally taken into the body while still more or less heated. So tea and coffee were generally considered in those early years as belonging to the category of hot drinks.

But what about the present practice of drinking tea and coffee while cold? This was never thought of in the 1830's. Who, then, will hold that iced tea or iced coffee can possibly come under the ban of "hot drinks"! Such an idea is absurd in the extreme.

Now, since this unwarranted *assumption* on the part of some who have attempted to "interpret" has obviously been

one of the factors causing confusion, why continue an obvious fallacy in our conclusions or inferences? Just as the Saints in 1837 indicated a desire to cleave to the "literal reading," I refuse to read into this Word of Wisdom what is not found in its "literal reading."

Please do not accuse me of not endorsing Section 86. As stated, I firmly believe it contains good counsel and advice. I as firmly believe that the benefits promised will be realized by those who observe it and that they who do not observe it will not receive the benefits promised, though they will not be punished or penalized for failure or refusal to comply.

I am convinced that tea and coffee are harmful and injurious because of their constituent elements, and those who share in such conviction have overlooked and do mainly now overlook their most valid objection, in my opinion, which is that they are, generally speaking, *strong drinks*. (Though I concede they might be so diluted that the term *strong* could hardly be applied.)

With this argument there is a double phase: Tea and coffee, if *hot*, are taboo by the plain, simple, and unequivocal terms of the Word; and even if *not* hot or heated, they are or *may be* "strong" drinks.

Let us not do violence to the language used by reading into this section what is *not* in it. And let our friends who hold otherwise than some of us, please be charitable enough not to believe, because we refuse to read into it something not there, that we are *against* its plain and simple provision.

Note of Thanks

I am not able to answer all the letters I received following my request for prayers in the *Herald*. I do appreciate them, however, and if I recover I plan to be baptized. I will be in a cast until August 23, and I still suffer much. Please continue to pray for me.

HAZEL KEEN.

Route 1, Box 148
Pueblo, Colorado

Wants Help

I plan to enter Washington University this fall and would like to contact anyone in Saint Louis, Missouri, who could help me find suitable housing. I would especially like to hear from Eldon Dickens who was my Graceland roommate in 1941.

MELVIN JONES.

E-10 Park Village
Grand Forks, North Dakota

From an Isolated Member

I am an isolated Latter Day Saint and a shut-in. Since I cannot go to church, I read the *Herald* and get much good from it. I especially enjoy reading the letters.

The Lord is good to me and helps me from day to day. I will be eighty years old next January.

MRS. J. A. SURGEON
1215 North Hembree Street
McMinnville, Oregon

Concerning Ishmael - By William Worth, Sr.

NOTE: From a letter to the *Herald* by Sister Hilda Harper of Urmston, near Manchester, England, we received the question, "Would it be possible for one of the priesthood to give us an article on the territory the Arabs will occupy? Isaac, when blessing Esau, after finding out the deception of Jacob, gave him certain places, I know. Where are his descendants to dwell?"

Brother William Worth, Sr., of Independence, has made a study of the prophecies concerning Israel and Judah and related matters, and we have asked him to give the answer, which we are glad to present herewith.—EDITORS.

YOU MUST DISTINGUISH between the descendants of Ishmael and Esau. The pure Arabs claim Shem, son of Noah, as their ancestor. Bedouin Arabs trace their descent from Ishmael. There is really no difference; the Bedouins just did not trace so far back.

But Esau was the progenitor of the Turk. The one little book of Obadiah has his history and destiny from first to last.

Concerning Ishmael, the Arab, I cannot find any promise of future blessings for his seed at the end of the age.

To console Hagar, the mother of Ishmael, the angel promised that the child should be a wild man, with his hand against every man, and every man's hand against him. He should dwell in the midst of all his brethren (see Genesis 16: 11, and another promise in 21: 18). Neither of these promises are very enviable.

From the first he displayed his characteristics, making the life of the much younger "Only Son" of Abraham, Isaac, unbearable; and Hagar, the handmaid, irritated Sarah.

It was the Ishmaelites who bought Joseph and sold him into slavery in Egypt, nearly bringing to an end all the promises made to Abraham concerning his seed.

Yet God works in a mysterious way his wonders to perform, and that grave crisis was the very means of opening the way for the growth and development of the seed of Abraham. We read that in later years almost all the birthright blessing was conferred upon Joseph and his two sons, Ephraim and Manasseh.

The only other outstanding blessing, "the sceptre," was conferred upon Judah and for a limited period of time.

TODAY THE JEWS are seeking to claim the land which went with the birthright blessings to Joseph. Also they are assuming the name of "Israel" instead of calling themselves Judah-ites, from which tribe they claim descent.

Their move is premature and fraught with great disaster, as foretold so clearly in Zechariah 14: 1-3.

Not until the Jews (or Judah) unite themselves with Israel can they hope for peace and safety. Jeremiah 3: 18 and Ezekiel 37: 15 are two outstanding Scriptures foretelling the uniting of "the two families" (Jeremiah 33: 24). When

reading Ezekiel 37, lay aside for the time being the interpretation placed upon it for so many years, and with an open mind let the Scripture speak for itself, saying what it means, and meaning what it says.

This little reference regarding modern Judah is a diversion from our subject, though the claim of the Arab to the land of Palestine is equally futile.

The last mention of the Arab I have come across is in Jeremiah 25, verse 15. God gives to Jeremiah a wine cup filled with the "fury of the Almighty." And among the nations who have to drink of that bitter cup are (verse 24), "all the kings of Arabia, and all the kings of the mingled people that dwell in the desert."

Doctrine and Covenants 1: 6 speaks of a dividing of the inhabitants of the earth into two camps, "The Devil shall have power over his own dominion, and the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."

Our Savior, speaking in Matthew 13: 24-30, then verses 36-43, describes that same event in more minute detail.

At this point, before continuing this article, read and ponder on these two Scriptures.

The vision or parable of Jeremiah's carrying the wine cup of fury to the nations was predicting this same event. Notice verses 32 and 33 of chapter 25. Jeremiah 23: 20 says, "The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart; in the latter days we shall consider it perfectly."

NOW ANSWER THIS QUESTION: At the time of the judgment of the nations (Matthew 25: 31-46), on which side do you expect the Arabs to be, with the sheep or the goats?

The conception and birth of the illegitimate child, Ishmael, was not the important point in the life of Abraham; it was lack of faith on the part of Sarah, the apparent impossibility of a son, from two, "as good as dead" (Hebrews 11: 12).

It was the subterfuge of Satan himself, a device to frustrate the purpose of God. The call of Abraham and the creation of the nation of Israel was God's scheme for the redemption of mankind. "An elect nation" (Isaiah 45: 4); "dear as the apple of his eye, and graven on his hands" (Isaiah 49: 16; Zechariah 2: 8)—a na-

tion called to be his witness, his servant, and finally to rule with him on his footstool (Isaiah 60).

God made that covenant to Abraham seven times, in whole or in part—twice again repeated to Isaac, "his son . . . in whom his seed should be called"; twice again to Jacob, who prevailed with God and was named Israel, meaning "ruling with" or "a prince with God."

Let us ponder the comment of the *Schofield Reference Bible* upon this subject (see page 19): "Henceforth, in Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation Israel, has but drawn off a slender rill, through which he may at last purify the great river itself."

Israel is called to be a witness to the unity of God in the midst of universal idolatry (Deuteronomy 6: 4; Isaiah 43: 10-12) to illustrate the blessedness of serving the true God (Deuteronomy 33: 26-29), to receive and preserve the divine revelations (Romans 3: 1, 2; Deuteronomy 4: 5-8), and to produce the Messiah (Genesis 3: 15; 21: 12; 28: 10-14; 49: 10; Samuel 7: 16; Isaiah 4: 3, 4; Matthew 1: 1).

IN PONDERING on the thought of the seeds of Abraham being "a slender rill," my mind flashed to Isaiah 46, verses 1-3, in which troublous times are spoken of; yet "there is a river, the streams thereof shall make glad the City of God, the Holy place of the tabernacles of the most high. God is in the midst of her; she shall not be moved. God shall help her, and that right early." "Blest river of salvation, pursue thine onward way, flow thou to every nation, nor in thy richness stay; stay not till all the lowly triumphant reach their homes; stay not till all the holy proclaim, 'The Lord Is Come.'"—Saints' Hymnal, No. 385.

We in these the latter days are proclaiming the angel's message; God is setting his hand the second time to gather together his dispersed Israel (Isaiah 11: 11; Jeremiah 16: 14, 15; 23: 8). The Book of Mormon, pages 658 to 666, is rich on this point.

The hymns of the early Restorationists are vibrant in anticipation of the glorious events: "The morning breaks, the shadows flee" (No. 411), "Yes, we trust the day is breaking" (No. 395), "Almighty God of love, set up the attracting sign" (No. 409), "Come, O thou King of kings" (No. 179), "Ye wondering nations, now give ear unto the angel's cry" (No. 417).

Our hymns alone proclaim the whole story.

Choice Above All Other Lands - Part I

By Bessie Taylor

Latter Day Saints have been telling the world for over a century that Zion is to be established in a favored land. To many this may have sounded like the boasting of home folk. Our readers should be interested in the abundance of facts brought out in the following article supporting our claims. Mrs. Taylor has done much patient research to get quotable scientific data.
—EDITOR.

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise which was choice above all other lands, which the Lord God had preserved for a righteous people.—Ether 1: 29.

THE LAND to which the early Jaredites and people of Lehi came is frequently referred to in the Book of Mormon as "the promised land—the land choice above all other lands," and one that only the righteous may enjoy in peace. The Western Hemisphere is greatly blessed in many ways, especially North America. A little study reveals the many blessings we have that are superior to all other lands.

The study of any land begins with the basic idea—the concept of *natural* environment. We are usually most aware of our social environment, but beyond and outside it there is the much larger natural environment. This affects man more than his social surroundings but in a different way. Natural environment includes a great many things—all the agents, forces, processes, and material resources of the world of nature. These all may be classified into a number of categories, foremost of which are: weather and climate, land forms, minerals, and rocks, soils, natural vegetation and animal life, surface and underground waters. It is in these fundamental elements that the geographer finds North America surpassing all other lands.

WEATHER AND CLIMATE

Weather and climate is said to be the measuring stick of human society. Its influence is most significant. Its importance has necessitated the establishment of a weather

bureau. The three great divisions of climate are the torrid, temperate, and frigid zones. The temperate is the only dynamic zone. The polar zones are too severe and limit production, while the tropics are too warm and interfere with both human metabolism, and animal and plant life.

In the tropic zones all the body processes must necessarily slow down. The human body as a machine is only 18 to 21 per cent efficient. It is necessary to liberate three to four degrees of heat units from the body in order to produce one degree of energy. In the tropics, heat is liberated with more difficulty and therefore there is less energy. Hot weather produces a difference in tempo. In Panama it takes two years to produce a 200 pound hog, while in Missouri or Kansas, it can be done in six months. Moreover, the Panama pig will never exceed 200 pounds. At least one half of the race dies before maturity. The mortality rate is far greater in the tropics due to parasites and poor diet.

The temperate climates are varied according to moisture, wind, air pressure, and temperature. North America has the greatest variety of climate of the world, and her heart land is of a most ideal quality. Glen T. Trewartha in *Climates of the World* points out that this rich heart land, beginning in central Kansas and extending north and south from three to five hundred miles and on out eastward to the Atlantic coast is choice above all others. Its nearest equal are the limited areas of the marine west coast climates which are located in our own northwest, southern Chile, England and eastern Europe, southern Australia and New Zealand.

This humid mid-continental climate of the United States, with its

long summers and adequate moisture of from thirty-five to fifty inches per year, is duplicated in only two other areas of the world. One is in central China and Japan, and the other in the Balkans and southwestern Russia. These are both inferior to ours because their heaviest rains come after the growing season.

This extraordinary climate is due to many factors. Our mountain arrangement makes it possible for the north polar air and the warm gulf air to intermix. This creates pressure as is evidenced by our cyclones, which are peculiar to our country, but nevertheless this cyclonic weather is a great creator of energy. White and Renner in *Human Geography* point out that this area exceeds in agriculture and industry, and leads all others put together in the number of patents the government issues each year. Enterprising leaders are here produced for every field. This fact is true not only because of the stimulating climate, but also because of the rich vitamin content of the food produced.

LAND FORMS

The physiographic features of a country are the result of both constructional and destructional forces. Constructional forces are the forces within the earth's bosom such as the heaving and doming of mountains. The destructional forces are those due to wind, waves, glaciers, and streams; these are continuously eroding and depositing. The character of any landscape or country therefore depends upon its underground structure and the external destructive forces.

America is by far the most blessed in her arrangement of land forms. No other land has such an extensive plain area. The mountain arrangement is ideal. All other continents have mountain ranges that run east

and west, which interfere with the world wind system. The prevailing winds of both the northern and southern temperate zones are the westerlies. Our Rocky Mountain regions, graduated in size from the low coastal ranges to the high Rockies, regulate the course of the wind. The cold polar air condenses the moist gulf air, and the precipitation is more or less evenly distributed over the whole country; it is especially so over the area where the three meet—eastern Kansas, Missouri, Illinois, and on out toward the coast.

MINERALS AND ROCKS

A. K. Lobeck in the *Panorama of Physiographic Types* classifies rocks into two categories; sedimentary and crystalline. Sedimentary rocks are derived from the wearing down and destruction of the crystalline rocks taking the form of sandstones, limestones, and shales. Minerals, which are the result of organic fossilization, such as coal and oil, are found in the regions where this wearing down process has been active. The metallic minerals, except iron, aluminum, lead, and zinc, are found in the mountainous crystalline areas, and are the result of heat and pressure which were exerted when the mountains were made.

Our whole earth is underlaid with a crystalline formation. The sedimentary formation is superimposed, a result of the destructive forces of nature. The only evidence we see of this crystalline formation is in the folding, doming, and faulting of mountains and high plateaus. Here the great underground forces sometimes break through to the surface as active volcanoes, or they may slowly push up wrinkles, folds, or circular domes. Again, through faulting, great blocks may be hoisted, leaving exposed stratified layers of the earth.

The more we study the structures of the earth, the more obvious becomes the superiority of North America. Mineral resources are a very distinguishing factor. According to

the Kollmorgan statistics, North America has 68½ per cent of the world's coal supply, 50 per cent of which is in the center of the United States and Appalachian areas while 17 per cent is in Asia; 10½ per cent in Europe; 2½ per cent in Australia and New Zealand; and 1 per cent in Africa and South America. There is no coal anywhere in the tropics due to the climate which is adverse to coal formation.

Coal is power, and a great factor in our progress. The use of coal has made possible our great industrial development. The harnessing of this energy is far more convenient than slave labor. One horsepower is equal to fifteen slaves. Three fourths of the peoples of the world are untouched by the benefits of this great power. Dr. Kollmorgan points out that, on the average, we here in the United States enjoy the equivalent of the services of 153 slaves for each inhabitant. England, forty-five; France, thirty-five; Italy, twenty-five; and Russia, eleven. The United States, in terms of horsepower has one half of the producing capacity of the whole earth. Is it any wonder we are a rich nation? Is our wealth due to our superior brain power and ambition? What do we owe those countries that have the unproductive climates, the dearth of mineral resources, and the absence of education?

We are blessed not only in our supply of minerals—coal in particular—but also in their quality and location. We have the best quality of coal, and it is close to the surface and easily mined. It is also close to our iron mines. In Europe, especially, the coal is down very, very deep—mostly under the Atlantic ocean. It is located many miles from the iron sources. This is also true with the oil deposits of the world except in America. Where the oil is, there is no other corresponding minerals. America is fortunate in having this great natural storehouse (California alone has fifty-eight varieties of minerals) strategically located in relation to efficient industrialization.

SOILS

White and Renner in *Human Geography*, page 394, says:

The part played by soil in human ecology is undeniably important though probably surpassed by climate and geographical location as affecting human affairs . . . soil is practically unknown scientifically to the majority of people.

Soil may be defined nontechnically as the unconsolidated covering of the earth's surface which is capable of supporting life. It is derived from two sources: the weathering of rocks and the accumulation of organic material. An examination of the soil blanket reveals striking differences in character and depth and productivity from place to place. These varieties are due both to their origins and the manner in which they were formed. Fertility depends upon texture, structure, aeration, and age. Soils contain three constituents: insoluble mineral matter, soluble mineral matter, and organic matter. The usefulness of soils varies according to certain aspects of their physical environment as the climate above and the drainage below.

Only 30 per cent of the surface of the earth is land, only one third of which is tillable, and 60 per cent of the world's population lives on 9 per cent of the land. Why such grouping? It is natural for man to live where nature has endowed most. Not over one fourth of the surface of the earth gets enough rain for agriculture, although irrigation has made some areas available. North America with her nine million square miles has by far the greatest amount of tillable and productive land. Many of our arid regions have developed irrigation.

The soils of the United States are capable of producing a great variety, but nowhere does the soil compare to the rich prairie grass lands of the central United States, except in the three small areas located in central Texas, central Alabama, and the river valleys of Idaho, Washington, and Oregon. The red and yellow soils in the southern states receive

(Continued on page 22.)



1949 Ministerial Institute at Independence, Missouri

A MINISTERIAL INSTITUTE for full-time ministers of the Reorganized Church was held May 3 to 13 inclusive in the Auditorium under the direction of F. Henry Edwards of the First Presidency. Fifty-six men from the midwest and south, exclusive of the staff, participated in the eleven-day institute.

Associated with President F. Henry Edwards as staff members were Apostles D. T. Williams, E. J. Gleazer, Sr., W. Wallace Smith, and Reed Holmes, together with Bishops G. L. DeLapp, Henry Livingston, and Walter Johnson.

Two other ministerial institutes were conducted simultaneously by the church at Detroit, Michigan, and Berkeley, California. The Detroit institute included men from Michigan, Ontario, and the East and was under the supervision of Apostle Arthur Oakman with Apostles Maurice Draper and Percy Farrow associated in staff capacities. The Berkeley institute for ministers in the Rocky Mountain and Pacific coast areas was conducted by Apostles George Mesley and Charles Hield. Associated with them was F. M. McDowell, Director of Priesthood Training for the church.

The daily sessions in Independence were held in the choir room of the Auditorium at 9:00 o'clock each morning and continued until

9:00 o'clock or later each evening. The ministers were served lunch each noon in the Auditorium dining room by the Laurel Club. The latter parts of the afternoons were devoted to recreational activities in the Auditorium gymnasium and on the Campus under the supervision of Carl Mesle.

The three ministerial institutes provided instruction and offered opportunities for exchange of experiences in the fields of theology and administration for all full-time ministers of the church in the United States and Canada. Included in the number of men outside the United States who were unable to participate were Apostles Paul Hanson (then in Peru), Roscoe Davey in Australia, and Blair Jensen in Europe.

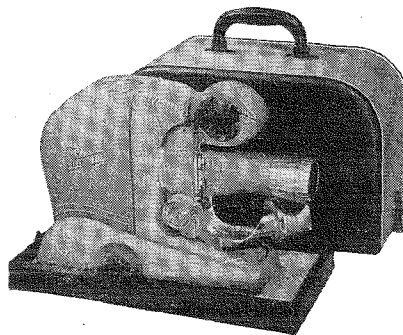
The fifty-six men participating in the Independence Institute were:

J. D. Anderson, Kansas City, Missouri; T. A. Beck, Warrensburg, Missouri; Willard C. Becker, Stewartville, Missouri; Stephen A. Black, Independence, Missouri; John Blackmore, Joplin, Missouri; John W. Blackstock, Chariton, Iowa; Lloyd L. Bland, Independence, Missouri; W. J. Breshears, Pensacola, Florida; H. W. Cackler, Independence, Missouri; N. Ray Carmichael, Independence, Missouri; Clifford A. Cole, Woodbine, Iowa; Sylvester R. Coleman, Flora, Illinois; A. Orlin Crownover, Mobile, Alabama.

John R. Darling, Independence, Missouri; Fred O. Davies, Independence, Missouri.
(Continued on page 22.)

The completely new S. V. E.

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Audio-Visual Aids Dept.

Herald House INDEPENDENCE, MISSOURI

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Does the Reorganized Church believe in baptism for the dead?

ANSWER:

The church has declared by vote in General Conference that baptism for the dead is a question concerning which the Reorganization has received no commandment, and that it is not binding upon the church under these circumstances. This leaves the matter subject to whatever future instructions, if any, the Lord may see fit to give. In the early church a provisional right to perform the ceremony was later canceled, the provisions not having been complied with. Since then the Lord has never restored the privilege.

A. B. PHILLIPS.

QUESTION:

Were the Samaritans a political or a religious people?

ANSWER:

At first, or at least as early as history reveals, the Samaritans included those tribes which came under the rulership of Jeroboam in central Palestine on both sides of the Jordan. They comprised the revolting tribes of Israel who departed from the king of Judah. Jeroboam built various cities in what was called Samaria and set up idolatrous altars in Bethel and Dan in order to prevent his people from going up to Jerusalem for worship. But in spite of this, many were inclined to worship at Jerusalem instead of at the places provided. Some time later Omri, then king of Israel, built the city of Samaria, in which his son established the worship of Baal.

In the course of time, many of various tribes again came under the dominance of the kingdom of Judah. About 721 B.C. the remnant of the ten tribes remaining under Samaritan rule were taken captive by Shalmaneser the Assyrian and carried to Assyria. Thus the cities of Samaria became desolate until Assyrians were sent to repopulate them.

It will be seen that now the Samaritans were no longer Israel but were at least largely of heathen descent and developed a strange mixture of Jewish and heathen religion. To them came Manasseh, a

man of priestly lineage who had been expelled from Jerusalem by Nehemiah for a mixed marriage, and he increased the hatred existing between them and the people of Judah and Jerusalem. The Jews declared that the Samaritan copy of the books of Moses was corrupted, while the Samaritans held it to be more ancient and perfect than that of the Jews. This hatred was increased by Samaritan claims to Jewish blood.

A. B. PHILLIPS.

QUESTION:

What is the Mosaic law?

ANSWER:

This term is applied to the law God gave to Moses at Mount Sinai. It includes the Ten Commandments and the ceremonies which were associated with them and formed a part of the divine code. The entire code, including its ceremonies, was termed "the law," and its strict observance was enjoined upon the Hebrews. This was the law Moses received during the forty days on the mount, and which he in turn gave to the people for their government. It constituted a covenant with God, the tenor of which was in the Ten Commandments (Exodus 34: 27, 28), but the details of which are found in Exodus, Leviticus, Numbers, and Deuteronomy.

A. B. PHILLIPS.

QUESTION:

Is the "rose of Sharon" mentioned in the Bible? If so, what was it?

ANSWER:

Only in the Song of Solomon (2: 1) is the rose of Sharon mentioned. The rose is mentioned in one other place, Isaiah 35: 1, but both are from the same Hebrew term and may probably refer to the narcissus, which grows fragrantly in the plain of Sharon, or to the crocus, the root of the word meaning a bulb. Translators differ as to its precise identity, and some think it may be the rose of Jericho, known as the resurrection plant. The term is rendered "lily" in the Septuagint, Leeser, and Douay versions; but "meadow saffron or narcissus" by Young, and "autumn crocus" in the Revised Version margin.

A. B. PHILLIPS.

Stewardship

(Continued from page 6.)

tory, Jesus of Nazareth, said; "Take heed and beware of covetousness for a man's life consisteth not in the abundance of things which he possesseth."

LATTER DAY SAINTS have talked, sung, and prayed for the building of the kingdom and rightly so, for that was the divine message to the boy prophet. But we cannot think of the kingdom without stewardship. We don't think of stewardship without consideration of the three "t's"—time, talent, and tithing. As we contemplate our immediate task, more of our membership should be converted to those old-fashioned words which Jesus used, and to which reference has already been made; namely, *steward* and *stewardship*.

This development should be parallel to our missionary emphasis for those who do not have fellowship with us. We definitely need to increase our 1949 budget of \$854,000 for world evangelism and will to the extent that we live as "stewards for Christ."

Letter From Australia

My wife and I wish to express our most sincere appreciation for the new Herald publication, *Daily Bread*. It should be in the home of all members as an aid to daily worship. It is a privilege to have something of this kind written by our own church writers and based on our Three Standard Books.

FLOYD POTTER.

c/o 65 Nelson Street
Rozelle
Sydney, New South Wales
Australia

Note of Thanks

We wish to thank all who remembered us in prayer following the tornado which destroyed our home and injured us on May 21. We are grateful, too, for the flowers, letters, cards, and financial aid we received. We are especially appreciative for the contributions from our friends in Englewood, Independence, Nevada, and Bernie, Missouri, and for the ministry of the elder from Marion, Illinois. Although our earthly possessions were destroyed, our faith has been made stronger. We have received wonderful blessings, and our prayer is that others in need may likewise be blessed. We ask the Saints to pray with us that in God's own due time we may have a branch here.

MR. AND MRS. EARL COX.

1430 North Main
Cape Girardeau, Missouri

Look for the Beautiful - By Mrs. John Blackstock

*O God, maker of all minds,
Give my mind understanding
Train my ears to hear thy voice,
My eyes to find thy beauty,
My tongue to speak thy truth,
My heart to love all life,
My will to achieve thy purposes
through Christ.*

MY MIND keeps returning to the song, "Look for the Beautiful." In looking for the beautiful, we do not have time to see things that are not beautiful. This will help us to be better material for kingdom building.

Think of the beautiful. In thinking of the beautiful, our minds will be receptive to the Spirit of Christ.

Talk of the beautiful. In talking of the beautiful, we will help spread the gospel story.

Live for the beautiful. When I think of living for the beautiful, I think of Sister Parley Batten—"Aunt Lizzy" to all of us. Her life has truly been beautiful—one worthy to pattern ours after. She was always the first to call on the sick, and she didn't go empty-handed. She carried her specialty, a pie. She brought comfort and cheer to many homes.

I see flowers, a sunset, trees with new leaves and colorful blossoms in the springtime, and a fresh world after a rain. I hear the birds' wake-up song in the early morning and frogs croaking at night.

Two years ago, when we were going to Michigan, we passed through a town that had a beautiful road with trees arched together at the top. Driving slowly through it made one feel that he was driving through a green cathedral. Someone who loved beauty planted those trees and, with the help of God, created this beauty spot for travelers to pass through.

Experiences like this bring us close to God, and make us think of things that are eternal.

WE TALK, sing, and pray about Zion the beautiful. We forget sometimes that Zion is to be made up of people, homes, streets, alleys, business houses, farms, factories, highways, roads, automobiles, trains, trucks, airplanes, ships, and houses of worship. The list is limitless. How can these commonplace things become beautiful? How can the ordinary things we see on every hand possess qualities which charm and delight the senses?

Many humble homes, even homes with threadbare furnishings can have beauty. The same is true of churches. Elaborate churches are not always buildings that inspire.

Where then shall we find beauty? It is an illusive thing. We must search for it. In our quest for it, we will become aware of the fact sooner or later that first it must be found in ourselves. One who is ugly and mean is not charmed easily. On the other hand, we know people who have so developed themselves that their entire surrounding will take on new meaning.

It would seem then that we must develop certain traits of character such as patience, faith, godliness, self-restraint, love, and helpfulness. In fact we must possess the fruits of the Spirit.

We are incapable of doing this alone. There is in each of us so much of the base, the carnal, so much ugliness and lust that we must have some strengthening and stabilizing power to help us. Good men and women can help, but for the most part this help must come from God.

IF WE ARE RIGHT in assuming that beauty is first, last, and always a condition of the hearts and minds of people, we must find guidance for the emotions of the heart in our quest for it. This is accomplished only when the minds of men are guided aright. There is only one teacher who can furnish that guidance—Jesus Christ. He who knew beauty to its very depth said, "Come follow me."

If we faithfully do this, we will find ourselves in a growing experience of intimate relationship with God, the creator of all beauty. If we are to follow him—if we are truly looking for beauty, we must select for ourselves environments in which he is most apt to be found.

Only those who are worthy will find true beauty in this world. For he that is not worthy will not pay the price. It is a pathway of joy, and yet it is studded with sorrow. For our lives to become beautiful, we must dethrone self and crown him king whose right it is to reign.

When we have those attributes that appeal to others, our search for beauty will have ended. In the day that the church of Jesus Christ shall have numbers of such people, Zion shall be a dream no longer.

In this poem the thoughts expressed show us a way to forget self and to find the beauty of serving Christ.

WHAT CHRIST SAID

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And he wept as he sent me back;
"There is more," he said; "There is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick
And souls in the dark undone."

The Home Column

The Weaker Sex

By Margaret Gibson

WE WONDER, sometimes, why women are referred to as the "weaker" sex. They frequently work more hours during the day. They must be teachers, housekeepers, nurses, seamstresses, and financial wizards all in one. They bear children in suffering and rejoice that they are so blessed.

Consider quiet, self-effacing Emma Smith. She endured what few women have ever been called upon to endure. Poverty and suffering were hers without measure. Joseph at least knew that his family was usually safe. Emma never knew that Joseph was safe; she was aware of the fact he was frequently in danger. But there she was—steady, quiet, patient, and true—a rock in his troubled sea, a song in the frequent dark. What would he have done without her?

Joseph's earthly mission ended in 1844, but Emma's didn't. She first had to help hide her husband's body from those who would sell it for money. Then she went back into a half-deserted city with her children and reared them among strangers. She had to watch her former neigh-

bors depart from Nauvoo, and—what must have been infinitely worse—to learn later that many of them had gone into transgression. She had to see the name and reputation of her martyred husband slandered and misjudged throughout all the remaining years of her life.

But there were compensations. When the boys, puzzled and heart-sick over the false accusations made against their father, came to her for the truth, Emma could tell them with an honesty which was self-evident that the stories told against him were false. She had her husband's letters from Missouri, from Illinois, and even from jail which proved him to be innocent of evil and far away from the spot where he was claimed to be by evil-doers. And she would call in the boys' stepfather, Major Bidamon, and ask him to tell them what he knew of their father, Joseph. The Major's calm assurance that their father had been honest and morally clean was most reassuring, for the men had been well acquainted. "And furthermore," the Major would add, "your mother's character is of such a standard that if your father had been a polygamist, she wouldn't have lived in the same house with him for five minutes."

EMMA TOLD HER CHILDREN the story of the true gospel probably as no other person then living on earth could have told it, for she had gone with her young husband in a spring wagon one night to the Hill Cumorah and held the lantern while he pried up the heavy stones and removed the plates of the Book of Mormon and other plates, the Urim and Thummim, the Liahona, and the sword of Laban from the ancient box.

Emma's testimony was that she knew her husband was inspired when he was translating the plates,

for even after a pause of an hour or more, he would start in right where he left off and continue, never repeating or contradicting himself. No wonder that young Joseph, fatherless at twelve, could become the next president of the church! He knew that the gospel was true. He knew it because his father and mother knew it and lived and died for it.

What marvel that young Alexander, years later, could start out on a missionary journey with twenty-five cents in his pocket and return to lay that twenty-five cents on the table and start out afresh on his journey, penniless but serene in the confidence that God would direct and care for him. Alexander hadn't seen very much of his father, but his mother kept him alive in the memory of the children.

And little David, who was born five months after his father's death, was taught to have the kind of faith that gave us the challenge, "Let us shake off the coals from our garments and arise in the strength of the Lord."

Women are not of the priesthood, but they can lead men into the priesthood. They can so live that they bless the priesthood with encouragement, strength, understanding, and patience. In their hours of anguish, men of God cling to the gentle steadfastness of their wives and stand fast.

"Emma," wrote Joseph, ill and imprisoned, "My faithful, unchangeable Emma!"

Future Features in the "Herald"

"The Meaning of Priesthood," is interestingly discussed by J. E. Baldwin, in the August 1 issue. The term "priesthood" has little meaning for most Protestants; what does it mean to you? The power of the priesthood is coextensive with the power of righteousness.

You will want to read "That Question of Brotherly Love and Reconciliation," by Elbert A. Smith in August 8 "Herald." It has a practical, human interest slant which brings Jesus' teachings nearer to people's hearts.

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night
If I am to miss you, or they."

I plead for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your
Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the
crown?"

Then into his hand went mine,
And into my heart came he;
And I walk in a light divine
The path I had feared to see.

—GEORGE MACDONALD.

Evan Fry - Radio Minister

FOR A MAN who writes and presents a sermon five days a week and writes script for two other radio programs a week, Radio Minister Evan Fry is a calm person. Every week, Tuesday through Saturday, he arrives at 6:25 a.m. in the radio room of the Stone Church, where he presents a sermon on the Morning Devotions program, which radio listeners hear from stations KMBC of Kansas City, Missouri, and KFRM, over the border in Kansas. Sunday is a day of rest. He doesn't read a sermon on that day—but he does write the script for the 11:00 o'clock radio service plus the script for Organ Vespers, which is broadcast over KFRM in the early evening.

Brother Fry's desk is in the center of a room in the southwest corner of the Auditorium. On his neat desk are several pieces of white paper all the same size. These contain the "germs" for future sermons. He picks up ideas for sermons as he reads the Scriptures. He puts each idea on a three-by-five-inch piece of paper along with the Scriptural reference. Then he keeps it on his desk for a few days, adding notes and further ideas as they come to him. He slips these notes in with a pack of similar ones in the top left-hand drawer of his desk. Then his subconscious mind goes to work for him. This neat little file is his seedbed for full-blown sermons. Whenever he needs an idea, he ruffles through his notes and there—maybe a week old, maybe five years old—is an idea that strikes home. Brother Fry says it usually takes very little energy to evolve sermons from these incubated notes.

One of his favorite Scriptures is found in Doctrine and Covenants 83:14: "Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." "That really works for me," he says. "It's sound psychology as well as good Scripture."

"Illustrations make a sermon," says our radio minister. "A good idea might be lost to a listener, but tie it up with an illustration—some mental picture familiar to the hearer—and he'll never forget it." Brother Fry is an observing man. He reads a lot and is always storing up ideas. "I never know," he says, "when I might use something." He is never without something to jot notes on.

HIS FILES are something to behold. On every subject that he has used from "Agency" to "Zion," he has a folder. In it is a copy of each sermon already

preached on the subject; also clippings, notes, and any other helps. Under "Utopias," he has the notes from reading done in preparation for the master's thesis he never got written, "Ideal Social States in English Literature." And behind that lies the story of Brother Fry's education.

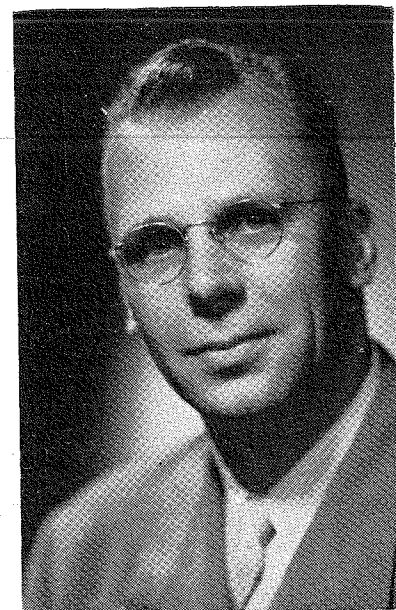
He is the product of an excellent Reorganized Latter Day Saint heritage. His father is Charles Fry, one of the hymn writers of our church. Son Evan spent much of his childhood moving from place to place with his missionary parents, but it undoubtedly helped to give him a part of the ease he displays wherever he goes. He went to high school in Independence, Missouri, and then he spent two years at Kansas City Junior College. He went for a third year to Graceland and liked it so well that he stayed on for a fourth year of extra work and enough training to merit him a teacher's certificate. He received his B.A. with a major in English from the University of Kansas at Lawrence in 1926. He taught school in Rochester, Minnesota, for two years, and then came back to Lawrence where he took courses and taught at the university, working toward his master's degree.

It was while he was thus occupied that the General Church asked him to come to Independence in 1930 to work on the hymnbook. While he was in the Center Place, the professor under whom he was working on his master's thesis in the university died, and Evan got busy with the "new" *Saints' Hymnal*—thus the unfinished thesis on "Ideal Social States in English Literature."

Brother Fry's career became even more varied from that time forward. After finishing with the technical work he was called to do with the hymnal, he drifted into work on the church's radio programs. He worked on a weekly salary at that time, and when the church, during the depression, had to reduce its staff, Brother Fry was one who was released. Then for nine years and nine months he worked in radio stations in Kansas. The church brought him back to work in Independence on June 8, 1940, where he has just observed a ninth-year anniversary.

BECAUSE OF HIS RADIO WORK, Evan Fry has become known far and near. He preaches a large number of funeral sermons because he is the only minister known by many people who don't go to church. A number of the funeral sermons he preaches are those of nonchurch members.

Every week the requests for his radio sermons come in to the number of 103,



137, 88, 108, 125, etc. These requests are classified according to days and places. The largest number, of course, comes from Independence, then Missouri, Kansas, and other states in that order. They are checked to determine which came from church members and which do not. Those from nonmembers are listed, and Elder Stephen Black, recently added to the radio department, spends two or three days a week visiting these people. On one day he may go to St. Joseph, Missouri, take a local man with him, and make calls on those who have written to Brother Fry. In this way, follow-up missionary work is done. On another day, Brother Black may visit some other section of country.

Five to eight copies of his sermons must be typed. One goes to the station in advance, one to the organist, one to his secretary for stencil and filing, one to the announcer, and Brother Fry keeps one. On Sundays the control man and the second announcer each have one, and on Communion Sunday the eighth one is needed for the choir director, Paul Craig, since the choir sings in the studio.

Brother Fry's sermons do not die when they are mimeographed and mailed. A copy of each sermon is placed in a chronological file. Without much effort, he can find what sermon he preached on any day since June 10, 1940, when his first one went out on the air. Then, too, his sermons occasionally appear in written form in the *Herald*, and some are abridged for *Daily Bread* use.

EVAN FRY is a prompt man. Years of radio work have given him a talent for timing his arrival just right for any appointment. "I'm not one to get there early and wait for everyone else to arrive." He received quite a reputation when he worked for a Wichita station. It was his

job to sign the station on the air in the morning. He drove to town, a distance of two and one half miles, parked his car a half block from the station, walked to the building, went up six floors, walked into the studio, sat down behind the microphone, signed the station on the air, and then went to hang up his hat. Fortunately, Brother Fry says he never had a flat tire.

NOT ONLY is he a popular funeral minister, but also a popular wedding minister, and he is so in demand as a speaker among Independence congregations that he finally had to ask the local officers to limit his engagements to once a month. "Even at that," he said, "I find myself preaching Sunday sermons some place usually three times a month." There is a limit to how much a man can do, and Brother Fry is one who can verify that, for a too-heavy schedule has worn him down on occasions in the past.

Besides his church work, he expresses his major interests as being his family and music. He plays the organ and sings in the Stone Church choir when he can. When he was a small boy, he loved to watch Ralph Smith play the Stone Church organ, and he soon began taking piano lessons from this good man. It was in 1930 that he first took organ lessons from a conservatory in Kansas City. He found it necessary to understand organ to be able to do first-class radio work.

On August 20, 1932, he married Dorothy Eden. They have three daughters: Celia, a freshman in high school, who did very well for herself as a pianist at the Missouri state music contest this year; Margaret Ann, nine; and Evelyn Ruth, almost five. In his household of "women," Evan Fry is a happy man.

On November 15, 1936, he was called to the office of high priest by George Mesley, at that time president of Kansas City Stake, and ordained by J. F. Garver. He held a place on the Stake High Council. While he was teaching and going to school at Lawrence, Kansas, he drove to Kansas City to direct the Central Church choir every week end. During 1930, he trained Kansas City Stake choirs to sing the Gresty oratorio for General Conference.

From about 1937 to 1939, he was pastor of Grandview congregation in Kansas City, Kansas.—SADI ANKA MOON.

From a Reader of "Daily Bread"

To say I enjoy *Daily Bread* is hardly sufficient. I had often wished our church had such an inspirational publication which could be carried in one's purse. It makes "handy" reading and contains many wonderful thoughts.

Nettie Cramblett

414 West Tenth Street
Lamoni, Iowa

Briefs

HAMILTON, ONTARIO.—On Children's Day, two members were added to the church, Valerie Whittaker and Myrna Justason. These young members are graduates of the pre-baptismal class taught by Pastor F. Eldon Oliver. The baptisms were performed by Elder F. J. Boyd. The confirmation service took place at 11:00 a.m. in the church.

The annual branch business meeting was held on Tuesday evening, June 14. The following officers were elected: pastor, Elder F. Eldon Oliver; associates, F. Howard Gilliam and F. J. Boyd; church school director, Elder U. E. Essery; junior school director, Austin E. Essery; young people's supervisor, L. W. Hill; women's department leader, Gertrude McAninch. The finance committee was authorized to purchase and install a suitable oil heating system to replace the coal furnace now in use. The pastor reports that a fine missionary spirit is working among the members, as they make special preparation for a series in October.

SALEM, OREGON.—Blessed on Children's Day were Ralph Wayne Moore and Arthur Lee Moore, formerly of Breckenridge, Missouri, now living in Salem. Officiating were Elders Charles H. Asher and F. E. Hammel.—Reported by Mrs. CONNIE STREETER.

JACKSONVILLE, FLORIDA.—The Jacksonville group announces regular Sunday services at 10:30 a.m. at the home of Joseph Enge, 2104 Water Street (Telephone 2-2181). All services are in charge of Priests Joseph Enge and Robert Weber. Communion is held the first Sunday of every month.

June 26 was the annual group meeting. At this time the group tithed 100 per cent which was very gratifying to the members. Evie Sellers of McKenzie, Alabama, was a guest at this meeting and delivered an inspiring talk to the members.

On Mother's Day, Joan Frances Enge was baptized. About thirty-five members and friends attended the ceremony.

Anyone passing through Jacksonville on Sundays is welcome to attend. The Saints are eager to contact anyone known to live around Jacksonville. Letters will reach either priest at above address.

PITTSBURGH, PENNSYLVANIA.—An evening baptismal service was held in Pittsburgh on June 5. Gladys Omohundro, Alice Windhager, and George Windhager were baptized by Elder Merle Guthrie. The confirmation service was held June 8.

The Pittsburgh Zion's League dedicated their Baldwin electronic organ, Sunday evening, June 12. Donald Ross, Jr., gave the dedication address.

Other improvements recently made in the church have been an asphalt tile floor in the basement and landscaping of the lawn.

PENSACOLA, FLORIDA.—The Pensacola Branch conducted the first summer vacation church school in its history from June 6 to 17, which all concerned declared to be successful in every detail. Eighty-two were enrolled, including a number of nonmember friends of the vicinity, with an average attendance of sixty-six. The theme was "Stepping Stones to Zion," and the organization as suggested in the *Manual* was adapted to the local situation as nearly as possible. The division of classes was as follows: One kindergarten, two primary, one junior, and one junior high. The school was opened with a preparation day including a parade in the neighborhood of the church and

through Brownsville business district, a suburb of Pensacola. The school closed with an achievement program at the church on Friday evening, June 17. Evelyn Breshears was the principal, being assisted by fourteen teachers and helpers.

Elder H. M. Cooper has resigned as pastor of the Pensacola Branch, and Elder Bruce Jones has succeeded him.

LOS ANGELES, CALIFORNIA.—This district held its first youth camp at Barton Flats in June. There were forty-five young people, ages fourteen to eighteen, and ten staff members. Members of the staff included Garland Tickemyer, Royce Foster, Russell Ralston, Jack Van Eaton, Arthur Hawkes, Ann Jasper, Ava Carmichael, Lucy Engel, and Frank Hanna.

CLEAR LAKE, INDIANA.—Services were held at the Clear Lake church on the evenings of May 15 to 19 by Evangelist E. R. Carter of Lansing, Michigan. On June 12 he assisted with the baptisms of six candidates in an afternoon service. The confirmations were cared for in the evening. All services of the branch have a number of nonmembers attending and showing interest. The women's department has contributed \$140 to the organ fund. The Zion's League which meets monthly has an average attendance of twenty-five.

FOREST GROVE, OREGON.—On June 12, Children's Day, eight children were baptized at the First Church in Portland, Oregon, with R. E. Anderson, pastor of the Forest Grove Branch, officiating. The following were baptized: Lionel Nunn, Lila Nunn, Clyde Nunn, Sharon Wick, Richard Anderson, Gerald Anderson, Lorana Wolfard, Carmen Whiting.

The following Sunday, June 19, the confirmation services for these candidates were held at the Grange Hall, Forest Grove, Oregon, with Pastor R. E. Anderson and his assistant, H. L. Bosshardt, officiating.

COLUMBUS, OHIO.—During the month of June there were fourteen baptized in Columbus. Two adults were baptized in the West Mission, and two adults were baptized as the direct result of the work of Missionary Loyd Adams in a number of cottage meetings the first two weeks of June.—Reported by PASTOR JOHN E. BOOTH.

HOOD RIVER, OREGON.—This branch enjoyed a special service Friday evening, June 17, when Evangelist J. F. Curtis of Spokane, Washington, was the speaker. The following Sunday, Brother Curtis, District President J. L. Verhei of Portland, and Elder Miles Whiting of Longview, Washington, presided over an impressive service during which four new members, Helen Ekker, Stella Bransky, and Anna Kerwin of Hood River, and Coliste Minor of Dalles Port, Washington, were baptized by Pastor Harry A. Howell. The confirmation service was held in the evening. Following the morning services, a picnic lunch was served and a grand feeling of fellowship was enjoyed by those present.

Pastor Howell also wishes to report that the church building was been much improved and made beautiful through the hard work and cooperation of the Saints. The floors were sanded, carpet purchased, and the exterior painted.—Reported by ELAINE GOLLEHON.

TUCSON, ARIZONA.—Elder Herbert A. Lynn held a successful series of missionary meetings May 15 to 27, after which two were baptized. On Monday evening, June 20, eight children were baptized. The confirmations were on Sunday, June 26.

History - A Witness for God

By Donald Savage

BEFORE ME LIES a large, modern *Book of World History*. Between the heavy, red covers, its authors have attempted to describe a portion of the actions and decisions of the race in its struggle to subdue the earth. This drama covers the past six or 7,000 years.

I am thankful for the diligence of those relatively few men whose efforts allow us to glimpse something of our fellow beings' past attempts at civilization. If it were not for the patience of historians in all ages, we would know little of what happened before our time. However, it is unfortunate for mankind that the writing of such material and the keeping of such records is left to so few men. The authors of these texts and records are necessarily interpreters of the past. Almost universally they mistakenly interpret religion as a developed fancy or theory which has power to change the courses of men and nations only insofar as men allow it to shape their actions. Thus our modern textbooks utterly disregard the fact that the hand of God has molded the ever-increasing vessel of history from the beginning.

Evidences of this guiding power are not obscure suppositions. They are logical facts open for everyone who will "harken" to see and understand.

Man Begins to Worship

The theory of evolution is used today to explain the presence of life upon the earth. I do not know what degree of truth (if any) underlies the idea. Perhaps much of it did function to bring forth the creatures of the earth. But of this we can be certain: the humans and animals we know are not the result of blind chance or coincidence. Whether they came to exist via evolution or direct creation makes little difference. The important thing to

know is that they were created by a mighty hand whose ultimate aim was something higher than to populate this particular speck of the universe.

Man apparently began life six or 7,000 years ago in the basic manner which we live today. This type of living began when he first looked up from the ground and experienced the ability to make choices through his own agency. Then, by the proc-

Here Is the Writer

Donald Savage, a native of Wilber, Nebraska, received his Bachelor of Science degree in mechanical engineering from the University of Nebraska in June of this year. During the war he was employed by Consolidated Aircraft in San Diego and Martin Aircraft in Omaha. At present he is working with the Nebraska Department of Roads as a roadbed engineer. He holds the office of priest in the church and is especially interested in archaeology and ancient history. Since 1946 he has worked with the young people in Lincoln congregation, serving at various times as Zion's League teacher and youth supervisor. He and Mrs. Savage, the former Joyce Odell Ahrens, celebrated their first wedding anniversary on June 26.



ess of trial and error, he learned to know what things he must and must not do to live a more comfortable life. We can imagine how laborious and confused his thoughts must have been, having little past experience upon which to draw for comparison.

Here is a curious and significant thing. From his earliest beginning, man was possessor of the most magnificent thought ever conceived. *He began to recognize that he was not intellectually alone in the universe*, but that all about him a hand infinitely greater than his own was working. This almighty power he called God. Before man grasped even the most simple of physical principles about him, he believed in God.

How could the unexperienced

mind arrive at such a marvelous concept thousands of years before it recognized the most elementary of physical laws? Why should it expend energy on such a deep thought when the urgent and pressing needs were to secure food, clothing, and shelter? We today cannot begin to comprehend God. With the experience of the ages at our fingertips, we have not improved upon the original concept of God. How did our ancestors achieve this lofty thought?

I believe there can be but one answer. Man did not conceive the idea by himself. The original belief was not founded upon blind probing or experimentation. It came as direct knowledge when God revealed himself to the first man.

Carrying the point a bit further, let us suppose that through some very unusual accident this forefather of ours did just stumble onto the idea of God. How, in the centuries of trials and errors, did the belief survive? In the millions of experimental graspings, those things which proved to be unfruitful were abandoned. Man early learned that he could not eat bark, therefore he stopped trying to do so. He soon learned that to throw stones at a fish the way he captured a rabbit was useless, so he found another method. He was not long in learning that standing before his dwelling place no food in his hands, therefore he ceased to so stand. Would he not have stopped worshipping God also if he had received no comfort or satisfaction in the practice?

Again there can be but one answer. The worship of God had tangible results. The Master touched men with his power in the beginning and continued to influence them throughout the generations. His words taught them the

peaceable things of life and encouraged them to continue in the path he designated toward the reward he promised.

The Law of Worship

No practice, other than the endeavor to obtain food, clothing, and shelter, has been more universal among families and nations than the worship of a supreme being. History assures us that virtually all peoples have had in their minds the lofty concept of a higher power than themselves. Whether it was Osiris of the Egyptians, Zeus of the Greeks, the Vedas of India, or Quetzalcoatl of the Aztecs makes little difference. Though their worship was distorted, the fact remains that somewhere, sometime, they or their fathers had contact with God and remembered the experience. Though many of them drifted away from the original teachings and practices, few of them ceased to make some sort of an attempt at continuance of worship. This testimony stands for a witness forever.

To the families and nations who did not pollute his ordinances, God continued to speak. To the degree that they sought for greater light, he granted them light. As a result we now possess the Bible, Book of Mormon, Book of Doctrine and Covenants, and *Church History*, plus the promise that more Scripture will come forth in due time. No part of these Holy Records has ever been successfully refuted.

This is interesting when viewed in the light of the principles found in a modern study of physics. The science of physics is nothing more than the statement of a collection of laws which have been proved through the experiences and observations of men. Individual principles began as theories—unproved ideas which seemed to explain natural occurrences. As the years went by, the theories were observed to satisfy all new experience and to be in such harmony with previously accepted laws that they in turn came to be known as laws. These laws actually existed from the beginning, it

was only through man's recognition of them that they were named as such. Some of the universally accepted laws are:

Boyle's Law of Pressure (1680), Coulomb's Law of Magnetic Force (1780), Galileo's Laws of Falling Bodies (1690), Newton's Laws of Gravitation (1700), and Hooke's Law of Springs (1680).

These men suggested their ideas to the world, and everyday dealings and experience proved them to be true, entirely changeless. These principles are not the proclamations of men; they are eternal forces in the universe.

But there is one principle far older than any of them—a theory that has always stood the closest scrutiny from the most critical of men and experience. This theory is the necessity of worship of the Supreme Being. The "laws" of Newton and Galileo have stood the test of centuries, but the proved theory of worship has stood the test of millenniums. With each new human experience, with the events unfolding as the years slip quietly by, and with every new lifting of the archaeologists spade, its truth is further verified. Is not the necessity of worship of God a law in every sense of the word? Can the railings of men, the snubbing of historians, or the denial of Satan change or nullify this most-proved of laws? They can not. Law was not created by human minds, neither was it written by human hands. Though all else fail, the laws of God can never deviate from their harmony with eternity.

The Necessity of True Worship

Up to this point one all-important aspect of our subject has not been much stressed. This is the necessity for true or pure worship. Adulterated worship loses its effectiveness as the adulteration increases. Eventually only a dead form remains, and the Spirit of God has departed completely.

Our previous premise was that man worshiped in the beginning because the practice brought him tangible results—because his prayers had visible answers. Had they not, he would have ceased to worship.

Christendom today is in quite a different position. The biblical accounts of the Hebrews and early Christians have convinced many that worship is a necessity, and they *do* perform a sort of ritual. But this is done without ever expecting those tangible receipts of acceptance experienced by biblical peoples. And biblical history, if none other, demonstrates the fruitlessness of worship without faith. In this carelessness, men commit a dreadful sin. They not only cheat their own souls, but also mislead others who are seeking Christ.

The gifts of the gospel (tongues, prophecy, healing, etc.) were not and are not signs following the believer only when he desires that they should follow. First, the true believer desires they follow for a confirmation in his own mind that he is striving in the right path. And second, when these signs do not follow the one who professes to believe, we can rest assured that he is not keeping all of the commandments. To the true and humble seeker, they act as signposts by which he can recognize Christ's church. The plan and purpose of God is to bring about the eternal joy of man. This can be accomplished only when men obey *all* of God's commandments. He who declares any less than complete obedience to all commandments does not know the Christ.

And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel: wherefore ye must bow down before him, and worship him with all your might, mind and strength, and your whole soul, and if ye do this, ye shall in no wise be cast out.—II Nephi 11: 55, 56.

New Horizons

1949 Ministerial Institute

(Continued from page 14.)

Missouri; Cecil R. Ettinger, Nauvoo, Illinois; Robert S. Farnham, Lamoni, Iowa; Evan A. Fry, Independence, Missouri; Charles V. Graham, Independence, Missouri; William C. Haden, Oklahoma; Earl T. Higdon, St. Joseph, Missouri; C. Houston Hobart, Colorado Springs, Colorado; Ward A. Hougas, Warrensburg, Missouri; Merle E. Howard, Denver, Colorado; Emery E. Jennings, St. Joseph, Missouri; L. W. Kohlman, Independence, Missouri;

Donald L. Kyser, Rich Hill, Missouri; L. E. Landsberg, Lamoni, Iowa; Myron F. LaPointe, Wichita, Kansas; E. A. Ledsworth, Saskatoon, Saskatchewan, Canada; D. V. Lents, Independence, Missouri; H. C. Lively, Kansas City, Missouri; J. Charles May, Kansas and Nebraska; Frank McDonald, St. Louis, Missouri; James S. Menzies, Pleasant Hill, Illinois; F. Carl Mesle, Jr., Independence, Missouri; Charles D. Neff, Omaha, Nebraska; John L. Nutgrass, Des Moines, Iowa; John T. Puckett, Independence, Missouri; Z. Z. Renfroe, Texas; V. D. Ruch, Council Bluffs, Iowa.

R. Melvin Russell, St. Joseph, Missouri; Herbert M. Scott, Des Moines, Iowa; Elbert A. Smith, Independence, Missouri; G. Wayne Smith, Chicago, Illinois; D. B. Sorden, Independence, Missouri; A. E. Stoft, Independence, Missouri; J. C. Stuart, Chicago, Illinois; L. Wayne Updike, Kansas City, Missouri; Harold I. Velt, Iowa; Franklyn S. Weddle, Independence, Missouri; Ray Whiting, Independence, Missouri; D. J.

Williams, Burlington, Iowa; Victor Witte, Tulsa, Oklahoma; Lyle W. Woodstock, Peoria, Illinois, and Joseph H. Yager, Indiana, Kentucky, Tennessee.

Choice Above All Other Lands

(Continued from page 13.)

too much rain; this leaches the soil, drenches the lime and phosphates off or down into the subsoils, and allows an accumulation of iron and mineral acids. The gray-brown forest soils of the east are lacking in humus, as also are the gray pod-sols of the north. The gray and brown arid soils of the west are rich in lime and alkali, but lack iron and minerals because they do not get enough rain. The black chernozem and prairie soils of the Central States are the best on earth. Here is an equalization of acid, alkali, and humus. Here the rainfall is most abundant during the growing season, yet steady throughout the year. Here the five to seven months growing season permits the harvest of substantial crops. The winter months not only kill off parasites, but also serve to motivate us to lay ahead. These two seasons promote greater activity.

(To be continued.)

Church Membership IS Important

By V. D. Ruch

This new tract asks if it makes any difference about what church you join, and goes on to point out why it's important to belong to our church. Written for a missionary tract.

10 for 60c
25 for \$1.25

50 for \$2.25
100 for 4.00

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INDEPENDENCE, MISSOURI

Bulletin Board

Southeastern Illinois Reunion

The Southeastern Illinois Reunion will be held August 13 through 21 at the Brush Creek reunion grounds, nine miles south of Xenia, Illinois. The General Church staff will include Apostle E. J. Gleazer, Bishop Leslie Kohlman, Seventy James Menzies, and Elder Sylvester R. Coleman. Mrs. Coleman will supervise the children's department, and Mrs. Arthur Henson will have charge of the music. Those desiring to rent tents should contact Rufus Rockett, Box 460, Mt. Vernon, Illinois, before August 8. Rental rates on tents are as follows: 10x12, \$7.00; 12x14, \$8.00; 14x16, \$9.00. Meals will be served in the dining hall as usual.

SYLVESTER COLEMAN,
District President.

Northern California Reunion

The Northern California District Reunion will be held at Asilomar conference grounds, Pacific Grove, California, August 13 to 20. Staff members and guests are Apostle C. R. Hield, Bishop J. Stanley Kelley, Evangelist William Patterson, Elders Garland Tickemyer, Alma Andrews, and Herbert Lynn. District officers will also be in attendance. For reservations, write to L. A. McDonald, 1872 Eighth Avenue, Sacramento 18, California.

Books Wanted

William Graham wants to purchase a copy of McGregor's *Marvelous Work and A Wonder*. Address him c/o Roland Sprague, 424 East Walnut Street, Independence, Missouri.

Missouri Valley Reunion

The Missouri Valley Reunion will be held at Woodbine, Iowa, August 6 to 14 inclusive. Apostle D. T. Williams, Bishop Walter Johnson, Patriarch Ray Whiting, Elders F. M. McDowell, Clifford Cole, V. D. Ruch, Charles Neff, Sisters Mildred Nelson and Zella M. Ruch will be in charge of reunion activities. Meals will be served at reasonable prices. There will be recreation features included in the activities. For tents and room reservations, write to E. L. Edwards, Woodbine, Iowa, not later than July 27. This is important.

Arizona Reunion

The Arizona State Reunion will be held at Camp Lawton, Mount Lemmon, Tucson, Arizona August 21 through 28. Apostle Charles R. Hield, Bishop J. Stanley Kelley, Seventy George Njeim, and Missionary Herbert Lynn will be in attendance. Registration: adults, \$1.00; children under twelve, \$.75. Meals are cafeteria style, nominal prices. Send registrations to Russell Wood, Route No. 5, Box 119, Tucson, Arizona. For further information, contact Marion M. Blakely, 4154 North Twelfth Street, Phoenix, Arizona.

Western Oklahoma District Conference

The Western Oklahoma District Conference will be held at Eagle City, Oklahoma, on August 14, 1949. Apostle Reed M. Holmes is scheduled to be present. Basket dinner will be served. Prayer service will open the conference at 9:00 a.m.

REQUESTS FOR PRAYERS

Fred Harwood, Excelsior, Wisconsin, requests the prayers of the Saints for his wife. She would also like to receive letters from those

www.LatterDayTruth.org

who would care to write to her. Her address is, Mrs. Phoebe Harwood, Box 15, Excelsior, Wisconsin.

ENGAGEMENTS

Weldon-Bruch

Mr. and Mrs. Page J. Bruch of Cameron, Missouri, announce the engagement of their daughter, Jessie, to Clair Weldon son of Mr. and Mrs. Roy Weldon of Warrensburg, Missouri.

Pike-Hayer

Mr. and Mrs. Jason Hayer of Seneca, Illinois announce the engagement of their daughter, Marian, to William Pike, son of Mr. and Mrs. W. F. Pike of Fort Madison, Iowa. Both are members of the 1949 graduating class of Graceland College.

WEDDINGS

Berridge-Wilcox

The wedding of Gladys Wilcox of Independence, Missouri, and Barnett Berridge of Warrensburg, Missouri, was solemnized on June 3 at the Reorganized Church in Warrensburg. Following a honeymoon in Estes Park, they made their home in Denver, Colorado, where the groom is a student at the University of Denver.

Young-Harnagel

Lucretia Madge Harnagel, daughter of Mr. and Mrs. W. H. Harnagel, Sr., of Clarinda, Iowa, and Roy A. Young, son of Mrs. Bessie Young of Villisca, Iowa, were married in a double-ring ceremony on July 6 at the Reorganized Church in Shenandoah, Iowa. Elder R. E. Pratt officiated.

BIRTHS

A son was born to Mr. and Mrs. Harold A. Decker of Crosswell, Michigan, on July 1, 1949. He has been named David Learmont.

A son, Michael David, was born on April 15 to Mr. and Mrs. David W. Gordon of Coeur d'Alene, Idaho. Mrs. Gordon is the former Rosalie B. Hunt of Bellingham, Washington.

DEATHS

FAULKINGHAM.—Charlotte Althea Beal, was born October 31, 1881, at Beals, Maine, and died June 7, 1949, at her home in Jonesport, Maine. She was united in marriage to Maurice Beal in 1895. On October 19, 1908, her husband died, and in the year 1910 she married Nathaniel Faulkingham. She was a good mother to twelve children, one of whom preceded her in death and to three step-children, one of whom preceded her in death. In 1912 she was baptized into the Reorganized Church in which she was a faithful and loyal member until her death. Before moving to Jonesport, Mrs. Faulkingham lived at Beals for many years, and there she will long be remembered for her kindness and willingness to help the sick and others in need. She is survived by four sons: Maurice Beal, Harvey, Orville, and John Faulkingham; seven daughters: Mrs. Greta Lenfestey, Mrs. Hattie Woodward, Mrs. Charlotte Burke, Mrs. Etelka Faulkingham, Mrs. Genevieve Lamson, Mrs. Winona Bubar, and Mrs. Marie Beal; two stepsons: Luther and Ira Faulkingham; and three brothers: Charles Henry, Nehemia, and Napoleon Beal.

Funeral services were conducted by Elder Donald E. Harvey of Jonesport in the Re-

formed Baptist Church at Beals. Interment was in the cemetery at Beals.

ADAMS.—Mary Jacobs, was born on November 10, 1875, at Pearsall, Texas, and died June 9, 1949, at her home in Pearsall, Texas. She was baptized into the Reorganized Church and was a faithful member throughout her life. She was married to William A. Adams, October 9, 1894, and to this union eight children were born, five of whom survive.

Surviving are two sons: Cecil Adams of Pearsall and Luther Adams of Hebronville; three daughters: Mrs. Alfred Malone and Mrs. Sid Simpson of Pearsall and Mrs. Theodore Dorow of Houston; two step-daughters: Mrs. Lula Forester Wright of San Antonio and Mrs. Jim McWhorter of Pearsall; ten grandchildren and five great-grandchildren. Funeral services were held at the Pearsall Methodist Church, Elder Joseph L. Berry officiating. Interment was in the Pearsall cemetery.

KEMP.—James F. was born September 13, 1892, at Trinidad, Colorado, and died May 20, 1949, at his home in Springfield, Missouri. His family lived in Colorado until 1911, when they moved to Springfield, Missouri. He was a member of the Reorganized Church, having been baptized at Delta, Colorado, when thirteen years old. He was ordained to the priesthood in 1923. He was also a Master Mason. His first occupation in Springfield was with the Martin Music Company. Later he became affiliated with the Herts Stores and continued with that firm for the last twenty-nine years of his life.

He is survived by his wife, Mary; a daughter Mrs. Mary Frances Fuhrman of Roseville, California; a son, James, who is a missionary in Hilo, Hawaii; a step-daughter, Mrs. R. A. Powers, and a step-son, Lawrence H. O'Donnell, both of Springfield; a brother, Emory Kemp of Oklahoma City, Oklahoma; and three granddaughters, one of which was born to his son James and his wife in Hawaii two days after his death. Funeral services were conducted by Elder F. M. Bishop, pastor of the Reorganized Church in Springfield, Missouri. Interment was in the Greenlawn Cemetery at Springfield.

THEYS.—Frank Albert, son of Frank and Jennie Theys, was born May 28, 1886, in Spring Valley, Illinois, and died June 29, 1949, at the Independence Sanitarium following a heart attack. He was married to Zella Elizabeth Cummings; three children were born to them. One son, Frank Albert, Jr., preceded him in death. He was baptized into the Reorganized Church on March 17, 1929, at Mulberry, Kansas.

He is survived by his wife, Zella, of the home; a daughter, Miss Flora Theys, also of the home; a son, Seventy Eugene A. Theys of Rotterdam, Holland; two brothers: Edward Theys of Armour, Kansas, and August Theys of St. David, Illinois; two sisters: Mrs. Anne Cimoto of Seattle, Washington, and Mrs. Elsie Peroglio of Girard, Kansas; and two grandchildren. Services were conducted by Elders William Bath and Glaude A. Smith at the Roland Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

LANHAM.—Susan Lavenia daughter of William S. and Lydia Ann McMullin, was born June 20, 1870, at Woodfield, Ohio, and died July 1, 1949, at the Independence Sanitarium. She moved to Independence in 1876 and was one of the pioneers of the church in this city. On July 5, 1888, she was married to Francis Marion Lanham; eleven children were born to them. Mr. Lanham, one son, and one daughter preceded her in death. She attended the old Brick Church in Independence and was baptized on July 10, 1887. Throughout her

active life she served in the women's department, working in her later years at the Campus Shop. From November, 1948, until her death, she made her home at Rest Haven.

Surviving are six sons: Elmer and Paul of Independence; Raymond F. of Indianapolis, Indiana; John R. of Kansas City, Missouri; Marion F. of Kearney, Missouri; and Charles H. of San Francisco, California; three daughters: Mrs. I. V. LaRue of Old Ocean, Texas; Mrs. H. D. McDonald of Louisville, Kentucky; and Mrs. Robert W. Cox of Detroit, Michigan; nine grandchildren; two great-grandchildren; and a sister, Mrs. L. A. Haldeman of Los Angeles, California. Funeral services were held at the Roland Speaks Funeral Chapel, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

FLANDERS.—LeRoy Franklin, was born April 15, 1885, and died July 5, 1949, at Odessa, Missouri. He was baptized on September 14, 1897, by Elder John Terry at Maysville, Missouri, and confirmed by Elder J. T. Kinnaman and J. W. White. He was married on December 25, 1905.

Surviving are his wife, Matilda Elvira of the home in Odessa; a daughter, Mrs. Marvin Adams of Ft. Worth, Texas; and two brothers: C. M. Flanders of Kansas City, Missouri, and Louis Flanders of Denver, Colorado. Elder Landsberg conducted the funeral service. Burial was in the Odessa cemetery.

INGERSOLL.—Carrie E., was born December 19, 1877, in Grand Manon, New Brunswick, and died January 30, 1949, at South Addison, Maine. She was married to Herbert Ingersoll on November 16, 1898, and was baptized a member of the Reorganized Church on November 20, 1900.

She is survived by her husband; four children: Alma Thompson, Carrie Francis, Herbert and George Ingersoll; nine grandchildren; and two great-grandchildren. Funeral services were conducted by Elder Almer Sheehy at the Reynolds Chapel. Burial was in the Winthrop cemetery.

1949 Reunion Schedule

Reunions	Date	Place
Texas	July 23-July 31	Bandera, Texas
Ozarks	July 23-July 31	Racine, Mo.
Nauvoo	July 24-July 31	Nauvoo, Illinois
Flint-Pt. Huron-Detroit		
Windsor	July 29-Aug. 7	Blue Water
Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Erie Beach
So. California	July 29-Aug. 7	Pacific Palisades
Oklahoma	July 30-Aug. 7	State Park, Wilburton, Ok.
England	July 31	Nuneaton
Ken. & So. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Hawaii	Aug. 8-Aug. 14	Camp Erdman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park, Y.M.C.A. Camp

YOUTH CAMPS

Brooksville, Maine, July 30-August 6.
 Brewton, Alabama, Junior High, August 10-13;
 Youth, August 14-21.
 Des Moines, Iowa, August 14-20.
 Missouri Valley, August 26-31, Camp Sheldon, Columbus, Nebraska.

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*** THE ORGAN-GRINDER**

You may remember the affair ("Good Intentions," P. S. of June 13) of the paper weight. Now it has arrived. Viola, who has a kind heart and a gift shop in Portland, sent it. It is a glass globe, with a ceramic organ-grinder and his small simian companion perched astride his instrument, inside. When you shake it, a snow-storm swirls around the pair like a miniature blizzard, duration thirty seconds. In their tiny world they symbolize many things: the hunger of the body for food, the yearning of the spirit for beauty; the fondness of man for a pet animal, the loyalty of the beast to his master; and their sharing of peril together when storms blow bitterly around them.

My paper weight brings back memories of a happy poem by Alfred Noyes, "The Organ-Grinder," which begins with the lines:

There's a barrel-organ caroling across a golden street,

In the City when the sun sinks low,
And the music's not immortal, but the world has made it sweet,
And fulfilled it with the sunset glow. . . .

Reflecting the changing moods of the organ, the poem says:

And now it's marching onward through the realms of old romance,
And trolling out a fond familiar tune,
And now it's roaring cannon down to fight the King of France,
And now it's prattling softly to the moon.

Read all of that poem some day, and let it fill your heart up to the brim. The organ-grinder evokes memories of childhood, with swart mustachioed men and red-jacketed monkeys scrabbling for pennies in the dust, and a strong touch of nostalgia with them. . . . The snowstorm is a cool sight for the imagination on a hot summer day.

*** CIVILIZATION WEIGHS EIGHT POUNDS**

As you dress for church or Sunday school, sir, you may consider yourself a civilized man and a Christian gentleman. Tell us now, How civilized are you?

Weigh yourself at home on the bathroom scale just after your morning shower. There you stand, a net two hundred pounds of flesh and bone, with hardly any difference between you and your Stone Age ancestors. Except for a shave and a haircut, you may be as primitive and barbaric as the earliest man in the world.

Then you dress and weigh again. Gross weight, 208, including clothes, shoes, coins, keys, pencils, identifications, and common pocket junk. What does civilization weigh? The scale says eight pounds, a scant 4 per cent. Now, sir, How civilized are you? . . . Eight pounds to civilize a man; but only four to civilize a woman!

*** ARRANGEMENT**

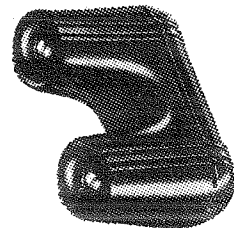
There is nothing exclusive about writing. Every typewriter has the same letters, and the dictionary makes the same words available to everybody. It is simply a matter of arranging them. . . . There is nothing exclusive about painting. Anybody can buy the same colors, the same kind of canvas. It is simply a matter of arrangement. . . . There is nothing exclusive about a happy, successful life. We all have the same elements to live with. It is only a matter of arranging them. For the basis of life essentially is an agreement of the soul with God.



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B6A	The Birth of Jesus—A	115	American Wild Animals
B6B	The Birth of Jesus—B	500	Flowers of Hawaii
B8	The Wise Men Find Jesus		
B15	Jesus Turns Water into Wine	900	Grand Canyon—South Rim
B23	Man Sick with Palsy	901	Grand Canyon—Bright Angel Trail
B35	The Daughter of Jairus	907	Yellowstone—Waterfalls
B37	The Death of John the Baptist	908	Yellowstone—Geysers
B40	Jesus Answers a Mother's Prayer	909	Yellowstone—Canyons and Lakes
B46	The Unmerciful Servant	911	Yosemite—Waterfalls
B47	The Good Samaritan	912	Yosemite—The Valley
B49	Jesus, the Good Shepherd	1400	San Francisco
B55A	The Prodigal Son—A	1500	Pike's Peak, Colorado
B55B	The Prodigal Son—B	4000	New York City—Manhattan
B57	The Rich Man and Poor Lazarus	4001	New York City, Rockefeller Center
B58A	The Raising of Lazarus	4003	Niagara Falls in Summer
B58B	The Raising of Lazarus	4004	Niagara Falls in Winter
B60	The Pharisee and Publican	5900	Washington, D. C.—Gov. Buildings
		5901	Washington, D C.—Nat'l Monuments
		7800	The Matterhorn, Switzerland
		7801	The Matterhorn and Zermatt, Switz'd
NATURE STORI-VIEWS			
100	Wild Animals		

herald house

INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

*A group at
Zion Reunion
mirrored in
Gardner Lake
near
Excelsior Springs,
Missouri*



VOLUME 96

AUGUST 1, 1949

NUMBER 31

www.LatterDayTruth.org

Reunion Joys

News & Notes

OUR COVER PICTURE brings the thought of reunions, common to all parts of the church, into focus. As this issue of the *Herald* reaches you, the season is at its height. The Tiona Reunion (cover picture of the Australasian issue) is always held at Christmas time. But regardless of time or place, reunions have done good things for our people.

An expression frequently heard from reunion-goers each year is, "This is the best reunion we have ever had." Now it is possible for each one to be successively better than the last, but it is more likely that other factors enter into the judging. Our most recent experience has ministered to our immediate needs, therefore these satisfactions loom larger than any others. Fortunately, memory is short and present enjoyment carries a larger and more brilliant halo.

The old "camp meetings" of a generation or two ago had their glories, but they overemphasized the importance of the "meetin's" and failed to minister to the social nature of men. The living together, the union of kindred spirits, the recreation, the participation in classes and worship projects of a reunion go far beyond the emotional stress of the camp meeting type. It is too bad that such things as tending crops, attendant costs, and vacation schedules should make it impossible for some to attend who need the reunion experience most.

Introducing...

GEORGE BAIER (page 5) was born May 22, 1904, at Nurnberg, Germany, where he was graduated from high school in 1921. He continued college work in his home town from 1921 to 1924, majoring in languages and economics. He took graduate work in London, majoring in advertising and economics in 1927.

In 1928 he was married to Emmy Braun in London, England. They have one daughter fourteen years old.

Brother Baier was in the advertising and marketing business in Nurnberg from 1921 to 1926. For the next thirteen years he was so employed in London; and from 1939 to 1944 he followed this business in Berlin. During 1944 and 1945 he was interpreter for the German army. In 1946 he returned to Nurnberg, and from that date on has been in the advertising business there.

He was baptized in 1948, and has recently been ordained an elder. He is now pastor of our church in Nurnberg.

HUBERT CASE (page 8) last wrote for the *Herald* in the issue of April 9, in which issue he was introduced.

JOSEPH E. BALDWIN (page 6) was born January 31, 1917, at Oak Lawn, Illinois. He was graduated from high school in Pensacola, Florida, in 1935, and from Graceland College in 1937. He received his bachelor's degree from the University of Kentucky in 1942, majoring in business administration and economics.

Brother Baldwin was on a two-year missionary appointment term following his graduation from Graceland. He then worked for two years as auditor for a distributing company. After his graduation from the university, he was employed by a telephone company until he went under appointment again in April, 1942, to the Southern States Mission. In 1943 he was sent to Portland (Oregon) District; in 1944 he was ordained a seventy and sent as a missionary to Chicago where he labored until October of 1948. He was ordained a high priest in April, 1947. At last General Conference he was ordained a bishop and appointed to the Ontario (Canada) District.

He married Lanita Fern Seaton on June 4, 1943. They have two children: Charles Stanley, 4, and Kenneth Neal, 1.

Patriarch J. A. Gunsolley Dies

After several weeks' illness at the Sanitarium, Brother Gunsolley was called to his eternal rest this morning, July 25, at the age of 87. He served as faculty member or officer of Graceland College for forty years.

Kansas District Reunion Closes

The Kansas District Reunion closed July 10, having an average daily attendance of between eighty-five and ninety. Apostle Reed M. Holmes, director of the reunion, reports that it was a "good reunion." There was present an excellent spirit of co-operation and responsiveness to the message of the reunion, "Witness for Christ." Apostle Holmes was assisted by District President Elbert A. Schmidt and his counselors, Clyde Shannon and Myron LaPointe, all of Wichita. There were classes for all age groups, with various forms of recreation. A textile painting class for women was taught by Mrs. Beulah Fitzgerald and Mrs. W. B. Kelley of Arkansas City. Children's activities were under the general supervision of Mrs. Myron LaPointe. A short program and handcraft exhibit was given Saturday evening. Myron LaPointe instructed the Men's Class. His theme was "Each One Win One." Elder J. D. Anderson taught the women's class, and Apostle Holmes taught the Zion's League class. Bishop Earl Higdon from Far West Stake taught a general class on the subject, "Our Stewardships of Evangelism." Mrs. Lindon Robinson of Wichita was the music director. Boy Scout Troop 25 of the Wichita Branch camped at reunion. One of the high points of their week was an overnight hike, during which they saw some deer.

June Baptisms

President Edwards reports that there were 554 baptisms so far recorded at the office of statistics for the month of June. Of this number, 296 were counted as Children's Day baptisms. There were seven sets of twins baptized, and five sets blessed.

"Nomi" Russell Makes Extended Trip

Mrs. Naomi Russell, assistant to the managing editor of the *Herald*, and editor of *New Horizons*, known at the *Herald House* as "Nomi" returns August 1 from a three weeks' trip through the northwest with her husband, Orrin, and their two children, June and Ronnie, a camera and a yen now satisfied, to see some of the "regions 'round about."

New Churches in Hawaii

The General Church has authorized the purchase of a quonset church in a suburb of Hilo, Hawaii, by the Waitkea Kai congregation. This group is four miles from the church in Hilo. The congregation is comprised of about eighty young Japanese who became members of the church through the instruction of Latter Day Saint teachers in the schools. Most of these young people are between the ages of fourteen and eighteen. This year they gave up their youth camp, so that the money might be used for the new church. James Kemp is the missionary at Hilo.

Apostle Charles Hield reports the Kalihi congregation in Honolulu, Oahu, Hawaii, has bought a fine piece of ground and is moving its church from its former location to the new plot. A new church building is also being planned, to make a total of three buildings on the church plot. This fast-growing congregation is made up of young people, mostly married with families, between the ages of twenty and thirty-five. It is the second church in Honolulu. Missionary Howard F. Miller is pastor in Honolulu.

THE SAINTS' HERALD

Volume 96

August 1, 1949

Number 31

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager. The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Two Prophecies Concerning “The Elect Lady” Fulfilled

Presiding Patriarch Elbert A. Smith, in his sermon at the Stone Church on the “Three Books” on Sunday, July 17, called attention to a prophecy given in 1830, found in Doctrine and Covenants 42, when Joseph was instructed as to the revision of the Scriptures:

Thou shalt ask, and my Scriptures shall be given as I have appointed, *and they shall be preserved in safety.*

The Lord did not see fit to intrust the Scriptures as he had “appointed” into the hands of those men who attempted to lead Israel astray; but this priceless work was intrusted to Emma Smith, the Elect Lady. To this trust she was faithful, refusing to deliver to the agents of Brigham Young the manuscript or the Bible used by the prophet, Joseph Smith, in this work which he said was a “branch” of his “calling.” All honor to her memory!

And does it not speak volumes that she was given this sacred trusteeship? If those leaders who went West in the 1840’s were the “Lord’s annointed,” as they claimed they were, but which has been disputed with emphasis, why were they denied the privilege of guarding these possessions! The answer is not hard to find.

In section 24 of the Doctrine and Covenants, this promise was given to the prophet’s wife: “I will preserve thy life, and thou shalt receive an inheritance in Zion.”

Nauvoo was designated as a part of Zion, and Emma did have an inheritance, living there to the end of her long life and dying there. This “inheritance” passed on to her children, men passionately devoted to the church, and in time it has passed into the ownership and possession of the church.

Her life truly was preserved, in spite of that fraudulent document by which Utah, by allegiance to its

terms, substituted a “new covenant” for the gospel in its purity, in which Emma would be “damned” if she did not accede to its unholy provisions. Contrast that false prophecy and its failure of fulfillment as respects Emma with the fate of Brigham Young and associates who were “moved out of their place” in Zion, who turned their backs on the Center Place and the “regions round about”; they even tried to sell the Nauvoo Temple before it was destroyed by fire, giving evidence of the small reverence and regard they had for that unfinished temple.

I commend a reading by all the Saints of Patriarch Ray Whiting’s article in a recent *Herald* (July 11, 1949) on the subject, “Why I am a ‘Reorganite.’”

In honoring those valiant souls who helped in the Restoration and who *kept the faith*, let us not forget the one person directly and solely responsible for saving to this church *one* of the *three* books—a “three-fold cord is not easily broken,” recalling Elbert’s recent sermon, and a favorite saying of the late President Joseph Smith.

ISRAEL A. SMITH

Oscar W. Okerlind Dies

O. W. Okerlind died on Saturday, July 16, 1949, at the Sanitarium. He was a good and faithful man. We shall miss him, but whenever we think of him, we shall be enriched by memories of his unpretentious but steadfast testimony.

Brother Okerlind was a member of the First Quorum of Seventy from the time of his ordination in 1910 until he was relieved of further specific responsibility through his superannuation at the General Conference of 1946. He was therefore one of a noble and notable company much of whose service was given in the days when the church was but ill-equipped to provide for the families of ministers under appointment. Yet he not only served on an extended mission to Sweden, but he returned there for a similar long mission when he and his wife and his daughters knew full well what it meant as he consented to so serve.

The church is rich in many ways.

Not the least significant of these is her memories of great and good witnesses who have borne their testimony honestly and fearlessly and at a sacrifice. I have a feeling that when the great day of resurrection and reunion shall come, O. W. Okerlind, with Glauud Rodger, Charles Wesley Wandell, Rees Jenkins, Joseph Burton, Duncan Campbell, T. C. Kelley, and men of their stamp will be among the happiest and the richest of those present as they greet and are greeted by others who were won through their missionary service.

The passing of a good man is a time for soberness, but it is not a time for unhappiness. In such men the church has registered her victory. In them, at least, we have made our contribution to the kingdom in its eternal aspect, and that contribution is now safe from any assault.

F. HENRY EDWARDS

E d i t o r i a l

Official

College Student's Conference

A College Students' Conference will be held at the Stone Church in Independence on September 8, 9, and 10. The conference is called under the title "Experiments in Living" and will provide discussion of the problems of vocational choices and training for college students in relation to the purpose and program of the church. The program includes round-table sessions, devotions, inspirational talks, and tours and exhibits concerning the Center Place and its historical background. There will be many opportunities for informal counseling with general church officers, and it is earnestly expected that an increased understanding and devotion among all participants will point toward a solution of some of the difficult problems confronting the church.

The conference is intended primarily for church members who were enrolled in college last spring or will be this fall. Other persons especially interested will be welcomed. A detailed announcement including the daily program and information regarding housing and meals during the conference will appear in an early issue of the *Herald*, and will be mailed together with a report of the committee on Ministry to College People to all student members and to all others who send an inquiry to L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor, Michigan.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Travelog

UNDERWOOD, IOWA

I HAD THE PRIVILEGE of attending the special services held at the Underwood, Iowa, church on Sunday, June 12.

En route to Council Bluffs on Saturday, I had the pleasure of visiting with Seventy Harold Velt on his way to Dunlap.

I was met at "the Bluffs" and taken through a wonderful agricultural region to the small town of Underwood by Elder David Carlile, pastor.

Here our energetic Saints have entirely remodeled their old building, for Underwood is one of the oldest branches in Western Iowa. The present building is quite complete, almost wholly new in appearance, with ample room for a growing congregation.

The branch historian has sent us an account of the special services, which is as follows:

Sunday, June 12, 1949, was a memorable day for the North Star Branch at Underwood, Iowa, for it was then that the remodeled church was first opened officially by an all-day service.

This was the culmination of an ambition of long standing to have a church building which could accommodate the growing congregation as well as provide a suitable gathering place for social affairs, dinners, banquets, etc.

Over a period of years, all efforts had been made toward that goal and it was with pardonable pride that the Saints opened their building for inspection.

At the 9:45 a.m. devotional service, inspirational testimonies were given, bearing out the theme, "In the house of the Lord our God I will seek thy Spirit." District President Peter H. Heuermann presided at this portion of the

program. Pastor Dave Carlile read the history of the North Star Branch which was organized in 1860, mentioning those descendants of the pioneers who were present.

The high light of the day came during the 11:00 o'clock service, when President Israel A. Smith gave a most interesting and informative talk on the authenticity of the Book of Mormon.

A basket dinner followed and friends renewed acquaintance with those they had not seen for many years.

In the afternoon, the Cecilian Singers of Council Bluffs entertained with an hour-long concert.

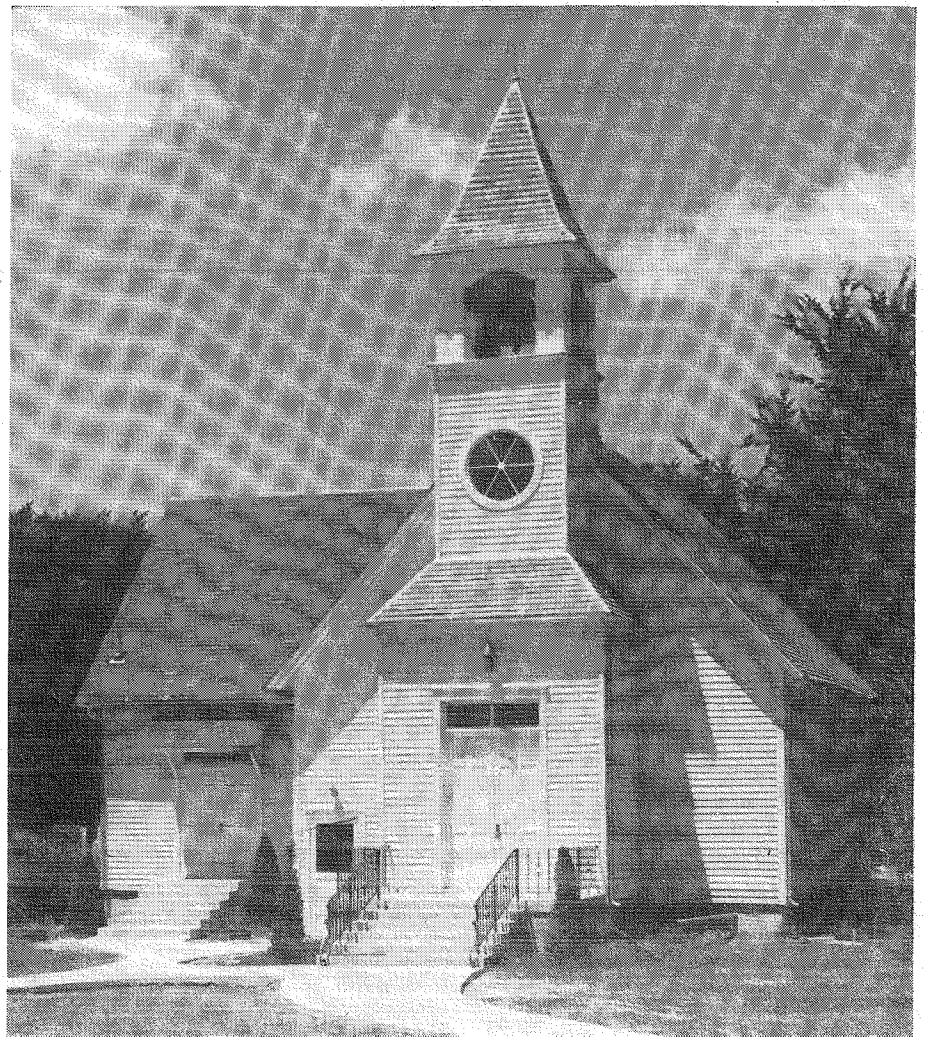
Out-of-town visitors were present from Lamoni, Independence, Manning, Council Bluffs, Tabor, and Avoca.

Here I met new friends and some old ones; among them were Brother and Sister Israel Carlile, Orris A. Currie, and several members of the Harding family of Council Bluffs.

Brother Carlile took me to the Burlington station at Council Bluffs, and at 9:00 o'clock I was back in Kansas City.

WISCONSIN

I had long desired to visit Wisconsin and our members there. Under the careful planning of Seventy James C. (Continued on page 18.)



The Reorganized Latter Day Saint Church at Underwood, Iowa.

www.LatterDayTruth.org



How We Found the Church

By **GEORGE G. BAIER**

THERE ARE OCCASIONS in everyone's life when he feels the presence of Divinity very strongly. As long as one lives uneventfully along accustomed lines, the danger of being easily satisfied exists. Most people do no actual wrong and behave quite decently generally, yet they pay too much attention to materialistic aims and often neglect ethical qualities.

I do not think I ever intentionally harmed anybody. I believed in God, but I seemed to get along quite well without going too deeply into the religious side of life.

The war and its aftermath created situations in which many people suddenly realized the inadequacy of human nature. When man-made destruction was let loose upon humanity and individuals felt their helplessness, many in such moments prayed to their Heavenly Father. I realize that events which looked blackest to me in those days were the most fortunate turning points in my life. I began to think of such basic problems as, Where does guilt commence? Where does it end? Is the human mind not presumptuous in attempting to analyze destiny? Clearly, the future would be decided by the kind of seed sown into the tired hearts of millions after disillusion, hardship, and horror. In danger and nearness of death I had felt God's guiding hand, and I had gained the conviction that only true

religion could solve those problems which puzzle the world; yet I seemed to wait without doing anything about it.

Then, on a wet, cold Sunday morning in January, 1948, while my family and I were having a belated breakfast, there was a ring at our front door. When we went to answer it, we saw a little middle-aged woman standing there, who looked very tired and worn out. She asked timidly for "an interpreter." She said that two American missionaries had come to visit the Nürnberg Branch of their church and needed an interpreter, as none of the members of the group could understand English. She had been going through the whole town in search of one, but, its being Sunday morning, she had found all offices closed. At last somebody had given her our address, and there she was, imploring us to come and help them.

This was somewhat of a quandary to us for several reasons. First of all, neither my wife nor I had ever interpreted a sermon, and this appeared a difficult matter. Second, we had all been looking forward to a nice, quiet Sunday at home after the week's toil. I thought I would not be able to do it, so I refused. But my wife was more confident. This is her story:

SOMETHING seemed to urge me: "Go, do it!" And in spite of all reasoning, this inward voice would not be silenced. So I went.

I got to the little meeting place long after the service had started. It was a small congregation, and the surroundings were unimpressive. But what I heard soon touched me so that I forgot my surroundings and my qualms about making mistakes in translating. I promised to be back for the afternoon service, and when

service was over, I had a long talk with the two missionaries—Apostle Myron McConley and Seventy Eugene Theys. The next day my husband came too, and before we parted from these ministers that night, we had agreed to translate one of the church tracts during our spare time. Brother Theys had given us his own personal copies of the Book of Mormon and Doctrine and Covenants for this purpose.

SO WE SET TO WORK, and the more we read and studied, the more we were convinced that this was what we had unconsciously been looking for. Brother Theys provided us from time to time with more material for translation. I do believe now that he was less concerned about getting the work done than he was about making us go right into every detail of the church's teachings.

We were impressed with the simplicity, the straightforwardness, the sincerity of the principles. But even so, we still had doubts. When Brother Theys again came to Nürnberg in May, we plied him with endless questions. The answers he gave us stilled our doubts. So on May 13 he deferred his departure from Nürnberg for a day because we felt we were ready for baptism. It was a bright, sunny day when Brother Theys called for us in his car. We drove out to the little place in the neighborhood of Nürnberg, where Nürnberg Latter Day Saint baptisms take place. The ceremony will be a lasting memory for both of us. The serenity of it all, the countryside, the flowing river, the wonderful words he spoke, the Saints gathered around us in a circle, and the climax—the baptism itself. We felt

The Meaning of Priesthood

IF WE ARE TO FUNCTION in the priesthood to the best of our ability, we must understand what priesthood means. The following definitions may be helpful:

1. Priesthood, as I understand it, means the right, the authority, the divine commission to represent God and administer in the ordinances of the gospel.

2. A member of the priesthood is a person set apart for the performance of sacrifice and other offices and ceremonies of religion. (*Buck Theological Dictionary*, page 369.)

3. According to the Old Testament, those called to the priesthood fulfilled a threefold function. They presented the sacrifices of the people to God, they inquired his will, and they were the guardians and keepers of the law. (F. H. Edwards in *Fundamentals*, page 61.)

4. Authority is essential to the successful carrying out of every scheme devised among men, either for their good or evil, to benefit or to injure. Priesthood is but another name for authority and should mean an intervening power. The priesthood signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conferring of spiritual blessings upon people. (*Priesthood Journal*, January, 1938, page 14.)

5. Office in the church of Christ is not conferred to distinguish or increase the importance of the person on whom it is conferred, but to accomplish certain results designed in the institution and establishment of the church. All officers in the church come properly under the head of the Melchisedec or the Aaronic priesthood. (*Ibid.*, April, 1938, page 63.)

THE DEVELOPMENT OF PRIESTHOOD

Men are called to the ministry because there is a need among the people from whom they were called.

The ministry they perform should fill this need, for without it there would be no call.

We are not devoting ourselves here to some narrow concept of ministry. Ours is a profession which calls for more than the lesser ministries that on occasion are required in the day-to-day life of a people. Ours is a profession having its roots deep down in the life of our people, with a view to molding them and leading them in clear thinking, in righteous living, in capability to achieve, and in achieving the full purpose of the Restoration. It has a view to leading them in physical, moral, intellectual, cultural, and spiritual life toward Christlike character. It is a proselyting force carrying the gospel to every nation and people, and in every tongue. (*Pastor's Manual*, page 30.)

It is the task for each man who has been called upon to bear the responsibilities of priesthood to apply himself in prayer, to meditate, to study, to observe, and to do such as he may be permitted in active ministry toward the development of powers of serving both the Saints and the cause. (*Ibid.*, page 30.)

If one becomes proficient as a minister to his people, he must study his work in the matter of its practical application. He must study methods and apply them, whether in preaching, teaching, or visiting. He must qualify for a practicable service to the people. One becomes most proficient in service to others as he gives himself at his best in service to them. (*Ibid.*, page 32.)

Basic in the development of priesthood is the development of *character*:

1. One must be a good man.
 - a. There is no substitute for righteousness.
 - b. The effectual minister is right at heart; therefore, he is right in thought and deed—a potent force among his people.
2. One must be sincere.
 - a. For his own best efforts and for

By **JOSEPH E. BALDWIN**

- best appeal to his constituency.
- b. He is genuinely for his people and his cause.
3. One must have convictions—
 - a. About God and his purpose in human experience.
 - b. About man's worth-whileness and his potentiality.
 - c. About the church and agency.
 - d. About the Restoration Movement.
 4. One must be susceptible to the Christian emotions.
 - a. He must hate sin for what it is and what it does to his people.
 - b. He must love righteousness for what it is.
 5. One must be master of himself if he leads others.

Character is vital to a man's ministry; without it, he will fail. (*Ibid.*, page 33.)

THE FUNCTION OF PRIESTHOOD

To understand the function of priesthood, we must understand the importance and place of it in God's work. Paul said, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."—I Corinthians 12: 28. We have learned that whenever God does anything, there is always an important purpose behind it. In finding out his purpose in priesthood, we shall be made able to understand its significance and meaning. (*Priesthood Journal*, October, 1943, page 27.)

In latter-day revelation, Jesus says:

And this greater priesthood [Melchisedec] administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.

Continuing, he says that the lesser priesthood (Aaronic). "holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and baptism, and the remission of sins." (Doctrine and Covenants 83: 4, 3.)

God has chosen priesthood as the only means of administering the gospel that the power of godliness and salvation might be manifest to man.

Priesthood is of vital importance to us. It is important that we understand its meaning, and it is more important that the men who hold offices in the ministry function as God intended, for the salvation of the human race depends upon it.

Priesthood responsibility deserves serious consideration. To be a representative of the eternal God and minister the ordinances of the kingdom is indeed a high and holy calling. It is responsibility rather than honor that we should consider when accepting calls to the priesthood.

Priesthood is a permanent calling: "Whatsoever God doeth, it shall be forever." — Ecclesiastes 3: 14. In speaking of one who accepts the priesthood, Jesus says that he accepts an "oath and covenant of my Father which he cannot break, neither can it be moved; but whosoever breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor the world to come."—Doctrine and Covenants 83: 6. There can be no turning back after one accepts the oath and covenant of the priesthood without forfeiting his right to salvation, and that price is too great to pay. On the other hand, there is a beautiful part to the nature of the everlasting covenant: so long as men function in the priesthood in the way God intends, he has pledged salvation to those to whom they minister.

God has also placed upon those of the ministry the tremendous responsibility of watching over and feeding the flock. Jesus emphasized the importance of this task when he asked Peter, "Lovest thou me?" And when Peter answered, "Yea, Lord, thou

knowest that I love thee," Jesus said, "Feed my sheep." Three times this question was repeated. If such were true in Peter's case, then it is likewise true in the case of every minister of Christ. A minister's love for God can be measured only by a willingness to feed the people God loves and has entrusted to the shepherd's care. Priesthood, then, means above all other things a passion and love for the souls of men. It was God's great love for men that made salvation possible, and if his servants fail in love, they fail in everything. Because of his great love for men, the man who truly accepts his priesthood is willing to lay his life on the altar of service that these men might live. (*Priesthood Journal*, October, 1943, pages 27-33.)

OURS IS A MINISTRY based on an authority broader than the legal right of the call to serve. It is a ministry requiring also the moral right to serve in the stead of and to speak for God; it is the authority of righteousness; it is the authority of sincerity. But it is also the authority of devotion, of clear vision, of sound judgment, and the wise and just administration of affairs in the kingdom of God.

Ours is a ministry calling for understanding, consideration, wholeheartedness—a manhood yet to be fully attained in this dispensation. Ours it is, therefore, to grow a priestly man of worthiness and of capability to lead the Saints in growing life, even to Zion, and back again into the world in moving testimony of the grace of the gospel to save.

Offers Room for Missionaries

Any of the priesthood who may come to Freesoil, Michigan, are invited at any time to have the use of my apartment there. We at Freesoil are left with only one priesthood member who lives in Scottsville, a neighboring town. His work makes it difficult to carry regular church responsibility.

I have been a reader of the *Herald* for many years, and could not do without such a help in my daily life. Everything in it is food for the soul. My companion died in March, and I am alone, yet I feel that God is good to me.

MRS. BESSIE BENNETT.

245 Arthur Street
Manistee, Michigan

A Letter From Germany

Mr. and Mrs. M. G. Brooks of Lamoni, Iowa, have been sending boxes of food to a Latter Day Saint family, the Karl Schreibers, in Germany. In addition to their two sons, the Schreibers have taken a girl from Berlin into their home because they receive extra food from America. Excerpts from their most recent letter, translated by Joe Bergman of Graceland College, follow:

Dear Friends,

Thank you most sincerely for your letters. It pleases us much that you have received our pictures. We are indebted to you for the health of our children and to the brothers and sisters in America



for what has been done for us here. Express to our prophet our special thanks. May God give him health and keep him for a president very long. You must be happy to have him in your midst. We are more or less isolated here. There are many Catholics, but they do not understand our way of thinking.

What kind of life we live here you cannot imagine. Everywhere we are opposed because of our belief, but we do not become discouraged because the day of our suffering will soon pass.

I am thirty-nine years old and so is my wife. As I am an invalid and unemployed, life is very tiresome at times. Our sons are eight and ten. The girl is twelve. She is not so well as our boys. In Berlin there is very great distress, so many children have come to our community. The girl will have in our home a second home and, God willing, she also will be healthy soon.

With joy we understand that you are sending us another package. May our Father in heaven reward you for what you are doing for us.

Building on the Rock - By Hubert Case

IN THE CLIMAX of his masterful Sermon on the Mount, as recorded in Matthew 7: 24-27, Jesus gave the parable about building one's house on the rock so that it would withstand all the storms of life. Those who do not keep the commandments are building their houses on the sand. Their houses will fall, because they cannot withstand the storms of life. In sixty years of intensive work for the Master, I have learned that these teachings of our Savior are true and worth more than all the teachings of men; while those who want their own way had better consider Isaiah 55:8: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

I have used this illustration in talking with the Utah people, especially their missionaries, to get them to see the value of the teachings of Doctrine and Covenants 43: 1-3, showing who has followed God's way and his law as to the successor to Joseph the Martyr, for Joseph Smith III was appointed by his father, and Frederick M. Smith by his father, according to the law. The Lord said in the first two paragraphs of this passage, which he gave to be a law to the church, in order that its members might not be deceived that we may know any revelations and commandments given through other channels are not of the Lord. This infallible rule must stand.

I was once told of a Utah elder in Mounds, Oklahoma, who operated a lumber yard, so I went to see him. He was a fine man and said he was glad to meet me—the first elder representing this church he had ever met. He requested that I keep quiet while he told me why he was a Mormon, which I did. His last statement was, "I can't see where you fellows come in."

I replied, "That is my job." I just read him the following:

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.— Doctrine and Covenants 43: 1, 2.

AS SOON as I finished reading this, I said there was never any man who claimed that Joseph Smith appointed and blessed him for this purpose except his son, Joseph. I told him that my people witnessed that blessing given before the congregation in Nauvoo. My grandparents were baptized by Oliver Cowdery near Independence on his first missionary trip there. They were with the Saints who were driven out of Jackson and Clay Counties and the state of Missouri. My grandfather worked with Joseph Smith for two years. He saw Joseph bless his son to be his successor just before he was killed and heard him say, "If anyone asks who my successor is, here he is with you today." I heard my grandfather tell this many times. He died at the Saints' Home in Lamoni at the age of 97. I concluded, "Can you see now where we come in?" He asked if that were in his Doctrine and Covenants, and I said, "Yes, the same section number, and the same identical word-

ing." His reply was, "According to that we are as bad off as my hired man would be if I fired him." I said, "That is exactly where you stand." Then I cited Doctrine and Covenants 107: 18, wherein the Lord said,

... and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed.

And the Lord has said, "No one can assist in this work except he shall be humble and full of love."— Doctrine and Covenants 11: 4. God has settled this question of lineal priesthood once and for all time in Section 43, and made it a fundamental law, for paragraph three says that the elders should counsel together on all things pertaining to Joseph's successor and the running of the church according to the law:

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church.—*Ibid.*, 43: 3.

I HAVE ANSWERED the Utah people everywhere I have gone with these quotations which will stand any test. Let us appreciate what the Lord has given in these commandments and instructions, as well as the rest of his law, and be law-abiding citizens.

Here is one more beautiful reference:

And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.— Isaiah 59: 20, 21.

Here, in effect, is a summing up
(Continued on page 18.)

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Denver Builds a Church - By Golde R. Bell

ON THE FIRST SUNDAY MORNING in April, 1949, we of Denver Branch held official opening services in our new church building at East Fifth Avenue and Marion Street in Denver, marking, we hope, a real quickening of growth and expansion of our work in this region.

Moving into this new home and looking forward to the opportunities and enjoyment to be afforded by the enlarged and increased facilities, we also take a look backward over the course of events that have brought us to this point.

Several still are among us who recall that tenth day of November, 1889, when fourteen charter members met for organization as a branch in the living room of the Otto W. Westland home at 1119 Cherokee Street. It still stands within a stone's throw of the United States Mint and the Municipal Building.

That organization was the direct result of the efforts of Apostle James Caffall, missionary-in-charge; James Kemp, missionary; and E. F. Shupe, teacher, who, for many months prior, had combined their efforts to locate and bring together the few scattered families of the church in this territory. Walking was the principal means of travel in those early days, and direct contact or very slow mail the principal means of communication. All of

which means that this task consumed much more of time and effort than most of us today can fully appreciate.

Members present at that first meeting were: Otto A. Westland, priest; his wife, Martha Westland; and his son and daughter, Ellen and Fred Westland; Walter Menzies, teacher, and his wife, Catherine Menzies; Benjamin J. Spruce (ordained a deacon at that meeting) and his wife, Rosa Spruce; Lois A. DeWitt; Mary Jamison; Mary Lewis; E. F. Shupe (ordained an elder at that meeting) and his two sons, Leo and Homer Shupe.

Still living in Denver are Benjamin and Rosa Spruce, both now incapacitated by age and unable to attend services, Homer and Leo Shupe; the latter is branch treasurer at present.

Of the ten enrolled as charter members (but who did not attend the organization meeting) only Sister Ella L. Brannan survives. She served for many years as church school director, and, now in her eighties, she is still an active member. Her long years of devotion and faithful service, her regular attendance, and lively interest combine to make her an inspiration to all.

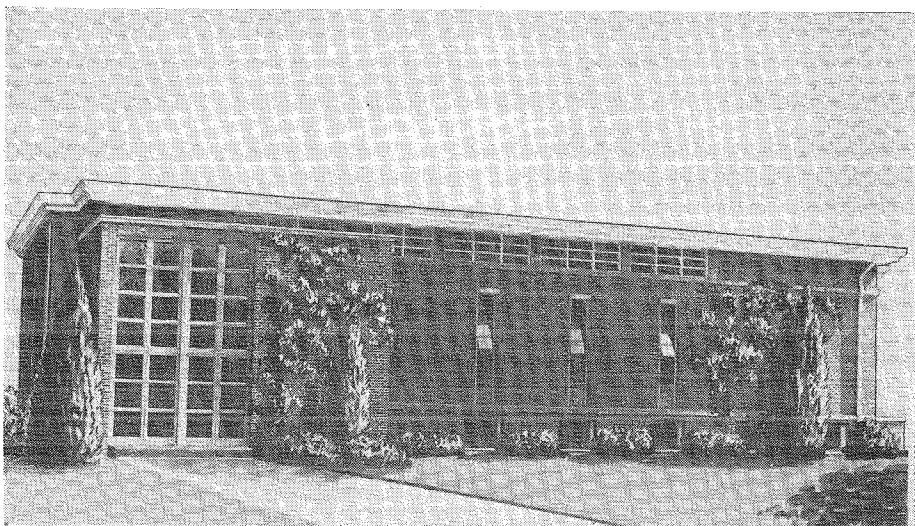
THE MEETING PLACES of Denver Branch have been several. For

the first few months, all services were held in private homes. Then, Euclid Hall, the Masonic Lodge room in a building on Fourteenth Street opposite the old Denver City Hall, was rented for Sunday services, and, later, for Wednesday evening prayer meetings.

Still later, services were held in G. A. R. Hall. Here it was that Denver Branch was visited by Apostle T. W. Smith on his return from the South Sea Island Mission, and also by Joseph Luff, Alexander H. Smith, and "Young Joseph" Smith.

Subsequently, our church home was University Hall (now the Keith Building) at Fourteenth and Arapahoe Streets, then in a hall on the top floor of the old Charles Building at Fifteenth and Curtis Streets. Other meeting places were a little German Lutheran Church at Twenty-sixth and Lawrence Streets, a store-room at 2444 Washington Street, the First Reformed Church near Twenty-fifth and Ogden Street, and, finally, the little church at Twenty-second and Arapahoe. This served as our church home for several years prior to and during construction of our own church building at Logan Street and Speer Boulevard, which was first occupied in 1909.

For nearly forty years this little Tudor-Gothic building housed the meetings of Denver congregation—forty years of good times and bad; forty years of work; forty years with their full quota of sorrows, joys, disappointments, and achievements; but withal forty years of steady growth and appreciation. If we could get the "old-timers" together, and they were in a mood for reminiscing, they could tell interesting stories of that period during which the branch grew from a few families to several hundred members, and during which Denver grew from a sprawling, western metropolis into a great city.



BUT TIME MOVES ON, and we come to the new church at East Fifth Avenue and Marion adjoining the Country Club district of Denver. This building was made necessary by the sure and steady growth of our church due largely to the dauntless devotion, unending efforts, and inspiration of such leaders as E. F. Shupe, who served as pastor for many years, and E. J. Williams, his successor, who served as pastor for thirteen years.

Many could be mentioned who have contributed to the development of Denver Branch, but to these two goes a special tribute. They kept the branch alive and growing in both times of ease and times of stress. They gave generously of their time and effort to the church while conducting their own businesses. It was the work of these two, more than of any others, that brought us to the point where the services of a full-time pastor under general church appointment became necessary. Theirs was a heavy task and sometimes a thankless one, but it was willingly, gladly, and thoroughly done.

These men were followed successively by Glaude A. Smith, Arthur E. Stoft, Herbert M. Scott, and Merle E. Howard, general church appointees, each of whom contributed much to the successful forwarding of the work in Denver. It was during the tenure of Merle E. Howard that our new church was built and officially opened.

The first services were held on April 3, 1949, with President Israel A. Smith, Apostle Reed M. Holmes, and District President Houston Hobart in charge.

THE NEW CHURCH BUILDING, planned by Earl Morris, Denver architect, and erected by Bellamy and Williams, contractors, is of Twentieth Century design. It is constructed of concrete, steel, and brick throughout, and is practically fire-proof. Its distinguishing characteristics are its over-all harmony and

simplicity of design, and the air of spaciousness throughout. Every area has been carefully planned for free circulation and for multiple use.

The main auditorium, distinctive for its uninterrupted, flowing lines, will seat about three hundred, including the choir. The baptismal font is recessed into the center of the front wall of the main auditorium on a level with the choir area and is to be enclosed with velvet draperies. It is entered from a rear vestibule, which also leads to dressing rooms on the lower floor.

A unique feature is the provision for ample indirect light by the use of louvred clerestory windows which eliminate all glare and its attendant discomfort. All artificial lighting is fluorescent.

The exterior is of red brick. The interior is of pinkish-buff brick except for the two walls of the partition separating the foyer from the main auditorium, which are of hard plaster on metal lath, painted in a harmonizing but darker tone to give an illusion of greater depth.

Decoration has been limited to the velvet draperies enclosing the font and to interior plantings of large texture just inside the main entrance beside the steps leading to the foyer and on both sides of the

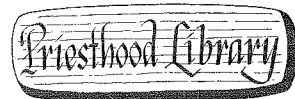
front of the main auditorium, which give a living atmosphere to the interior. Pews are of elm, and the Communion tables and pulpit are of white oak, all in hand-rubbed light finish.

We shall always hold a feeling of deepest gratitude toward the architect and builders whose vision and skill have brought this structure to completion, as well as toward every member of the congregation whose devotion and sacrifices have provided the inspiration to achieve and the means with which to build.

Some very fine gifts received at the time of our church opening were a large electric refrigerator and the wherewithal to pay for the draperies for the font, both from H. E. Bellamy and Warren Williams (son of E. J. Williams), erectors of the building, and a Baldwin grand piano, the gift of Miss Helen Bonfils, owner and executive of *The Denver Post*. These add immeasurably to the beauty and the usefulness of the new building.

And now, to our new church home, comes Ward A. Hougas, who already "belongs" to Denver Branch. We welcome him and trust that under his capable leadership we may continue to build our church.

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THE FAUNA AND FLORA

BY BESSIE TAYLOR

THE BIOTIC FACTORS, vegetable and animal life, are determined generally by the climates, but the specific types are controlled by local factors. Plants group themselves according to their environment into what is termed "climax vegetation." For instance, we say the tropical zone begins where the palm trees appear. The limit beyond their existence is another zone. Practically all soils are adapted to some kind of vegetation. In the scanty populated areas of the earth, the natural vegetation is perhaps the most obvious element of the environment.

The forest is an association of tree plants which occur under a wide range of climatic conditions, but in general are limited to areas whose midsummer temperatures average fifty degrees or above. Rainfall must be in ratio to the heat and evaporation. The forests are fundamental to man's welfare. It is amazing to count up the products that trees make available.

The long grasses that grow in the monsoon tropics and subtropics do support life, but are lacking in vitamins and other necessary elements. Their coarseness prohibits efficient digestion. It is the grasses and cereals of the temperate zones which produce the basis of our food supply.

John E. Weaver, in *Plant Ecology*, page 460, says:

America best exemplifies this floral form over her great prairies. The railway, the steel plow, and coal have enabled man to conquer the prairies, and they have become the great granaries of the world. . . . The commercial significance of the grassland areas of the world is probably even greater than that of the forests. Whole civilizations have been built on grass as a primary resource. A large percentage of livestock, wool, hides, and other pastoral products which enter trade are creations of the natural vegetation of the world's grassland regions.

ANIMAL LIFE

All human life, in a certain measure, is adjusted to plant and animal life. This relation is very obvious in the uncivilized areas of the earth. Man is the dominant animal organism, although his supremacy is contested by insects and rodents. The native animal life of the world is extremely varied as to size, structure, and appearance. Animals, like plants, depend upon their natural environment, but animals are more fortunate in that they can move about.

Hunting and fishing are perhaps mankind's oldest occupations. They are the mainstays of pioneers. But in the settled regions of the world, the domestic animals play a greater part. Of all the numerous varieties of animals, only a few are regarded beneficial or necessary. South America has found the llama the best, because it can supply "power," clothing, and food. The desert lands have adopted the camel, while in most lands the horse and cow are found superior. Poultry and sheep are widely distributed. America has a big share of fine stock animals.

Only one other place in the world can produce as good a beefsteak as America; that is Argentina. Dr. Kollmorgan points out that this fact is due to both climatical and food factors. He says that while a steer can be made to weigh a thousand pounds in one and a half to two years in Kansas or Missouri, it will take four to five years in Venezuela. As a result, the steak is tough. These runts are the result of the slow tempo of the tropics. The problem of liberating heat from the animal body, and eating grass with little strength and low vitamin power, make animal production a losing business in the tropical countries.

The American way of life is greatly enriched because of domestic animals. These thrive in this coun-

try, not alone because we know how to raise them, but because we live in a country where we can afford to have them. Many lands are so overpopulated they cannot afford to feed domestic animals. Two thirds of the world's peoples have an inadequate food supply. It cannot be too strongly emphasized that the United States owes her health to the protein production of her animals as well as to the vitamins and elements she derives from her good soils.

THE WATERS

One of the basic factors for biological existence is water. With a range of only 180 degrees, beyond which is either ice or vapor, water is one of the basic climatic elements. No country, for whatever else it may have, can exist long without an adequate water supply.

Water occurs on the surface and in the ground at various depths. The humid regions in many cases have too much rain; the arid regions have a deficiency, and water is very precious. The water table, formed from the water of the upper surface which has gradually seeped downward, is a deep-lying zone of gravitational water which saturates the ground and fills the pores of the subsoil. This water table fluctuates with the rain and man-made causes. This water table can do its most effective work in a soil that is heavy enough to retain moisture and has an accumulation of humus. Humus cannot develop in the tropics nor in the cold climates, but only where the rainfall is moderate and the weather is temperate. Again this brings us to the obvious conclusion that one of the best watered districts in the world is the center of the United States.

The permanency of a water supply seems to be under the direct control of a higher power in the universe

than man can explain. The weather factories of the world are often eccentric and unpredictable. W. C. Lowdermilk, in *Man Made Deserts*, Vol. 8, says:

It has been pointed out that for the most part arid and tropical lands are empty lands. Yet according to archaeologists, the Sahara, Mesopotamia, and Arabia once teemed with human life—lands whose every drop of water and every sign of vegetation are now fought for by small numbers of fierce nomads who eke out a precarious existence. In the Sahara are found ruins of cities and towns, temples, aqueducts, arches, monoliths, monuments, implements, and unearthed cut trees.

Why are these areas, which once supported so many people, now barren and largely deserted? There is no simple answer, of course, but cannot Latter Day Saints guess from the Scriptures, such as sections 22 and 36 in the Doctrine and Covenants, the nature of these causes? Does not this great fact behoove us to live righteously and unselfishly? Should we not be thankful for our blessed land and water supply?

Our great water bodies not only supply the land with moisture but also serve to equalize temperature. The circulation of the water from the steamy tropics to the ices of the Polar North have a great influence upon temperature. The southern coast of Alaska is as warm as Washington, D. C. Below 700 fathoms, the water everywhere is less than forty degrees. It is a theory that this cold floor is caused by the creeping of the polar waters toward the equator. The warm ocean currents moving poleward along the west coasts of continents, and the cool currents moving equatorward along the east sides tend to equalize temperature.

The United States is very fortunate in the arrangements of her location among the great water bodies. The warm currents are friendly to our western coast, while the severity of the cold currents is neutralized by the westerlies that keep the worst effects from our shores. Should our

world wind system be reversed, our weather would be much more severe. The Gulf of Mexico is the source of most of our rainfall in the central United States, while Mexico stands as a bar or block to the states north of her.

Our great oceans are not only weather producers, but also highways. Hallbeck in *American People*, says that one of the determining factors in early American progress was the fact that America was isolated so far from Europe and had a chance to develop her own powers and resources. Today these oceans are not such big barriers, but nevertheless they have tended to keep off invasions. The United States is

again highly favored by its location in relation to other peoples.

IN SUMMARY, may we say, not boastfully but humbly, that the United States is the greatest nation in the world. She has few adverse physical conditions, but favorable climates, land forms, soils, minerals, and natural resources. The next question is, *How can we help the world?* So many blessings we take for granted are unheard of in most parts of the world.

As we take this world view, is it any wonder that God has ordained Zion to be the center of his kingdom, and that *righteousness* is the price we must pay for citizenship?

Two Good Books – By Louise P. Sheldon

I SHOULD LIKE TO CALL the attention of *Herald* readers to two excellent books that present much of the archaeological evidence which has come to light in recent years. I refer to *Jesus Christ Among the Ancient Americans* by Apostle Paul M. Hanson and *America's Lost Civilizations* by Harold I. Velt, one of the Presidents of Seventy. They are most attractive books from every angle, both as to the authors' and the printers' work. When you start reading them, you will not stop until you have finished, and then there will be a prayer of thanksgiving in your heart for the testimony the remains of the past afford.

It would be fine for young people to get together in groups to read and discuss these books in connection with the Book of Mormon.

In the *Herald* for July 4, 1949, under the heading, "News and Notes," we read the following:

"A Dr. Walfoord, M. D., and his wife are much interested and are bringing others out through reading *America's Lost Civilizations*." By circulating these books, we all can do missionary work.

THE BOOK OF MORMON is not just an incident in Restoration Work. It ushered in this latter day period of the Christian Era. The translation of the ancient record necessitated a seer, and God found one in a simple farm lad, Joseph Smith. Fourteen years after he gave the world this book and established the church, he suffered a martyr's death. But he had been instrumental in God's hands, planting the cornerstone of the work that is designed to prepare the way for the second coming of Christ.

The Book of Mormon is the greatest revelation that has come to man since the advent of Jesus Christ and the compilation of the New Testament. Much that was new in the teachings of the Restoration in the 1830's has become infiltrated in the religious thought and teachings of the present time. The Book of Mormon stands as a monument that cannot be copied or imitated; it is matched in spiritual power only by the Bible. Year by year the ruins of the past are being discovered, and each discovery adds testimony to the integrity of the Book of Mormon. No other book fits them or explains them. Theories are advanced, but none dare to assume to be more than speculation or opinion.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Is it right for Latter Day Saints to allow their boys to play ball on a Sunday and shoot toy guns?

ANSWER:

In these modern times sports have reached a degree of prominence among the people exceeding that of ancient Greece, and their appeal to the youth of the land is very great. By law and custom Sunday is observed as a day of rest from routine toil, though its sacredness as the "Lord's Day" is largely overlooked, inasmuch that it is increasingly being devoted to sports and other forms of pleasure, making it more and more difficult for the youth of the church to avoid being drawn into them.

Arbitrarily forbidding our children to attend or participate in Sabbath sports will not meet the requirements of the case, and may do harm to ourselves and the youth, since such arbitrary action may become an infringement upon their inherent right of free moral agency, with a tendency to arouse resentment and rebellion in them, followed by a willful abandonment to do the very thing we wish them not to do.

Children usually respond sooner or later to a sense of right against wrong, of truth against error, and are generally disposed to consider and regard the will of God. But this they cannot do unless from their earliest years they have been taught by wise precept and godly example to know the truth, and to understand the will of God. If this has been done, then when the vexing exigencies arise, persuasion becomes more effectual in keeping the youth within the bounds of the better way.

Doctrine and Covenants 59: 2, 3, sets forth the exemplary life the Lord requires of his Saints, including a careful and devoted observance of the Sabbath, whereby the day is given to the worship of God, making of adjustments of any wrongs or misunderstandings with God and man, while avoiding all unnecessary labors of a secular nature. It is a day for the offering to God of our sacraments and oblations. In Doctrine and Covenants 68: 4, the Lord specifically charges parents with the responsibility

of teaching their children the doctrine of repentance, faith in Christ, baptism and the gift of the Holy Ghost, and "they shall also teach their children to pray, and to walk uprightly before the Lord." In this connection he also again charges the Saints to "observe the Sabbath day and keep it holy."

Home teaching from early childhood, whereby the high ideals of the gospel and the knowledge of God are established in the minds of growing children, constitutes the best preparation for their meeting the problems and temptations of life.

As to forbidding the use of toy guns, that seems to be more a matter of judgment and wisdom than of right and wrong. Disposition, environment, and other factors need to be considered.

CHARLES FRY.

QUESTION:

1. Did Saul actually converse with Samuel on his visit to the witch at Endor?
2. If so, why do you consider the Lord would permit the witch to be effective, when the other agencies failed Saul? (i. e., "neither by dreams, nor by urim, nor by prophets")

ANSWER:

According to I Samuel 28: 11, I. V. Saul did not ask the witch of Endor to bring up Samuel but to bring up the words of Samuel: "Then said the woman, the word of whom shall I bring up unto thee? And he said, bring me up the word of Samuel."

There is nothing in either the King James Version or the Inspired Version to indicate that Saul saw Samuel, although verse 13 states that Saul *perceived* that it was Samuel. Perception is a mental process, not necessarily accompanied by a visual support.

The witch of Endor, however, claimed to have seen Samuel, verse 13: "and saw his words coming out of the earth." Witchcraft was considered a baneful influence and was forbidden. (See Deuteronomy 18: 10-12.)

While the witch correctly forecast a future event, that does not indicate that she was aided by the Spirit of God. The woman's claim to having seen Samuel is

not corroborated, neither did she claim that her prediction was from a divine source.

Men reasoning from cause to effect, and by weighing all the factors may be able to arrive at proper conclusions and often can predict the future quite accurately.

Personally I do not think that the Lord had anything to do with the prediction of the witch of Endor. The Devil is cunning. His purpose always is to deceive, and sometimes he may resort to telling the truth to lure his unsuspecting victims on.

JAMES F. KEIR.

QUESTION:

When a candidate is baptized, and a little of the forehead fails to go under the water, is the baptism valid?

ANSWER:

This question has resulted on a few occasions when the minister, who was more conscious of the sacramental nature of the ordinance than of the mechanics, inadvertently failed to immerse the candidate totally. The question also has arisen when one's foot may have come to the surface of the water while his head is being immersed; when the long hair of a lady may float on the water while her head is actually a few inches below the surface; or when an excited candidate may raise a finger out of the water during the immersion.

Those who notice and object to these incidents are not finding fault with the sacrament, but with the mechanics attending the ordinance. While it is imperative that we unequivocally adhere to the belief in immersion, we must not become lost to the sense and purpose of the sacrament.

If the one who witnesses such an incident had been standing or seated where he could not see clearly, he would have regarded the candidate as having been properly baptized. In all probability the minister did not notice anything wrong, the candidate was unaware of any mechanical inaccuracy, and God, who knows the heart, must regard the person as having been baptized.

Despite the foregoing, the law directs our belief in total immersion. It must be the intention of the ministers of this church to comply with the letter of the law. Most of the mistakes in the past have been made by men not thoroughly familiar with or poised in administering the sacraments. It is an aim of the church to strive continually for a more proficient ministry.

A. ORLIN CROWNOVER.

Worship Suggestions for September

By SADI ANKA MOON

Theme for the Month:

I LEARN OF JESUS

SEPTEMBER 4, 1949

Theme: I SIT AT HIS FEET

Prelude

Scripture:

I waited patiently for the Lord; and he inclined unto me, and heard my cry. And he hath put a new song in my mouth, even praise, unto our God; many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done. I delight to do thy will, O my God; yea, thy law is within my heart.—Psalm 40: 1, 3, 4, 8.

Hymn: "I Have Found the Glorious Gospel," Saints' Hymnal, No. 408, stanzas 1 and 2.

Poem:

My little taper of desire
I fain would light at thy great fire;
And where the grander flames are wrought,
Oh, kindly Savior, quench it not.

My little cup of faith I bring
To fill at the eternal spring;
With many vessels lifted up,
O Jesus, take this little cup.

And deign, O Lord of Love, to see
The humble gift I offer thee;
Thou who love's pure essence art,
Accept the treasure of my heart.

—Ivan Adair.

(From *Zion's League Annual*, No. II, page 111.)

Story-Talk: I SIT AT HIS FEET

This is the present-day experience of a Latter Day Saint woman who has learned that at the feet of the Master she can find her greatest happiness:

Sister Alice Bronson lives as an isolated Saint on a farm in one of the prairie states of the great plains. When she was young, she married a handsome neighbor boy, and together they built their home. At that time, Alice, though a member, didn't think the Reorganized Latter Day Saint Church would mean so much to her. John Bronson didn't hold much to any kind of religion. Alice and John had four children, all of whom grew up and are now married. A daughter, Ruth, her husband, son, and daughter live on a farm near Ruth's parents. William and Phillip with their families are scattered. Helen and her family are in California—ah, now Helen is the one who started her mother thinking. Suddenly Alice Bronson became aware that Helen was becoming interested in a strong religion of the world. Helen's questions left poor Alice confused. She knew the Reorganized Latter Day Saint Church was right, but she wasn't able to answer why.

She was frantic. Why hadn't she studied more when she was young? Why hadn't she taught her children to pray? Why hadn't she

kept in contact with the church? There was no branch closer than a hundred miles, and she hadn't attended since the children were little, but why hadn't she seen to it that they got to church then? Oh, if she had only done differently! Maybe it wasn't too late yet to help some of her children to sit at the Master's feet. Perhaps it wasn't too late for her to seek him herself. To whom could she turn?

She remembered that the husband of a cousin in Iowa was a member of the priesthood. She wrote to him. Elder Bill Thomas answered her letter and sent it on to his daughter, Jane, who lived in Independence. Jane Thomas, the daughter, wrote to Alice Bronson and sent tracts and books from the Herald House. These arrived just before the snows came and isolated Alice and John Bronson for the winter.

The letter Alice then wrote to Jane in Independence was beautiful to read. It didn't come until March when the road was cleared and Alice's mail could get out. She wrote:

"Dear Jane:

"I've been studying and studying. The more I study, the more I want to. I yearn for the lost years in which I wasn't sitting at the feet of the Master to learn of him. I've sent some books and tracts that I've read to Ruth and her husband. I'm eager to know what she thinks of them. And here's a check. Please have some Books of Mormon sent to me. If I'm going to do anything for the church, I want to do it now. I have some friends I want to tell the gospel to. It's such a joy to study. I've never been happier."

It was a short letter, but many letters followed. Ruth, Alice's daughter, started to write to Jane. In a few months Ruth and her husband and eight-year-old daughter all wanted to be baptized and were planning to make a trip to a branch for the occasion.

Even those who are late in their conversion can come to Christ; even those who are far distant can study and pray and teach their children. The Lord supports his children where they have need of him. He is always near by to offer his hand. Let us ever be ready to sit at his feet, where the greatest joy is found.

Solo or Duet: "Come, Tell the Story of His Love," Saints' Hymnal, No. 286.

Prayer: That we may want to sit at the Master's feet and learn of him.

Hymn: "Come, Learn of the Meek and Lowly," Saints' Hymnal, No. 258.

SEPTEMBER 11, 1949

Theme: I SEEK HIS GUIDANCE

Prelude

Scripture: Mormon 4: 90-93

Hymn: "We Would See Jesus," Saints' Hymnal, No. 155, stanzas 3, 4, 5

Poem:

I groped in mists of darkness
Along the narrow way,
I cried, "Oh Jesus, guide me,
Help me not to go astray."

And as I stood despairing,
God sent a friend to me,
Who led me through the shadows
Till now a light I see.

So as I travel onward,
With God's own light to guide,
I very humbly thank him,
For friendships which abide.

And often as I journey,
I look to him and pray,
"To some soul yet in trouble
Let me bring peace some day."
—Laura Barrington.

Story-Talk: I SEEK HIS GUIDANCE

My wife was a member of a popular church. I had drifted from one church to another in an effort to find the right one. In each I had found a little more that fit in with the teachings of the Bible. One night I hurt my wife's feelings as I was showing where her belief was wrong, pointing out some things in the Bible. "I can't help it," I said as I went to bed. "I didn't write the Bible."

That night I had a dream I didn't understand. The next day at the mill, I mentioned the dream to a fellow worker.

"Tell it to me," he said, "and I'll give you the interpretation of it."

This was the dream: My wife and I were in a large body of water full of cakes of ice. I stood on a large cake of ice that held me just on the surface of the water. My wife also was standing on an ice cake, but she was sinking. I begged her to come on my ice cake, but she said, "If I come on with you, we will both go down together." Then a big ice cake came our way, and as we were trying to get on it, I awoke.

My fellow worker was inspired to give this interpretation: The ice cake that I was on was the church to which I belonged, and the large cake of ice was the church of Jesus Christ. He said that if I would join this church, my wife would join also.

"Where is this church of Jesus Christ? Aren't all of the churches a part of his church?" I asked. It never had dawned on me that men would take honor on themselves to try to imitate the true church of Jesus Christ. My friend then told me the gospel story and the story of the Restoration, the story of the Reorganized Church of Jesus Christ of Latter Day Saints.

Enthusiasm for this new teaching thrilled me so that soon after hearing the first sermon I joined. Only a few weeks later another elder came to preach to us. My wife gave permission that he might preach in our home. Instead of having supper with us, the elder said he was going up on the mountainside to pray. This impressed my wife so much that tears rolled down her cheeks as she told me about it. I asked her if she would kneel down and ask the Lord about the matter. She did so, and asked that if the church this man represented was God's church, and if she were worthy to be a member of it, that when he preached that night, the Lord would illuminate the room as the noonday sun.

This happened. Both she and my brother saw it, and in those days of oil lamps that was indeed a miracle. She was so happy to be counted worthy, she wept tears of joy. Soon

afterwards she too became a member of the church. Our cup was full! My seeking to find the right church had given the Lord opportunity to guide us to him.

This true experience of two of our church members who had been seeking the guidance of God demonstrates how the Lord can guide the honest in heart to his footstool. Ask, and it shall be given. There is only one answer that honest, seeking people can find, and that is the Lord and his church.

Solo: "Trust and Obey," Zion's Praises, No. 4, stanzas 1, 3, 5.

Prayer: That we may yearn to find the Christ. That we may seek him with sincerity and honesty and be willing to be guided by his spirit.

Hymn: "I Heard the Voice of Jesus Say," Saints' Hymnal, No. 331.

SEPTEMBER 18, 1949

Theme: I SEE MY TASK

Prelude

Scripture:

Doctrine and Covenants 85: 22. Also, All are admonished to qualify themselves in spirit by ministry and by witnessing for Christ.—Doctrine and Covenants 141: 4.

Hymn: "Is Thy Cruse of Comfort Failing?" Saints' Hymnal, No. 345.

Poem:

Dare to do right, dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to do right, dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your
faith;
Stand like a hero and battle till death.

Dare to do right, dare to be true!
God who created you cares for you, too;
Treasures the tears that his striving ones shed,
Counts and protects ev'ry hair of your head.

Dare to do right, dare to be true!
Keep the great judgment day always in view;
Look at your work as you'll look at it then—
Scanned by Jehovah, and angels, and men.

—G. Lansing Taylor.

(Taken from the Zion's Praises.)

Story-Talk: I SEE MY TASK

My grandfather was a God-fearing person. He was a sincere man; a preacher in another church. He taught my mother and me of God. When I was yet small, we moved away, and soon after my grandfather died. Shortly after, my parents separated, and I went to live with my mother. I received many persecutions as I was growing up, but my mother stood by me as a good companion. She encouraged my search for God and taught me of her love for him, as my grandfather had taught her.

When I grew up I married a young man who had been reared in the Reorganized Latter Day Saint Church. My mother died soon after my marriage, and I began to think of my father. I joined the church and was very happy with it. My heart went out to my father, for since I had found the church, I wanted all my family to have the joy of knowing the gospel, too.

I thought of the ache that must be in my father's heart because of his neglect of his family.

I prayed that my father and the other members of my family might see that this was Jesus' church on earth. One day I heard that my father was ill; I felt I must go and tell him I had forgiven him and that I loved him, so I traveled 2,000 miles to a city where he and one of my sisters lived.

While visiting there, I went to Communion service in our own church. I took my father and sister with me. While in the service, the pastor arose and spoke to me under the spirit of inspiration and said, "Sister, inasmuch as you prove faithful, your wish shall be granted. Thy people shall be gathered even as in a basket."

And true to the Lord's promise, as the years passed almost all my family came into the church. My father died believing but not being baptized. Two sisters and their families joined the church.—A true experience.

This woman saw her task. After she had found happiness, she wanted to share it. She allowed the spirit of witnessing to lead her to perform her task.

Solo or Small Group: "Lead, Kindly Light," Saints' Hymnal, No. 265, or "My Task."

Prayer: That we may be moved to share this gospel with others. Ask that the way may open for us to bring its happiness into their lives.

Hymn: "Men of God, Go Take Your Stations," Saints' Hymnal, No. 389.

SEPTEMBER 25, 1949

Theme: I STRIVE TO SERVE HIM

Prelude

Scripture:

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues. If thou lovest me, thou shalt serve me and keep all my commandments.—Doctrine and Covenants 42: 16, 8.

Hymn: "Lead On, O King Eternal," Saints' Hymnal, No. 181.

Poem:

Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look.
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly for his own;
He must be Christ's and Christ's alone.

(From the *Zion's League Annual*, No. II, page 89.)

Story-Talk:

I had planned to go to the district conference held at Alpena, which was twenty-one miles away. I had to drive a horse, and therefore it was necessary for me to start on Friday. As I was going past my neighbor's home, he came out and stopped me at the gate.

"Where are you going?" he asked.

"To Alpena to district conference," I answered.

"You can't go," he said.

"Why?" and my gaze followed his pointing

finger. Across the bay of Hubbard Lake I could see some smoke.

"That's the threshing machine," he said. "They are coming to my place to thresh and will be at your place this afternoon."

I wanted to go to district conference. I felt it was part of the Lord's work, and that I should be there to take my responsibility as a voting member, if nothing else. So I prayed silently: "Lord, what shall I do?" An answer came in my consciousness that I should go to conference.

"I guess I'll go on to the conference," I answered my neighbor. "I'll take the chance of the threshing machine coming." I didn't know what he thought.

The conference over, I started home Sunday evening and got home late that night in plenty of time to help thresh on Monday. The steam engine on the threshing machine had broken. By the time it was fixed, I was home ready to help.

Some people have asked me if I thought God broke that wheel for my sake. I don't know whether he did or not, or whether he just knew it was going to break; but this I do know, he told me to go to the conference, so I did. We are told in the Scriptures that faith is the assurance of things hoped for, the evidence of things not seen. God gave me the assurance that I should go. When I got home, I received the evidence. If I had not gone, I never could have received the evidence. It would have been faith without works.

This true experience of one of the Saints shows that God is mindful of his children if they are mindful of him. This man wanted to share in the work of the church and asked the Lord what he should do at a time of decision. Then he had the faith to go ahead and act according to his best wisdom and knowledge. That is all God asks of us. We are to strive to serve him. He asks no more.

Solo: "Stepping in the Light," Zion's Praises, No. 100.

Prayer: That we may never grow tired of doing good.

Hymn: "Hark! The Voice of Jesus Calling," Saints' Hymnal, No. 344.

Receives a Blessing

I have always read and enjoyed the letters in the *Herald* which tell of blessings others have received. Now that I have one of my own to relate, I hope it may help those who read it.

Early in March, this year, X rays showed that I had a spot on my lung, and the doctor advised having the lung collapsed immediately. I was reluctant to consent to the operation and suggested I try bed-rest before submitting to surgery. On March 14, I went to bed, and my mother came to care for my family. I received administration often, and now I am well on the road to recovery. The last test proved negative.

I have not the slightest doubt that I was healed through administration and the use of consecrated oil. I am sincerely thankful for this blessing and when I am able, I shall try to do everything I can to help in God's work. I am grateful, too, for the prayers of my friends and loved ones.

MRS. DORIS CANDAGE.

10 Kelly Place
Springfield 4, Massachusetts

AUGUST 1, 1949

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Friendly Visiting - By MABEL DAVEY

WE HAVE in our organization one officer we call the friendly visitor. She is a very important person, and should be selected with great care and foresight. Much depends on her in the ultimate success of the whole work of the women in the church. Friendly visiting develops contacts, makes friends for the church, inspires enthusiasm, creates interest, and does a host of good things for the well-being of the group. Today we are interested in friendly visiting, both as an office and just as visiting.

The late President Frederick M. Smith, in an article for the *Saints' Herald*, had this to say in regard to our visiting women:

In order to learn what is most needed by our homemakers, contacts must be made. This suggests visiting, and friendly visiting is one of the lines along which the women of the church can make one of the best contributions toward helping the priesthood in their work. So before the women lies a fine opportunity to assist greatly in the general plan of visiting, and shall I say saintly visiting, of their own.

In the light of this admonition, I think we might well have as our goal: Every Latter Day Saint woman a friendly visitor in the truest sense of the word. I think I can safely say such visiting will be approved by the priesthood. We will accomplish our task of evangelizing the world much sooner if we can enthuse our women with the idea of becoming friendly visitors. It is not an easy task we have set, but nothing worth-while is easy. It is a great undertaking, but very soul-satisfying to the individual who tries.

WHY VISIT? We are a missionary church. One of our apostles made this statement, "The purpose of God in bringing this church into

existence was that the souls of men might be brought to repentance." More than two thirds of our converts tell us that one of the reasons for their becoming interested in the church was that some Latter Day Saint was interested in them. Many people are lonely, and loneliness offers a fine opportunity for service.

August

August is sometimes called the royal month, named for the Emperor Augustus, one of the greatest rulers. Purple and gold are its colors; everywhere there are purple asters, golden rod, and fields slowly turning yellow in the sun. Wonder if Augustus knew it was going to be this hot when he selected it? One must keep busy to enjoy August. Vacations, reunions, even county and state fairs abound. If you are attending one or all, you may be able to forget the weather. If even this fails, just remember your friends at home who are canning in the hot kitchen.

Seems that Mother Nature has to turn the heat a little higher in order to produce the choicest flavors in her vast garden. Are tomatoes ever lovelier, corn ever sweeter, peaches ever peachier than on the hottest August day?

If flavors are to be captured, canning must be done on these same days. If through the heat and steam you reach the state of complete nervous and physical exhaustion and suddenly have visions of rows and rows of jewel-colored jars of jelly, jams, and pickles, be calm—you are not delirious.

If it were not for August, how could we ever know the complete enjoyment of a swim, a light evening breeze, a refreshing fruit drink? Yes, August fits into the plan, and it's necessary.

By Lula Carmichael

One Independence woman told me this experience: She had a new neighbor, but because of sickness and worry in her own family, the weeks and months went by without their becoming acquainted. Finally, over the backyard fence one day, her neighbor said, "My son went away to college this fall, and you know I think I have missed him more than when he went away to war. We lived in another community then where I knew everybody; we had lots of friends there, and the time passed swiftly. People don't visit much in this town. I have been very lonely here." To minister to a lonely person requires that we have a genuine love for people. The world was lonely, and God so loved the world that he gave his only Son for us.

It should not be necessary for me to remind you of the value of prayer in our visiting. It will be well for us if we will but heed the admonition and command of God to pray always. The blessings promised if we will do this are necessary in all our work, for he says, "And I will pour out my Spirit upon you, and great shall be your blessing."—Doctrine and Covenants 18: 6.

Visiting is an art. One person has said that being able to listen is more than half the art. It is harder to listen than it is to talk. To make friends of our neighbors means that we must listen more than we talk. And as we listen and talk and listen, we must be tolerant. We must remember that our neighbor has beliefs just as we do. If someone attacks our faith, we are inclined to build a barrier.

MAKE YOUR VISITS at the opportune time—when they are needed. I moved into a house once that was sadly in need of cleaning. Early in the morning of the very first day, I heard a knock on my door. My next-door neighbor told me that although she could not help

The Home Column

me with the cleaning because she worked, in case I did not have the gas connected and was in need of hot water, she was leaving her back door unlocked so we could have all we needed. An opportune time for a pail of hot water would not have been at 4:00 o'clock on a Sunday afternoon or even the next day. Something happened in my heart toward that woman, and we were friends for the time we lived there.

You know as well as I know that if I had not been well grounded in my own faith and had I been hunting for a convenient church home for my family, I would have gone with her, for she was a good worker in her church and a good Samaritan to us.

Be wise in your use of other people's time. A woman doing the weekly wash does not want to stop unnecessarily to visit with her next-door neighbor. Make your visit timely and don't stay too long.

Obey the old adage, "Do not put off till tomorrow what you can do today." Tomorrow may be too late, and you may pass up a golden opportunity to tell your neighbor of the love of Christ. If you fail, perhaps there will be one soul less in the kingdom of God.

In my reunion classes of a year ago, I tried to stress the work of the women in the missionary program of the church. This year in making the rounds of the same reunions, one sister told me she went home determined to put into practice some of the things I had said we could and should do. She visited her neighbor and asked permission to take the children to church school the next Sunday. Imagine her chagrin when she learned that only very recently this good neighbor had been approached by another denomination, and the children had enrolled in another school.

IF I WERE TO INSIST on one hard and fast rule, I think I would make it, "Do Not Argue." A man convinced against his will is of the

same opinion still. Christ said, "And whosoever shall compel thee to go a mile, go with him twain."—Matthew 5:43. I do not think that means we must always agree, but we can be more patient and more understanding. People need more leading and less pushing. Very few, if any, converts are won by arguments, yet we must be so converted ourselves, so enthusiastic, and have such a deep conviction that there will be no need for argument.

Select someone who especially interests you and then keep at it. We are an impatient people, and we tend to let go too soon. Sometimes it takes years and years of patient, continued effort to bring results. I know of one man who did not join the church until after his good companion had passed on to the other side, yet it was through her lifetime of effort that he came to know of the gospel and understand it. If any interest is shown, be it ever so small, study your prospects and learn in what way you can reach them best.

Friendly visiting in its true sense is not an easy job for a lazy person. It takes work and preparation. You can readily see why foresight is required in choosing friendly visitors, and why President Smith urged a systematic organization. We could go on indefinitely with the do's and don'ts of visiting, but I would like to close with this one particular note: In all your visiting be enthusiastic yet tempered with wisdom, and you will do much toward evangelizing the world. It is a challenge and one to which we are all called. You will be a help to members of the priesthood and open the way for their work. We are not to take the place of priesthood, nor is it our calling to indoctrinate especially, but we are called to make friends. And through that friendship we can pave the way for those called and ordained of God for that purpose.

Minds are like parachutes; they function only when open.—Lord Thomas Dewar.

Picked From the Periodicals

By Aarona Booker Kohlman

July magazines are all full of excellent recipes for summer foods, and because there are so many good suggestions, we will not list any certain ones—just take any magazine for refreshing menus. Mental health also seems to be a favorite topic for July, and there are some excellent articles on other subjects.

"Democracy at Work," *American Home*, tells of an actual experiment in co-operation between Negro and white, Catholic and Jew, Italian and Chinese (and a few others) in apartment houses in Los Angeles, owned, managed, and tenanted by students at the Art Center School.

"Death Takes No Vacation," *American Home*, should cause anyone who reads it to be more careful; if so, perhaps some of the usual vacation tragedies may be prevented.

"When Children Are Really Bad," *Woman's Home Companion*, is a compelling article about the children whom experts call psychopathic personalities, and what can or cannot be done about them.

"You'll Wear Ribbons," *Woman's Companion*, is for the frivolous side of

The Secret of a Happy Marriage

by ROY A. BURKHART

This is a gift book. It is also a guidebook. The thoughtfulness with which information and counsel have been selected, the care with which all the many questions of marriage are covered, and the warmth and beauty in which it is presented—all make this a rare book to give and to receive. Included, too, is a certificate of marriage.

\$1

Order from

Herald House
Independence, Missouri

your nature—good ideas for prettying up your summer dresses.

"How to Tell the Story of Birth," *Parents' Magazine*, is a most practical aid for mothers and contains excellent pictures that may be used in answering children's questions.

"When Should You Let Them Have the Car?" *Good Housekeeping*, may stir up some family arguments, but it gives the subject a good airing. It is a problem that concerns many families.

"Overweight Children," *Good Housekeeping*, is a very important discussion of a problem that is not even recognized many times. Dr. Bruch covers the physical, mental, and emotional aspects of the condition.

"Making Marriage Work," the monthly feature of the *Ladies' Home Journal*, discusses the question of second marriages and also the neurotic personality.

"Jimmy John," *Ladies' Home Journal* book condensation, is an absorbing, true account of a family who doubled their own family of three children by taking in other children who had no home. It was written by the mother of the family.

"Should Your Children Have Pets?" *Ladies' Home Journal*, is a sound, "middle-of-the-road" discussion of this question by Dr. Herman N. Bundesen.

"Take a Tip From Summer," *Family Circle*, is an excellent resumé of methods of duplicating the satisfaction of beach play right at home. You will find excellent suggestions for summer activities for all the children.

Building on a Rock

(Continued from page 8.)

of all the other references on lineal priesthood, and an appeal to Utah and all who have been in transgression believing such doctrines as the Adam-God theory, polygamy, marrying for eternity, or violating section 43. In Luke 20: 35, 36, Jesus answered the question, "Whose wife shall she be?" by saying:

The children of this world neither marry nor are given in marriage: But they that shall be accounted worthy to attain that world, through resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal to the angels and are the children of God, being the children of the resurrection.

How We Found the Church

(Continued from page 5.)

that peace at last had entered our hearts which had been battered and torn by the trials of the years past. The service conducted by Brother Theys on the evening of our confirmation still enhanced that feeling. When he drove us home afterwards, we could not decide to go immediately to our house. We sat in the car, pouring out our hearts. When we did part, we had pledged ourselves to the task set us; and we felt, in return, that we no longer were alone—we were part of that great community of God's children.

There was—and still is—plenty of work to do for all who are willing to work in the Nürnberg group which was begun in 1935. When the war came, all contacts with church headquarters were interrupted. This fact, and conditions in Germany generally, caused it to become inactive. When Apostle McConley and Brother Theys came to Nürnberg for the first time, they found themselves confronted with a huge task. But Brother Theys, our mission president, has worked wonders already. He has won everybody's heart, and his visits are now the outstanding events in Latter Day Saints' lives. The fact that new material is obtainable now in German has given a tremendous uplift to church life in general, and it certainly has helped much to clarify questions of doctrine. The practical assistance given by the church has been a very wonderful thing, too. It not only has alleviated many existing needs in Germany, but has set a fine example of applied brotherly love. We feel that our church is one of the best media for bringing about understanding among the peoples of this world by teaching them to be good stewards in their homes, good citizens in their countries and their church.

It has taken us long to find the way, but we recognize now that we first had to be denied comfort and face want, to go from safety to danger and to lose all earthly things,

in order to gain spiritually and find peace in our souls. Our prayer is that this inner tranquillity may bring us strength to pass on to others.

Travelog

(Continued from page 4.)

Daugherty, district president, I have been able to partially gratify this desire.

I left for Milwaukee on Saturday, June 18, and when my train arrived at Milwaukee at 10:30 a. m. Sunday, I was met by Elder Daugherty and Sister Smith's nephew, Arden Grenawalt, formerly of Independence. Soon I was at our Milwaukee church, where I addressed a fairly large congregation. Elder Frank Mussell, pastor, was out of the city, and his counselor, Elder Roy Hunt, was in charge. Brother Terrell Cochran assisted.

Elder Daugherty had exacted a promise from me to the effect that I should deal with the Book of Mormon at each place we visited on this trip.

We were to leave for Beloit at 3 p. m. In the meantime, with Brethren Ed. Ford, Hunt, Daugherty, and Grenawalt, we enjoyed a fine dinner at a leading hotel. Later we visited the manufacturing plant, where Brother Ford is an executive, and the home of Brother Grenawalt and family, which consists of Mrs. Grenawalt, a former Independence girl, and four fine children.

Our auto party to Beloit included Brother Ford, Engineer Daugherty, and myself. We were met upon arrival by Elder Clyde Funk, pastor, who lives at Edgerton, and Evangelist Harry Wasson. After the evening meal I was privileged to speak to the Saints of Beloit and surrounding area. Brother Wasson and Brother Ford assisted. Though the hour was somewhat late after we had greeted the Saints at the close of the meeting, Brother Daugherty, Brother Ford, and I then drove to Madison where we stayed at a hotel that night. Brother Ford desired to get back to Milwaukee and his family, but a strike by bus drivers delayed his leaving until morning. I was very happy indeed to have this experience with Brother Ford, as I have known his parents for many years.

Thus one very busy day passed, and I found myself in the beautiful capital of Wisconsin.

Monday was spent in recuperating and seeing some of this fine city. We went out to Stoughton for dinner at the home of Brother Fred Moore, who is pastor at Madison. Brother Moore is superintendent of a large trailer company, which is the successor, I understand, of the company that for a great many years made the well-known "Stoughton"

wagon before the days of self-propelled vehicles.

The night was hot, but I again spoke, the church being comfortably filled. Brother Moore sang a vocal solo. In the stand were Brethren Daugherty, Robert Brigham, and Floyd Griswold.

I had an unusual experience here and altogether a happy one: Alice Moore, the daughter of Brother Moore, had been given a Light of Life award, and I made the presentation. She had not been apprised of it beforehand, and it was a happy surprise to her.

Here, as at other points, members from other places were present in spite of the extreme heat. Refreshments were served by the women of the group.

Brother Daugherty and I left Madison on Tuesday afternoon and went to Sparta, where he lives. Here I had the pleasure of meeting Sister Daugherty, the two fine Daugherty children, his mother, who lives at Joplin, and a sister from St. Louis.

Our service this day was at Soldiers Grove, a few miles from Sparta. It was originally called Wheatville. Here we had a splendid audience, meeting the descendants of many old-time Saints: the Davenports, Maybees, and others whose names escape me.

Brother Daugherty presided, assisted by Brethren George Noble, pastor at Lancaster, and Phillip Davenport, pastor. The two Sheffields, Howard and Hadley, supplied special music.

The next day after a fine dinner at Daugherty's, we went in separate cars to LaCrosse. Here, by appointment, we met Brethren Lenox, McCormac, Scafe, Fitzsimmons, and Hearne and had dinner at the Linker Hotel.

The church was well-filled, Brother Miles H. Lenox, pastor, Brethren Fitzsimmons, Hearne, Isaac Brockman and Brother Daugherty being in the stand with me.

After the service we drove back to Sparta, taking a midnight train for Chicago en route to Independence.

Thus closed an eventful half week at five centers. Brother Daugherty generally presided and always introduced me to our groups. He is an energetic district president with a passion for missionary work and baptisms. I greatly appreciated laboring with him. The Saints love him, and he has a reputation for good fellowship. The work under his care is flourishing, as specially shown in the very large increase in the tithes and offerings from the district.

Friday morning (June 24) found me again at home—and a few hours later I was on my way, driving with Sister Smith en route to Nauvoo for memorial services on Sunday, June 26.

ISRAEL A. SMITH.

Briefs

BIRMINGHAM, ENGLAND.—On May 21 and 22, the priesthood of the Midland and Southern Districts met for an institute at the church headquarters in Birmingham, where Apostle D. Blair Jensen, District President Frank A. Fry, Bishop A. T. Trapp, and Seventies Glen H. Johnson, Tom Worth, and E. S. Rowe, instructed classes. The final service of the institute was a prayer and fellowship service. The theme of the institute was "The Minister."—Reported by EDGAR S. HOLMES.

MARLETTE, MICHIGAN.—The infant son of Mr. and Mrs. Floyd Lambert, the daughter of Mr. and Mrs. Jay Westover, both families from Marlette, Michigan, and the daughter of Mr. and Mrs. Jim Dale of Flint, Michigan, were blessed on Easter Sunday at the Junaita Branch by the grandfather of the three children, Elder Elliott Gernell, pastor of the Junaita Branch. Cloyd Gilbert Ramsey, son of Mr. and Mrs. Truman Ramsey, was baptized on June 19 in the Marlette church.

PROVIDENCE, RHODE ISLAND.—Diane Lewis, infant daughter of Mr. and Mrs. Richard Lewis of Providence, Rhode Island, was blessed at the Providence Branch on Children's Day, June 12. Elders George F. Robley and Edmund M. Brown officiated.

Fifty people attended a musical sponsored by the Loyal Workers of the Providence Branch at the home of Mrs. Grace Garth of Cranston, June 14, at 8:15 p.m. This group is organized for cultural and social purposes, as well as making a contribution to the welfare of the branch. After the musical program, refreshments were served.—Reported by JEANNE M. HALLGREEN.

AURORA, ILLINOIS.—After many years of meeting in private homes and in halls, the Saints of the Aurora Branch have recently acquired a fine little church building of their own. Purchase of the building was made possible through the sacrifice of many individuals and the extension of the loan by the general church. Local members feel that the hand of God was present in the acquisition of the building, since other church groups in this city bid considerably higher for the property than did our own group.

Much credit for the present condition of the Aurora Branch must be given to those who have lived and toiled there through the years to make the branch grow. Elder Clement Malcor, for many years the local pastor, especially deserves much of the credit. More recently, Elder A. J. Settles added his contribution. Elder Lloyd Cleveland is the present pastor, having come to Aurora in the past two years.

Aurora Saints have been fortunate also in having many fine visiting speakers in recent weeks. Sermons by President Israel A. Smith, Evangelists Ray Whiting, John R. Grice, and Henry Castings have been much enjoyed.

CHRISTIAN EDUCATION

AND

LEADERSHIP TRAINING

CURRICULUM

Educational Bulletin No. 103

Revised to January 1, 1949

This pamphlet is prepared by the Department of Religious Education giving listings of recommended courses of adult study. The department has sought to emphasize the distinctive message and mission of our church in these suggested courses and to supplement the church school curriculum.

Sent free on request.

Herald House

Independence, Missouri

God's Writ of Service ~ By BEVERLY GRANT

THE HUSTLE BUSTLE of activity was quite usual for a Monday morning in our office. I was busy opening mail, sorting letters to be filed, and talking over the events of the week end with Peg, who is secretary to the other lawyer sharing our office space. The rustle of newspaper told me my boss was in and was probably thumbing through the world news to get to Joe Palooka.

Into these comparatively serene surroundings a few moments later walked—I should say hobbled—the most pitiful sight I have seen in a long while. It wasn't just the fact that this young man had one leg in a cast, a bandage around his head, and a long gash, still not completely healed, visible on the side of his once-handsome face; it was the bewildered, unbelieving look in his eyes that was most disturbing. I tried not to show just how disturbing his appearance was as I inquired if I could be of assistance. He stood before my desk with hunched shoulders, as if to hide himself as much as possible, and asked to see my employer, Mr. C. After the formalities of taking his name and announcing his arrival, he was shown into Mr. C.'s office and the door closed. Having worked in this legal office for almost four years, I was quite certain our client had been in either an accident or a fight. As the buzz of conversation continued in the other office, I grew curious to know just what had occurred—why such an expression of shock and horror was on the young man's face?

Half an hour passed and then the stooped figure slowly left the office, looking neither right nor left. Shortly the buzzer sounded, and I was glad as I gathered up my pencil and notebook, for soon my curiosity would be satisfied—but the facts as dictated for our office records made me neither glad nor satisfied.

MR. T. (our client), his brother, and his best friend with their two girl friends had spent Saturday evening in a roadhouse on the outskirts of town. They had danced and talked, and had *too* much to drink, and were proceeding home along Riverside Drive, which is a narrow, winding, dimly-lit roadway. The car in which the party was traveling was being driven by our client, but it belonged to his boy friend. All were in merry spirits, laughing and singing, and perhaps our client was showing off, displaying how he

Golden Rule in church school? Did he have a young people's supervisor to turn to for advice and encouragement as he was "growing up"? Did he have the friendship and companionship of Christian young people? Did he have the example of priesthood members after which to pattern his life? Did he have congenial, loving parents who were always ready to lend a helping hand over the stumbling blocks ever present in a young person's life? Somehow I knew he had none of these anchors in his life, and my heart went out in pity to him.

Here Is the Writer



Beverly Grant, age twenty-two, was born and reared in Windsor, Ontario. Since her graduation from Lowe Commercial High School she has worked as a legal secretary. She serves her home branch as secretary and church school teacher and is active in League work.

In addition to this, she is captain of a company of Girl Guides. "God's Writ of Service" is her first "Herald" contribution, but she has written for "Stepping Stones" for several years.

could handle his friend's car. Suddenly the car lurched as it struck a rut in the pavement, careened over the shoulder for some distance, uprooting shrubbery in its path, struck a tree, and flipped headlong, coming to rest upside down with its wheels still spinning. Mr. T. and the two girls in the car were injured not too seriously—our client's brother and best friend both were killed. Now I understood the expression of shock and horror on his face—his bewildered; unbelieving eyes.

I returned to my desk and sat with my elbows propped on the carriage of my typewriter and found myself wondering what type of homelife our client had. What church, if any, did he attend? Had he memorized the Ten Commandments and the

SO OFTEN we as Latter Day Saint young people possess these anchors (opportunities) and many more, but we fail to use them. We flounder around in the storm of growing up, not realizing that we have but to throw out the anchor (make use of our opportunities) and, when the storm is past, we can chart our course to God.

However, to realize that we are fortunate enough to possess these opportunities, and even to be thankful for them, is not enough. We must *use* them; we must grow through them. If we are looking inward always during this process, we are not functioning as God would have us. Does a rose bud and bloom because it knows that is the proper thing to do? Does it feel satisfied just to have gone through the proper process? I think it would rather wither and die if it did not bring happiness to others through its beauty and fragrance. Through the beauty of the gospel in our lives, we should bring happiness, encouragement, and direction to those about us. Particularly should we be concerned about other young people.

IN A COURT ACTION when a writ of summons is served upon you, you are *demand*ed to make answer to this writ, or judgment will auto-

matically be signed against you. God has served a writ upon each of us by giving us life. His writ asks for service—service in whatever field we are equipped, or in which we can become equipped, to serve. His writ differs from a legal writ in that he does not demand; he gently asks and prompts us, but we may or may not make answer as we choose. However, if we choose to ignore God's writ, perhaps not in this life but in the life to come, judgment will be signed against us. If a legal judgment is entered against our name, we have the opportunity to satisfy the judgment by payment to the plaintiff. Will we be able to satisfy God's judgment in the next life? Not unless we make answer to his writ while here on this earth. If we do not live a life of useful service to his church and his people, we cannot liquidate his judgment in the world to come.

How can we be certain an unfavorable judgment will not be entered against us when this life is done? One positive way is by being concerned about the young people of our day. Perhaps by our service to youth through scouting, Guide work, League and church school work we can keep those about us from finding themselves in the heartbreaking position our client was in.

I am reminded of a few lines of a very beautiful poem—"Act, act in the living present, heart within and God o'erhead." Let us use these lines as a motto to chart our course and guide our friends to become a more Zionite generation in God's sight.

Future Features of the Herald

You will want to read "A Visit to Book of Mormon Lands," by Roy E. Weldon; "Living Witnesses," a Campus Sermon by President F. Henry Edwards; and "Our Motives for Gathering," by Bishop L. Wayne Updike in the August 15 issue. They are interesting and well worth reading.

The Good Gifts

By MARILYN WOODS

HAVE YOU EVER HEARD small children refuse a piece of candy, a toy, an ice-cream cone, or some such item that they really wanted just because they were angry at the giver or perhaps *just angry*? I have. They do it, seemingly, because they think it hurts someone else. They think it is a way to show those "grownups" that they'll have their own way whether or no. Yes, children often refuse to receive something that would make them happy because they are angry.

But have you thought that we adults behave similarly at times? Which of us hasn't refused by our actions some good that God offers us. Our motives might even be just a little like that of pouting children.

If you don't fall into one of the following pictures or a similar situation, you will undoubtedly be able to think of someone you know who does. You dislike the way Brother or Sister So-And-So has been doing, so you just won't go to church—and you miss many a blessing. Or perhaps you secretly think God is letting too many people live happily and prosperously who you think don't deserve it, so you pout and refuse to place yourself in the way of God's blessing. Again, you may be disappointed at some unanswered prayer: result—you won't pray any more, and you lose the rich companionship of that spiritual communion with the Infinite Being.

Others may have outgrown these childish obstacles to happiness but have encountered a less easily dislodged stumbling block—the lack of will power, spiritual stamina, call it what you will, required to discipline oneself and keep up the constant effort necessary for a rich, spiritual life. And we don't mean just the type of life that consists of always "attending meeting" and constantly being on bended knee or deep in meditation and Scripture reading. A proper proportion of all these is indispensable to the type of life we are trying to describe, but too much of any or all of these activities would crowd out the other vital ingredients of this abundant living. For the person who grows in contact with the Divine, prays for strength to *do*; he goes to church to *give* as well as receive; he thinks and reads to be able to *act* wisely.

MORE IS REQUIRED of a person who lives close to God while mingling daily in the world of affairs than of one who draws apart (either mentally or physically) from all disturbing elements. More is required of the man or woman who is concerned about converting others than of one who is content with personal salvation. More is required of one who must help to bring peace to a struggling world than of the visionless person who is happy because he has inner peace in the hope of "another world" where the sinning, erring, dirty mass of unconverted humanity won't be there to bother him—more is required of such in labor, in thought, in love, in heartache, in dogged determination, and in faith. Yes, more is required, and more is offered—more in satisfaction, in fellowship with God, and in love and respect of those few other rare people who dare have vision, who dare believe in the purposes of God, who dare believe in man as well as God.

Much is offered to us. Will we accept the good gift?

Preparation

There's a faint and distant murmur that is coming from afar.

As it rises, hear its message: "Start preparing where you are."

It surges like a sea tide over all the restless land

And it whispers, "Oh, be ready, be steady where you stand."

Its volume swells the louder and on every listening ear

Falls the thundering crescendo, "The time is nearly here."

Every heart has felt its pressure, every mind its urgency:

"Study now in preparation for the time that is to be."

There must be no slothful laggards—everyone must do his part

And stand ready, mind receptive, with an educated heart.

LOUISE WRIGLEY.

New Horizons

Bulletin Board

Music for Kirtland Reunion

Will everyone planning to attend the Kirtland Reunion and participate in the music work please bring their copies of the cantata of *The Holy City*, by Alfred R. Gaul?—CLYDE EBELING, Director.

Eastern Colorado Reunion

The Eastern Colorado Reunion will be held at Colorado Springs, 1015 South Cheyenne Road, August 20-28. Appointees include President F. Henry Edwards, Apostle Reed M. Holmes, Bishop and Mrs. Walter N. Johnson, District President Ward A. Hougas, and Missionary Houston Hobart. Room reservations, tent orders, etc., should be sent direct to Elder Houston Hobart, 2128 West Platte, Colorado Springs, Colorado. Don't come expecting housing unless you have a confirmed reservation. This is one of the most beautiful places in the world at which to attend reunion. Programs available. Address, Elder Ward A. Hougas, 480 Marion Street, Denver 3, Colorado.

Oregon District Institute

There will be an institute for the Southeastern section of the Oregon District held at Bend, Oregon, Saturday, Sunday, and Monday, September 3, 4, and 5, over Labor Day. District President and Sister J. L. Verhei and other district officers will be present. Every isolated member and every group in this section are invited. Write Elder George Dyer, 220 Greenwood Avenue, Bend, Oregon, or Elder Ted Schuld, Route 1, Box 1106, Klamath Falls, for reservations and information.

REQUESTS FOR PRAYERS

Mrs. Fern E. Saltz, Matherville, Illinois, requests that the Saints pray for her, that the treatments she is taking for a spinal ailment will be successful, so she will not have to undergo surgery.

WEDDINGS

Crownover-Reed

Iva Jewell Reed, daughter of Mr. and Mrs. Pearl Reed of Summerville, Missouri, and Ernest Elder Crownover, Jr., son of Mr. and Mrs. Ernest E. Crownover, Sr., of Leavenworth, Kansas, were married July 7 at the Englewood church in Independence. The groom's father read the double-ring ceremony. The bride attended Graceland College in 1948-1949, while the groom graduated from Graceland in May, 1949. The groom will continue his studies this fall at the University of Denver.

Dell-Bodkin

Miss Marion Margot Bodkin, youngest daughter of Mr. and Mrs. A. V. Bodkin of St. Thomas, Ontario, became the bride of Eugene Everett Dell, son of Mr. and Mrs. M. Dell of St. Thomas in a double-ring ceremony performed by Elder Carl E. Muir in the St. Thomas Reorganized Latter Day Saint Church on July 2, 1949.

Rose-Brown

Miss Bonnie Brown became the bride of Mr. Robert Rose at the Reorganized Church in Sioux City, Iowa, on June 5. Elder C. J. Smith officiated.

Howard-Law

Miss Nadene Law, daughter of Mr. and Mrs. J. H. Law of Lawton, Iowa, and Willis Howard were married at the Reorganized Church in Sioux City, Iowa, June 25. Priest Herbert D. Floyd performed the ceremony. The bride attended Graceland College.

Hoss-Van Fleet

Sarah Minnie Van Fleet, daughter of Mrs. Minnie B. Van Fleet of Independence, Mis-

souri, and Albert Raymond Hoss, son of Mr. and Mrs. Claude B. Hoss of Kansas City, Kansas, were married in the Stone Church in Independence, Missouri, on Sunday, May 29. Apostle Arthur A. Oakman performed the double-ring ceremony. They are making their home in Independence.

Cohrs-Marshall

Audry Marshall, daughter of William W. Marshall of Turin, Iowa, and Herbert Cohrs, son of Mrs. Minnie Cohrs of Logan, Iowa, were married June 26 at the Reorganized Church in Moorhead, Iowa. Elder Clifford Cole performed the double-ring ceremony. Mrs. Cohrs is a member of the 1944 class of Graceland College. They are making their home at Logan, Iowa.

Mueller-Mickelson

Mr. and Mrs. Arthur Mickelson of LaCrosse, Wisconsin, announce the marriage of their daughter Arlene to Robert W. Mueller, son of Mr. and Mrs. R. J. Mueller of Rib Lake, Wisconsin. The double-ring ceremony was performed by Elder James Daugherty on June 17 at the Cargill house in LaCrosse. They will make their home in Madison, Wisconsin, where the groom will be a senior at the University of Wisconsin. Mrs. Mueller was a Graceland graduate of 1947.

Stice-Smith

Nadine Smith, daughter of Mr. and Mrs. Al McMichael, South Haven, Michigan, and George Stice, Jr., Stevensville, Michigan, son of Mr. and Mrs. George Stice, Sr., were married on June 4 at the First Baptist Church in St. Joseph, Michigan. Elder Roy Hunt of Milwaukee, Wisconsin, performed the double-ring ceremony. The bride attended Graceland College in 1944-1945.

BIRTHS

Mr. and Mrs. Robert W. Reynolds of Detroit, Michigan, announce the birth of a son, James Edward, born March 15, 1949. Mrs. Reynolds is the former Irene Annette Hamill.

Mr. and Mrs. Sheldon Condit of San Francisco, California, announce the birth of a son, Michael Duane, born April 6. The child was blessed May 22 by Elder Emery S. Parks. The Condits have another son, David Everett, born June 2, 1947. Mrs. Condit is the former Lucy May Ray. She attended Graceland College 1943-1944.

Dr. and Mrs. R. M. Bernard of Chicago, Illinois, announce the birth of a son, Richard Montgomery, Junior. Mrs. Montgomery was the former Virginia Thompson. She graduated from Graceland College in 1942.

Mr. and Mrs. Melvin Stoner of Buchanan, Michigan, announce the birth of a daughter, Ruth Ann, born June 11. Mrs. Stoner is the former Olive Crutch.

Mr. and Mrs. Frederick William Gaultier announce the birth of a son, Frederick Wayne, born June 16 in Independence, Missouri. Mrs. Gaultier was the former Donna Claire Larson.

DEATHS

PENNELLS.—George Wayland, oldest son of Elmer and Ellen Pennell, was born at Galland's Grove in Shelby County, Iowa, on December 19, 1901, and died at the intersection of 71 By-Pass and Kentucky Road near Independence, Missouri, as the result of a high-way accident, Saturday, July 9, 1949.

He was baptized at Independence on September 14, 1914, by C. J. Hunt and confirmed by C. J. Hunt and George Harrington. He is survived by his wife, Mrs. Ruth Bryant Pennell of the home in Kansas City, Missouri; his mother, Mrs. Ellen Pennell; two sisters: Mrs. Gladys Myers, Kansas City, Missouri, and Mrs. Grace Tousley, Independence, Missouri; three brothers: John E. Pennell and Wayne E. Rogers of Independence, and Darwin Pennell, Kansas City, Missouri.

At the time of his death he was vice-president of the Weeks Construction Company of Kansas City, Kansas.

PINKERTON.—William, son of William and Jane Pinkerton, was born December 27, 1878, at Hamilton, Scotland, and died at a hospital in Belvidere, Illinois on July 8, 1949, after an illness of several months. He was educated in Scotland and came to America on March 4, 1907. He lived at DeKalb, Illinois, about one year and then moved to Belvidere, where he resided until his death. He was married to Minnie Agnes Michael on June 21, 1911, at Madison, Wisconsin. He united with the Reorganized Church at Glasgow, Scotland, in

1902, through the missionary efforts of Apostle John W. Rushton. He served many years as pastor of the Belvidere Branch.

Surviving, besides his wife, are two sons, Earl and Robert of Belvidere, and two daughters, Dorothy J. Pinkerton of Janesville, Wisconsin, and Mrs. Mina Mae Manley of Cherry Valley, Illinois. He is also survived by three grandchildren.

Funeral services were held at Belvidere, Elders Lloyd L. Hadley of River Forest, Illinois, and Charles C. Simpson of Rockford, Illinois, officiating.

PETERS.—Rhoda E., was born in Will County, Illinois, January 17, 1869, and died at Hutchinson, Kansas, September 22, 1948. T. Comer Turpen was the officiating minister. The service was from Elliott and Gard Chapel, Hutchinson, Kansas, September 24, 1948. The interment was at Memorial Park Cemetery, Hutchinson, Kansas.

SHED.—Lida Gilbertson, was born in Norway, June 16, 1878, and died at St. Margaret's Hospital in Hammond, Indiana, May 20, 1949. She came to this country while a child, making the trip from Norway to Minnesota alone, her parents and other members of her family having preceded her. She was baptized in February, 1915. She married Murray Owen Shed in June, 1915. They lived in Wisconsin for several years and moved to Hammond, Indiana, in 1923 where she has lived since that time. She was a kind and faithful Saint and was loved by all who knew her. Her husband preceded her in death in February, 1948.

She leaves to mourn her passing, two daughters: Mrs. Mildred Mair of Hammond, Indiana, with whom she made her home; and Mrs. Violet Stevens of Los Angeles, California; a son, Arnold Gilbertson of Hammond; two sisters; three brothers; twelve grandchildren; and seven great-grandchildren.

SHED.—Murray Owen, was born January 16, 1867, at York, Iowa, and died February 19, 1948, at Hammond, Indiana. He was baptized and confirmed at Frankfort, Wisconsin, May 21, 1899, by A. V. Closson. On July 19, 1899, he was ordained a priest by A. V. Closson and S. E. Livingston and held that office at the time of his death. He married Mrs. Lida Gilbertson in June, 1915. They moved to Hammond, Indiana, in 1923. He was a kind and loving husband and father to his stepchildren. He left to mourn his wife; two stepdaughters, Mrs. Mildred Mair of Hammond, and Mrs. Violet Stevens of Los Angeles, California; one stepson, Arnold Gilbertson of Hammond; two sisters, Mrs. Mercy Perkins of Durand, Wisconsin, and Mrs. Mary Lee of Independence, Missouri; and one brother, Manley, of Independence, Missouri.

ANDES.—Granville D., was born at Nashville, Missouri, on December 2, 1898, and died May 15, 1949, in an automobile accident near Wallowa, Oregon. He was the son of Benjamin D. and Margaret Davir Andes. He was baptized into the Reorganized Church on June 16, 1907, at Pittsburg, Kansas. On June 15, 1919, he was married to Olive Mae Petersen at Far West, Missouri. For twenty-four years he worked in the oil fields of Kansas and Texas. He was ordained into the Aaronic priesthood on November 19, 1934, at Breckenridge, Texas. In 1943 he moved with his family to Independence, Missouri.

He is survived by his wife; three sons: Bruce, Robert, and Raymond; two daughters: Mrs. Ethel Lester and Mrs. Betty Jean Bailes; and two grandchildren. One son preceded him in death; as did his stepmother, three half-sisters and one half-brother, all of Independence. Burial was at Mound Grove Cemetery.

CARROW.—Louis A., died June 5, 1949, at the age of sixty-nine years. He had been a faithful member of the Reorganized Church since 1902, when he was baptized by Elder J. L. Lancaster. He and Mrs. Carrow were vacationing with Mr. and Mrs. J. E. Leslie of Joplin, Missouri, when on June 1 he had a stroke while they were in Atlanta, Georgia. Besides his wife, he leaves five daughters; twelve grandchildren; a brother, Ray Carrow; and a sister, Mrs. Mayme Green.

NELSON.—John Norman, was born April 1, 1883 in Norway, and died July 4, 1949, in San Francisco, California. He was a member of the Reorganized Church. He was the father of four sons: Howard, Chester, Walter, and Lorentz; three daughters: Mrs. Serene Charnes, Mrs. Ruth Baird, and Mrs. Isabelle Brumbaugh. Also left to mourn are three sisters: Mrs. Tillie Folkema, Mason City, Iowa; Mrs. Julia Hunter, Duluth, Minnesota; and Mrs. Marie Reid, San Leandro, California; three brothers: Rudolph, Richmond, California; Morris, Troy, Montana; and Lorentz, Smithville, Missouri.

Funeral services were held at the Ashley and McMullen Chapel in San Francisco, California, with Elder Lewis H. Adams officiating. Interment was in Cypress Law Memorial Park in San Francisco.

DOHERTY.—Addie, was born April 8, 1864, at Omaha, Nebraska, and died May 31, 1949, at La Veta, Colorado. In 1891 she was baptized into the Reorganized Church at Valley, Nebraska. She was married to Elijah Doherty in 1892 at Waterloo, Iowa. For the past twenty-two years she has lived in the vicinity of La Veta, where she made her home with a cousin, Bryan Palmer.

She is survived by seven cousins. Funeral services were at the Methodist Church in La Veta. C. Houston Hobart, Colorado Springs, was in charge, assisted by C. H. Hatfield, La Veta. Interment was in the La Veta cemetery.

BALLANTYNE.—David Frederick, son of Robert and Marinda Minear Ballantyne, was born August 29, 1875, at Soldier, Iowa, and died June 17, 1949. He was baptized into the Reorganized Church on October 2, 1887, and remained a faithful member throughout the rest of his life. His mother, father, three brothers, and sister preceded him in death.

He is survived by a brother, John W. Ballantyne of Lexington, Oklahoma, and a sister, Rachel M. Ballantyne of Charter Oak, Iowa. Services were held at Charter Oak by Elder Clifford Cole. Interment was in the Willow Township Cemetery.

FITZWATER.—Thomas Edward, was born November 15, 1877, at Cainsville, Missouri, and died on May 30, 1949. As a child he moved with his parents to Oklahoma where he was baptized into the Reorganized Church on May 2, 1897. Three years later he married Elva Lee Mauley; nine children were born to them; two died in infancy. On December 28, 1901, he was ordained to the office of deacon. In 1906, he moved to Montana where he was ordained a priest on July 9, 1911. On October 6 of the following year he was ordained to the office of elder and entered into missionary work. His wife Elva died in August, 1925, and on March 5, 1927, he was married to Flora Linkhart of Mounds, Oklahoma, who provided a mother's care for his seven children and was a faithful helper to him in his church work. Ten years from the date of their marriage she was laid to rest near her old home near Mounds, Oklahoma. On September 11, 1940, he married Margaret Chaffin who was an army nurse during World War I. She was active in many fields of service in the church including the Campus Shop. She preceded him in death on July 16, 1942. In spite of his sorrows, he remained steadfast in the faith, serving forty-eight years in the priesthood.

Surviving are three sons: Alma A. of Liberal, Kansas; Harold N. of Lamar, Nebraska; and Andrew Jewel of Napa, California; four daughters: Ruby Ellen Eckard of Kansas City, Missouri; Gladys McDowell of Jefferson City, Missouri; Esther Rundell of Gering, Nebraska; and Hazel Flynn of Kennewick, Washington; nineteen grandchildren; and one great-grandchild. Funeral services were conducted by Elder Hubert Case at the Speaks Chapel in Independence, Missouri. Burial was in Mound Grove Cemetery.

JUERGENS.—George, son of Jurgen E. and Geske Juergens was born on August 28, 1869, in Ostfriesland, Germany, and died May 9, 1949, at St. Anthony Hospital in Carroll, Iowa. He came to the United States with his parents when he was six years old, and the family moved as far west as the rails would take them, settling on a farm five miles north of Glidden, where Mr. Juergens lived the rest of his life. He was baptized into the Reor-

ganized Church on July 20, 1896, was ordained a teacher in 1900 and an elder in 1911. On November 6, 1895, he was married to Mary Catherine Letze. Five years later they built the farm home in which they lived for forty-nine years. Seven of their nine children were born there.

He is survived by his wife; two sons: Arthur L. and Leslie A., both of Carroll; four daughters: Mrs. John Irving of Mount Ayr, Iowa; Mrs. Albert Clark of Los Angeles, California; Mrs. Raymond McNabb of Klamath Falls, Oregon; and Mrs. Ralph Smith of Independence, Missouri. Orville, Dean, and Ruth preceded him in death. Funeral services were held at the Presbyterian Church in Glidden. Elder Clifford Cole officiating. Burial was in the Glidden West Lawn Cemetery.

POWERS.—Lettie Fern, daughter of Herman and Ida Tabbut, was born March 9, 1898, at Cormorant, Minnesota, and died June 5, 1949, at Los Angeles, California, following a stroke. She united with the Reorganized Church on June 4, 1904. In 1909, the family moved to Seattle, Washington, where she was married to Wilford Powers on July 4, 1917; four children were born to them. In 1941, the family moved to Los Angeles, where Brother Powers functioned as an elder, and Sister Powers became a key worker in women's activities, children's department, and served as choir mother. In 1948, she assisted her husband in the organization of the Vermont Heights congregation of which he was pastor.

She is survived by her husband; one son, Terry W. Powers of North Bend, Washington; three daughters: Ellen R. Snow of Mt. Vernon, Washington; Charlotte M. Olson of Inverness, California; and Ester G. Martin of Lynnwood, California; seven grandchildren; one brother; and seven sisters.

RUNKLE.—Alice, was born at Little Sioux, Iowa, on March 15, 1895, and died on June 16, 1949, in Tucson, Arizona, following a long illness. She was baptized into the Reorganized Church at an early age and remained a faithful member throughout life. In her youth she attended Graceland College and was active in music and dramatics until her health failed.

She is survived by her husband, Miles Runkle; and three daughters: Mrs. Helen Beal of Kingston, Missouri; Mrs. Masile Blixt and Mickie Jaree Runkle of Tucson.

HAMMON.—Earl Elwood, was born March 22, 1885, at Fort Meade, South Dakota, and died June 24, 1949, at a hospital in Rapid City, South Dakota, following a long illness. He was married to Rena L. Hodges on December 24, 1912. From 1915 to 1923 he was foreman of a sheep ranch near Wamblee, South Dakota, and from 1923 to 1947, he worked for the state park board and highway commission in the Black Hills. He was baptized into the Reorganized Church on November 28, 1948.

He is survived by his wife; three daughters: June Hammon, Mrs. C. J. Tisdale, and Mrs. Norman Walton, all of Rapid City; five sisters: Mrs. E. F. Gronert and Mrs. R. E. Pierce of Rapid City; Mrs. E. E. Williams of Sturgis, South Dakota; Mrs. John Early of Chadron, Nebraska; and Mrs. Mitchell Turner of San Antonio, Texas; and three grandchildren. Services were conducted by Elders E. C. Judson and George Mefferd at the Hobart Funeral Home. Burial was in the Mountain View Cemetery.

JONES.—John C., son of George and Hannah Baldwin Jones, was born November 13, 1892, at Sharon, Pennsylvania, and died at his home in Sharon on April 22, 1949. He was married on June 8, 1918, to Mae Martin; two children were born to them. Brother Jones served faithfully in his home branch as so-

licitor for sixteen years, assistant pastor, and pastor for eight years preceding his death. He had been ill since last August when he underwent a cranial operation. For the past twenty-eight years he was an employee of the Sharon post office.

He is survived by his wife; a son, Roy Paul Jones of Warren, Ohio; and a daughter, Mrs. David Sheehy of the home; three sisters: Mrs. Jannie Thomas of Cleveland, Ohio; Mrs. Emma Ryhal and Mrs. Mildred Rosaker of Sharon; a brother, Richard Jones of Warren; and three grandchildren. Funeral services were conducted at the L. Trevor Semple Funeral Home by Elder John F. Sheehy of Toronto, Ontario. Interment was in Oakwood Cemetery.

DAVIS.—Jane, was born April 14, 1850, at Onawa, Iowa, and died July 9, 1949, in a hospital at Clarinda, Iowa, where she had been a resident since last March. Previous to that time she had made her home in Mondamin, Iowa, with a granddaughter, Mrs. Otto Nelson, for several years. She had come to Mondamin when a small child and lived the remainder of her life in that vicinity.

She was baptized a member of the Reorganized Church on February 21, 1895. On October 19, 1897, she was married to William E. Davis, Civil War veteran, who died in 1907. Four children were born to the couple and three of them died in infancy. A daughter, Mrs. Maggie Hammer, died February 1, 1947.

Mrs. Davis is survived by six grandchildren; eighteen great-grandchildren; and seven great-great-grandchildren.

Services were directed by Bolton-Cranston Funeral Home at the Mondamin Methodist Church, with Elder Mark Hutchinson of Pisgah, Iowa, officiating. Interment was in the Magnolia, Iowa, cemetery.

NICHOL.—Daniel Albert, was born August 18, 1876, and died May 6, 1949. He was baptized on March 26, 1916, in Ottawa, Ontario, and was one of the first members of that branch. He is survived by his wife, Margaret Lytle McGill. Funeral services were held at the Hulse and Playfair Parlor, Elder A. E. Caldwell and Priest O. Fiegel officiating.

1949 Reunion Schedule

Reunions	Date	Place
Flint-Pt. Huron-Detroit-Windsor	July 29-Aug. 7	Blue Water
Northwest	July 29-Aug. 7	Silver Lake
Chatham-London	July 29-Aug. 7	Érie Beach
So. California	July 29-Aug. 7	Pacific Palisades
Oklahoma	July 30-Aug. 7	State Park, Wilburton, Ok.
England	July 31	Nuneaton
Ken. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Hawaii	Aug. 8-Aug. 14	Camp Erdman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland Eastern	Aug. 12-Aug. 21	Kirtland, Ohio
Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemmon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

YOUTH CAMPS

Brooksville, Maine, July 30-August 6.
 Brewton, Alabama, Junior High, August 10-13;
 Youth, August 14-21.
 Des Moines, Iowa, August 14-20.
 Missouri Valley, August 26-31, Camp Sheldon, Columbus, Nebraska.

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P.S.

* WOMEN WRITERS

Somebody's suppressed Casper heard lamenting recently the increase in the number of women writers. In his opinion the masculine dominance has been slipping too fast lately, and restrictions should be imposed.

But Casper really has nothing to worry about. A man's mind is just as good as a woman's, if he will use it. Sometimes he won't, which is his own fault.

Nobody has ever been able to distinguish between masculine and feminine in the great world of ideas. Marie Curie worked as an equal beside her husband Pierre. Men and women will always accomplish more as co-laborers than as competitors. Women often work harder, which may be due to glands, but nature did not make them superior. Do not be afraid of them, please, gentlemen!

Some of our finest writing is done by splendid women who love the church and are devoted to its work. Nobody should try to deprive them of any opportunity to use their rich and worthy talents in God's service.

Contrary to the usual impression, men do more talking, in public, than women do. They preach, teach, address, and sometimes just gab. And what do the women do? They have a lot of time to think. Then they go home and write, and often the product is very good. Many an article or story that carried a man's name was ghosted by a secretary or a stenographer or even a busy wife!

And so, Casper, be tranquil, as the French say. There is nothing to fear. Take the names off most articles, and you couldn't tell whether a woman or a man wrote them. Besides, the feminine viewpoint, if there is such a thing, might do you good.

* THE LITTLE TABLE

Some years ago, I wanted a little typewriter table. I had a design in mind, and nothing on the market was quite like it. I found some old scrap lumber and put one together. There was no sanding, and the hammer marks showed. "It will be good enough for me," I thought. The design was practical, and I got other material and made better tables. This first experimental model was pushed aside and forgotten. . . . Time passed, and it reappeared, to be used by other people. I was ashamed I had not done a better job. What was good enough for me seemed too ugly for others to have to use. . . . Whenever you make anything, do as good a job as possible. You cannot know how long it will serve, who will use it, nor when it may accuse you of inferior workmanship.

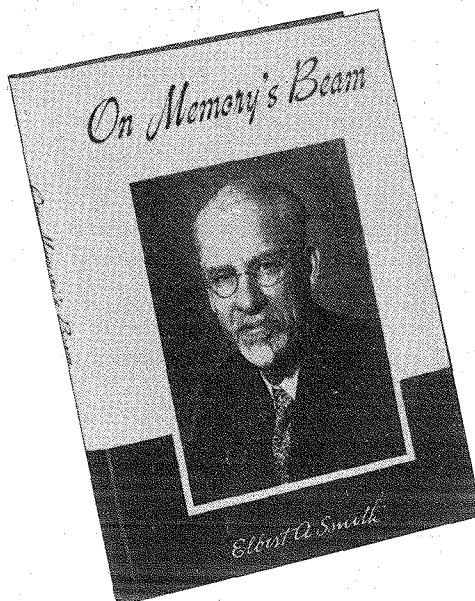
* CHILDREN IN CHURCH

Every adult person ought to accustom himself to the presence of children, to the sounds that they make, and the things that they do. Children are a normal part of society. They have every right to be present that adults have. People who cannot stand the presence of children are immature and undeveloped.

Of course parents should try to train their children not to break things, and not to tear to pieces whatever house they happen to be in. Some parents fail in this duty, and so neglect to prepare their children for normal social life.

Children are God's gift to put life into a dull world. Wherever they are, we should welcome them, and be happy for their bright smiles and happy ways.

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THE SAINTS'

Herald

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Building Started 1941

Formally Opened 1943

Dedicated 1945

(See page 10.)



To the Glory of God

News & Notes

O. W. OKERLIND DIES

Oscar William Okerlind died at the Independence Sanitarium after an emergency operation Saturday, July 16. Brother Okerlind has had a long ministry in the church. He was called into the mission field in 1906 and served until superannuation in the General Conference of 1946. He served for two extended appointments in Sweden, as well as in fields of Utah, Kansas, Missouri, Illinois, Idaho, Saskatchewan, Alberta, Manitoba, Colorado, Wyoming, Minnesota, and Wisconsin.

ACTIVE IN CENTRAL MISSOURI STAKE

Apostle E. J. Gleazer reports that Missionary John Puckett has baptized forty-five members into the church during the first six months of this year, largely through the results of his own missionary activity in this stake.

VISITOR FROM ENGLAND

Saints in Independence on Sunday evening, July 17, were pleased to welcome on the rostrum of the Campus pulpit, Brother Robert Schofield of Manchester, England. Brother Schofield assisted in the service, while President F. Henry Edwards preached the sermon. Fred O. Davies, pastor of Walnut Park and Guggell Park congregations, introduced Brother Schofield to the congregation of about 2,500. Brother Schofield is visiting the United States with his wife as the culmination of life-long plans and took occasion to spend a week in Independence. He is the brother of John Schofield who for many years was president of Birmingham District in England.

CHURCH PURCHASES PROPERTY IN INDEPENDENCE

A beautiful two and a half story frame and brick home at 1504 West Truman Road was acquired recently by the church. It is a large mansion across the street north and east of the Independence Sanitarium. Bishop G. L. DeLapp said that the purchase was made with the view of serving the growing needs of the church in the care for the aged, and also as an adjunct to the hospital to provide various accommodations for personnel. The tract includes about five acres of land.

OZARK REUNION

On the week end of July 24, the Ozark Reunion opened at the grounds near Racine, Missouri. Apostle E. J. Gleazer was present for the entire week, where he was associated with Spring River District President John Blackmore, Rich Hill District President Don Kyser, Bishop Leslie Kohlman from Independence, and Herbert Lively, pastor of Kansas City Central Church. Mrs. Tom Bath of Pittsburg, Kansas, instructed the women during the week.

ODESSA REUNION

Reunion for Central Missouri Stake opened here on Sunday, July 17, with a larger number of campers than in previous years, according to the report of Apostle E. J. Gleazer, who was present on the first Sunday to present the morning sermon and to participate in the prayer service. The reunion was organized under Stake President Harry Simons and Bishop Willard Becker, assisted by Missionary John Puckett. Emery Jennings, president of Far West Stake, preached the evening series of sermons. Apostle Gleazer and Missionary Albert Scherer returned on Thursday. Mrs. Harry Simons presented classes for the women.

In this issue tribute is paid to many devoted members in Colorado and Michigan who made possible two houses of worship. Behind every church building the church owns, there are similar stories of pioneer efforts in cottage meetings, rented halls, and inadequate chapels. All of these served as steppingstones to the better appointed and more permanent churches of today.

"Except the Lord build the house, they labor in vain that build it." Unity and inspiration usually result when every member is laboring together to erect a church home. We do not work alone, nor for our own glory in such projects; we are workers together with God. Like Nehemiah in rebuilding the walls of Jerusalem, we are filled with the consciousness that we are "doing a great work, so that I [we] cannot come down." It is too bad for some branches that they ever stop building. "There is no limit to the amount of good one can do if he does not care who gets the credit." You who have rolled up your sleeves on a building project or to decorate or renovate your church; tasks where your part is lost in the total result, know they also have spiritual values. Those who thus shared in the group effort got genuine satisfactions from the formal "consecration" or "dedication" of that which they had helped to create and beautify which others could not get. We are all called to work "with an eye single to the glory of God."

Introducing...

ELBERT A. SMITH (page 5) discusses "Brotherly Love" and "Reconciliation." He last wrote for the *Herald* in the issue of June 20, which contained his introduction.

W. BLAIR McCLAIN (page 5) discusses "Brotherly Love" and "Reconciliation." He was born in Paris, Tennessee, August 22, 1911, and was baptized and confirmed by his father, W. L. McClain, August, 1920.

In 1931 he was graduated from William Chrisman High School in Independence, Missouri. The same year he married Gwendolyn Coon. They have three boys: Kenneth Blair, 17; Daryl La Rue, 16; Alan Dayl, 9.

After being graduated from high school, Brother McClain farmed two years. In 1933 the family moved to town, and then he worked for the Butler Manufacturing Company, rising to the position of manager of the purchasing department before he went under appointment in 1946.

His hobbies are photography and athletics. He was a member of the Independence Men's Club and of the Kansas City Chamber of Commerce.

Brother McClain was ordained a deacon in 1939, a priest in 1940, an elder in 1942, and a high priest at the General Conference of 1946. He had served as pastor of the Independence Second Branch for about two years before he began his present assignment.

ARTHUR A. OAKMAN (page 9) wrote for the *Herald* issues of April 16 and April 2. His introduction may be found in the latter issue.

MERVA (BRADSHAW) BIRD (page 11) was born near Bellingham, Washington, December 6, 1920. She was baptized at Seattle in 1929.

On March 29, 1942, she married Ivan Bird, who holds the office of priest. They have four children: Ivan Lee, 5½; Diana, 4; Robert, 3; Gerald, 1.

Sister Bird was valedictorian of the Licking (Missouri) High School in 1939. She received a scholarship to Southwest Missouri State Teachers College at Springfield, Missouri, which she attended from 1939 to 1942.

Her hobbies are collecting rocks and Indian relics. She also likes to design and sew clothing. She is a member of the Havenwood Co-operative Development Association, a church group near North Kansas City.

THE SAINTS' HERALD

Volume 96

August 8, 1949

Number 32

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America

The Heat and Burden of the Day

“To everything there is a season, and a time to every purpose under heaven.” — Ecclesiastes 3: 1.

WHY MUST PEOPLE GO TO CHURCH in hot weather? That is a question much in need of exploration, because so many of them do not. A hot day can cut the size of the congregation almost as sharply as a cold one. The minister up in front wonders as seriously about the question as anybody, as he strives to preserve his dignity in the midst of perspiration. There is an answer to the question, undoubtedly, and if we struggle along, we shall come to it presently.

It was very warm in our church last Communion Sunday. All the windows were open and the people scattered around, sitting as far apart as they could, just to put as much distance as possible between their too-warm bodies. Anything that radiated even a little heat added to the misery. Men in the pews had their coats off, and women fanned themselves with quarterlies, hymnals (which could be redesigned with this in mind), and battered cardboard fans donated by hopeful local institutions. There was a general look of patient resignation and exhaustion on most faces. It must have taken a heroic sense of duty to get many of the folk out of their homes to church.

FOR THE MEN IN CHARGE of the service, there was a fan concealed under the communion table, oscillating in a wide arc and delivering a comforting stream of air; but still they sweltered in their coats, kept on in respect to the place and the occasion.

To the scriptural minded, stray passages came limping in fragments out of a wilted memory, like the dreadful prophecy of St. John in which “men were scorched with great heat, and blasphemed the name of God.” We have heard tired men

swearing in the sun on a torrid day, and it was pitiful to hear. Then Peter threatened that “the elements shall melt with fervent heat.” In such weather, a few more quotes like that could “go to the head” and do harm; so only one more. Jesus told a parable in which some of the workers complained of discrimination against those “which have borne the burden and heat of the day.”

That last one is a meaningful phrase, and as the minister’s eye roams over his congregation on a hot summer morning, he thinks that they, too, are bearing “the heat and burden of the day.”

RETURNING FROM such detours and digressions which, under the baleful eye of the sun, may be excused in part, we come once again to our main question: Why must people go to church in hot weather? Or in very cold weather? Or during rains or heavy snows? Or any kind of extreme? There are many answers, the following being among them:

1. Every person of character and achievement does something he doesn’t like because he knows it is good for him. He studies when he would rather play. He works when he would rather rest. He listens despite an inclination to talk. He goes to church when it would take much less effort to remain at home. The man or woman who stays home on Sunday is ruled by the body; those who go to church are “led by the spirit.”

2. Whoever sinks down in pure physical comfort reverts to the beast which is a part of his inheritance.

He denies the spirit which is the eternal part of his personality. He pays tribute only to the dust of the earth, to which his body must return; he denies homage to God, to whom his impoverished and starving soul must sometime go for judgment.

3. There must be continuity in life. We eat and sleep every day. We do not halt the necessary operations of life because it is hot or cold. We cannot quit work for any slight disinclination. All really effective organizations operate on regular schedule, regardless of temperature and human frailty. They say the devil never takes a vacation, and why should the church be shut while hell is still open? You can’t run religion like a winter resort, with all the customers going north in the spring.

The kingdom of God can never be built by the chicken-hearted who are afraid of the weather. Those who stay at home for the thermometer may find themselves like the foolish virgins, standing in the dark, with no oil for their lamps, outside the locked doors of the house of the Bridegroom.

THE BASIC REASON for all church attendance is, of course, our constant need of contact with the Spirit of God, and of fellowship with other people who are also seeking him. Whatever we do, we can do it better in groups than we can alone. This applies to our spiritual life and development as it does to other aspects of our life—economic, educational, and social. Regardless of the “heat and burden of the day” the needs and hungers of the soul should be satisfied by regular attendance at church.

L. J. L.

E d i t o r i a l

Across the Desk

BY THE FIRST PRESIDENCY

From Robert S. Farnham, Lamoni Stake President:

I want to express to you my feeling about the splendid administration of Yopeca Camp by Brother Carl Mesle. I think that his administration was one of the best that I have ever had the opportunity to observe in any of my camp experiences. While it is true that he had an excellent staff to assist him (not commenting on the Farnhams' work), he still had plenty of vexing problems to face. He shows considerable ability in the leading of young people and has an excellent way of meeting problems that arise and handling them with the least amount of friction. He certainly worked hard, and the careful thought he gave to questions which arose contributed in no small measure to the success of the camp.

Some very interesting material for this section has lately been received from our missionaries in Society Islands Mission.

The following is from Elder F. Edward Butterworth in charge:

I hardly know how to begin this letter, I am so thrilled with the contact we made with the Governor of the Colony just a few days ago. But first I wish to express our appreciation for your interest in Tahiti. It brings us closer to headquarters than we have been before. The Mervins speak of you and your good wife quite often. You can't imagine how much good their trip to America has done for this mission.

The new Governor is a delegate of France to the United Nations and has represented France in that capacity in America, Britain, and Russia. His wife is the daughter of the present French National Minister. His speech of acceptance as Governor of the Tahitian Republic was to be one of the most notable events in the history of Tahiti. It was in respect to this speech that Brother Breckenridge and I were approached by the local authorities. We were invited to the Governor's mansion to record the speech for later transcription over the local radio station.

This is the first time in the history of our mission here in Tahiti that an alien minister has been invited to the private reception of city and colonial officials in the Governor's mansion where each individual is personally introduced

to the Governor. In past years we were merely a part of the general reception for the public.

Two hours after the new Governor arrived in the Colony, a police escort arrived at the mission headquarters to escort us to the Governor's mansion. We, however, were already en route in our lovely Station Wagon. The officials of the colony were already assembled in front of the mansion house when we arrived. With two policemen carrying our tape recorder and equipment we passed through the milling officials and entered the living room of the Governor's Mansion, where we immediately set up our equipment for registering the speech of the new Governor.

As soon as we were set to go, both the old and new Governors with aides in flashing uniforms approached us for the formal introductions. We responded in the quality of French which we acquired in the United States and were well received. We later learned that he speaks English, French, and Russian. The Governor asked us if we were ready to record. We informed him that we were, whereupon he immediately signaled the guards to "*fait entrer les officiels.*" Aside from the new Governor we were the center of attraction since it was our first appearance at such a gathering, and since our tape recorder is the only one on the Island.

We almost burst with pride as we listened to our recording being played back over the local radio station for the whole of French Oceania. Please thank Russell Resch for getting such an excellent microphone for us. It certainly looked professional sitting in the center of the Government headquarters of French Oceania, and seemed to blend with the colorful braided uniforms. I can never thank him enough for teaching me how to hook up the machine for transmitting through his local equipment. No one here knew how to do it since it is the first tape recorder to come to Tahiti. Although I had never done it before, I remembered how Russell did it, and several minutes before the hour scheduled for the broadcast we had the machine ready to go.

As soon as the broadcast was over, the phone in the radio station rang. It was the chief radio engineer who was with the Governor during the broadcast. He conveyed the Governor's compliments and his own as well.

We have made a contact that may change our whole outlook so far as the French Government and the Church are concerned. We are awaiting the opportune time to approach the Governor about the matter of discrimination of which you spoke in your last letter. We are rather of the opinion that he will

receive us favorably since this experience.

Apostle Matthew Cowley will return to Tahiti next month for the dedication of their new building. There is no doubt about it; their building will be the finest one in Tahiti. Still we have the most picturesque spot in Tahiti. I have begun to inform the natives here in the yard that we intend to move all the houses out of the yard. There is bound to be some unfavorable reaction to this move, but it must be done sometime so I accept the responsibility. If I'm crucified for it, I can always return to America and continue my ministry. I intend to lay a good foundation for my successor. If this had been done years ago we would be miles ahead today. It is rumored that forty new missionaries have been assigned to Tahiti by the Mormon Church. Their church was wavering in Tahiti so they are making an all-out effort to build it up again. They are bound to have a measure of success. Thanks to you and to the church officials we are now better equipped to meet them.

Your very appearance here would do more for us than all the wealth of the Mormon Church. Please consider that very carefully. You are very much in demand in America, too, but remember that the only mission called a difficult mission in the Doctrine and Covenants is the Tahitian mission. We are also one of the oldest missions in the church, if not the oldest, started in 1843.

In a later letter:

The members of the church are waiting eagerly for your reply about a trip to Tahiti. I think it is imperative that you come. There are some problems here that cannot be handled by us alone. These problems involve us and the Mormon church. It is reported that Apostle Cowley is to approach the Governor about the difference in the two faiths upon his return this fall. He informed his people upon his last visit that we are deceiving the people with the year 1830 on our sign in front of the church. He said the Reorganized church was not organized until 1860, therefore we have no right to the year 1830. We, of course, are able to answer this silly charge without difficulty, but our station in respect to his is humble indeed. He has bulged the local treasury with Salt Lake dollars, bought a 1949 mechanically operated garbage disposal truck for the city, and a thousand other things. We cannot compete with them along those lines. The reason they are so hurt now is due to the fact that we are able to hold our own members by telling them the truth about our own church. They hate to think that it is costing them so much money without the results they had anticipated.

The Question of Brotherly Love and Reconciliation

By **ELBERT A. SMITH**

An address given by the presiding patriarch, Elbert A. Smith, before the Priesthood Institute, Independence, Missouri, at the worship period on May 6, 1949.

Now abideth faith, hope, and charity, but the greatest of these is charity. The Book of Mormon makes love and charity rather synonymous. "Charity is the pure love of God." We might read the text that I have just quoted: "Now abideth faith, hope, and love, but the greatest of these is love." I am not thinking of the emotional bubbling up of good will that we feel during a fine prayer meeting or communion service or during a reunion. Those experiences are lovely in their time and place, but they do not mean anything unless they carry over into our lives. I am thinking of that love which "endureth all things, beareth all things, and hopeth all things"—which endures and expresses itself day by day and month by month throughout life.

A small boy of my acquaintance came home from Sunday school where the lesson had been on love. He was full of the subject and burst in upon the family with his chest swelled up and declared, "I love everybody in the whole world—some I do, and some I don't." Probably many of us adults—even in the ministry—could make that confession of faith. Theoretically we love everybody—but some we do, and some we don't. It is true that some men make it difficult for us to work with them and love them. However, I believe that in most cases we can break down the "iron curtain" if we have the necessary patience, tolerance, wisdom, and strength of character.

The Apostle Paul was a master at saying a great deal in a few words. Perhaps he never put more into a few words than when he wrote, "We are laborers together with God." Breaking that down into parts we might read it: we are workers; we

are workers together; we are workers together with God. I believe that you are all minded to be workers. I think that you desire to work with God. I wish to stress particularly the statement, "We are workers together." I have seen so many branches and districts and occasionally the general church disturbed and to a degree disrupted when the ministry could not or would not work together. On the other hand, I have seen the joy and the strength that come when we learn to work together in peace. So I would exhort you most earnestly to give great attention to the task of learning to work together. Remember, I pray you, the divine statement, "He has given us the ministry of reconciliation." If we are to work together successfully under the blessing of heaven, we must have brotherly love.

BROTHERLY LOVE between brethren is not like the love between a man and a woman which the French call "the grand passion," but it may become a grand passion. It is based fundamentally on good will. Good will is not something that either we have or do not have and can do nothing about. It can be acquired, and it can be cultivated. It may develop to that level where a man will "lay down his life for his friend." Jesus called us friends and gave his life for us. We may not be required to give our lives for our friends to the extent that we shall die for them, but we are required to give our lives for them and with them in the service of working together and with God.

Sometimes the gospel of reconciliation may be difficult to obey, but when we obey it wholeheartedly, it works. I will give you two testimonials from my own experience. I

knew two men very well. Both of them were friends I esteemed highly, but they had a very poor opinion of each other. Their backgrounds were entirely different. Their temperaments and mannerisms were different. Their opinions on church matters, particularly during the time when the church was divided, differed. In almost everything they seemed to be poles apart. They irritated each other; they seemed to be poison to each other. One of these men was in administrative work; the other was pastor of a large congregation. One time I visited the pastor, who was my close friend. He took me to his home for the week end. Together we ate, slept, planned the services for Sunday, and carried them through. We had a splendid time. As I was leaving, this pastor said, "Brother Elbert, have you any requests to make or any suggestions to offer?" I said, "Yes, I wish you would invite the man in charge of this field to spend a week end with you and treat him exactly as you have treated me." He looked disturbed for a moment but said, "I will do so." And he wrote the letter of invitation and mailed it before I left his office. Then I had a little session with the administrative officer. The plan worked. The pastor was as good as his word. He treated the administrative officer as he had treated me. I think it was the beginning of a better understanding between them. Coming to understand each other, they came to like each other. Over the years they developed a fine respect and admiration for each other and became very good friends. I rejoiced in that result.

The ministry of reconciliation brings joy to our souls and peace to the church. Remember you are

yourselves to become reconciled to your brethren, and you are to be peacemakers, helping others to become reconciled one to another when necessary. "Blessed are the peacemakers; they shall be called the children of God."

THE OTHER INCIDENT involved a member of the Quorum of Twelve and myself when I was in the Presidency. This good man, returning to Independence from his field, seemed to be disturbed over some conditions and reports that had reached him. I was the only member of the Presidency in the office, and he came to me day by day for several days with his complaints. Finally one morning I myself got out "on the wrong side of the bed," figuratively speaking, and we two had a few words. The words were not many, but they were too many and spoken in too much heat. The apostle seized his hat and went away to his own office. I turned to my desk and tried to work, but I seemed to hear a voice say, "When thou bringest thy gift to the altar, and rememberest that thy brother hath ought against thee, go first and make thy peace with thy brother, and then come and bring thy gift to the altar." I had a debate with myself on the proposition, "Resolved, that I am right, and he is wrong, and there is nothing I can do about it." I lost the debate. I went over to the office of the Twelve and found the apostle at his desk and said to him, "Brother, I am not here to say that you were altogether right, and I was altogether wrong, but I am here to ask your forgiveness for my losing my temper." He sprang to his feet, reached out his hand and said, "Brother Elbert, I was on the point of going over to ask *you* to forgive *me*." I believe that usually when we will go more than half way something like that will be the result. My testimony is that the gospel of reconciliation will work when we take it seriously and permit it to work.

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A New Church Opens at

Royal Oak, Michigan

SUNDAY AFTERNOON February 27, marked the culmination of many months of planning and hard work on the part of the members of the Detroit Branch. Last October 3, on the opening day of General Conference, the ground-breaking ceremony was conducted which started our building project on the new Royal Oak Church.

The new building is located on North Main Street just north of Crooks Road in Royal Oak, Michigan. The lot has 120 foot frontage and is 100 feet deep. The building is 26 by 69 feet with an office wing on the east side of the chancel and an entrance foyer 17 by 20 feet, making an ell on the north end of the building.

The lower auditorium is designed especially to accommodate junior church facilities, featuring a chancel, lectern, altar, and pulpit. The main floor is concrete over steel floor joists which eliminates posts from the lower auditorium. The rest rooms and lounges are under the main foyer entrance. The furnace room also incorporates kitchen facilities for the women's department. Classrooms are to be provided by special drapes at a later date. The

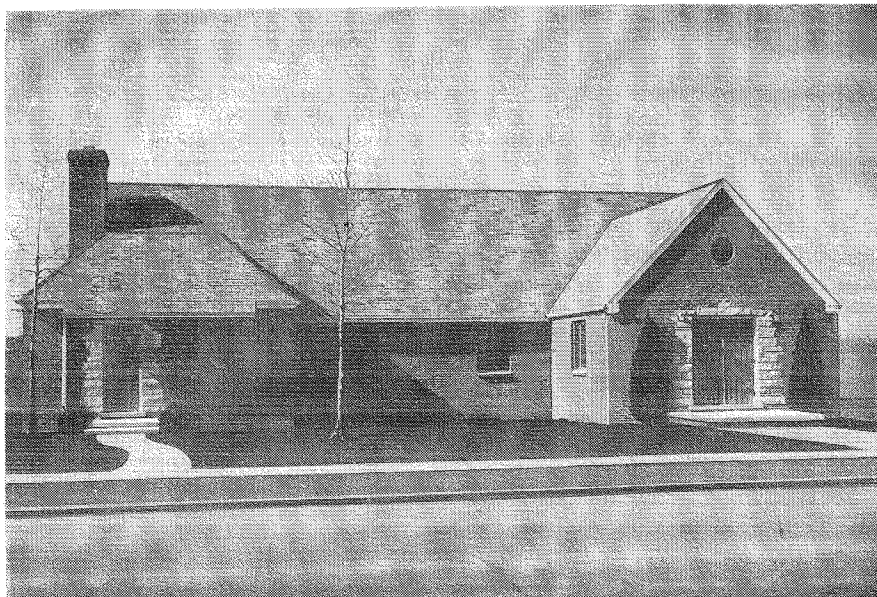
By **W. BLAIR McCLAIN**

beginners department has a special room of its own under the pastor's study.

The main auditorium features a beautiful chancel with pulpit, lectern, altar, and communion table, with space for a choir. Immediately behind the altar and elevated where the congregation can see, is a beautiful baptistry finished in light blue tile. When not in use the deep wine drapes covering the window arch are used for a decorative background for a worship center. The pastor's study, east of the chancel, serves as an excellent place for administration to the sick and as an assembly room for the ministers and choir prior to the processional.

Ample closet space is provided for storage. The deacons have a closet of their own which makes their work much more dignified. The foyer is closed off from the main auditorium by means of folding doors and may be used as an overflow facility for special service.

The seating capacity of the main auditorium is approximately 165 plus the overflow facility of approxi-



mately fifty more. Immediately in front of the front seats is a panel rail which closes the seating area and separates the chancel from the nave. The building is lighted by hanging, indirect fixtures. A Hammond electric organ was installed before the building was opened.

The exterior of the building is brick veneer over cinder block with slate colored asphalt shingle roof.

The service of consecration was in charge of W. Blair McClain, Branch President, assisted by his counselors, Elder E. V. Osborn, Elder C. T. Heaviland, and congregational pastor, Elder Rigby Leighton.

The processional hymn, "Holy, Holy, Holy," was sung with the congregation standing. Following the call to worship an octet sang "Build Thee More Stately Mansions," by Andrews. The invocation was given by Elder E. V. Osborn followed by an organ response. The scripture lesson, I Kings 8: 56-61, was read by Elder C. T. Heaviland. Prefatory remarks and introduction of Apostle Arthur A. Oakman were given by Elder W. Blair McClain. Donna Lee Mitchell then sang, "Bless This House." Apostle Oakman presented President Israel A. Smith, who gave the principal sermon of consecration.

The sermon was followed by the taking of an offering for the building fund. Bishop Carlson gave the remarks, and Elder S. C. Sharer gave the offering prayer.

Acknowledgments were made to Apostle Jensen, Apostle Gleazer, and Bishop Chesworth for their good work leading up to this moment. Mayor William Hayword of Royal Oak was in attendance and spoke a voice of welcome to our people, followed by Elder Harold McAllister, the previous Royal Oak pastor, and Elder Rigby Leighton, the present pastor. Evangelist George Booth expressed his pleasure in the acquisition of this building.

The consecration prayer was given by Apostle Arthur A. Oakman as one of the high lights of the service.

The closing hymn was "Now Thank We All Our God," followed
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Consecration Sermon

By ISRAEL A. SMITH

Given February 27, 1949, at Royal Oak, Michigan

APOSTLE OAKMAN, President McClain, Pastor Leighton, Mayor Hayward, Saints of the Detroit area. It is indeed a pleasure for me to be here and a distinct privilege to have a part in this opening service of the church here in Royal Oak. I trust I may bring at least a small offering to the altar.

"Except the Lord build the house they labor in vain that build it. Except the Lord keep the city the watchman walketh but in vain."—Psalm 127: 1. This is a favorite text for use on occasions of this kind. I come to join with you in extending our blessings on this church and the faithful Saints who will worship herein.

Altars are as ancient, almost, as man himself. I can visualize some primitive man who, noting the manifestations of nature, the recurrence of the seasons, the revolutions of the stars and the sun and the moon, must have conceived the idea that there is a universal God, a Creator of all he saw around him. We have reason to believe that the gospel of salvation was preached to many of the ancient worthies, as far back as Abraham and even back into Adam's time.

The first reference that I find with respect to altars is in Genesis 8, when Noah builded an altar unto the Lord and offered burnt offerings. We read with considerable interest of Abraham and Abimilech at the time Abraham perfected his agreement with that king whereby he could run his herds and his flocks in certain areas: the record says that Abraham planted a grove and called upon the name of the Lord.

We are led to ask what kind of ancient altars these were, and we find these instructions given to Moses in an early day.

An altar of earth shalt thou make unto me . . . and in all places where I record my name I will come unto thee and I will bless thee. And if thou wilt make an altar of stone thou shalt not build it of hewn stone, for if thou lift up thy tool upon it thou hast polluted it.—Exodus 20: 24, 25.

This indicates that the Lord recognized the labor of one's hands, the sacrifice of manual labor. I have always noticed with a great deal of interest this promise that wherever God would write his name, there he would be; without that name being written on the altar, the altar would be without effect.

Solomon in his notable prayer at the dedication of that wonderful temple prayed that, "All thy people of the earth

may know thy name to fear thee as do thy people Israel and that they may know this house which we have builded is called by that name." That is the important thing. There is another interesting story of early day worthies in the account of Isaac and Rebecca going down into Beersheba. It is a simple story, but very significant.

And he went up from thence to Beersheba and the Lord appeared unto him the same night and said, I am the God of Abraham, thy father, fear not, for I am with thee and will bless thee and multiply thy seed for my servant Abraham's sake. And he [Isaac] builded an altar there and called upon the name of the Lord, and pitched his tent there, and there Isaac's servants digged a well.—Genesis 26: 23-25.

Here were three things set forth, an altar, a tent or residence, and something that would serve the community. The first was an obligation primarily of Isaac himself: even before he provided a place for his romantic wife, he erected an altar and called upon the name of the Lord. That is every man's obligation and duty. Second, he pitched his tent there, providing a domicile for his wife, which is a primary duty of every man; and the third thing was a duty to society, and that could be performed by his servants. And the record says, "Isaac's servants digged a well."

Strange as it may seem, there were races of people in those early days who built structures of stone that have crumbled into dust in the centuries; but here is a simple story of a God-fearing man who made a record, and that record comes down to the peoples through the centuries and for all time.

It is and was a far cry from those crude altars erected by Abraham and by Isaac and others to the altars that we see about us in our modern churches. As I said in the beginning, it is an extreme pleasure for me to be here in this well-appointed, suitable, and appropriate shrine. It undoubtedly is a time of great rejoicing, especially with you whose sacrifices have made this possible. The building is complete and represents your labors. My pleasure is nothing compared with the emotions which flood the hearts and minds of you who have helped bring this about.

A noted scholar once said that "Architecture is the art which so disposes and adorns the edifices of man for

whatsoever use that the sight of them contributes to his mental health, power, and pleasure," and we would add spiritual power. And may we not testify today that that has been done here? What is architecture? An ornamental table or fluted column tends to make a structure architecture. A building can be made of four walls and a roof and yet not be architecture. It is just a structure, and architecture is something that is added to bring something more than a place to occupy, to bring the aesthetic to the minds of those who worship here.

Ruskin in his *Seven Lamps of Architecture* said, and I think he was dealing with fundamentals:

I do not want a marble church for every village. Nay, I do not want marble churches at all for their own sake, but for the sake of the spirit that would build them.

Is that not what makes this building sacred to you? And he goes on,

The church has no need of visible splendor; its power is independent of them; its purity is in some degree opposed to them. The simplicity of a pastoral sanctuary [that is, the fields and the woods] is lovelier than the majesty of an urban city temple, and it may be more than questioned whether to the people such majesty has ever been the source of any increase in piety, but to the builders it has been.

So it is here with you in Royal Oak and must ever be. "It is not the church we want, but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giver." These last are the words of John Rushton.

Yes, it is a far cry from those simple altars of many centuries ago to the marvelous structures that are in the world today, such as St. Peter's in Rome, St. Paul's in London, and the third largest cathedral in the world, that of St. John the Divine in New York City. This structure has been fifty years in the building. It was planned as far back as 100 years ago. The plans have been changed at least three times. Twenty millions of dollars and more have been expended, and it will probably require ten millions more to finish it. It is a city block long and as wide as the widest boulevard. A massive pile, a veritable mountain of stone, with its transept, choirs, altars, 124 foot ceilings, 98 foot columns, immense round dome, round roof, and with many \$50,000 stained glass windows. Worshipers are a tenth of a mile from the minister. I do not decry what these men of wealth have done, but I wonder if all that magnificence brings one any closer to God.

It does increase the emotion of admiration. Elihu Root says, "Build that great temple, that cathedral as a contribution of America to the spiritual life of mankind, and thereby help save our

souls." That would be a consummation devoutly to be wished, of course.

I walked into St. John's some years ago. It is a marvelous structure. I thought it was a little cold, and I was reminded of a little poem by Helen Welsheimer:

"In New York Cathedral," she said, "I tried to pray, but the gold carved ceiling got in my way; so I came outside where a white star's fire burned on the tip of the slimmest spire of the famous shrine, and I said a prayer that I couldn't find when I knelt in there."

What a contrast with the altar of Moses when he said the Lord had commanded him "to build an altar of earth and thou shalt sacrifice thereon, thy burnt offerings and thy peace offerings and thy sheep and thy oxen, in all places where I record my name I will come unto thee and I will bless thee."

And in the case of all of these structures, we cannot but ask the question, *Is His name written there?* Have they builded with the Lord? They build in vain if they do not build with the Lord. Let the millionaires stand in awe, for at least it may emphasize man's insignificance.

Yes, I have seen St. John's—cold, massive, canyonlike. I would not belittle what men have done, but I am much more impressed by what God and man have done, say at Hoover Dam, where men's servants after a fashion have digged a well. Isaac's servants digged a well; something in the service of humanity and mankind. I do not envy the largest of those men of wealth. Money paid out of excess cannot be sacrifice. Ruskin, in *The First Fruits*, comes to my mind again. He suggests that in the case of Abel, his sacrifice was acceptable unto the Lord because he gave to the Lord of his first fruits.

I should like the spirit among all our people to be what I am sure it is here. I find a prose poem in Exodus, after Moses had told Israel what would be required of them, that is worth reading:

And all the congregation of the children of Israel departed from the presence of Moses and they came, everyone whose heart stirred him up and everyone whom his spirit made willing, and they brought the Lord's offerings to the work of the tabernacle of the congregation, and for all his service, and for all the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord. And all the women that were wise-hearted did spin with their hands and brought that which they had spun, both of blue and of purple, and of scarlet, and of fine linen . . . The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.—Exodus 35: 20-22, 25, 29.

These offerings required the heart. You remember Solomon prayed for a "heart of understanding." Not something as a result of pressure or compulsion, but free and willing gifts, offerings representing the sacrifices of the people. I am sure that is what has taken place here. This structure has been built because of the willing hearts of you people of the Detroit area and your free-will offerings. Here, in the years gone by, have faithful Abrahams established a well of faith through sacrifice; and later Isaacs have come along to build on what they had built in those earlier years.

Some of the willinghearted who have had a part in this work have undoubtedly passed on. I have been in many places among our congregations where they were many years in the building. You folks have been more fortunate. How happy would they be who have gone on if they could see what you see and what we see and hear today. Perhaps, indeed, they do know.

Yes, by every standard set by the Lord, I would say, this is a fit shrine. God was in the burning bush. Jesus went into the desert for spiritual power. Abraham planted trees and called upon the name of the Lord. Isaac built an earthen altar and Noah an altar without tools. Sacrifice! Sacrifices.

In reading about Abraham planting a tree and calling upon the name of the Lord, I am reminded of Bryant's beautiful forest hymn and wonder if that isn't where he got his inspiration, and from this I wish to quote:

The groves were God's first temples
Ere man learned to hew the shaft
And lay the Architrave
And spread the roof upon them;
Ere he framed the lofty vault to gather
And roll back the sound of anthems,
There in the darkening wood, amidst the cool
and the silence,
He knelt down and offered to the Mighty his
solemn thanks and supplication.

Let us attend the prayer of this simple and pure child of God:

Father, thy hand hath reared these venerable columns. Thou didst rear this verdant roof. Thou didst look upon the naked earth and forthwith rose all these fair ranks of trees. They and thy son budded and shook their green leaves in the breeze and shot toward heaven. The century-living crow, whose birth was in their tops, grew old and died among their branches, till at last they stood and now they stand, massive and tall and dark, fit shrine for humble worshiper to hold communion with his Maker.

May we not reflect here today, as did this simple-hearted man: "Here are seen no traces of man's pomp or pride. No silks rustle; no jewels shine. No en-

(Continued on page 22.)

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Prayer of Dedication

By **ARTHUR A. OAKMAN**

Given at the dedication of the church at Royal Oak, Michigan.

O God, the Eternal Father, we stand reverently in thy presence, upon this hallowed ground, and in this sacred spot to present ourselves before thee in this house which has been builded by thy people. We feel that thou dost look down in mercy and in compassion, in love and in approval upon what is here represented, and we believe, with all our hearts that thou wilt be pleased to take up thine abode in this place in the days that are to come.

We come before thee conscious of our sins and our limitations. We know that in our flesh there dwells no good thing, and that all we have and all we are, and all that we ever hope to be in righteousness shall be made possible by thy forgiving grace. We come, therefore, to bring ourselves into this house of worship and unto this altar, to offer ourselves, our sinful selves, to ask thee, O God, of power and grace, and of truth, that thou wouldst recognize our coming and touch us with the presence of thy Spirit. May our hearts be cheered and our burdens of sin rolled away. May the eyes of the blind be opened and the tongue of the dumb sing. May the altar here presented, which has been designed to give beauty and grace to the ordinances of thy house, ordinances which thou hast designed, for our salvation, be a place of blessing. Young people will come here to be married. When they come may they go forth again to build homes centered in the kingdom of God amongst men with a touch and a sense of thy blessing. Some will come here to pray. May they find their burdens lightened as they do so because here shall dwell the consciousness of thy presence. Some shall come to the altar to receive the Communion of the Lord's Supper and when they do, may they receive it in remembrance of thee. Some shall enter into the watery grave here displayed, to make a covenant to serve thee through good and evil report. May minister and candidate alike be blessed, uplifted, and strengthened by the fact that thou dost dwell here by the presence of thy Spirit.

And from this spot in which we stand shall go forth the preaching of thy word, O God, in the name of Jesus Christ thy Son, we pray that those who enter this pulpit shall be disposed to preach nothing but the truth; that the opinions and philosophies of men may be used only with wisdom and discre-

tion as they shall make luminous the truth as it is in Christ Jesus, our Lord. And we pray that when they stand thus to deliver themselves that the promise shall be fulfilled which thou hast made, yea, that their utterances shall be scripture to thy church; shall be the power of God unto salvation because they are indited by the Spirit. Yea, hear our prayer in this, for it is only through thy word that thy people can be sanctified, and that thy word can be heard and received only under the commission which comes from thee by men of probity and of uprightness who yield themselves willingly to the direction of thy Spirit.

Bless the readers who stand behind the lectern. May thy spirit be with them too. Bless the musicians, for the ministry of music is as wings to the spirit.

And we pray especially for the children who shall meet in the lower auditorium. We feel that if our Lord were here, the first place he would go would be to them. May those who worship in the auditorium beneath this one find a place of sanctity and of beauty; the homes of thy people strengthened as a result, and little children taught the gospel as is pleasing in thy sight.

And from the deacon who waits at the door to the minister who preaches thy word, may the great peace of thy Spirit prevail. We ask thee for thy servant who presides over this group, that thou bless him as he desires to serve thee and thy people, and grant that, to the gifts which are already manifest in his personality, shall be added the grace of thy spirit and the peace and the experience which comes with the years.

May this house be a house where people bear one another's burdens, and where the law of Christ is thus fulfilled. We pray that those who go out of this place shall not consume selfishly upon themselves that which they shall here receive. As they come here for bread of life, may they take it to others who are hungering for it, some of whom are in this city, those who have rights here because they are thy sheep who need to hear thy voice through the preaching of the gospel.

To all these purposes, and many more, is this house consecrated. May the vision of Zion be distilled through this house of worship into the homes of thy people. And may this vision so knit and

unite those homes and bring discipline into the members of each family that perchance here there might be prepared rich gifts to be sent up for the building of Zion. Unless this purpose is also set within this shrine, it shall fall short of that which thou dost desire.

And, therefore, in the name of Jesus Christ we ask thee to accept this prayer and answer it according to thy will. May peace and blessing abide in this house from this time forward. May every impulse to do good which is inspired of thee which cometh here, find fruitage in the lives of thy people who are before thee, O God, upon whom thou dost look with the eye of love and affection. In the name of Jesus Christ, our Lord. Amen.

The Question of Brotherly Love and Reconciliation

(Continued from page 6.)

A few weeks later I preached in a little branch at a distance on the subject of forgiveness and reconciliation. At the close of my sermon a man came to me and said, "Brother Elbert, the trouble is that in Independence you have two laws; there is one law for you big fellows, but you have another law for us little fellows out here in the sticks. You tell us to forgive and be reconciled." So I told him this little story that I have just told you, and I said it was never a question, "Were we too big to come under the law?" The question was, "Were we big enough?" In this matter there is only one law for the priesthood, and that is the law of love.

There is a tradition that when John the beloved was very old the young men would carry him into the church in his chair and seat him before the congregation and always he would lift up his hand and deliver this one admonition: "Little children, love one another." When we love the brethren, we can work with them, and we can be workers together with God.

Proverbs are short sentences drawn from long and wise experience.—Cervantes.

Fort Collins, Colorado, Branch

By W. E. CONNELL

See front page

THE FORT COLLINS BRANCH was organized on October 8, 1916, by Apostle James Kelley. At the time of the organization, there were twenty-six members, seven of whom are still on the roll. Many persons have come and gone since that time. The present enrollment is 169.

From the time of the organization of the branch until the first property was purchased in February, 1925, services were held in four different rented buildings. District President Bruce E. Brown advised and assisted in the purchasing and fitting of the first property. This building was poorly located and lacked needed facilities, but was used until May, 1940, when, under the leadership of the Pastor K. G. Broliar, it was sold, and the people began looking forward to the establishment of a new church home.

For sometime, morning services were held in the chapel of a local mortuary, and later in a community center where all services were conducted.

Apostle Clyde Ellis approved the purchase of a large lot in a splendid location just two blocks from the post office and the main artery of travel through the town. Building on this lot was begun November 1, 1941. It was made ready for the first services, even though unfinished, on March 22, 1942. Borrowed chairs and temporary lighting were used. The branch continued to add facilities until the building was completed, and formal opening services were held June 27, 1943.

The building is forty-eight feet long and thirty feet wide with a full basement which, at present, is cross-curtained for classwork. In addition to the lower auditorium, the basement contains rest rooms, storerooms, the kitchen and gas heating plant. The upper floor contains an auditorium which seats 150 persons, two classrooms, a vestibule, and a baptismal font which is situated under a large oval-topped window in the front of the church. On a raised platform behind the rostrum and in front of the font, there is space for the choir.

The building, of cinder block faced with light tapestry brick, was designed and its construction supervised by Brother Terrill S. Moore. Many of the Saints and several nonmembers contributed labor amounting to hundreds of dollars. Among the donors of labor was

Brother L. C. Reneau, who, although past seventy, worked every day the building was under construction, and nursed the large yard into a beautiful green lawn. He cared for the grounds for the following two years.

All stages of planning, financing, and constructing were under general church

approval. Twenty-five hundred dollars was the maximum indebtedness. This was cleared, and the building was dedicated on June 24, 1945. President Israel A. Smith delivered the dedicatory address.

Fort Collins is a beautiful little city with a population of 22,000, situated at the foot of the Rocky Mountains at the gateway to famed Estes Park and Rocky Mountain National Park, about midway between Denver, Colorado, and Cheyenne, Wyoming. It is the county seat and home of the Colorado A and M College.

New Purchase in Independence



It is with a great deal of pleasure that the First Presidency and the Presiding Bishopric write to make acknowledgment to the Church of our appreciation of a memorial gift recently made to the Church by Sister Estella White, widow of Brother Mark S. White. This gift was the purchase price of the property located on Truman Road directly across the street from our Sanitarium and Hospital. The tract includes about five acres, which provides considerable space for future development. The beautiful two and a half story frame and brick home was built in 1915. It is a property that has long been desired by the General Church officials, but the time and conditions have never seemed opportune to purchase it.

The property is being designated as a memorial to Brother and Sister White, and a bronze marker will be appropriately placed. The growing needs of the church for the care of our aged and convalescents make this a most acceptable gift at this time, and we believe that the property makes a fitting memorial to a couple who, through a period of a lifetime, have given consistent support to the work of the Church.

THE FIRST PRESIDENCY,

By Israel A. Smith.

THE PRESIDING BISHOPRIC,

By G. L. DeLapp.

Some Thoughts on Kingdom-building

By **MERVA BIRD**

IS IT TRUE that our people are awakening at last? Zion—the hope and dream that has beckoned us on and inspired us for over a century—is it finally to become a reality? All through the church there is an increased restlessness due to the realization that indeed the time is growing short. The voice of warning is sounded not only from our pulpits, but over the air waves, in the newspaper, and wherever people meet. We are faced with the knowledge that Zion is the only answer to the world's social and economic crises, and with that knowledge comes the tremendous responsibility of showing to the world the Zionitic way of life.

Man has tried every solution that could be devised, but all have failed to the extent that they ignored divine law and the basic elements of Christian living. Force can't possibly prevail for long, and that type of society which has to rely on force for its survival is destined to fail, as has been demonstrated over and over again in the history of mankind. Only the plan of God and a people united in their efforts to live that plan can triumph in the long run. Yet why has that plan been ignored for so long while men beat their plowshares into swords and watch their loved ones suffer or die as the price exacted by Mars?

The wisdom of even wise men seems to have perished, while they grope vainly for solutions to the many perplexing and tragic problems of the day. Has our church with its divine origin and purpose been hiding its light under a bushel? The peoples of the world are crying out for that light, and Satan ravages the races. Ours is a missionary church with a commission direct from God. Not one of us can afford to be complacent about our task a single day of our lives. We can have a part in the great adventure of the ages if we overcome the Sun-

day-to-Sunday lethargy binding us and respond to the words of the hymn:

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

The task wasn't meant for weaklings.

The editorial in the September 18 issue of the 1948 *Herald* points out that the two schools of thought on the realization of Zion, while seemingly opposed at times, actually aim at a single goal. I would go one step further and say that those who are concerned with gathering according to the commandments given in the Doctrine and Covenants cannot even consider organization in the truly Zionitic sense without realizing that personal development is basic to effective organization. On the other hand one of the most important results to be derived from a Zionitic community is the increasingly higher quality of life and personal development possible. The two ideas cannot be divorced.

The Lord knew our human frailties when he repeatedly admonished the Saints to gather. He surely didn't expect us to wait until each and every member became pure in heart before we even began to obey this command. However, an unrighteous people are not going to be automatically transformed into Saints merely as a result of gathering. The realization of the ideal of Zion has to be an evolutionary process, and to ignore any phase of divine instruction is to fail in the fulfillment of Zion.

We are told through the spirit of prophecy that Zion is as near or as far away as the spiritual condition of the Saints justifies. We must prepare and educate ourselves in order to develop human building material for the kingdom. But how?

MODERN EDUCATORS say that we learn by doing. The child does not learn to read merely by being told how over and over. He must be given the tools for learning and use them himself—with the proper guidance of course. He will make mistakes, but the important thing is that he is learning through doing. Likewise, I might be told each step in detail in the process of crocheting. I might even watch another who is crocheting with facility. But I still haven't learned to crochet until I take the hook and thread in my own hands and actually work myself.

The same principle applies to every learning situation. Does it not apply to kingdom-building? We know that a child does not learn social behavior by living alone; neither can we. It takes doing to learn to live together.

The well-known story of the bundle of sticks might be used to illustrate what happens to a group—any group that strives wholeheartedly toward a common goal. Singly, the strength of each is hardly felt, but by banding together, group strength is multiplied tremendously and truly effective service can be rendered. Consecrated people sharing the ideals and aims of Zion and working together as a community to serve God can certainly be more effective in their personal development and missionary effort than the same individuals scattered throughout a city. The Lord and Zion await a people united. What are we waiting for?

THIS QUESTION is frequently heard among young people who have matured during the war and post-war years. They are eager to be about their Father's business and to see their dreams of Zion become a

reality. Eager and willing as they are, they need guidance to point the way. The years pass all too quickly, and their youthful enthusiasms and energies are often dissipated in good but purposeless endeavor. Sometimes they are lost to the church entirely. They want to be *doing now*.

The world is waiting for a demonstration of the principles we so glibly preach. How much more effective our missionary program would be if we could point to a community and say, "See—this is how it works!"

Why don't we have Zion now? It is easy to reply that we are not ready—our lives are far from perfect. Our relationships are not on a Christlike basis. We are not keeping the celestial law, even in the matter of tithing. We are losing our young people. One could go on and on—the list is long and incriminating.

On the other side of the ledger we have God's command to gather (Doctrine and Covenants 57; 100: 5; 128: 5) and his promise of divine assistance when we prayerfully seek to obey his commands.

Reason tells us that if we are going to improve our way of living and rear our children as we are divinely commanded, our task would be much easier and more successful if we were living in a community of people with the same Zionic ideals.

Under no circumstances are we advocating mass movement to the land designated as Zion. The chaos and confusion that would result from such a step would in no way resemble our dream of Zion; it would, in fact, defeat our very purpose. The Lord has said that preparation must be made, and this preparation is essential.

BUT WHAT IS TO PREVENT a small group of like-minded people from banding together in a community project for the good of all? What is to keep them from putting into practice the principles of love, brotherly kindness, and sharing?

Why not even buy a piece of land on a co-operative basis and divide it up into homesites?

In a few instances, groups of Latter Day Saints seeking to put into actuality the principles preached since the beginning of the Restoration Movement have sought to take the initial steps in group enterprise. Having caught a glimpse of the possibilities of Zionic living, they have set their hands to the plow and their faces toward the inspiring goal to which God has called his people. Their continued growth and progress will be in direct proportion to the degree to which they are united, humble, and prayerful in seeking to do the will of the Heavenly Father in these momentous days.

The First Drink — By Edgar Pillsbury

HOW MANY TIMES have you been asked to have a drink of intoxicating liquor and, on refusing it, have the offerer say, "You don't know what you're missing," or, "It won't hurt you," or "Have one just to be sociable"?

Have you ever stopped to consider that many drunkards took their first drink for one of these reasons, then ended up walking the streets as miserable specimens of humanity?

These people didn't intend to become alcoholics—far from it. They didn't think it could happen to them. They didn't consider the fact that liquor could cause them to lose their friends, position, family, and wealth, nor did they count on becoming slaves to the drinking habit. All this had been more than they had bargained for.

Yet, suddenly, they found themselves in the appalling grip of old man booze—apparently unable to do anything about it but watch themselves go down hill to utter destruction. The sad part of it is that few are ever able to redeem themselves, and sadder still, they can never salvage the time they lost in drinking.

Some are not satisfied in ruining their own lives and the lives of their loved ones but go on to commit vile deeds while under the influence of liquor; then, for their acts, they are banished from society.

Many convicts would not be in penal servitude today had they never taken the first drink. They could readily tell you that committing murder, robbery, and other vices was far out of their sight and mind when they accepted the first drink.

This is presented in the hope that it may bring renewed courage, inspiration, and determination to many church members—also that it may indicate at least one line of action for enterprising groups that are ready to move forward. It must be pointed out that these group experiments are, of necessity, incomplete. They are in no way sponsored by the general church, as it cannot be held responsible for their success or failure. They are in their infancy and have to learn many things by trial and error method; they are subject to criticism and are targets for the adversary; they have small financial resources and many discouragements—but they *are trying!*

How these forgotten individuals would gladly turn back time, if it were possible, and undo the crimes they did while under the influence of liquor! Had these addicts refused the first drink, how much farther the human race may have advanced in the fields of science, medicine, and literature!

Much has been lost because of the first drink which they were too weak to refuse.

THE LOSS to the world because of drink can never be tabulated. What if Edison, Pasteur, Lincoln, Madam Curie, Thomas Jefferson, and other world leaders had been drunkards? How much longer America might have gone undiscovered if Columbus had been an alcoholic! If Dickens, Scott, and Shakespeare had been drunkards, we would have been deprived of much inspiring literature. Had Gainsborough and his contemporaries been drunkards, we would never have received the great works of art produced by their prolific brushes. Think of the fine music that would never have been written had the masters drowned their inspiration in alcohol.

Brilliant careers have come to abrupt ends because people were too weak to refuse the first drink.

The cost of liquor is high. Those who drink pay for it with their health, their reputation, their self-respect. Finally it becomes their master, and its grip grows tighter daily.

The first drink is the one drink we can all refuse. The second may be too late.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Is there any rule against using the table which serves as a Communion table in front of the pulpit for other purposes such as a worship center?

ANSWER:

There is apparently no rule or law restricting the use of the Communion table to that purpose only. There is a tendency in some of our congregations to keep one table for the sole purpose of serving Communion. Where the chancel of the church is conveniently designed, and where the facilities are adequate, this practice might be observed with good effect.

Certainly we would not want to use the Communion table for anything that is inconsistent with its central purpose. It seems that we would be justified in using the table, if necessary, for other purposes of worship. We are led to believe, however, that the greatest appreciation for the Communion service has often resulted in those congregations which used the table only for the sacrament of the Lord's Supper. It is well, also, for our members to accept as a part of their stewardship, in which they may enhance their worship experiences, the care of the linens and the preparation of the emblems for the Communion service.

Questions relative to the use of the Communion table in your branch should be referred to the pastor.

A. ORLIN CROWNOVER.

QUESTION:

Does the Bible say that the scattered Jews shall be gathered back to Palestine?

ANSWER:

Several prophecies of Scripture foretell the gathering of the Jews, though there is some difference of opinion concerning which texts refer to a gathering prior to our time, as there was a gathering prior to the Christian Era of a portion of those which had been scattered in the days of the Babylonian captivity and before then. Certain prophecies are quite clear, however, and are generally under-

stood to refer to the period we call "the latter days." Typical of these is the following:

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea . . . and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 9, 12.

Among the prophets who predicted the return of the Jews, or of Israel, a term which has two applications, may be mentioned Jeremiah (23: 7, 8; 31: 7-9; 33: 7), Ezekiel (36: 24-28), Hosea (1: 11), Amos (9: 13-15), and Zechariah (2: 1-5; 8: 7, 8).

Originally the name *Israel* was given to Jacob by the Lord himself, and his posterity were known as Israelites; but with the separation of Judah from the rest of the tribes, the other tribes came to be known as the tribes of Israel, as distinguished from Judah and Levi, the latter holding the rights of Levitical priesthood. This distinction is found in some of the prophecies; for instance, the one which is here quoted. However, in the course of centuries all were more and more often referred to as the Jews.

A. B. PHILLIPS.

QUESTION:

The duties of a priest are in part as follows: "He is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties."—Doctrine and Covenants 17:10.

Why then are priests asked to pass the emblems when there is a sufficient number of elders present and unemployed to do this?

ANSWER:

The reference cited has to do with the priest taking the lead in meetings when there is no elder present. It is clearly a prerogative of a priest to administer the Communion. Section 17: 22 reads: "It is expedient that the church meet together often to partake of bread and wine

in remembrance of the Lord Jesus; and the elder or priest shall administer it."

Whether a priest or an elder should be called upon to pass the bread and wine would seem to be left to the discretion of the presiding elder.

Section 17: 9: "The elders are to conduct the meetings as they are led by the Holy Ghost."

There is a maxim of law that says: that which is not *specifically prohibited* is permissible.

JAMES F. KEIR.

QUESTION:

Should the names of persons be kept on the church records who never attend our services, say that all churches are the same, work in, and have joined other churches?

ANSWER:

Many of us have faced the problems indicated in this question. One bad feature, though not the worst, is that we may have a poor attendance record in ratio to our "book membership." The worst part is that these persons are denying themselves and their families the rights and privileges of fellowship with the body of Christ.

While we heartily disapprove of such an attitude on the part of these people, it usually is not wise to remove them from our membership unless they are bringing reproach upon the church. The law specifically states what we may and should do in cases where members desire to withdraw their membership, and also where unchristianlike conduct is charged. On October 7, 1948, the General Conference passed a resolution permitting the transfer, by approval of the First Presidency, of members desiring to unite with another church. Members desiring such transfer must make application in writing and must be free from unchristianlike conduct. When such a transfer is effected, the person's name is placed "in a special 'withdrawn' file." Those against whom charges are or should be placed are dealt with in prescribed channels of church court procedure.

When a person is living a life that is up to standard, and desires to retain membership in the church, it seems that we should not dispossess him against his will. We should not uphold him in his statement that all churches are the same. We should seek to win this person back to the fold and cause him to see what he is missing in denying himself the fellowship of the church.

A. ORLIN CROWNOVER.

Jeremiah A. Gunsolley

By LEONARD J. LEA

"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God."—Acts 7: 55.

IN HIS EARLY LIFE, he had a hard training, so that he might be strong in the times of trial that were to come upon him. He learned to walk alone, and he did not falter when others weakened and fell by the way. God gave him a light so that he could see the path when others were lost in darkness. He counted the cost of service, and when it was time he paid on life's terms, and uttered no complaint.

Jeremiah A. Gunsolley was one of a family of thirteen children born to Noah and Mary Elizabeth (Tyrrell) Gunsolley in Delaware County, Iowa. His birth date was July 9, 1862. In that farming country conditions were not easy, and the family shared the common lot of hard work and frugality, sacrifice, and hope for better things. He continued his work on the farm and with neighbors, especially during summers, until he was twenty-two.

PREPARATION FOR SERVICE

Early in his teens his mind turned to thoughts of education, and he formed the desire to be a teacher. His instructors observed his intelligence and industry, and encouraged him to continue his study. Taking teacher's institute work, he passed the county examination and received his certificate. After this he taught in winter terms, returning to farm work as his students did when their help was needed. He studied two years at Western Normal College and Institute and received his Bachelor of Science and Accounting degrees in July, 1888.

In March, 1889, he went to Lamoni, Iowa, as superintendent of the public school work, and continued in this responsibility until May, 1894. In July of that year, he went to

Salem, Massachusetts, to take charge of a business college, and remained until 1895.

During his teens, he was hungry for something to read, but conditions did not provide the money to satisfy his wants. He came upon a copy of the Book of Mormon. It was old and worn, the covers had been torn off, and the title page was missing. He read it with steadily increasing interest. He had a spiritual experience which confirmed in his mind the truth of the book. From that faith he never afterward deviated. That led him to a contact with the church, and on October 7, 1884, he was baptized with some other members of his family.

CHURCH WORK

During his service as school superintendent in Lamoni, he was active in church work. He was ordained a priest on June 5, 1892. In that same year, church leaders saw the need of a young people's organization, and he was a member of the committee appointed to draw up the plans. The meetings were held at his home. They resulted in the formation of the Zion's Religious-Literary Society, and he was its first president, serving from 1894 to 1916.

He was also active in Sunday school work. At various times, he served as pastor: at Lamoni; at Duluth, Minnesota; St. Joseph, Missouri; and at Cleveland, Ohio. He also served for a time as a missionary for the church.

As a writer, he made an impressive list of contributions to the *Saints' Herald*, and to the young people's monthly magazine, *Autumn Leaves*. His careful thought, his strength of character, and his abiding faith are apparent in all his writings. He was Secretary of the Board of Publication in 1901-1902.

In his preaching, Brother Gunsolley was a methodical and careful

exponent of the beliefs of the church. He spoke with power and conviction, and inspiration was often evident in his pulpit work.

Other ordinations followed his ordination as a priest: elder, February 23, 1896; high priest, April 19, 1900; evangelist, April 19, 1925. He was superannuated on April 7, 1934.

It was characteristic of his nature and of his ideal of duty to continue serving as long as strength of body made it possible. His latter years were times of quiet peace, though his health declined and limited his activities.

THE GRACELAND COLLEGE YEARS

In 1895, Graceland College opened its doors under the auspices of the church. Its first quarters were on the second floor of the France Building in the business section of Lamoni. Brother Gunsolley was a member of the first faculty of three persons. He served from the beginning until June, 1926, with the exception of a two-year interval, 1901-1903. He was a member of the Board of Trustees from 1900 to 1911.

In his Graceland years he served as instructor, principal of the commercial school, acting president for two periods, treasurer, and business manager. At different times he taught bookkeeping and accounting, commercial arithmetic, spelling, commercial law, English and business correspondence, commercial geography, banking and credits, shorthand and typing. He was also a skilled teacher of penmanship.

More than this, he stood for education when many in the church were opposed to it. He traveled to raise money to help the college keep its doors open. He befriended poor students and made it possible for them to continue their education when otherwise they would have been forced to quit. He gave needed encouragement to them when their hearts and funds were low.

It would not be possible to remember, let alone record, his many services. He shares with an illus-

Briefs

MINNEAPOLIS, MINNESOTA.—The *Minneapolis Star* of July 2 published a picture of the Reorganized Latter Day Saint vacation church school. Pastor Vernon E. Lundeen reports that ours was the only school which had its picture in the paper. This was the first year for the school and there were fifty-four boys and girls enrolled. The average attendance was forty-four, with twenty-four in perfect attendance. Mrs. Bernice Staffeld was the director. The picture in the *Star* portrays three primary children telling and enacting by flannelgraph the story of the Good Samaritan.

PROVO, UTAH.—The Women's Department of Provo, Utah, sponsored a lawn social on June 30 at the parsonage. A large group assembled, including Apostle and Mrs. Wallace Smith and Elder and Mrs. Russell Ralston and family. Homemade ice cream, cakes, and candies were sold and proceeds went to the women's department.—Reported by MRS. ELOISE M. LUCAS.

BROOKINGS, OREGON.—The group was organized into a mission on July 3 at a meeting at Myrtle Point. Saints from southwestern Oregon and northern California form the congregation. The organization took place under the direction of District President J. L. Verhei. Elder Joe Elkins will act as pastor, Mrs. Marjorie Moore as church school director, Arthur Moore as treasurer, and Mrs. Vivian Cummins

as secretary. Meetings will be held the first Sunday of each month.

Any Saints living in or around Brookings or in northern California are invited to contact the group. Address Mrs. Vivian Cummins, Box 186, Crescent City, California, for information.

EAST ST. LOUIS, ILLINOIS.—In a business meeting on June 24, the reorganization of the Lansdowne Branch was recommended by Apostle E. J. Gleazer and District President C. L. Archibald. Elder Charles Fletcher was elected pastor; Orville Anderson, church school director; William Hanlen, treasurer, and Jessie W. Hilleir, clerk. The officers were installed at a candlelight service on the evening of July 3.

BAYOU LA BATRE, ALABAMA.—District Missionary W. J. Breshears conducted a series of meetings from June 19 to 28, which resulted in the following being baptized: Frank Deakle and son Burton, Calvin Gazzier, Harvey Nelson, Mrs. Lena Powell, Mrs. Margaret Tillman, Elizabeth Tillman, Shirley Gazzier, Joseph Elwood, John Edward Ladnier, and Gussie Seamon.

Bayou La Batre group is a mission of the Mobile Branch and is situated twenty-seven miles south of Mobile in the village of Bayou Le Batre whose chief industry is fishing. Elder Oscar Tillman is the group pastor, and he is assisted by his two sons—Alma, who holds the office of priest, and Delbert, who is a teacher—and Robert Pendarvis, deacon. Emery Powell, a member, recently gave a lot to the church upon which the Saints are planning to build a church home in the near future.

MISSION, ILLINOIS.—Mission Branch held its first vacation church school this year during the week, June 6 through 10. There were forty-two children enrolled. Mrs. Cora Anderson served as leader of the school and was assisted by Blanche Mulvaney, Susie Lowe, and Grace Hayer.

MOBILE, ALABAMA.—High Priest Jack A. Pray, who was assigned to the Gulf States District with Mobile as his objective at the recent Joint-Council session was installed as pastor of the Mobile Branch by District President W. J. Breshears on Sunday, July 3. A combined installation and Communion service had been arranged and was well attended by the Saints of the Mobile area. Brother Breshears introduced Brother Pray as the new pastor, and Brother Pray made a statement of acceptance. High Priest Franklin Steiner represented the congregation in pledging their support to the ministry and leadership of the new pastor. Following this, the sacrament of the Lord's Supper was served at a very impressive service. Brother and Sister Pray were then introduced to each member present as they left the building.

Brother Pray succeeds High Priest A. Orlin Crownover as pastor of the Mobile Branch, Brother Crownover having been transferred to Independence, Missouri.

MUSKEGON, MICHIGAN.—Elder E. R. Carter of Lansing, Michigan, conducted a series of meetings in this branch during the first week of June. His theme was "Builders Together With God." A new baptismal font has been installed by the branch men's club. At a rally day service, January 30, the font was dedicated. Nine people were baptized on that day. Seventy Virgil Billings and Missionary Warren Chelline held a series of meetings from February 27 to March 20. Four more new members were baptized during these services.

LONDON, ONTARIO.—On June 12, the services of the branch were centered around the

children. At a beautiful baptismal service, nine children were received into the church: Karen Dyson, Howard Muir, Brian Dibb, Kenneth Hollins, Barry Shute, Judith Timbrell, Joyce Kennedy, Ann Moore, and Carol Greenside. The confirmation service was conducted on June 19. Barry Shute was confirmed on Sunday morning, June 26, by Elder C. E. Muir, assisted by Dr. E. V. Shute.

BOISE, IDAHO.—Eleven were baptized in the Boise font during May. Five were from Nampa Mission, one from Baker, Oregon, and five from Boise.

NAUVOO DISTRICT.—The Fort Madison, Iowa, and Nauvoo, Illinois, branch choirs recently rehearsed "Other Sheep I Have," the Book of Mormon cantata by Louise Hills Lewis, for presentation by the combined groups on the last Sunday of the Nauvoo District Reunion, held July 24 to July 31 at Nauvoo, Illinois. The combined group is composed of twenty-eight members. Brother E. R. Wright of Fort Madison was the director, and Mrs. Shirley S. Howard was assistant director and pianist. Although the majority of this group was made up of untrained voices, they were aware of the circumstances under which the cantata was written and felt the same presence at each of their rehearsals. Printed programs carrying the libretto in its entirety were given to those attending that they might be taken home and used as missionary material.—Reported by MRS. LEWIS L. HOWARD.

HUMBER BAY, ONTARIO.—On Children's Day, June 12, three children were baptized at the 9:45 service: Elizabeth Stroud, Robert Trimmm, and Raymond Brown. In March the branch enjoyed a few days' visit from Missionary Louis Zonker. His ministry to the young people was especially appreciated. The Humber Bay church is a community center. Twice monthly the doors of the church building are opened to the Child Health Clinic, and also to the Red Cross.—Reported by MABEL WHITWORTH.

CULBERTSON, MONTANA.—On Sunday, May 8, at 11:00 a.m., five families of Saints met at the home of Brother and Sister B. W. Finnicum to organize a church school. Priest Thomas Finnicum was in charge. He was elected superintendent and Gene McCracken, assistant. There are three classes: an adult class, studying the Book of Mormon; a junior class, and a primary class. There were three juniors, five primaries, three cradle roll, and eight adults. The following Sunday four more were present.

SPRINGFIELD, MISSOURI.—The twelve-day series of meetings which Evangelist Ray Whiting conducted in Springfield came to a close June 17. There was a fine spirit present during these services which brought a spiritual uplift to the people. Brother Whiting gave about twenty patriarchal blessings while he was there. On Children's Day, June 12, five children were baptized. The following Thursday evening, one child and eight adults were baptized. Two were baptized May 29, making a total of sixteen in three weeks. These baptisms united six families in membership in the church. On Friday evening, Apostle E. J. Gleazer and Elder Donald Kyser attended the service on their way to Kennett, Missouri. Brother Kyser gave the invocation, Apostle Gleazer delivered the message, and Evangelist Whiting closed the service with a spiritual benediction upon the series.

The vacation church school was very successful. About one third of the children attending were from homes of nonmembers.

HOME AND FAMILY

He was united in marriage with May Cornelia Fisher on March 19, 1890. To them three children were born: Harold, Lucy (Glick) (deceased), and Marjorie (Anway). At a time when Marjorie was stricken with paralysis, another tragedy came, the death of the mother on December 12, 1903. The vacant place in the home was filled by marriage, on September 19, 1905, to Martha F. Wight, whose husband had passed away sometime previously. She had a son, Dean. To this marriage two children were born: Cecil, and Dorothy (Stoft). Brother Gunsolley was a faithful, kindly, and considerate husband and father.

There may have been some whose lives shone with a more brilliant light, but there have been none who kept their light more faithfully and constantly burning.

Let's Tackle Our Job

By MRS. WILLARD PHELPS

We, the mothers of the church, have a big job. Had every mother since 1833 done her bit to train up her child in the way he should go, we would be much nearer Zion. We would be a bigger and better church. Bigger because our natural increase really totals up more rapidly than the work of conversion. It takes weeks, months, yes, even years, for a priest or elder to prepare a dozen people for baptism, but if two or three mothers would join together to teach their little families the principles to which every child is entitled, a dozen children would be saved for the church.

When a mother does not do everything in her power to retain her "natural increase" (her family) for Christ and his church, she is defeating the work of the plan of God. We would also be a better church when we, as mothers, are instructing our little ones, because we are learning more and more. Our faith is increased as we teach them that faith is so necessary. We do keep the laws better as we show them that "The law of the wise is a fountain of life."—Proverbs 13: 14.

It bothered me, as a child, that our church did not have women preachers, for *Webster's Collegiate Dictionary* says a minister is a servant, attendant, or agent. Isn't every mother just that? The number of mothers of the church far exceeds the teachers, priests, and elders. Then, truly, if we would all do our bit, and each one work just a little harder toward establishing a Zion home, we could double the number of yearly baptisms. Are we mothers serving God in the capacity he has set for us?

Our responsibility is to see that those intrusted to our care increase "in wisdom and stature and in favor with God and man" (Luke 2: 52). Our first job is to live a good example, for by examples we teach our little ones much. We keep them in school, clean, well fed, and give them the things that "keeping up with the Joneses" requires of us. But do we allow them to go in the closet with us when we shut the door and pray to our Father? Then we need to see this side of our life; to be taught again those things which we were taught as youngsters, but which today because of the rush, hustle, hurry of each hour are neglected.

We are to be a peculiar people, "zealous of good works" (Titus 2: 15), showing in everyday living that "happy is that people, whose God is the Lord" (Psalm 144: 15).

If each mother would do her share at home, our money could be spent "teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mark 28: 20). God's work could go forward. The head of the church feels its responsibility to us first. But if each of us mothers would do our bit, instruct our own little ones better, more elders could be released from work at home and sent to other fields. Let us assist in this great work—we are not called to be priests or elders; but mothers, each with a job that only we can do.

As mothers of a chosen people in a chosen land, we should assume our responsibility.

First, by each being a better person. Each person, mother, father, sister, brother, wife, husband, man, or woman should strive to be a better person. Mothers can be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4: 12).

Second, by being a better wife. "Who-soever findeth a wife findeth a good thing, and obtaineth favor of the Lord."—Proverbs 18: 22. But are we "a good thing" for our husbands? Most husbands are busy men and must meet the world daily. "A prudent wife is from the Lord" (Proverbs 19: 14). Are we prudent wives? Webster says "prudent" is wise, practical, sensible, adapting means to ends, not extravagant. We are the wives in the church. These virtues need to be cultivated. Let us be helpmeets. If your husband is an elder, priest, or teacher, lighten his load, and help in his work. If he is a member, but holds no "called" office, help him to "Study to shew [himself] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2: 15. Christ may have a job for him. If he is not a member of the church, he needs a good example, and his wife is closest to him. Remember "the unbelieving husband is sanctified by the wife" (I Corinthians 7: 14). Being a wife is a big job.

Third, by being better mothers, helping our children and our neighbor's children to be ready for their heritage. Jesus said, "Let the children first be filled." (Mark 8: 27). The Old Testament instructed the Israelites to "teach their children." (Deuteronomy 4: 10). Proverbs 20: 11 shows that we must set a good example for "Even a child is known by his doings, whether his work be pure and whether it be right." Being a good mother is a huge task, but we, mothers of a chosen people, with the help of God, can do it. Give "your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12: 1). Let us not overdo this to the detriment of our family, but study and use what we learn with wisdom. "He that begetteth a wise child shall have joy of him" (Proverbs 23: 23). We should help our children, and those of the neighborhood to use the talents which God has given them and be "handmaids of the Lord."

And fourth, by being better neighbors, sister-in-laws, daughter-in-laws, and sisters of the church. Mothers, our task is before us. God needs us. Let us help "every one his neighbor; and every one say to his brother, be of good courage" (Isaiah 41: 6). Let us start Zion living in our own homes, on the street, when we meet our neighbor, or our mother-in-law. If she is not a member, let her see in us the reason for uniting with Christ's church. No other group could do more to further his work than we, sisters and mothers of the church.

A DEVOTIONAL

"Let Your Light so Shine"

By Mrs. E. L. Sheppard

Scripture: John 8: 12; Matthew 5: 16-18.

When Jesus was here on earth, he made some exceedingly important statements. He said, concerning himself, that he was the "light of the world." Surely this is true when we consider that life and light follow the preaching of the gospel. But he also said that *we* are lights in the world.

We cannot shine for God unless we contact Christ and the needy world—one hand in God's hand for strength, and one hand grasping our neighbor's hand to lift him out of darkness.

The peoples of the world today are looking for a practical demon-

The Home Column

stration of Christianity. They are not so much concerned about what we believe as about what we are doing for the uplift of humanity. "What you do speaks so loud, I can't hear what you say."

Glaude A. Smith tells a story of a young American teacher in a Japanese government school. This young man gave his word that he would not mention Christ or Christianity to his students. He kept his promise; but his pure life and his constant spirit of kindness caused his students to seek for his secret of happy living. After some months, a large group of the boys he taught gave themselves to the Christ whom they knew he followed. Some of these boys became Christian ministers.

My Poem Center - By Edith Odom

I HAVE A POEM CENTER in my big comfortable farm kitchen. The name of my center is "The Commonplace Glorified." The name is printed in black letters on a piece of white paper and arranged in a semi-circle at the top. This name is not original with me. I found it in an article written by Brother John Sheehy and published in the *Herald*. As soon as I saw the article, I said, "That's it."

In many kitchens in the south the walls and ceiling are made of smooth, wide planks painted, and for my poem center I have used a two-foot panel between the doors and keep clippings and poems which I like unusually well and which my friends send me. This panel is located in a prominent place in my large typical farm kitchen, which is our family, year-round, living room. We do our informal entertaining there. Besides the regular equipment, my kitchen is equipped with good windows, radio, record-player, sewing machine, and a large table. This, with a few quick changes, becomes a playroom for the young people where they make candy, pop corn and use the radio or record player. Books and magazines are also available and fresh, and potted flowers add beauty and enjoyment all the year round.

I have not created this poem center alone. My family has assisted in making this a family worship center also. There is a little shelf underneath the bulletin board which was made by my son out of handmade cedar. This shelf holds

I have had many happy experiences when telling someone to what church I belonged. Some of them exclaim, "Oh, I know so and so—he belongs to your church," and then they say something nice about him. The other day my daughter told me of a conversation she had with a young man in one of her classes at the university. He made the remark that he "knew one man in this town that certainly lived his religion." She asked him who it was, and he replied, "Oh, you wouldn't know him. He runs a small business on North Main. His name is Shannon." The strange and interesting thing about this conversation was that Brother Shannon is our Kansas District President.

my plants and a monthly copy of *The Daily Bread*. The year's subscription was presented to me by my husband. He seemed to think it was necessary to complete the setting. My daughters sent me attractive decals for trimming and bordering the panel and the little potted plant for the shelf under the poems. I change these around at different times to keep the scene from becoming monotonous.

I have collected the poems which I use in my center over many years, and also my family have contributed, as they are always on the lookout for poems they think I will enjoy. Some are humorous, some in forms of advice for the younger generation, some words of comfort and consolation. There are also poems which I call my "Mary and Martha" poems and especially written for mothers and housewives. All of these are put up with Scotch tape, so I can take them down and replace them with others when I desire. But a few "musts" remain all the time, as friends and family come back to read these.

One of my favorite poems is "A Housewife's Prayer." In this poem she prays for grace to do the daily, commonplace tasks. I enjoy sharing these poems with my friends. I keep extra printed copies of all to hand out whenever there is a request. This is my best project and especially since it has become my family worship center. We have our family worship each morning in our kitchen before breakfast, and *The Daily*

Bread is the book we use. One gives the story, the other reads the suggested Scripture, and another offers the prayer. Often poems or extracts from them are mentioned in the family worship. This has become an important part of our family life.

Wouldn't you like to start a poem center in your kitchen?

Get Out of My Way

Tired and weary with care oppressed,
Longing for a moment's rest,
To the little ones, hindering with their play,
I sharply said, "Get out of my way,"
But a soft voice whispered, "There'll be a day
When the babies will be out of your way to stay."

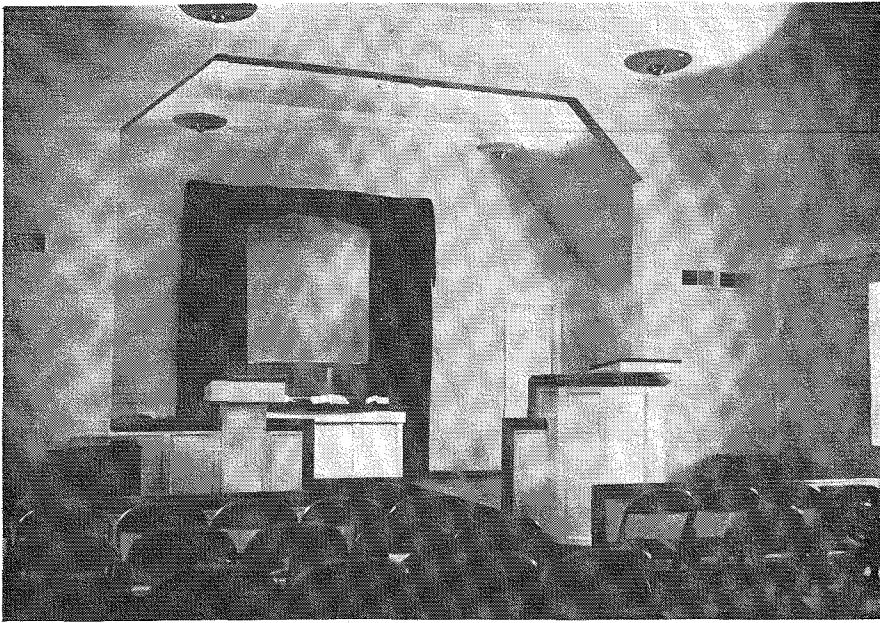
And it set me thinking, how all too soon
These babies would make a "way" of their own,
And I in a dreary, lonely home
With no little tots to wash and comb,
Would oh, so sadly, rue the day,
When the babies got out of my way to stay.

No little faces to be kissed and caressed,
No heads to cuddle on mamma's breast,
No little wills to train aright,
No one to put to sleep at night,
No little lips to teach to pray,
For the babies would be out of my way to stay.

So mothers, let's have a care, how we say
To the little ones, "Get out of my way."
For of loneliness we may have a share;
So let us breathe this fervent prayer—
May there be many a long, long day,
Ere the babies are out of our way to stay.

(This poem was published in *Autumn Leaves* in August, 1900, in the department "Our Girls." No author's name given. Sent in by Mrs. Effie Hield, 110 North River Boulevard, Independence, Missouri, March 21, 1949.)

It is folly to claim exemption from duty, and at the same time expect the reward of service.—Joseph Luff.



Royal Oak, Michigan

(Continued from page 7.)

by the benediction by Elder C. T. Heaviland.

A recessional hymn, "Lord of Light and Love and Power," was sung by the congregation as the ministers went to the door.

A capacity crowd of 541 packed the upper and lower auditoriums. The overflow attendance was served by a public address system in the lower auditorium.

The music was under the direction

of Mrs. Verna Gustavus with Mrs. Geraldine Baird as the organist.

The first regular sermon was preached by Apostle Arthur A. Oakman the same evening as the beginning of his missionary series through the following week.

A wonderful manifestation of the Spirit was evidenced throughout the day and following week, which has started a new congregation on its way in good form. We thank President Smith and Apostle Oakman for their sincere ministry which will no doubt be a lasting memory to the good people of the Detroit Branch.

Letters

From a Member in Texas

I, too, want to express my gratitude for the timely and helpful material contributed to *Daily Bread* by various authors. I also think the album of hymns by the Stone Church choir is truly great and inspiring. I hope the choir will someday record "One Day When Fell the Spirit's Whisper."

For several years, one of the more popular churches has been publishing a series of Bible lessons to be studied at home. Questions are mailed with the study material. When these are checked and graded, they are returned to the correspondent. There are twenty-six lessons in each course. I would appreciate being able to get such a series on our Three Standard Books. This would be most helpful for isolated members who are unable to attend church often. Even those who attend regularly could receive help from such a course.

I am able to hear the Sunday broadcast, which makes my state of isolation less lonely.

Since I can meet with the Saints only two or three times a year, all published material, recordings, and broadcasts pertaining to the church are greatly appreciated.

MRS. RUBYJO WILBANKS.

Spearman, Texas

Asks for Prayers

I noticed that several unusually old members were mentioned in recent *Heralds*, and I wondered how many other elderly Saints there are in the church. I have just celebrated my eighty-fifth birthday and will soon have belonged to the Reorganized Church seventy-four years. I have never regretted my baptism, and I am thankful to my Heavenly Father for the blessings he has bestowed upon me.

I suffered a heart attack on May 9 and was greatly helped by administration, but I still need your prayers. Please pray for me.

MARGARET ANGELL.

426 South Fourth Avenue West
Newton, Iowa

Daily Bread Plus Daily Living

The new church publication, *Daily Bread*, is indeed a valuable aid in the Latter Day Saint home, as are the many fine writings in the *Herald*. After every family has had the op-

portunity to study both of them, there is the matter of daily living—the matter of expressing those teachings by precept and example in the community.

It has been said, and rightfully so, that too long and too often individual members have left the spreading of the gospel to the missionary alone. Actually that work should go on every day of the week throughout the year.

Before a missionary visits a locality, there is usually some faithful member or members there endeavoring to establish the work. Some years ago, while traveling in the New England states, I was impressed by the picturesqueness of the country. Everywhere I could see stone fences made by the owners of the land. They had carried the stones that they gathered when clearing their land, preparing it for the planting of beautiful orchards, small pastures, and fields.

"As it is written in the book of the prophet Esaias, . . . saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight."—Luke 3: 4. If all as members spent time in clearing the way and making the paths straight, when the missionary came, there would be both members and nonmembers to hear him. When he has gone to another part of the vineyard to plant good seed, those left behind would continue to care for and tend the vineyard in their locality. One plants, another waters, and God alone gives the increase.

Some take the immediate view and expect to see people flock to the church, while others take the long view and are willing to be patient and wait with the Lord.

Our church work has been going on for over 100 years. During this time the fields have been cleared for the planting by good families who paved the way for missionaries to come into their community. They have made friends with their neighbors, and whenever opportunity presented itself, they have shed the light of the gospel in their pathway by lending books and sharing *Heralds*.

In some instances, twenty-five, fifty, even seventy-five years or more of effort have been made before the present conditions were enjoyed. Truly, education is a slow process, but it is the only sound way to build. Balloon corps construction is poor construction, and much of it will have to be torn down and rebuilt. Boom towns spring up around oil fields, flourish for a period, then dwindle to almost nothing. A branch built in this way usually meets with the same success.

We cannot rush into the presence of God, neither can we rush thinking men and women into an acceptance of the gospel and expect their membership to be substantial.

C. J. LANT.

1717 Thomas Avenue
Santa Barbara, California

In Memory

As I look back in retrospect over my twenty-five years of membership in this church, one of my dearest memories is that of my first teacher, Mary Fowler.

"Mother" Fowler, as she was lovingly called by many, was the founder of the Philadelphia Laurel Club and its teacher until her death. Since that time club members have met, studied, and to the best of their abilities carried out her teachings.

To member or nonmember, her life was an example of a true follower of the Master. She was humble, full of love, never too weary to listen, eager and pleased when the opportunity presented itself to tell the story of the church. Her experiences were many and varied, as were her trials.

Sister Fowler joined the church at an early age. Even when persecutions made it hard to stand firm, she never faltered. Her life is an

outstanding testimony of the truth of this church. Her husband and brother were also staunch supporters of the Restoration Movement. Even in face of death they preached this gospel.

She was the mother of ten children, some of whom died when quite young. Two of her sons were in an explosion. One was killed instantly and the other, his life hanging on very slender threads, was taken to the hospital. Brother Walter Smith, then pastor of the Philadelphia Branch, was summoned to administer to the boy. The surgeon reported to Brother Smith that the lad's back was broken, his eyes were blown out and his eardrums had burst. In fact, it was the doctor's opinion that it would be a blessing if he died. However, Sister Fowler knelt and prayed to God, "Thou hast taken one unto thyself, but please give me my other son whole in body and mind, that I may bear with courage the heavy cross laid



upon me." A messenger stood by her and she heard the words, "Thy son shall be made whole." That son, Brother Robert Fowler, is alive today—a living testimony to a mother's great faith.

Another outstanding testimony is cited. The doctor told her loved ones she had galloping consumption. Elders Walter Smith, John Zimmermann, Sr., Daniel Shaw, and Patriarch Archibald Angus administered to her. In her own words, "I was healed, and I heard a voice speak, saying, 'With a long life shall I satisfy you.'" True to that promise, her life was a full one. She lived to be eighty years old.

Laurel Club members still think of her and her wonderful teachings. She repeatedly said that life is not always sunshine, that the reward is not only for the swift and the strong, but for those that endure to the end. As we pay her this small tribute, we still hear her say, "The Lord is my shepherd, I shall not want."

JENNIE BENSON, *Teacher,*
Philadelphia Laurel Club.

Note of Thanks

I am able to be up and do part of my housework. I am grateful to all who remembered me in prayer.

MRS. W. E. ADDICOTT.
801 Sixth Avenue West.
Williston, North Dakota

Enjoys Herald

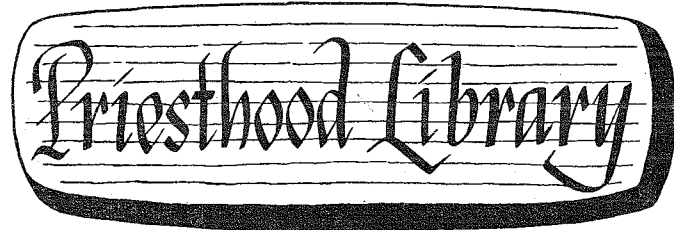
We sincerely enjoy the *Herald* and want to keep it with us. Arthur Gibbs has just finished a two weeks' series of illustrated Bible lectures in Everett following Bible school. A wonderful missionary spirit exists among these people. The first week after I arrived I was

asked to go out and "ring doorbells." When I looked puzzled, they hastened to explain that I should call on folks and invite them to our meetings, answer questions about the gospel, etc. I thoroughly enjoyed doing this. It is

good for the soul to review the gospel story to those who know it not.

OPAL WOLFGRAM.

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INDEPENDENCE, MISSOURI

Is God Concerned? - By CARL MESLE

WHEN TRAGEDY STRIKES, in the swiftness of a second or with torturing delay, and good people or good causes are injured or killed, there are no doubt times when the best of us join the ranks of the skeptics and agnostics to ask, "Is God concerned?"

As a boy I shared treasured experiences with one particular friend. We were in the same class in school, but our real friendship began when we joined the same scout troop. We hiked, camped, played, and fought together. We prepared our hunter's stew together to pass our cooking requirements and ate it out of the same kettle. We built our lean-to together for pioneering merit badges, made our rustic beds in the same pup tent for camping merit badges, slept in the same beautiful valley and were awakened by the bubbling of the stream near by.

Bill was clean-cut, wholesome, and stimulating, with the promise of a bright future. Our paths separated in college, but I followed his career as he entered the army, rose to the rank of captain in the infantry, and crossed to Europe with the Third Army. Then suddenly the blow fell. Bill's life was snuffed out in the fighting around Aachen, Germany. As I tried to write some word of comfort to his mother, and as I thought of his bereaved young wife and child, I couldn't keep the inevitable thought, "Is God concerned?" out of my mind.

Such tragedies are repeated as the result of war, accidents, crime, and sickness every hour. Usually they happen to people who are only names in the newspaper, but sometimes it comes close home.

WHERE KNOWLEDGE of God and his purposes is vague or immature, it is easy to understand a person's doubt and his cry, "If there were a God, he wouldn't let such things happen." Those who have se-

cured a mature understanding of his plan know that God *is* concerned. His interest and love of mankind are made apparent in many ways to all who make the effort to see them.

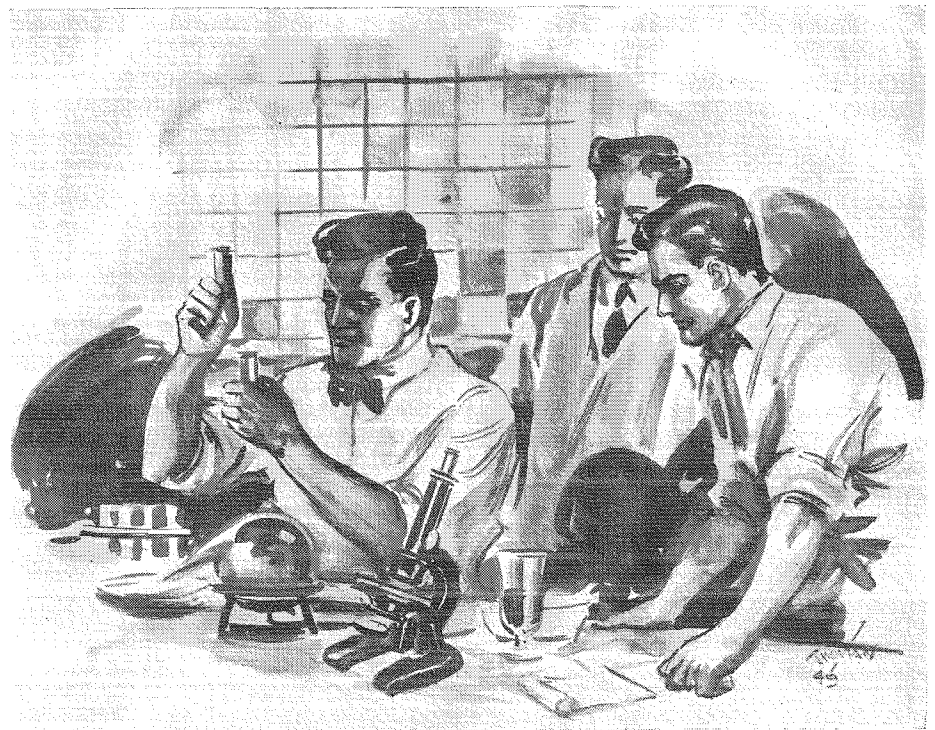
First, he has given men dominion over the earth with all its secrets and treasures. He has placed in our human make-up the intelligence to unlock those secrets, the skill to put them to use, and the soul to see that they are used for a good purpose. With his gift of free agency, we have the choice, as individuals and as nations, to make the best use of our abilities or to make the worst use of them.

Who causes wars? Certainly not God. "Well," the skeptic says, "if God is so all-powerful, why doesn't he keep men from getting into such trouble?" If our decisions were made up above and arbitrarily handed down, we would no longer be free agents. God is not interested in producing human puppets. He uses his influence and persuasion to lead us to proper choices, but he doesn't make decisions for us.

When we have war, it isn't because God isn't concerned but because someone here on earth doesn't care.

Even we in America have shared guilt in this. In the '30's when it was becoming apparent to scholars and statesmen that war would descend upon us unless vigorous steps were taken to avoid it, too many of us said, "Let the other nations have their wars. That's no concern of ours." So when Mussolini sent his legions into Ethiopia and the League of Nations attempted to curb his ambitions, we in America supplied a share of his needs. As the red cloud of war swept over Europe, it was inevitable that it should touch our lives—and we paid in blood for our lack of vision and the misuse of our free agency. The real tragedy, perhaps, was the fact that the loved ones of those who tried to prevent war perished along with those of the indifferent.

Like a disobedient child who burns his finger on a hot stove, we have learned through bitter pain a les-



One man will curse God for permitting a loved one to die of cancer; another will devote his life to studying the causes and cure of cancer that others may not suffer from it.

son which God, through the sacrifice of his Son, tried to teach us in a simpler way. Now we are aroused. We have formed the United Nations to combat forces which bring about war and are actually fighting a battle of our own to see that war does not come again. This is good, but we have had to learn the hard way.

THE COMMON PLEA of those in distress is often, "But how could I have known?" Sometimes consequences are simply beyond our present range of vision, but more often we have failed to heed the warning signs posted along life's pathway. When we misuse our agency, we usually receive some simple warning—a headache, fatigue, a traffic ticket, or the still small voice of conscience. Do we heed the warning, go to the root of our trouble and take corrective actions, or do we smother the warning signs with aspirin for our headaches, with stimulants for fatigue, with denials of guilt to the traffic officer, or with alcohol, and bluff to our conscience until we become callous to the warnings, dull to the real responsibilities, and unable to avoid the tragedies which loom before us?

One man will curse God for permitting a loved one to die of cancer, but another will devote his life to studying the causes and cure of cancer that others may not suffer from it. Which man is acting in harmony with the divine plan?

WE ARE GOD'S CREATION. To deny this is to place ourselves in the position of the student whose answer to his professor's questions about the origin of life and our complicated universe was always, "Oh, it just happened." One day the wise professor took this student to a planetarium where they witnessed the exhibition of the features of the heavens. After the impressive demonstration, the student showed a keen interest in the intricate features of the projector which had thrown the meaningful pinpoints of light upon the circular dome. Off guard, he asked the

professor, "Who made this amazing instrument?" The professor was ready and replied, quite casually, "Oh, no one, it just happened."

God created us with a plan in mind. The essence of that plan is that we should build, with his help, the best possible world, and in the building develop the richest possible personality. He is concerned that we fit ourselves into that plan.

Where shall we look for the pattern of this rich personality? Christ said, "I am the way, the truth, and the light." Of him it was said, "And the word was made flesh." The theory became reality as Christ demonstrated it among men. Even in giving us a pattern of individual perfection, God showed his deep concern for human welfare. John tells us, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

PERSONALITIES are not developed in isolation. They are produced by "rubbing shoulders" with others. The highest and finest personalities are achieved in association with good people working together in challenging and worthy tasks. To this end Christ built his church on earth that men might find kindred associates with whom to work in the accomplishment of his purpose.

Just as it is impossible to have persons without society, so it seems improbable that God, having given a pattern for individuals, would have failed to provide a plan for society. We believe that the kingdom of God is to be built on earth and that as part of the restoration of his church in the latter day, he provided a plan for the ideal society as an extension of his plan for all mankind, exactly as Christ's life presented a living example to individuals. We call it Zion and strive for its perfection.

Fourth of July Puppy

By Alice Zion Buckley

THE TIRED LITTLE PUPPY was plodding along the highway on the busiest day of the summer season—the Fourth of July. Straight down the center of the road he traveled, looking neither to left nor right. Cars whizzing by affected him in no way at all. Only now and then when a car slammed on its brakes to avoid hitting him did he swerve a little to get out of its way.

The friendly motorcycle cop tried over and over again to guide him off the highway out of the path of danger and into the quieter parking lanes. Nearly every motorist who saw the little dog and the accompanying officer slowed down a little to see what was happening. When we came along the puppy was directly in front of our car so my husband stopped. The officer came to our car window and said, "Poor little fellow—I've followed him for miles and can't get him off this busy highway. Some picnic group has either lost him or ditched him intentionally. He's going home down the only path he knows, and he's letting nothing stop him. I'm going along as far as I can to see that he doesn't come to any harm."

The little dog had gone back to the middle of the road so we went on our way home. We were heart-sick for the pup who, tired and foot-sore, was going home too. We were secretly a little ashamed of ourselves. How often when we try to get a certain job done we let everything distract us! And if the way looked the least bit lonely or dangerous, we changed our minds and looked for an easier task to do for God. The Fourth of July puppy taught me a much-needed lesson. If you keep to your path, often someone will come along to help you. Even in the darkest hour the path is there, and the end of the job is ahead if only you persevere.

New Horizons

Consecration Sermon

(Continued from page 8.)

vious eyes encounter. No fantastic carvings show the boast of our vain race to change the form of thy fair works, but Thou, O God, art here." And here is a prayer, a plea which all who worship here may well follow when he prayed: "Be it ours to meditate, in these calm shades, Thy milder majesty, and to the beautiful order of Thy works learn to conform the order of our lives." Ah, that is our task and our duty, to conform the order of our lives to the beautiful order of God's will.

There is a gem of a story told about Zerubbabel: He had been one who had first stirred the ground in an attempt to build a temple. They were driven off by their enemies for a while, they left the Holy Land, the land of promise; but later on, with a friendly king in control, they were asked to come back, and Zechariah, who had come into power in the meantime, asked Zerubbabel, who had turned the first soil for this temple, to place the capstone on the building. He said, "The hands of Zerubbabel have laid the foundation of this house, his hands will finish it." Now this is a beautiful analogy to the church of the first born. Jesus, of the royal house of David, rejected by the builders, became the headstone of the corner. Yes, in that temple, as here at Royal Oak, Christ is the foundation, the walls, the superstructure, the all of our spiritual existence.

The Prophet Joseph Smith, in his prayer of dedication of the Kirtland Temple, to which reference was made by Apostle Oakman, closed his plea by praying that it would be a "house of prayer, a house of faith, a house of learning, a house of glory, a house of order, a house of God. That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the most high."

You of Royal Oak and the Detroit area and your children and their children of the latest generations will call on the name of the Lord here and receive his blessing. The house of God stands before us in its spiritual power and majesty. It is a strong house where the children of the covenant may come and gain spiritual strength and help. It is built upon the Rock and will withstand the assaults of the adversary. The psalmist said, "strength and beauty are his sanctuary." Adopting the words of Zechariah we would say, "The hands of Jesus laid the [spiritual] foundation of

Bulletin Board

To Saints Near Vale, Oregon

Mr. Elmer Tiffany of Vale, Oregon, wishes to contact any Saints living near there. He would appreciate meeting any members and would like to know if any group meets regularly within driving distance. This brother's address is Vale, Oregon.

Music for Kirtland Reunion

Will everyone planning to attend the Kirtland Reunion and participate in the music work please bring their copies of the cantata of *The Holy City*, by Alfred R. Gaul?—CLYDE EBELING, Director.

ENGAGEMENT

Webb-Hunt

Mr. and Mrs. L. E. Hunt of Bellingham, Washington, announce the engagement of their daughter, Dallas Elaine, to Ray Vern Webb, son of Mr. and Mrs. R. S. Webb of Inglewood, California. Both attended Graceland College, graduating in 1947 and 1948. The wedding will take place in September.

Baughman-Anderson

Mr. and Mrs. H. B. Anderson of Forest Grove, Oregon, announce the engagement of their daughter, Nettie Mae, to Alma Baughman of Dow City, Iowa, son of Mr. and Mrs. Elvin Baughman. Both were students at Graceland College this past year.

this house, his hands will finish it." It stands as another witness for Christ.

Little we can do here today beyond the formal consecration of this church, because it has been already dedicated to the worship of God by the toil and the tears, the struggles and sacrifices of the Saints of God; and as every requirement has been arranged, we bless and consecrate it to the worship of the Lord, for those of the present, and indeed, unto the latest generation of mankind. And in closing may I read something from Grace Noll Crowell dedicated to altars:

Let thy blessing rest upon this church,
O Lord,

Out from the byroads, out from our
care filled days we come,

An earnest throng, to hear thy words,
To offer thee our sincere heartfelt
praise,

We come to seek Thy steadfast guid-
ing power,

We come to lay our burdens at Thy
feet—

We seek the calming quiet of this hour
Away from the clamoring throng,
the crowded street.

Let Thy blessing rest upon this
church, we pray,

Upon a people in their vital need;
Be thou our Helper, be our guide and
stay,

Be our wine, the bread on which we
feed.

Lord God, for every church in every
land,

We crave a blessing from Thy
mighty hand.

WEDDINGS

Upson-Martin

Jeanette Martin, daughter of Mr. and Mrs. J. Frank Martin of Tulsa, Oklahoma, became the bride of Benny Upson, son of Mr. and Mrs. A. C. Upson, also of Tulsa, on Saturday evening, July 9, 1949, at the home of the bride's parents. Elder Alan D. Kelley read the ceremony. The bride and groom will be at home at 2645 East Seventh Street, Apartment 15, Tulsa, Oklahoma. The bride is the niece of Ernest Crownover.

Neilson-Tracey

LaVonne Tracey of Minneapolis, Minnesota, and Gilbert Neilson of Cherokee, Iowa, were married at the home of Pastor and Mrs. W. W. Reeder in Cherokee, July 11, 1949. Pastor Reeder read the double-ring ceremony. The bride is a graduate of Graceland College. The couple will live on a farm near Cherokee.

Miller-Funk

Elaine Marie Funk of Edgerton, Wisconsin, daughter of Mr. and Mrs. Clyde Funk, became the bride of Walter E. Miller of Edgerton, son of Mr. and Mrs. Wallace Miller. They were

Large - Type

Book of Mormon

Genuine Leather

This book is printed in extra large, readable type and is printed page for page like the small edition. There are marginal references which refer to other passages in the Book of Mormon, and in some instances reference is made to Doctrine and Covenants passages and verses in the Inspired Version. Included, too, are topical headings and chronological datings, making it an ideal book for the student's use or in the leather binding especially nice for a pulpit book. Leather binding with gold edges

\$10

Herald House

INDEPENDENCE, MO.

married on June 11, Evangelist Harry A. Wasson officiating at the ceremony. Mrs. Miller has been active in junior church work in the Beloit, Wisconsin, Branch. The couple will live in Edgerton.

Fletcher-Routledge

Dorothy Elizabeth Routledge, daughter of William Routledge and the late Mrs. Routledge, was married to Thomas Henry Fletcher, son of Mr. and Mrs. Joseph Fletcher (formerly of England), on July 9, 1949, at the Reorganized Church in Sault Ste. Marie, Ontario. Pastor G. A. Edwards performed the double-ring ceremony. The reception was held at the home of the bride.

Willets-Jackel

Betty Ruth Jackel of Edinburg, Texas, daughter of Mr. and Mrs. R. T. Jackel, was married to Louis Edward Willets of Mission, Texas, son of Mr. and Mrs. H. A. Willets, on June 25, at the Reorganized Church at Alamo. The bride's brother, R. Wayne Jackel, officiated. The couple will live at Mission, Texas.

Routledge-Hudson

Mrs. Ethel Hudson and Mr. William Routledge of Sault Ste. Marie, Ontario, were married on June 11, 1949, at the Reorganized Church. Pastor G. A. Edwards performed the ceremony. The reception was held at their home for Saints and friends.

BIRTHS

A son, Richard George, was born to Mr. and Mrs. Chester Edwards on May 16, 1949, at Sault Ste. Marie, Ontario.

Mr. and Mrs. Denzil J. West of Independence, Missouri, announce the birth of a daughter, Gaye Dawne, on July 21, 1949. Mr. and Mrs. West met at Graceland College during the 1946-1947 term. Before her marriage, Mrs. West was Miss Marjorie Williams of Escatawpa, Mississippi.

Mr. and Mrs. Donald L. Few of Saskatoon, Saskatchewan, announce the birth of a son, Donald Brent, born July 8. The baby is the great-grandson of the late Elder Louis Gendron and Dora Gendron.

A daughter, Cynthia, was born on May 2, 1949, to Mr. and Mrs. D. E. Kennedy of Monongahela, Pennsylvania.

A daughter, Kathleen Gayle, was born to Mr. and Mrs. Dixon L. Kepley of Independence, Missouri, on April 24, 1949. She was blessed July 24 by her grandfather, Elder Gomer R. Wells.

DEATHS

TAYLOR.—Warner James, was born April 5, 1896, at Thamesville, Ontario, and died May 19, 1949, in Windsor, Ontario. He lived on a farm near Wabash until he came to Windsor in 1921. At his sudden death, he was superintendent of maintenance for the *Windsor Daily Star*. He was married to Annie Burcheott in 1920, who survives him. He leaves two daughters, Mrs. T. J. Bearl of Port Elgin, and Mrs. Bryce Grant of Windsor; one grandchild, Lorna Maxine Earl; four brothers: Lorenza of Thamesville and Charles of Barwick, Ontario; John of Independence, Missouri; and Alfred of Shenandoah, Iowa; two sisters: Mrs. Gordon Stanley of Dresden and Mrs. Alfred Blakely of Thamesville, Ontario.

He was baptized into the Reorganized Church upon reaching accountability, wherein he was an active member until death. He was a priest, church school superintendent, and men's teacher during his years of service. His funeral was conducted by Elder James Pycock, assisted by Elder William Garnier. His remains were interred in Green Lawn Memorial Park.

NEWMAN.—George, was born September 15, 1878, in Sanfield Township, Manitoulin Island, Ontario. He died June 21, 1949, in Windsor, Ontario, after a long illness. He left Manitoulin Island about thirty years ago, and then lived in Espanola; then for the past twenty-two years in Windsor. He was married to Eleanor McDonald who survives him. Also surviving are his four sons: Robert A., Leonard M., Leslie R., and William J.; eight grandchildren, all of Windsor; a brother, Joseph, Manitoulin Island; and two sisters: Mrs. Margaret Thomas and Mrs. Sadie Caruthers of Alberta.

An accident when a boy left him a cripple most of his life, yet he became proficient as a carpenter, as well as other occupations. He was baptized April 8, 1909, and although unable to travel easily, he was a regular attendant at all available church services. He was in the choir, was a priest, and a teacher of the men's class in the church school. His knowledge of the textbooks of the church qualified him for his official duties. Funeral services were conducted by Elder James Pycock, assisted by Elder William Beacon. He was buried in Windsor Grove Cemetery.

OKERLIND.—Oscar William, was born at Gnesta, Sweden, June 6, 1876, the fourteenth child of Carl Peter and Anna Maria Okerlind. He was educated in Lutheran schools and for a time was a member of the Lutheran Church, but in 1895, he heard the message of the Restoration as presented by some Mormon elders and was baptized by them. Shortly afterward he accepted an appointment and served as a missionary elder for about three years.

Brother Okerlind came to the United States in August, 1900, located at Murray, Utah, and in February, 1902, he was married to Anna S. Lundquist in the Salt Lake Temple. Shortly after his marriage, Brother and Sister Okerlind were sought out by elders of the Reorganization and after careful investigation were baptized by Elder Swen Swenson, February 12, 1904.

Brother Okerlind was ordained an elder September, 1905, after a remarkable spiritual experience, and a year later was called into the mission field. In addition to two extended appointments in Sweden, Brother Okerlind's fields included Utah, Kansas, Missouri, Illinois, Idaho, Saskatchewan, Alberta, Manitoba, Colorado, Wyoming, Minnesota, and Wisconsin. He served as a member of the First Quorum of Seventy from January, 1910, until he was superannuated in the General Conference of 1946. Since that time he has labored as his health would permit and has borne a faithful testimony. Brother and Sister Okerlind moved to Independence immediately after his first appointment. Here their three daughters have grown to womanhood and carried on his tradition of service.

Brother Okerlind died at the Sanitarium after an emergency operation Saturday, July 16. He is survived by his wife, Anna Sophia, and his daughters Elizabeth, Sadie, and Mary. There are also two sisters living in Utah and three sisters and two brothers in Sweden.

Brother Okerlind has had a long, honorable, and distinguished ministry. In his passing the church and the community loses a good

man, but his record ever remains as an inspiring example of devoted service.

The funeral service was held at Speaks' Funeral Home on July 19. L. F. P. Curry preached the sermon, and President F. Henry Edwards gave the prayer. Burial was in Mound Grove Cemetery.

HENNING.—Laura L. Gamble, daughter of Robert and Margaret Wallace Gamble, was born on February 14, 1881, in Deishow, West Virginia, and died July 7, 1949, at her home in Charleroi, Pennsylvania. She was a member of the Reorganized Church and went to church at Lock No. 4, North Charleroi, Pennsylvania.

Besides her husband, N. W. Henning, she leaves two daughters: Mrs. Ralph Piper and Mrs. Earl Blevins; one son, Frederick Maxon; one stepson, James W. Henning; two brothers: Walter and George Gamble of Morgantown, West Virginia; three sisters: Mrs. Anna Martin, Mrs. Emma Ashcroft, and Mrs. Elizabeth Schipik; six grandchildren; and nine great-grandchildren.

Funeral services were conducted by Elders Henry and Clarence Winship. Interment was in Monongahela cemetery.

BLY.—Mary Jane Walker, was born in Green County, Indiana, May 1, 1864, the daughter of Ransom and Rebecca Walker, and died July 23, 1949, at the Nowata, Oklahoma, Hospital. Her parents moved to Missouri when she was four years old and later the family settled in Jewell County, Kansas, where she grew to womanhood. She was married to Alired J. Bly, April 22, 1884. They moved to Oklahoma in 1897, establishing their home in Nowata in 1919. In March, 1893, she and her companion were baptized into the Reorganized Church. They were active in Nowata Branch where Elder Bly was president on several occasions. He died in 1944, six days after they had celebrated their sixtieth wedding anniversary. Mrs. Bly had been in poor health for several years, the last few years being an invalid. She was the mother of eight children, five daughters and three sons.

She is survived by four daughters: Mrs. Delcie Hershey, Hammond, Indiana; Mrs. Goldia Anderson, Tulsa, Oklahoma; Mrs. Mida Grant, Nowata, Oklahoma; and Mrs. Vida Davis, Aluwee, Oklahoma; seven grandchildren; and three great-grandchildren; one brother, Ira N. Walker, Wichita, Kansas; two sisters: Mrs. Alice Austin, Burr Oak, Kansas; and Mrs. Martha Foster, Harper, Kansas. The funeral was conducted at the Nowata Funeral Chapel in charge of Elder Victor Witte of Tulsa, Oklahoma, assisted by Branch President E. R. Coldren of Nowata Branch. Burial was in the Nowata cemetery.

1949 Reunion Schedule

Reunions	Date	Place
Gen. & So. Cen. Mich.	Aug. 5-Aug. 14	Liahona Park
Kentucky-Tennessee	Aug. 6-Aug. 14	Paris, Tenn.
Mo. Valley	Aug. 6-Aug. 14	Woodbine, Iowa
Maine	Aug. 6-Aug. 14	Brooksville, Me.
Idaho-Utah	Aug. 7-Aug. 14	Hagerman
Hawaii	Aug. 8-Aug. 14	Camp Erdman
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemmon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp

YOUTH CAMPS

Brewton, Alabama, Junior High, August 10-13; Youth, August 14-21.
Des Moines, Iowa, August 14-20.
Missouri Valley, August 26-31, Camp Sheldon, Columbus, Nebraska.

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Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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P.S.

*** HOT WEATHER**

Perhaps, as you have sweltered in your Sunday best with other faithful members of your congregation, you have noticed the weather. So? Very well, let's commiserate each other with some lamentation. I'll go first. . . . Here in Hometown we have been having Weather. Yes, capital "W." In kitchen terms, we have been steeped in it. We simmer. We fry. We are marinated in humidity. Today, we roast. . . . We live by fans. There is one blowing its hot breath, like a small angry dragon, upon P. S. now. But that is better than stifling. We eat by fans. We sleep under them. They invade our dreams, and last night one got mixed up in a favorite nightmare.

Heat reminds one of what Grandma said one afternoon many years ago, "I don't like the weather. There's too much of it!"

This should finish up with a literary item. Sidney Smith, one of the Early Victorians, wrote these lines in "Lady Holland's Memoir":

"Heat, ma'am!" I said; "it was so dreadful here, that I found there was nothing left for it but to take off my flesh and sit in my bones."

There we depart from reality and from reason. It seems like a comfortable idea, if one could only do it. In costumes we try conflicting theories: ventilating to remove body heat, or insulating ourselves against the sun's heat. But we carry our blankets of fat with us night and day.

The best defense against the heat is not to worry about it. Be moderate. A cool glass of lemonade, a good book, and something to do are best. Go to church as usual, see your friends, smile. That will get you by on the hottest days.

*** HOSPITALITY NOTE**

In these hot-weather days, refrigerators are going at full capacity, barely able to make enough ice cubes for family needs. At social affairs, the hostess may run short of ice. So, when she is entertaining intimate friends informally, she is apt to end her invitation on a gay note, "And bring your ice cubes!" You know what she means; so you wrap your cubes in newspapers for insulation, refill your trays, and make your way to the party with a package under your arm.

This will take care of the body. Now, if there were only something equally effective to keep mind and spirit, and the usual difficult temper, cool on the way to church. When the heat is bothering and you feel annoyed, ask yourself, "Have I remembered my ice cubes?"

*** CONFESSIONS**

In your testimonies, be careful that you do not make a vice of your confessions. Be careful that you do not boast of your sins. God knows all about them and is disgusted. Be sure of that.

* WIT is a weapon that must be used with care, and there are those who were never equipped by nature to understand it. It is like a gun that carries a large powder charge and a small bullet; it shoots with a great velocity and a terrific recoil, that may do more damage to the shoulder of the hunter than to the target, and it sometimes explodes in his hands.

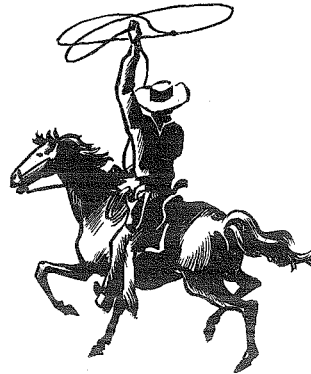
*** QUIP**

You have heard of the intelligent gentleman who had "method in his madness." Most of us aren't like that. We just have "madness in our methods."

Herald House

Wronghand

by
**Geraldine
Wyatt**



\$2.50

GERALDINE WYATT wrote "Dawn of Peace" for Herald House back in 1938. Last year a large Eastern publisher issued a teen-age book written by Mrs. Wyatt called "Buffalo Gold." This is her second teen-age book to be published. Mrs. Wyatt and her husband, who is an attorney, and their daughter live here in Independence. She has written many articles for the "Saints' Herald" and has done some editing on a booklet to be soon issued by the Department of Religious Education.

"**WRONGHAND**" is the story of 16-year-old Todd Parish. When his father did not return from the Civil War, the care and support of his frail mother, his brothers and sisters, fell upon him. The family had nothing but 2500 Texas Longhorns and a little worthless Confederate money. Todd realized their only hope lay in his driving the cattle up the Chisholm Trail to Abilene and selling them for ready cash. This is an action-packed story of cowboys and cattle and Indians told in the best tradition of the ever popular Western. A really fine story, splendidly told. **\$2.50**

**Independence,
Missouri**

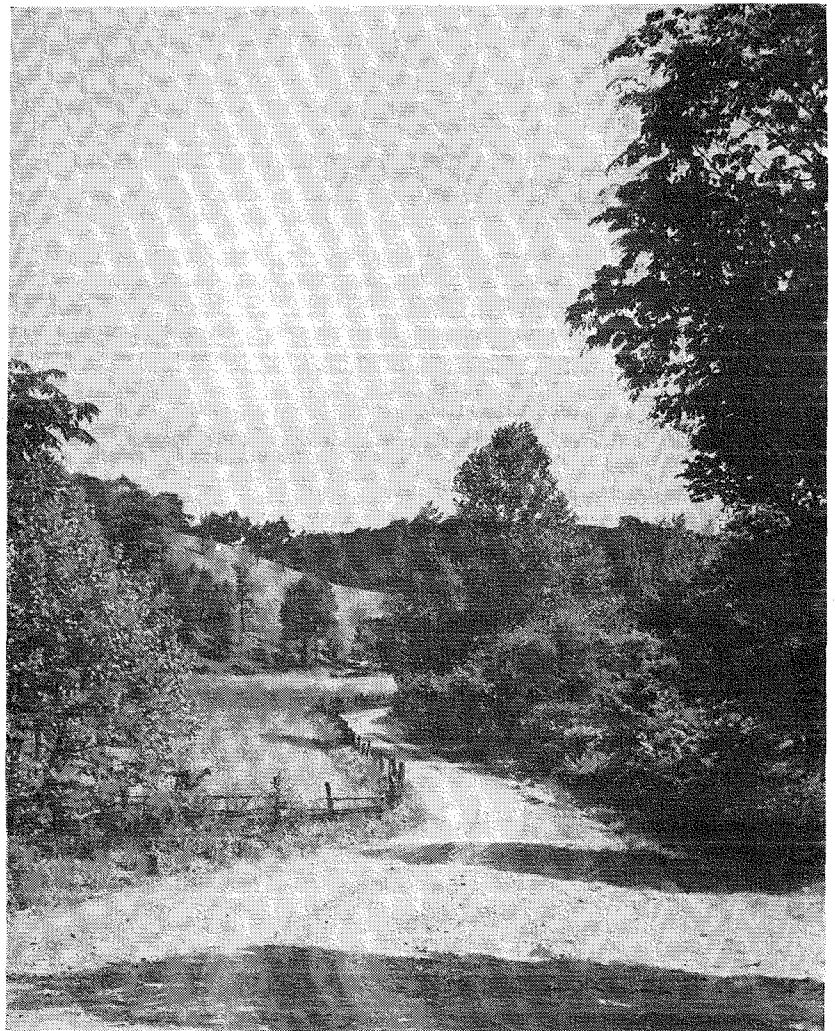
THE SAINTS'

Herald

*A curve in the road
and a hillside
Clear-cut against the sky,
A tall tree tossed
by the Autumn wind,
And a white cloud riding high;
Ten men went along that road
And all but one passed by.*

* * *

*And he put them down on
canvas
For the other nine to buy.
—Margaret L. Farrand*



Eva Luoma Photo

Seeing Trees Walk

Jesus anointed the eyes of the blind man and asked him if he could see anything. His reply has left us curious, "I see men as trees walking." His vision was still distorted, but it indicated progress. He could see once more. Whereas he was blind, now he could see a little.

Men see what they look for and according as their eyes have been trained. A woman is said to have congratulated Dr. Samuel Johnson because he "had left the filthy words out of" his new dictionary. He then observed dryly, "So you have been looking for them, have you?"

Elder Harry Passman used to tell the story of an orchardist who invited a friend to see a choice apple tree which was loaded with beautiful fruit. The owner told of the care of the tree and the excellent quality of its apples. His friend looked all around the tree and finally exclaimed, "Say, there is a rotten one way up there near the top."

Jeremiah condemned as foolish those "which have eyes and see not." To some extent we are all foolish, for we exhibit blind spots in our range of vision. Perhaps the man who said, "We see a thing as we are, not as it is," expressed a real truth. Come to think of it, life is wonderful, people are fine folk, and the church is growing better. Don't tell me I am seeing trees walk either.

Introducing...

ROY EUGENE WELDON (page 7) was born in Lafayette, California, December 3, 1899, and was baptized at Irvington, California, in July of 1912.

On May 22, 1927, he married Lillian Pottorff. They have three sons: Clair, 20; Lynn, 18; Ward, 13.

Brother Weldon operates a bee farm at Warrensburg, Missouri; he also has one in Iowa. However, his major interest is in the church and Book of Mormon archæology. He has made three trips to Latin America to further his knowledge of this subject. In 1941, in 1945, and in 1949, he made intensive tours of archæological areas.

Brother Weldon was ordained a priest in 1927, an elder in 1935, and a high priest in 1945. He is a member of the Central Missouri Stake high council, of the Society for Archæological Research, and of the Indian Welfare Committee.

L. WAYNE UPDIKE (page 10) has had previous articles in the issues of July 25, May 7, and April 30. He was introduced at the earliest date.

WARDELL E. HINDERKS (page 14) was born June 8, 1918, at Stewartville, Missouri, where he was graduated from high school in 1936. He attended Graceland College from 1937 to 1939, and Purdue University in 1946 and 1947, where he was graduated with honors, receiving the degree of bachelor of science in business.

Brother Hinderks served from 1941 to 1946 with the United States Army Air Forces. At the time of his discharge he was lieutenant colonel. Following this service he took insurance training in Chicago and now operates his own business in Kansas City, Missouri.

He is adult leader for the Kansas City Stake, teaches a church school class, and is intensely interested in sports and music.

RUBY STRAND (page 17) has been contributing to church literature for several years. She was graduated from Joy (Illinois) High School in 1918, and attended the state normal university one year and four summers at Normal, Illinois.

In 1923 she was married to Henry T. Strand. They live in Creston, Iowa.

Sister Strand taught school for six years in Illinois and again for a short period in Iowa during the war.

Her high school medal from an oratorical contest is now her husband's watch fob. Her hobbies are writing and teaching, especially in the children's field.

THE SAINTS' HERALD

Volume 96

August 15, 1949

Number 33

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

CHELLINE INSTALLED

According to a clipping received by the First Presidency, the "Port Huron Times Herald" carries an article and pictures concerning the installation of Elder Warren Chelline as pastor of the Port Huron, Michigan, Branch. Elder Chelline succeeds Elder E. E. Smith who served since November 18, 1946. Elder Smith has been assigned to the Chatham District, Chatham, objective. Apostle Arthur A. Oakman presided at the installation service on June 19.

THE WARNING HELPED

Elder Garland Tickemyer had a call from the family that has been posing as members of our church and getting money from the Saints on the Pacific coast. Same old story: on their way to a new location; car broke down and took all their funds; eight children.

"I went out and looked at the children, and without your warning, I'm afraid I would have given them the last dollar I had in my pocket. He gave me his name as Charles G. Woods."

BAPTISMS AT DeKALB

A report of Lloyd L. Hadley, president of the Northeastern Illinois District, shows that six people were baptized in the DeKalb, Illinois, Branch on Sunday, June 12. There were four adults and two children.

REPORTS OF MISSIONARY WORK

Luther Troyer reports that in the Northern Indiana District there have been thirty-six baptisms since the first of the year. Of the thirty-six he baptized thirty-five; twelve were in Detroit, Michigan.

Apostle Arthur Oakman reports that Evangelist E. R. Carter has been doing missionary work in Northern Indiana with excellent success.

James Daugherty began a six weeks' series of missionary meetings at Fort William, Ontario, on July 17.

FROM CHARITON, IOWA

From a recent report of Elder John W. Blackstock at Chariton, Iowa, comes the following interesting news paragraph: "We go along quite well with our vacation church school. We baptized eight on June 12, two of whom were mothers, two were from Corydon, Iowa, and two were from Lucas, Iowa."

NEW ADDRESS

Glaude Smith, pastor of Stone Church, and his wife moved into a new house on July 15 at the address of 419 North River Boulevard, Independence, Missouri. This is the first house that Brother and Sister Smith have lived in since his work in Independence, having always before made their home in an apartment.

CHURCH EXTENSION IN ALVA, OKLAHOMA

Elder Paul Lee, pastor at Alva, Oklahoma, Branch, was in Independence, Missouri, on July 23, according to Apostle Reed Holmes. He secured approval for the purchase of a frame school building to be moved to the site of the present church. Other additions will be made, increasing the church school facilities. When completed, the whole plant will be stuccoed. There are twenty-five children in this branch under six years of age. The missionary spirit is very much alive among all the members, Brother Holmes says, and these added facilities, for children and young people especially, are most welcome.

Help Wanted: Witnesses

Thou shalt be his witness unto all men of what thou hast seen and heard. — Ananias to Saul, Acts 22: 15.

IF MORE CHURCHES would put a "Help Wanted" sign on their bulletin boards, new members and new strength might be drawn into the congregation. It would be interesting for some enterprising pastor to try it, or to run an advertisement in the paper. Tact would be required, or the consequences could be difficult.

Yet the call of the gospel has erected a great "Help Wanted" sign whose shadow falls across the world. Jesus made his appeal to the Rich Young Man, "Come and follow me." He said to Peter and Andrew, "Follow me, and I will make you fishers of men." He recruited his workers with a "Help Wanted" call.

People are always looking for something to do. They would like it to be interesting; and, if they are the right kind, they want it to be good and useful. Even in their sports they like to think that they are relaxing, or strengthening the body, or stimulating the glands. There is work for them in the church as witnesses for Christ.

THERE WAS A GREAT NEED of witnesses in the early church. The resurrected Christ said to eleven of the disciples, "Ye are witnesses." When Ananias came to Saul to deliver him from his blindness by divine command, one of his first statements was, "Thou shalt be his witness unto all men of what thou hast seen and heard." The great work of Paul was to be a witness for Christ. Peter, brought before the high priest and commanded to cease preaching, declared, "We are his witnesses," and would not be still.

The great work of the first apostles of the church was witnessing for Christ. Despite persecution, the early saints witnessed for him in heathen lands where the idolatrous worship of many gods was practiced. In their

humble and often secret meeting places, they proclaimed a gospel of power that was to win its way and overcome its adversaries in all the lands where the message was taken. In their little meetings among themselves they bore witness of Christ. And wherever they found an attentive ear, they told the story that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

There was one great work in the church of the early days: it was witnessing for Christ.

ARE YOU LOOKING for something to do? Have you considered the service you can render in witnessing for Christ? Have you seen the great "Help Wanted" sign of the gospel?

Testimonies in the prayer meetings are very revealing. "God has been good to me" is the theme, in many forms, of those who have been serving as witnesses and workers. "I want to dedicate my life to Christ" is the theme of those who have just seen the door to service opening. There is a pathetic note of frustration in another kind of testimony, "I want to serve the Lord, but I don't know what he wants me to do."

There is one line of service that is open to every member in the church, trained or untrained, rich or poor, humble or proud. They can all work as witnesses for Christ. Here is a line of service that will never be overcrowded. In other fields the church needs skilled and able workers. But many who come are not trained for special work. Yet every desire to serve should find an outlet and be channeled into some useful effort. Witnessing is for all of us.

WHERE CAN YOU GO TO WORK? First, in the meetings of the Saints, among those who have already heard part of the story and wait to hear more of it. You can tell what God has done for you and of what Christ has meant to you. It is a good work, strengthening the Saints, and you will have a sympathetic hearing.

You have been in prayer meetings that have moved slowly, where time was lost because no one answered the invitation to pray or to testify. That is your opportunity to serve. That is when and where you are needed. No matter how humble you are, no matter how difficult it may be for you to speak, you can say a few good words for the Lord Jesus, giving strength to others, and receiving strength yourself as a compensation for your effort.

Bear your testimony frequently to the Saints, and the day will come when you will feel strong enough, and will have the opportunity of being a witness for Christ to those who do not know him. The prayer meeting is your training ground in Christian testimony.

The prayer meeting has a number of advantages: there is no stiff, prepared program; all can participate, all can have a chance. How many young men have been called into a greater ministry through their growth and activity in the prayer meetings. How many have learned to speak and pray there. How many young women, searching for God's direction, have found their life work, and sometimes their companions, there. How many able servants of the Lord have progressed in ability and service, from prayer to testimony, to teaching and preaching, from humble beginnings in the prayer meetings.

There is a place for you to serve, witnessing for Christ.

L. J. L.

E d i t o r i a l

Travelogs

MEMORIAL TO THE MARTYRS

Hardly had I reached Independence from my Wisconsin travels when it was necessary to leave for Nauvoo, where I was scheduled to make an address at the Memorial services for the Martyrs. Elder David J. Williams, president of the Nauvoo District, had made plans for Sunday, June 26, its being the Sabbath nearest to the anniversary of the death of Joseph and Hyrum Smith, which choice has been our custom for many years.

Sister Smith accompanied me, going by automobile. We arrived Saturday afternoon in the midst of a heat wave. In addition, the May flies were in evidence, millions of them. These pests do not harm those who live along the rivers but do make the average person nervous, to say the least. Since returning I have definitely established what they are. The common name, as suggested, is May fly, though they are erroneously called by some Willow flies. The scientific name is Ephemera which Webster's Dictionary describes as follows:

An order of slender, delicate insects, the May flies, ephemeral flies, or shad flies, with membranous, net-veined wings;—so named from the shortness of their adult life (which is only a few hours or days) They have short antennae, large forewings, small hind wings (or none at all), and two or three slender filaments at the end of the body, and are peculiar in molting once after assuming the winged form In the adult state they eat nothing. The adults sometimes appear in immense swarms.

If the shortness of life is due to their failure to eat—well, anyway, we are glad they are short-lived.

We were domiciled at the Mansion House, and my readers may imagine my emotions to be protected by the same walls and the same lares and penates that gave security to my paternal grandparents.

Sunday began with clouds and a gentle rain, which threatened the success of our program; but by noon the sun broke through, and the afternoon was ideal.

At two the tabernacle was comfortably filled. District President Williams presided. Local Pastor Atkinson offered prayer. A picked choir sang, "Fulfillment," after which I spoke about the prophetic calling of Joseph Smith, then we marched in procession to the site of the graves.

Here the choir sang, "The Unknown Grave," which was written by my uncle, David H. Smith, who was born in the

Mansion House, and Elder Cecil Ettinger spoke briefly and appropriately about the Martyrs. "Where the Two Martyrs Lay," by H. S. Dille, was sung.

Sister Nina G. Smith, my good wife, laid a wreath at the grave of the Prophet, and Sister Mary Dean Hancock, a granddaughter of Catherine Smith Salisbury, who was the youngest sister of the Prophet, placed a wreath on Patriarch Hyrum's tomb, and her daughter, Roma Dean Smith, laid the floral offerings at the grave of Emma Smith.

A memorial prayer was offered by Elder Ettinger, the choir sang, "Hark, Ye Mortals," and benediction was pronounced by Elder Orvil T. Miller, pastor at Montrose, Iowa.

Members were in attendance from many different places, and there was a splendid fellowship in evidence.

The grounds, under the efficient care of Elder John Williams, are beautiful and very well kept.

The guides were busy entertaining visitors, and altogether the day was a full one.

Among those present were Elder and Mrs. Alex Klein and daughter, Patricia, of Independence.

At the request of Pastor Atkinson, I spoke at the local church at eleven o'clock, assisted by Elder Klein.

While there Sister Smith and I partook of the hospitality of Brother and Sister Ettinger, Brother and Sister Arnold Ourth, Brother and Sister Harold D. Smith, Brother and Sister John Williams, and Brother and Sister Clyde Fusselman. Red raspberries were abundant—enough said.

Sister Smith and I returned on Monday, June 27, arriving safely in the evening, somewhat weary but happy in the recollection of recent events.

Across the Desk

BY THE FIRST PRESIDENCY

NOT SO LONG AGO we received a letter from Elder Wayne E. Simmons, writing on behalf of himself and wife, Verneil, which told a story I have longed to picture in words adequate to convey the glamour and heart interest I have felt in reading it.

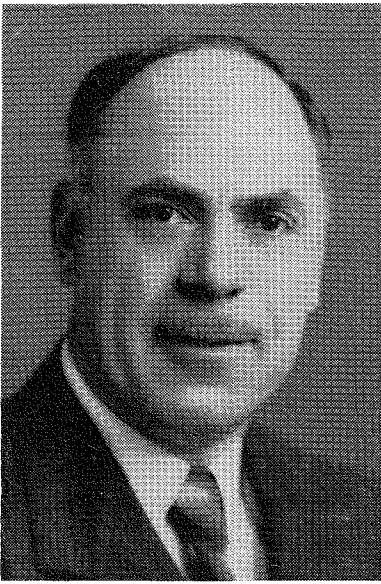
Brother and Sister Simmons formerly had spent a year in governmental and educational work in Costa Rica. Wayne had been ordained an elder at Mobile, while he and family were en route to that country.

While in Costa Rica their son, Neil, reached the age of eight and was baptized. But let this good father tell the story. Here it is from his pen, written from Washington while en route again to Caracas, Costa Rica:

We had spent many hours in explanation of why a boy must wait until he is eight before he can be baptized. Neil's birthday came in the middle of the week, and at last Sunday morning came—the day when he was to enter the kingdom. Like all mornings in Costa Rica, the weather was flawless—cool, fleecy clouds contrasting with the clear blue of the skies—truly the Lord's Day. The river valley we chose for Neil's baptism was a welter of color, with its higher, incredibly green, uptilted fields, then lower brown patches studded by dark coffee trees and flowering shrubs, merging into thickets of lush foliage that led one's eye down to the foaming river. The water tumbled over great rounded boulders and patches of gleaming white sand, tumultuous and capricious as it changed from a welter of gleaming foam to the dark green of quiet pools. It was toward one of these pools that the little baptismal party made their descent, climbing down the oxcart trail to the river's edge. What thoughts passed through our minds as we approached the beautiful spot! Who could say if this might not be the scene of other baptisms, performed so long ago. Perhaps these were the waters of Mormon where Alma baptized Helam.

Our party consisted of the Baptist minister and his family, members of the American school faculty with whom I labored, and English-speaking members of the Baptist congregation in San Jose, together with my wife and little five-year-old boy, Gareth. Mr. Hughes, at my request, opened the service with prayer, asking the Lord to give his Spirit to those who saw and heard what should be performed in their midst, and to bless the ministry of the ordinance. The Lord truly did this. After singing "Just As I Am" with the little group, I opened the Bible and read passages in the gospels and in Paul's letters, intending to deliver a baptismal charge to Neil. Instead, I found direction to widen my spoken thoughts in teaching the meaning of baptism to those who clustered around me. When I had finished, I saw our circle had grown to include interested Costa Ricans who had left their fishing near by, like Galileans of another day, to watch and listen. I am certain they knew no English, but I

(Continued on page 13.)



Living Witnesses

Campus sermon, June 19, 1949

By F. HENRY EDWARDS

Scripture Reading: Hebrews 11: 1 to 12: 2.

Text: "Let us run with patience the race that is set before us."

I CAN THINK of no better Scripture than that which we have just read as a point of departure at this time. Its essential message is closely related to our current general church emphasis; and if we will take it to heart, I am sure that the theme will minister to the fundamental spiritual needs of our community.

The wise and experienced writer of the Hebrew letter is here concerned with the deepest needs of his generation. He recalls the great spiritual heroes of history: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses. These, he said, wrought mightily through faith. It was their glory to live for a cause whose major fruition and justification lay beyond their times.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12: 1, 2.

AN ETERNAL PURPOSE

The picture here given us is of great men and women at work on an enterprise which lasts as long as time, which justifies itself in each generation, but which always points forward—an enterprise which has

about it the aura of eternity. The great cloud of witnesses who encompass us speaks to our souls with the authority of truth in action. As we think on their deeds, we acknowledge in our hearts that they are real heroes. By their own lives they witness to the glory of faith in God's everlasting purpose.

But we look to One who is greater than any or all of the heroes of the Mosaic dispensation. We look to "the author and finisher" of faith; the guarantor of all sound and hopeful confidence. We look to the One who is in himself the final justification of righteousness, to the One who "witnessed a good confession before Pilate"; and, "looking unto Jesus," we are invited to take our places in the line of living heroes.

If this letter were being written today, it would contain other names, possibly Peter, John, Stephen, Timothy, Dorcas, Lois, Luther, Fox, Wesley, and Joseph Smith. But this would not change its essential message. The affirmation and invitation would still be: "All these wrought by faith . . . wherefore let us run with patience the race which is set before us, looking unto Jesus. . . ."

THE LIFE OF FAITH AND TESTIMONY

As we have already seen, the apostle here gives us the picture of an age-long purpose in which we are invited to co-operate. The Scriptures admonish us to be "always ready to give a reason for the hope that is within us" and to use all our interim opportunities testifying for Jesus just as Philip did between Azotus and Caesarea. But here the concern of the writer is with the sweep of our life purpose, the dom-

inant conviction and attitude which allies us with the great witnesses of all time and which must undergird our specific testimonies. Just as his lifelong sympathy and compassion explain Lincoln's pardon of the erring son of a widowed mother, so our soul-searching sense of being chosen to live and to testify must explain and give power to our specific acts of witness. That is why the admonition says "run with patience" and reminds us that Jesus "endured the cross." At the back of the mind of the great apostle must have been an echo of the dictum of Jesus himself, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

BEHOLD THE LAMB OF GOD

What, then, are the keynotes of our testimony which are to be given in deed and in word, and which make us worthy of our calling?

There comes to mind, first, the great declaration of John uttered when Jesus went to him for baptism: "Behold the Lamb of God which taketh away the sin of the world." John, Paul, and all the prophets and seers have known that sin is the ultimate problem. That is why our Scripture pleads with us to "lay aside every weight and the sin that doth so easily beset us." But the same Scripture reminds us to keep our eyes on Jesus in whom the solution of the problem is to be found. The "author and finisher of our faith" met the challenge of sin in his own person and vanquished it. This is illustrated in the account of the temptations. Behind that temptation to make bread from

stones in order to satisfy his hunger, or to cast himself from the pinnacle of the temple in order to test God's care, or to take to himself the kingdoms of this world and the glory of them, lay the key problem of the moral use of power. When Jesus refused to yield to the temptation to satisfy his human wants at the expense of his divine calling, he attacked sin in its characteristic form.

All through history men have been the victims of besetting sins, which, despite their many variations, originated in some form of selfishness. From the beginning, men of power have demanded special consideration, have been lifted up in pride, and — being satisfied — have forgotten the needs of others. Yet only men of ability, strength, wisdom, resourcefulness, and self-discipline can wring the riches from the earth which are our inheritance and so build within themselves the qualities which rightly become the "lords of creation." So, some solution of the problem of power which shall be morally justifiable is needed. And John, with truly prophetic insight, initiates the testimony which has now become ours: "Behold, the Lamb of God which taketh away the sin of the world." Sin is defeated by sacrifice of the wisest and the best for righteousness' sake. "Let him that would be greatest among you be the servant of all."

RIGHTEOUSNESS IS THE FUNDAMENTAL GOOD

The second point in our witness is that righteousness is the fundamental good. There is a Supreme Court in the moral realm. Its presiding officer is Righteousness. Associated with him are Truth, Faith, Mercy, Wisdom, Justice, Temperance, Virtue, and Brotherly Kindness. These never grow old. Before this court all human authority and power are placed in judgment; here all our acts are approved or condemned.

The qualities of character which are approved before the Supreme

Court in the moral realm are—in the last analysis—wholly independent of human judgment. They are right, no matter what men say or do. These basic qualities of character are demonstrated, in part, by the great cloud of witnesses who march before our mental vision when we think seriously and earnestly of the nature of truth in action. And they are fully demonstrated in the life of the Lord Jesus, our Captain, and our Exemplar.

Furthermore, despite the practical disavowal of these virtues which occurs among us time after time, they have a beauty and a vitality all their own. These qualities of spiritual character are among "the things that are not," which God has chosen "to bring to naught the things that are." They are gradually transforming our world despite the seemingly regnant selfishness. They are standing the test of time and will stand the test of eternity. We believe this and to a degree we have testified of it, but we need to bear witness with patience and persistence which we have not yet achieved. It may help us to remember that the Greek word which is here translated "witness" was so influenced by the sacrificial testimony of the early Christians that by the second century its meaning had changed so as to mean the witnesses who were faithful to death; hence, the martyrs.

THE KINGDOM OF GOD

A further element in our testimony is that the only just and enduring social order is the kingdom of God. This has been the common faith of our great spiritual leaders. Now it is being more and more confidently affirmed by lesser men as a result of their study. No civilization has ever survived because of its military, financial, or scientific strength. Always civilizations have endured by virtue of the less conspicuous, spiritual riches. Those which have failed to survive have all died from internal causes. Babylon, Egypt, Rome, all were the vic-

tims of their own spiritual disorders.

Every genuine social advance in our history has been an extension of the principle of brotherly kindness. Every improvement in the common man's lot—his hours of work, his wages, his leisure time, his resources, his health, his education, his franchise, his right to be free from adverse discrimination on account of race or color—all of these owe more than we realize to the vision and sacrifice of men and women who have caught a glimpse of the kingdom of God. But none of these gains are stable until the society which enjoys them has a deep feeling that they embody rights and are not merely concessions; that they are dictated by justice, not by expediency; that they have to do with the essential dignity of man, not merely with the conditions of labor.

The only just social order, the only social order which can endure for time and eternity, must have its foundation in character. That was why Jesus called the rich farmer a fool. This man was not foolish when he pulled down his inadequate barns to build greater ones, but he was a fool in failing to realize that there is a future from which we cannot escape, that the riches which equip us for this inescapable future lie within and cannot be stored up in barns. They belong to us by right of our own personal endowment by Divinity. It is for this reason that the only socio-spiritual order which can endure is the kingdom of God. This is the only order of life whose roots are in the very natures of men who have been born again, and who have grown in grace and power, and who live and serve under the creative ministry of the Spirit of God.

THE FUTURE IS IN THE HANDS OF GOD

Our witness, joining that of the great cloud of witnesses who have gone before, states further that the future is in the hands of God. This is an unprovable thing of which all
(Continued on page 19.)

A Visit to *Book of Mormon Lands*

in Central and South America

By **ROY E. WELDON**

MY RECENT JOURNEY to South America was a trip of a lifetime. It has long been my ambition to set foot on all the principal sites of Book of Mormon importance in the Western Hemisphere. This ambition was recently realized when my good traveling companion, Francis Anderson, of Holden, Missouri, and I set foot on the ruins of Tiahuanaco, Bolivia (altitude, 12,406 feet). My affection for and intense interest in all that pertains to the Book of Mormon has led me from the Hill Cumorah (northernmost shrine of the Book of Mormon) to the far-flung reaches of the Andes mountains in Bolivia.

I feel intensely grateful that the ebb and flow of life's circumstances have permitted me to enjoy such an experience. I owe a great debt of gratitude to my family and especially to my wife for her co-operation and kindness in making the trip possible. The cost of a trip such as this cuts heavily into the family budget. The money spent on such a journey could have been otherwise expended in home improvements and family benefits.

I also owe a debt of gratitude to my genial traveling companion and assistant, Brother Francis Anderson. Without his aid and presence I would never have dared to undertake such a hazardous trip into so many remote places in Latin America. We set foot on thirteen Latin American countries and traveled a total of approximately 15,200 miles—6,890 miles by air, 3,369 miles by railroad, 4,067 miles by bus, and 880 miles by banana boat, not to mention the miles on horseback, muleback, cayuga, on foot, and—most unforgettable of all—the one mile across the turbulent, flood-swollen Macara River on the line between Ecuador and Peru on a pumpkin (Por Poto). We have Kodachromes to prove the authenticity of the pumpkin episode.

Needless to say, the experiences of such a journey would make a book. I kept a record of the trip by air-mail letters to my wife. There were forty-four such letters, most of them quite lengthy. In this report to readers of the *Herald*, I propose to limit myself briefly to impressions and observations connected with the work of the Society for Archaeological Research and the Indian Welfare Committee.

For me the Book of Mormon has two tenses: The past tense (archæology and the secret of Ancient America), and the future tense (Zion, Lamanites, One mighty and strong, and the secret of future America).

ARCHAEOLOGICAL OBSERVATIONS

After having viewed the best that Pre-

historic America has to offer (pyramids, temples, palaces, hieroglyphics, stelæ, dazzling gold and silver jewelry, etc.), I have no hesitation in saying that the one thing which impressed me beyond all else was the staircase farms of the highlands of Peru. One authority has called them the greatest monument of ancient man in the world. All the other works of prehistoric man in the Western Hemisphere pale into insignificance before the prodigious accomplishments of the ancient people of Peru.

We make much ado over the pyramid at Cholula (covering forty-three acres) and the Pyramid of the Sun at Teotihuacan (covering twelve acres).

The great pyramids of Mexico can scarcely compare with entire mountains that have been terraced with excellently built stone retaining walls, all connected with stairways, roads, and intricate systems of aqueducts for irrigation. Francis and I spent seven and one half hours hiking over mountain trails at Ollantaytambo, Peru, taking pictures of the staircase farms. The farther we walked back into the mountain fastnesses, the farther the staircase farms stretched toward the horizon. There appeared to be no end to them.

The truth of the matter is that the terraces literally extend over hundreds of square miles. We spent two days traveling around the western and southern side of Lake Titicaca (in cargo trucks) between Puno, Peru, and La Paz, Bolivia. The hills and mountains were terraced except where the altitude was too high for vegetation.

The pressure of population on food supply must have been very great. The religious and moral background that originally gave birth to such a high social order must have had its roots in the Holy Scriptures and the loving watch care of the Shepherd of Israel.

I firmly believe that Moses' prophecy about Joseph's Land (America) being blessed "for the chief things put forth by the sun" has primary application to the agriculture of Ancient Peru. It is here that the southern sun first shone on the plant propagations of New World Burbanks. It is here that more plants were domesticated than in any other part of the world. O. F. Cook of the United States Department of Agriculture estimates the number to be as high as eighty different species. Among them are such priceless items as corn, tomatoes, and potatoes. It

has been said that the potato alone, Peru's gift to mankind, has enriched the world more than all the gold taken by the Spaniards. (See *National Geographic Magazine*, May, 1916.) Book of Mormon claims of great activity and development in the field of agriculture are abundantly vindicated in the staircase farms of Peru.

And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat and of barley, and with neas, and with sheum, and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land.—Mosiah 6: 12.

The staircase farms are one of the twin wonders of the Andes. The other is stone-masonry. The two go together. It is to be expected that such a high development in agriculture should be accompanied by high accomplishments in other fields. The cutting, moving, and fitting of such immense stones as are found at Sacsahuaman, Ollantaytambo, and Tiahuanaco are indeed astonishing. No one seems to know how the ancient people accomplished such feats.

There is much discussion about what is Inca and what is pre-Inca. Inasmuch as the Incas of the days of Pizarro had neither the tools nor the "know-how" to accomplish such feats, it would seem that this work should be accredited to another race (pre-Inca). The Book of Mormon says elephants and machinery were used (Ether 4: 20-22; Jarom 1: 19). I was greatly impressed when I saw fossil remains of elephants in the museum of Tiahuanaco at La Paz, Bolivia. There are also fossil bones of elephants, mastodons, and other giant extinct beasts in the museum at the University of Guayaquil in Ecuador.

It is a long jump from the massive to the minute—from huge 200 ton monolithic stones to gold beads and other works in metallurgy, so fine that modern man cannot account for it without the use of microscopes.

At Esmeraldas, Ecuador, we visited the private museum of Señor Carlos Mercado, where we saw and photographed the fine workmanship in metallurgy of the ancient Manabi's. Among the collection were specimens of gold and silver plating.

The greatest metallurgical display we saw was in the dazzling museum of gold

in the Bank of the Republic at Bogota, Columbia. We had not anticipated such a wonderful collection of jewelry and all manner of gold artifacts. We were generously given permission to take pictures. However, we had only one roll of Kodachrome (twenty exposures) left and it had been rewound in the camera. We were afraid that it was not good. A tour of the camera shops in Bogota failed to yield so much as one single roll. In previous museums we usually used five exposures at various readings to assure one good picture. To add to our difficulties, the museum was situated beneath the bank vaults and entirely lighted by artificial light. It seems nothing short of a divine blessing that every exposure we took in the "Museum of Gold" should turn out all the way from usable to very good.

Among the exhibits is a showcase array of scroll after scroll of thin gold sheets such as Joseph Smith describes the Book of Mormon plates. These scrolls are in rolls; while in the background may be seen individual specimens inscribed with various glyphs and designs.

While we were in Ecuador and Peru (Quito and Lima), I received three letters from that grand old man of Book of Mormon archæology, C. Ed. Miller. I think few people appreciate the contribution Brother Miller has made in this field. He pioneered the use of slides in church work, and I deeply appreciate the long and valuable service Brother C. Ed. Miller has rendered to the church in the field of slides and the Book of Mormon. In passing I would also like to pay tribute to the work and life of Sister Inez Kinney. It is perhaps unfortunate that our society is so constituted that it must remain for future historians to search out, recognize, and evaluate the contributions made by such consecrated and humble servants of the Lord as Inez Kinney.

To resume my account, Brother Miller wrote urging me to visit and search out the facts pertaining to the high hill north of Manta, Ecuador. The Book of Mormon indicates that courts of justice were on the tops of high hills. Nehor (arch-criminal) was executed (Alma 1: 22, 23) on the top of the hill Manti. Manti is also the name of a city and district on the sea (Pacific) in the southwestern part of the province of Zarahemla (Book of Mormon, pages 362, 300, 458, 459, 460, 510, 522, 523). It is more than a little significant that there should be a modern city of Manta on the seashore, north of which is a high hill; and on the top of this hill were found large stone chairs and a large stone table. Although the name *Manta* has a Spanish meaning (blanket), I was assured by the venerable residents of Manta, including the ex-governor of the Province of Manabi, that the

origin of the name was Indian, and that it is a word having a meaning connected with the sea. I was able to verify reports of various authors of the existence on the top of the hill (near Manta) of large stone chairs and a large stone table.

The large stone seats may have relationship to the animal-headed throne tablets of Palenque. I have several photographs of the seats which I believe are worthy of careful study. Some authorities have called the seats on top of the hill at Manta, "Inca seats of justice." The hill at Manta is comparable to the Inca amphitheater and seats of justice at Krenko, high above the city of Cuzco. There are similar seats or thrones, so called, situated on high hills or promontories at Ollantaytambo, Peru, Copacabana, Bolivia, and other places. This appears to be an ancient Hebrew custom. Christ himself was taken to the top of a hill (Golgotha) to be crucified.

It is interesting to note that the discovery at Manta, Ecuador, harmonizes with the official church maps (*Report of Committee on American Archaeology*, page 66). It is also worthy of notice that great cities with walls surrounding them (Chan-Chan, Cuzco, etc.) and mighty fortifications and military installations as described in detail as being constructed by Moroni, the great military genius of Book of Mormon times are most apparent in Peru rather than in Mexico and Central America.

While climbing the hill at Manta, Ecuador, I had one of the major experiences and testimonies of my life. I plan to write this experience at a later date.

LAMANITE OBSERVATIONS

To some, archæology is the valley of dry bones—dry, dusty, and musty. There may be dry bones and dusty artifacts in connection with the past tense of the Book of Mormon, but there are no dry bones connected with the Book of Mormon's future tense. The bones of thirty million Lamanites in Latin America are not only covered with flesh and sinew, but if we are to believe the Book of Mormon itself, they loom large in the future potentialities of the Restoration Movement.

WHAT IS THE BOOK OF MORMON

The Book of Mormon is a direct product of the love and concern of ancient prophets and holy men toward the Lamanites. This book is called "The testimony of their [Lamanites] Fathers" (see Doctrine and Covenants 2: 6). The book is literally permeated with evidence that it was written primarily to the Lamanites. The Book of Mormon is a "Restoration" book designed to restore the Lamanites to a knowledge of Christ. The last words of Mormon are as follows:

And these things are written, that we may rid our garments of the blood of our brethren who have dwindled in unbelief.

And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, is according to the prayers of all the saints who have dwelt in the land.

And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them for ever, through faith on the name of Jesus Christ.—Mormon 4: 101-103.

The Book of Mormon is called the "Fullness of the Gospel." It is my firm belief that the angel flying through the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth (Revelation 14: 6, 7), was none other than Moroni and that the gospel he brought was the "fullness of the gospel," the Book of Mormon. (See Doctrine and Covenants 26: 2; 17: 2; 12: 5; 110: 20; 2: 6.) It is also my firm belief that the primary purpose of the coming of Moroni to Joseph Smith was that the Book of Mormon might be carried to the Lamanites, a goal not yet achieved. We have already quoted the last words of Moroni. We now quote from the last chapter and last words of Moroni—the angel of Revelation 14: 6, 7:

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren the Lamanites, and I would that they should know that more than four hundred and twenty years have passed away, since the sign was given of the coming of Christ.—Moroni 10: 1.

How could Moroni write to the Lamanites unless someone would carry his words (the Book of Mormon) to them?

GENTILES TO CARRY BOOK OF MORMON TO THE LAMANITES

The Book of Mormon is replete with evidence that the prophets and holy men who wrote it expected the Gentiles to carry it to the Lamanites.

And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is that in the latter days, when our seed shall have dwindled in unbelief . . . then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed . . .

And he meaneth that it will not come to pass, until after they are scattered by the Gentiles;

And he meaneth that it shall come by way of the Gentiles, that the Lord may show his power unto the Gentiles . . . —I Nephi 4: 16, 26, 27.

And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.—Ether 5: 22.

Now these things are written unto the remnant of the House of Jacob . . . and they are to be hid up unto the Lord, that they may come forth in his own due time . . .

And also that the seed of this people may

more fully believe his Gospel, which shall go forth unto them from the Gentiles.—Mormon 2: 39-43.

... And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed . . . —I Nephi 7: 17.

The flyleaf of the Book of Mormon says:

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, . . . and also to Jew and Gentile . . . to come forth by way of the Gentile . . .

Obviously, as yet the Book of Mormon has not become of great worth to the Lamanites, neither will it be until someone carries it to them.

Thirty million Lamanites dwell in Latin America. Comparatively speaking, a mere handful of Lamanites (350,000) dwell in the United States.

The church has done little work in recent years with the Indians in the United States, and no work has ever been attempted with the Lamanites in Latin America.

It seems very obvious that if we take the Book of Mormon at face value, a great unfinished task of the Restoration Movement lies waiting south of the Rio Grande.

According to both the Book of Mormon and modern revelation, the carrying of the "testimony of their fathers" to the Lamanites is fraught with immense and soul-stirring possibilities. The endowment in rich degree is promised (See Doctrine and Covenants 87: 3-5; I Nephi 7: 21-25; III Nephi 9: 57-59; 10: 1-4; 9: 91-93).

The Lamanites are promised a major role in the building of the New Jerusalem, Zion (III Nephi 10: 1-4; Ether 6: 1-8). It has also been surmised that the "One mighty and strong" (Doctrine and Covenants 100: 3) may be a Lamanite.

WHO WILL CARRY THE BOOK OF MORMON TO THE INDIANS?

This is a major problem. It was earnestly discussed at our last General Conference. There is an apparent shortage of man power. We lack men to take effective care of our present holdings. We cannot afford to take men away from valuable positions of ministry and allow entire congregations to wilt on the vine. Why rob Peter to pay Paul? Why expand our ministry into new countries at the expense of the church work in our own country? In the face of these facts, it is difficult for even the most ardent supporters of the Lamanite cause to quarrel with the administration for its reticence to consider investing men and money in Latin America.

Before my recent trip to South America, this situation appeared to me to be a hopeless impasse. It is estimated that by 1970

the United States will have a population of 175 million. In addition, there will be an entire new generation that has never heard our message. It appears that the responsibilities of future ministry in our own country will increase rather than decrease. It seemed to me, therefore, that prospects of discharging our great obligation to the Book of Mormon and the Lamanite cause was dim and remote until my recent trip to Latin America.

In a series of remarkable experiences in the inspiring and sheltering presence of the mighty Andes Mountains in Peru, Ecuador, and Colombia, there has opened up to me a solution to this problem.

By General Conference enactment, the Indian Welfare Committee is to offer its findings and recommendations to the next General Conference (1950) for action. In view of these facts, it seems entirely fitting and proper that a brief outline of my observations and impressions should be presented.

Light on the solution to the Latin American Lamanite problem started with a very remarkable experience in Lima. Brother Anderson and I had just arrived in Lima, Peru. We had just stepped out of the office building on the square of San Martin, which houses the American Consulate. As we walked along in the crowd thumbing through the mail from home, I turned to my companion and said, "Here is a letter from Ward Hougas." It so happened that Brother Paul M. Hanson, also just arrived in Lima, was passing by within earshot and heard the words *Ward Hougas*. It was a happy meeting. Brother Hanson's immediate comment was, "This is providential." Subsequent experiences have convinced me that Brother Hanson was right.

On the evening before our departure by plane for Cuzco, by the generous invitation of Brother Hanson, we were his guests at dinner. We dined in an open-air restaurant which fronts on the sidewalks of the Square of San Martin. The leisurely dinner and the discussion of matters of deep mutual interest amid the strange surroundings of a great Latin American city we had all long dreamed of visiting was a delightful and memorable experience.

During the course of the evening, we discussed the plight of the Lamanites in Latin America and future problems of church work among them. Cognizance was taken of the widening interest of Latin Americans in the pre-Columbian civilizations. The fact was also mentioned that one of the government guides in Mexico City had acquaintance with and had made reference to Brother Hanson's *Jesus Christ Among the Ancient Americans*. It was at this time that the idea first came like a flash of light to me that Brother Hanson's book would make an ideal companion book to the Book of

Mormon, to be distributed through leading bookstores, government guides, and libraries in South America.

FIRSTLY TO THE RICH, LEARNED, WISE, AND NOBLE

According to Doctrine and Covenants 58: 3, the gospel is to go first to the rich, learned, wise, and noble. These classes of people in Latin America have a deep and widening interest in the mysterious races and civilizations that occupied their country before the arrival of the Spaniards.

Everywhere I was asked why I was traveling in Latin America. My response of *archaeologia* was usually the signal for a more or less lengthy discussion—and all this despite my obvious inabilities in the use of the Spanish language.

We were deeply impressed with the evidence of the great interest in things pre-Columbian when we arrived in Bogota, Colombia. A great, modern airport has been built about two miles out from the city limits of Bogota. A great two-lane boulevard has been constructed from the airport to the city limits. Between the two boulevards and on each side, lawn grass and young trees have been planted. All along this magnificent boulevard at various intervals, the government has set up numerous specimens of the mysterious monoliths and statues recently excavated at San Augustin in Southern Colombia. The first objects that meet the eye of the curious voyager to Bogota, Colombia, are the mysterious artifacts of a prehistoric race. We were still more impressed when we visited the National Museum in Bogota and saw the fine, new, expansive building being constructed to house the archaeological treasures of Colombia.

I am deeply impressed that the time is ripe to capitalize on the rapidly mounting interest in all things prehistoric in Latin America. The Book of Mormon and Brother Hanson's book, *Jesus Christ Among the Ancient Americans*, can both be distributed throughout Latin America as books of history and archaeology which deal with the prehistoric civilizations of Ancient America. For the purpose of distribution among the learned, cultured people of Latin America, Brother Hanson's book is a masterpiece. I think the church is fortunate to have a book at hand so admirably adapted to the purpose.

I was also impressed with the innumerable salesmen who throng the cities of South America, selling everything imaginable. Swarms of boys in the streets want to polish your shoes, show you where the post office is, or render you some other service. I talked at length with a New

(Continued on page 22.)

Our Motives for Gathering

By L. WAYNE UMPIKE

ONE OF THE PERENNIALS in the philosophy-gardens of Latter Day Saints is the idea of the Gathering. In church schools, at reunions, at priesthood institutes—in fact, wherever the gospel brings people together—the subject of the Gathering is discussed. In such situations it grows as a volunteer. Nobody planted it except God. But once it sprouts in a conversation, it grows and flourishes with amazing rapidity; usually it just “takes over.”

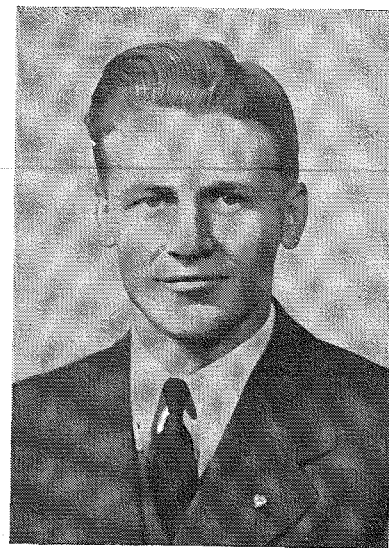
Why? Is it simply because the philosophy of the Gathering was written into the Restoration story by Divinity? That may be reason enough, but that's not the real reason. If it were, our conversation would just as quickly turn to the subject of the Crucifixion, or repentance, or a testimony of Christ. These also were written into the Restoration philosophy by Divinity. But they have no charms for us to compare with the attraction of “the Gathering.” “Here,” we say, “is a subject that I know something about. Now we are in my field.” And the conversation “picks up” immediately.

Now that we have brought this subject to your mind, let us suppose that you have been given opportunity to say everything you wanted to about it. Let us suppose further that other folks listened to *you* this time instead of concentrating so hard on what *they* wanted to say that they didn't even *hear* you. Now that you have expressed yourself, let's take another look at the Gathering. What really has happened? Something *has* happened, you know, in the past few years. Brother Charles Graham asked the congregation at the Zion-Kansas City Stake reunion in 1948 how many had “gathered” from other places. A great majority of those present raised their hands. Some analysis, therefore, is appropriate.

If we can be completely frank with ourselves, a consummation devoutly to be wished for but rarely achieved, we must admit that many of us have gathered to the central places without complying with the law. This does not refer simply to the laws which require that one's economic situation shall be prepared before he gathers to the central areas, and that he shall have his removal approved by officials of the church. These phases of the law are important, but many of us have gathered unlawfully, even though these specific steps have been carefully followed.

THE FUNDAMENTAL LAW of the Gathering has to do with one's motives for gathering. The day may come, as it has been promised in the Scriptures, when it shall be necessary for men to gather in order that they avoid strife and bloodshed, but that day has not yet arrived. At no time up to now has flight been a lawful purpose for gathering to the land of Zion.

Some have gathered merely as a matter of convenience. It has been in their thinking for some years that the day would come when they would live in or not far from the Center Place, and since economic conditions have made it possible for the move, the Gathering has taken place for such as these. Observation discloses that many of these who have come merely for convenience are now majorly occupied as bystanders. Their principal interest in the building of Zion is to watch and see what others are going to do. Then, if it appears to be successful, undoubtedly they, too, will be glad to help with the development. Meantime, being at the scene of action largely by fortuitous circumstances, they feel somewhat committed to the task of personally assisting in building Zion.



Some have come for another reason, mainly that they might have fellowship with church people. Particularly has this been true of those who have wanted their children to meet other church young people. This is a proper motive so far as the responsibility toward the children is concerned. But even this motive, laudable as it appears on the surface, is not lawful from the standpoint of Zion itself.

THE BUILDING OF ZION awaits people whose entire incentive is an opportunity to serve. No other motive is acceptable. The Gathering is a divine movement, a process by which those who have both the ability and the inclination to make some worth-while contribution to the building of a new society are to be gathered together for the working out of the problems involved therein. Success depends upon the willingness to sacrifice and forego personal benefit. It is easy to gather a multitude if you feed them loaves and fishes, and many there are whose vision of Zion encompasses only a sharing in its joys. It is difficult, however, to gather a crew to do a hard job. There are always plenty of “sidewalk engineers” who are ready with advice and counsel, giving the impression that they know how the job should be done, but never lending a hand.

Where shall the Lord look for

people with whom to build his Zion? Undoubtedly he will take note of those who have brought their all, both in ability and devotion, and have made it available to assist in the task. Many of these, in fact, most of these, are already to be found among the Saints now actively engaged in the great cause. He will also take note of the many equally devoted and equally capable who have remained in the various branches of the church believing that there they could be most helpful. Regardless of one's location, he is to be commended if that location is chosen on the basis of whether it is the place in which he can do the most for the kingdom.

THE GATHERING is not, like the weather, something that we can't do anything about. Rather it is a divine movement, a process by which those who have submerged their own interests in the cause of Zion can band together to do the Lord's work. To participate in this work requires something far more important than a change of geographical location. It requires that all who would be helpful shall do some or all of these specific things:

1. Become actively engaged in the work of the church in one of its local branches. If it isn't the one nearest you, search your own soul for the explanation. Building the kingdom is primarily a social and spiritual matter, to be implemented by economics as spiritual preparation is made. To neglect your spiritual health automatically erases your usefulness.

2. Become an active participant in community affairs, lending the weight of your personality to the endeavor to bring a Christian influence to bear in civic affairs. God prepared a free nation in which to plant the Restoration. He referred to this finest government in the world as a "mountain." It is from the "top of the mountain" that the stone is to be cut which shall eventually fill the whole earth. Let those who would establish that their "gathering" was

lawful from the standpoint of motive seek to give their local communities the most Christian government on the face of the earth.

3. Become concerned about the quality and steadiness of your personal devotions. "More things are wrought by prayer than this world dreams of"—but let prayers for personal qualification be answered in part by hard work on personal habits and abilities. "Let no man think of himself more highly than he ought to think."—Romans 12: 3. "No one can assist except he shall be humble. . . ."—Doctrine and Covenants 11: 4.

4. Become actively engaged in the task of improving the Christian spirit of your own home. It can't be done quickly, for "it takes a heap o' livin' in a house to make it home," but it must be done. Spend sufficient time and effort with your family to mount solidly the diamonds of joy, peace, and purpose in settings of love, faith, and understanding.

5. Become a keeper of the law, particularly in spirit. Let the attitude of Christian brotherhood be evident in harmonious neighborhood relationships. Let the genuineness of your desire to be of service be manifest by keeping current your stewardship accounting and by making prompt response to all other personal obligations.

6. "Make every move count" in your economic affairs toward the end that your inheritance may be worked out. Only when this is done can you be in a position to help develop those aspects of economic Zion which are to be done, not alone but together. Let every expenditure of time, energy, or money be tested in the light of its contribution to your movement toward a position in which you can be helpful. "First shall come the rich and the learned, the wise and the noble . . . then shall the poor, the lame, and the blind, and the deaf." If you have gathered to assist, become the type of person the Lord has designated to be the advance guard.

Yes, it is interesting to notice how

often the subject of the Gathering is discussed. It is well that it means so much to us. But let its implications and its divine purpose be remembered. The cause of Zion is advanced as men step forth to give and to serve. Those who believe in the Gathering should note well the rule of eligibility — "and faith, hope, charity, and love, *with an eye single to the glory of God*, qualifies him for the work."—Doctrine and Covenants 4: 1. "Let him that laboreth . . . labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

Something to Do

Whenever I hear of a Children's Day service I always remember little Billy. The children in the small church school had rehearsed for weeks. All had carefully learned their poems and songs—all, that is, but Billy. He wanted no part of it.

Now Billy was the grandson of two missionaries. His father was a member of the priesthood. One would think with that background he at least would sing one little song, or say one little line. Children's Day came, and instead of Billy's sitting with the other children, he sat between his father and mother. Poem after poem was recited, and song after song was sung while Billy listened and watched with great attention. Finally it was too much for him, and in a lull between the last two songs everyone in the small church heard Billy ask, "Daddy, isn't there something I can do? Just some little thing?"

In the building of Zion, will I say after the last note has been sung, the last nail driven, "Father, isn't there something I can do? Just some little thing? Or, like Billy, will I wait too long?

—MARIE GOSLINE.

Nauvoo, June 27, 1949

By GLEN CARGYLE

IT WAS A WARM DAY. The spruce and fir trees were laden with thousands of willow bugs which are sometimes erroneously called Mormon flies. The wreaths on the graves of Joseph, Hyrum, and Emma added a touch of colorful artistry to the beautifully shaded grave enclosure. On that fateful day 105 years previous the martyrdom occurred.

On this day, like every other day of the year, the historic church properties were visited by people throughout the world, including nonbelievers, believers, and apostates of the restored gospel. Even though these visitors may have conflicting thoughts regarding the divinity of Joseph Smith's mission, nearly all of them leave the grounds, realizing that he was a man of vision—a great civic planner and spiritual leader who was always concerned with the welfare of his people.

Even though the Prophet was not yet thirty-nine at his death, he built up the cities of Kirtland, Ohio; and Nauvoo, Illinois; translated the Book of Mormon, made corrections in the Old and New Testament by inspiration; and established the first free educational system from kindergarten to university at Nauvoo. He was a Prophet who knew when the end was near. When he went to Carthage, Illinois, two or three days previous to his assassination, he said: "I am going like a lamb to the slaughter; but I am calm as the summer's morning; I have a conscience void of offense, toward God, and toward all men—I shall die innocent, and it shall yet be said of me, he was murdered in cold blood." All these things were mentioned during the memorial services during the afternoon of June 26, 1949.

Every year on the Sunday nearest June 27, memorial services are held in commemoration of the death of

Hyrum and Joseph Smith. This year June 27 fell on Monday, consequently the services were held the day previous. In the auditorium not too far distant from the graves, an address was given by President Israel A. Smith concerning the vindications of the early revelations given the church through Joseph Smith, his grandfather.

Earlier in the day President Smith delivered a scholarly dissertation concerning evidences within the Book of Mormon which indicate the divinity of the book, pointing to the fact that Joseph Smith could not have written the book himself. After hearing the sermon, some expressed the opinion that if divine authenticity is affixed to the Book of Mormon, certainly the remainder of the work restored by Joseph Smith is true and divine. This seemed to be the trend of reasoning which aided in strengthening the belief of the

Saints. According to those who heard Brother Smith's sermon, it paved the way for a more consecrated effort on their part, in the affairs of the church.

The story of burial and reinterment of the bodies was described by Cecil Ettinger, church appointee, who is guide in charge of the church-owned properties at Nauvoo. Roma Dean Smith, grandniece of Joseph Smith, placed a wreath on Emma's grave. A wreath was placed on Hyrum's grave by his grandniece, Mary Dean Hancock. Nina G. Smith, the wife of Joseph's grandson, Israel A. Smith, placed a wreath on Joseph's grave.

Public and official records show that the two martyrs were innocent of any crimes and were confined in jail only by the conspiracy of traitors and wicked men. Their innocent blood on the floor of the Carthage jail is a symbol of a seal affixed to the cause they fostered, the gospel of Jesus Christ. The ideals these men preached are being perpetuated today by the Reorganized Church of Jesus Christ of Latter Day Saints.

Two Hundred Mormons Hold Conference in Nauvoo

By GLEN CARGYLE

MANY PEOPLE find it interesting to observe the beliefs and practices of other religious organizations. During my guide duties at Nauvoo, I have the opportunity to talk to hundreds of people of various churches during the time the tour is conducted through the church properties. During early July I attended a four-day conference of 200 Mormons and made a few observations which I thought might be of interest to *Herald* readers.

All of the missionaries addressed each other by the title "Elder." They introduced themselves by their priesthood office. Even the most intimate friends addressed each other as "Elder." It seemed apparent the

priesthood office was held in esteem as a symbol of rank and prestige.

Contrasted with this constant use of the priesthood office are the many incidents in which President Israel Smith introduced himself during a brief stay in Nauvoo several weeks previous. He thrust out his hand and said, "My name is Smith—what's your name?"

During the Communion service which was held on the Joseph Smith properties near the graves, several interesting observations were made. The emblems were served to the congregation and then to the priesthood. I was somewhat startled to see this, since I wondered why the priesthood would expect the congre-

gation to partake from them since they had not evidenced their own worthiness by partaking first themselves.

Of course water was used instead of wine. The Mormons always use water. The word *water* is substituted in the prayer which precedes the passing of the emblems.

A Mormon apostle and an official in the Northern States Mission gave talks, both of which contained jokes. A lengthy dissertation was given on the necessity for making sacrifices for the cause of the church. He continued by giving a vivid recent experience in which he was obliged to eat fly soup and a cup of milk in

which a lizard was in the bottom. All of this took place at the Communion service.

"Amen" was uttered by the congregation after each speaker completed. Some have said this custom originated in the Mormon church with Brigham Young. He was a Methodist before becoming a Latter Day Saint. The use of "Amen" by the congregation was a characteristic of the early Methodist church.

At the close of these sessions, I was glad I follow the teachings of the original church as taught by the Reorganized Church of Jesus Christ of Latter Day Saints.

Across the Desk

(Continued from page 4.)

am not certain they did not sense the spirit of the occasion, for they tiptoed even closer to witness the immersion ordinance.

I waded in and found suitable depth for the baptism, then I returned to the bank and led Neil in. As I spoke the words, "Having been commissioned of Jesus Christ"—I felt the surge of divine authority within me, and I knew the Spirit that shall speed the return of authorized gospel ordinances to the land of Lehi's seed. After we had changed clothing, Neil and I accompanied the little group to the shade of a big old Spanish oak tree on the side of the hill; here was the spot for the ordinance of the baptism of the Spirit. An upturned stone served as a seat for Neil—the rest sat on the short-cropped sod and formed an attentive audience as I read the beautifully clear stories from Acts 8 and 19. Then followed the imposition of my hands on Neil's head, and a prayer in which Neil and I were made to know that I was truly ministering in the Lord's stead. After the ordinance, the group was dismissed with a prayer of benediction, and we started back up the roads that led to concrete highways, cars and busses, and all the complex problems of twentieth century living.

The trip back was marked by awed comment and question by the Baptist minister and others of the group: "Never have I witnessed a service so beautiful as that! . . . Why don't we have the ordinance of the laying on of hands in *our* church? I wish that my baptism had been like that. . . ." and I found myself desiring with greater intensity of heart than ever before that the ministry of the *Great and Marvelous Work* might soon begin in that land. "Behold, the field is white . . . thrust in your sickle and reap."

Future Features of the Herald

The "Jots Man," T. W. Chatburn, is made to live again in the "Herald" of August 22. From the pages of history and church publications a clear picture of this great missionary of another day is brought before us.

Is the church going forward? Answer after you read, "A Measurement of Progress," by the presiding bishop in next week's issue.

How you can help our blind members by joining a project to transcribe the Doctrine and Covenants. Read about it in the August 29 "Herald," "The Road to Light," by Jennie Z. Elliott.

Wherewithal Shall They Be Fed?

By GRACE L. KRAHL

WHEN THE MULTITUDE had been with Jesus in the wilderness until the day was far spent and they were weary and hungry, the disciples came to him saying, "Whence shall we buy bread that these may eat?" Jesus said, "Give ye them to eat." And they answered, "We have but five loaves and two fishes, and what is that among so many?" Then Jesus, directing the disciples to have the people seated in companies upon the grass, took the scant supply of food, and looking up to heaven, blessed and brake it and gave to the disciples, and the disciples to the people. All ate and were filled.

A few years ago, a multitude of soldiers returned from the world's battlefronts, and this same question was asked, "Wherewithal shall they be fed?"—not only physically, but socially, economically, and spiritually. It was discussed in the press, over the radio, in magazines, and in the pulpit, for there was deep concern as to how the soldiers would make their adjustments to civilian life again. Some said, "It will be difficult—they are changed." Others said, "No, they are just the same as when they went away. They make the same responses they always have made." Still others asked, "Will they look upon religion as they always have?"

Then an army chaplain told of a soldier who came to him one day and said, "I have heard preaching all my life, but I have never yet heard preaching explained." This same chaplain declared, "It is not true, the saying, 'There are no atheists in fox holes.'"

Since soldiers have heard preaching all their lives, and preaching has not been clear nor understandable—there obviously must be a reason for it—either the preacher was not inspired or the hearer was lacking in spiritual perception.

What then would these soldiers look for in religion that would be convincing and satisfying? In my opinion it would be preaching demonstrated. This will speak louder than sermons to a group of unsettled minds on the subject of religion. To see people dealing justly with one another, loving mercy, and walking humbly with their God is the greatest "explanation" of preaching anyone could ask. This brings us face to face with the fact that there are those who will be converted to the gospel by what they see rather than by what they hear.

Zion is the exposition of our preaching. Shall we not then be alert to the imperative and consistent demands upon us by those who would be heirs of salvation?

Preaching there must be—it is a divine command, but the conduct of the laity must be the "explanation" of preaching.

What an Active Young Adult Group Can Do in Your Branch

SPEAKING THROUGH the prophet of our church at the last General Conference, God admonished us: "The hastening time us upon us; the period until the next General Conference, as already provided, must be one of *unusual preparation* for my church as an organization."

The branch has within it many splendid organizations through which it seeks to make its membership more effective. It has a Zion's League which is doing a wonderful job with the teen-age group. The ladies have a very efficient organization through which they can channel their efforts. These alone however, leave us with a very definite gap. Nothing has been done to harness the vast energies of the young adult age group, the young married couples from twenty-five to forty years old.

This is the age group that founded our church, this is the age group from which comes our source of leadership now and in the immediate future, and unless the children of these young adults become Latter Day Saints our church will be greatly crippled in the years to come. Surely we must have a well-planned program for this age group so that we can capture their lives and talents to make this period of "unusual preparation" more effective. We may liken the branches without an active young adult organization to a prize fighter trying to win a championship bout with one hand tied behind him, this hand being the young adult age group. Surely God wants us to fight evil with both hands if we are to accomplish his purposes.

It has been my pleasure to assist in the organization of a young adult group in Kansas City Stake nearly a year ago. At the first meeting only nine or ten were present,

but we knew that it was from little acorns that big oak trees grew. It was at this meeting that we elected our officers and planning committee. This committee was composed of the following: pastor, president, secretary-treasurer, program, projects, food, publicity, and nursery. This committee met in between the regular meeting and planned the programs as necessary. A long-range program was initiated at the beginning of the year, and the general theme selected for our activities was "Better Homes and Better Children."

In order to find out the interests of the group, we circulated a Young Adult Interest Indicator. It was also decided that the regular monthly meetings would be of a social, service, and educational nature, and that we leave the religious and worship portion of the program to be taken care of in our church school class. The reason for keeping our worship and religious activities separate was that we felt by doing so our people would feel more free to invite their friends and neighbors to these young adult meetings regardless of the visitor's religious beliefs. Then after finding out that we were a congenial people and our standards were high, we hoped they would attend our church school class and there find out more about our church and its teachings.

To keep the interest high, we attempted to obtain outside speakers who were "tops" in their field, such as: child psychologists, lawyers, musicians, and others. Often the question period following the lectures would be the high point of the evening. During the summer months many enjoyed the softball games, watermelon feeds, and good old-

fashioned picnics in place of a speaker.

Perhaps no other age group liked to eat any better than the young adults, so we always had refreshments. Some evenings all came early and had a potluck supper. Other times it was just cookies and punch after the meeting. By providing a competent "sitter" more couples were able to attend. The publicity committee saw to it that everyone in the group was contacted either by telephone or mail shortly before any activity.

The projects' committee accomplished much good during the past year. They were in charge of renovating a building next door for the use of our church school class, nursery, and other branch activities. An ice cream social, chili supper, and white elephant sale were held, with the proceeds going to the building fund. At Thanksgiving and Christmas time baskets of food were given to the less fortunate families. A nursery committee did a wonderful job in providing a preschool nursery during the 11 o'clock hour of the church service. They also were commissioned to find "sitters" for the regular meetings, thus freeing young parents to participate regularly.

This program worked out wonderfully well for us and had a direct reflection on the increase of attendance at our church school class. Now it is not unusual to see from forty to fifty at our regular young adult meetings, and we expect to grow larger this coming year.

Yes, if we are to comply with the word of the Lord to us to make "unusual preparation" in the near future, we cannot fail to overlook the tremendous possibilities hidden in this young adult age group.

By **WARDELL E. HINDERKS**

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is the beast, its mark and image, as mentioned in the Book of Revelation?

ANSWER:

The several references to the beast, with the image and mark (see Revelation 13: 16, 17; 14: 9; 15: 2; 16: 2; 19: 20; 20: 4), considered all together with their contexts, seem to point to a great political power which will be operative in the world in the last days. Revelation 14: 9 shows God's dealings with this beast and its image after the angel restores the gospel, and after Babylon has fallen. The gospel has been restored, but Babylon has not yet fallen, though signs indicate the approach of that day, from which we gather that in all probability we are in the time of the uprising of that beast or nation.

From John's description of this beast with its ruler, or image, in the several texts listed above, we are able to note the following: It is to perform great wonders, even to calling down fire from heaven. It deceives the people who dwell upon the earth. It compels all the people to accept its mark of identity in their foreheads, or hands, without which they might neither sell nor buy. It requires the earth and those who dwell therein to worship the first beast and the image, and those who refuse are to be killed. The extent of the power and dominion of this beast and its ruler is to be world-wide, except for those whose names are written in the Lamb's book of life. Dictatorship over the people in political, commercial, and religious affairs is to be absolute. It survives the fall of Babylon only itself to be destroyed later. The first angel (of the seven) pours out his vial of judgment upon the earth, so that a "noisome and grievous sore fell upon the men" bearing the mark, and who worshiped the image. Those who receive the mark of the beast are to suffer the wrath of God. The end of the beast is to come when, with kings and armies, the people are gathered to make war with Him who sits upon the white horse, whose name is "The Word of God."

And the beast was taken, and with him the false prophet [the image] that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with

brimstone. And the remnant were slain.—Revelation 19: 20.

The mark of the beast is probably some sign officially adopted and put upon persons and goods, indicating the right of persons to buy and sell, and authorization for goods to be sold.

CHARLES FRY.

QUESTION:

When will the Saints stop eating meat, or will the lamb and the lion lie down together and the Saints still be eating meat?

ANSWER:

The church has never taken the position that we should not eat meat. On the contrary, Doctrine and Covenants 49: 3 reads, "And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food and for raiment, and that he might have in abundance."

Again, Section 86: 2 reads, "Yea, flesh also of beasts and of fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine."

This latter instruction was given not as a commandment but as reflecting wisdom.

JAMES F. KEIR.

QUESTION:

I have a class of fourteen-year-olds, and on Temperance Sunday the question was asked, "If we advocate temperance, why did Jesus perform the miracle of changing water into wine?"

ANSWER:

Our belief in temperance is not confined to the teachings of Christ as given in the New Testament writings. It is also based on the teachings of Christ as refined in the disclosure of his will in our day.

There will be no attempt here to claim and say that wine was grape juice or "lemonade," and was not fermented as a few temperance men have attempted. (See

Life of Jesus Christ, by Beecher.) Christ indulged in the harmless social merriments of his day, but there can be no doubt on which side Christ would be if he were to come here and view the evils of alcohol. In fact, we believe he gave us his will on the subject (Doctrine and Covenants 26: 1; 86: 1; 119: 3).

Some may look at the teachings of Christ to us and the miracle at Cana as contradictory. There is no contradiction. God revealed his will to Moses but did so with due regard for the nomadic and spiritually undeveloped people whom Moses must lead. That same God revealed himself through his Son, Jesus Christ, and laid greater demands on his people. The revelation was not changed, but it was refined.

GEORGE A. NJEIM.

QUESTION:

Was the Mosaic law temporal? If so, explain Doctrine and Covenants 28: 9.

ANSWER:

The word *temporal* as used here is defined, "pertaining to this life." As both the Mosaic and the Christian laws concern conduct in this life to some extent, they are to that extent temporal when they relate to what is known as temporal affairs. But this is true only in a subordinate sense, and as a term of convenience, for God gave them in order to produce spiritual results—righteousness and eternal life.

For this reason, laws that we call temporal, because primarily concerned with things of this life, may be spiritual to God because of the spiritual ends they accomplish. The word *temporal* is to us a term of convenience to distinguish things of this life from those of the next, but to God they are inseparable from the spiritual ends to be reached, temporal things being the divinely appointed means of development toward spiritual life and immortality. It is in this sense that the text mentioned says: "All things unto me are spiritual, and not at any time have I given unto you a law which was temporal."—Doctrine and Covenants 28: 9.

This evidently means that things known to us as temporal have a spiritual design to God. It is in this sense that the law of Moses, termed by Paul "a schoolmaster," had a spiritual aim, though much of it concerned temporal things which had ceased to be in force at the time Paul declared, "We are no longer under a schoolmaster" (Galatians 3: 25).

A. B. PHILLIPS.

We Labor for Zion Through Study

TO LATTER DAY SAINT WOMEN God has entrusted the responsibility of helping to build Zion in our day. Zion is not an assemblage of a mass of people but the assemblage of godly homes. It is the chief responsibility of the mothers of the church to establish these godly homes. We have within our grasp the greatest opportunity for good in the world. We have the ability to study so that we may teach the laws of God to our children—the laws that will build Zion. Therefore, let us study to show ourselves approved, for without study we are unprepared to build Zion homes.

Women cannot be builders unless they first learn how. We must begin with ourselves.

Both the ancient and modern Scriptures impress the followers of Christ to cultivate the mind. In Doctrine and Covenants 85: 36, we are commanded to “seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith.” In section 87: 5, “Study and learn, and become acquainted with all good books.” We know this includes our church books written by church members, and the Three Books; for if we build Zion aright we must study them often. It also includes courses written on health and nutrition, which are so important to the welfare of our families. There are courses written by internationally recognized experts in their various fields. They discuss present-day problems that every Latter Day Saint family has to meet and solve in the process of building Zion homes. They are recommended for our study and are believed to be included in the admonition given in the Doctrine and Covenants.

It seems, then, that Zion cannot be established by an ignorant people. It is the task for an enlightened and wise and learned people. If the outline in Section 85 is followed diligently by the Saints, then indeed we must be a highly cultured people.

We have been commanded to study. We can make time for our study and prayer period in our home. We must think and pray while we study, for each individual interprets according to past understanding. In Doctrine and Covenants 9: 3, we are commanded to study and then pray to know if it is right.

It is important that we gather every kind of useful information that we may hand on to our children the very best we can. God has made this promise to those who study: “Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.”—Doctrine and Covenants 83: 14.

At a women’s meeting in Detroit I heard Sister Crinsi say that a hundred years from now it won’t matter if the pantry doesn’t get cleaned today or if we don’t take time to wash the curtains. But it will matter a hundred years from now if we don’t study and build our faith and knowledge of God.

Jesus said, “Martha, Martha, thou art careful and troubled about many things, but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her.”

Let us, too, choose that good part which shall not be taken away from us, that part which will be important to us a hundred years from now.

The church will suffer if the women don’t do something about their own spiritual and mental

By MRS. FRED S. MOORE

growth. How are we to help in this great work unless we study? We must study diligently, for unless we know God we cannot teach him to our children; then we will have failed in our responsibility in this wonderful work. We want to measure up to the high calling that is ours.

May each one of us, as stewards of God, search the Scriptures diligently, with prayer and fasting to know the word of God, that with the knowledge obtained through study we may do our part in the building of Zion.

“They Be Good”

By Alice Zion Buckley

My three-year-old son came into ping his hands and saying, “Naughty my bedroom the other morning slap-hands, I’ll make you mind.” Then he looked up to see if I noticed what he was doing and repeated the slapping.

I asked, “What did the naughty hands do?”

“They got into Mommy’s salt,” he replied, “but they won’t do it again.”

I had explained before that when naughty hands disobeyed they had to be punished, and that since they couldn’t be taken off and put back on at will when my little boy’s hands were punished all of his body suffered too. Content with my explanation he went away saying to his hands, “They be good. They be good.”

I thought how like hands members of families or church groups are. When one person gets into mischief or stirs up any trouble the entire family or church group is punished. In loss of service, hard feelings, and wasted time, the whole body of the group is affected. I found myself promising like my son, “I be good, I be good.”

The Home Column

Gwen - the Teacher

By RUBY STRAND

SHE IS JUST A TINY PERSON, this delightful friend of mine whom I shall call Gwen, small and dainty and graceful in her movements, reminding one of an exquisite piece of Dresden. Gwen isn't fragile, however; she can put out a day's work along with the strongest of us; that is, when she is well and free from the disease which at intervals takes possession of her body and sends her to bed. Sometimes for weeks she is compelled to spend much of her time there. It is not this affliction, though, that rules my friend's life. She bears with it, and eventually with God's help she whips it, temporarily at least, and this is commendable, but the virtue which takes the foreground is the enthusiasm she has for the work of the kingdom.

Gwen loves her church, she loves her class of little people, and she loves her Master. To sit in her class and observe her in her ministry, bringing those little ones to the feet of the Christ, is a challenge to all who call themselves teachers. Each step of the way as the lesson develops—stories, songs, games, prayers, handcraft, picture appreciation, all the avenues she uses—Jesus is lifted up before them and his spirit bears witness of his smiling presence. And how joyously she teaches! Not as if it were a heavy burden; rather she looks upon it as an opportunity to contribute to the character building of his children, and blessings come in abundance. This enthusiasm for God's work is the biggest thing in my friend's life.

She is constantly preparing herself through prayer and fasting and study to give a richer service. The Three Standard Books of the church are her guide and her staff. Therein she finds what the Heavenly Father desires his children to be fed; then, with the help of quarterlies, methods, and various tools, she goes to work. This preparation is not some

last-minute job taken care of late on Saturday night. It's something she thinks and prays upon all week, works toward, and blends into a beautiful piece of art to be shared with her class on Sunday morning. And the children are growing in love, in unselfishness, in their prayer life, and in many virtues which are Zion-building in nature.

As always, there are times of let-down, days when she wonders if she put over the heart of the lesson. It is always encouraging, then, when an appreciative parent bears testimony to her of little Johnnie's having shared in the home or having prayed that he might help Jesus build Zion. Then the teacher's cup runs over. She knows God has heard her prayers, and a feeling of humility causes her to pledge herself anew.

It is with gratitude to God that I am permitted to call this wisp of a woman my friend. It is a privilege to visit with her on the subject dearest to our hearts—the leading of childhood to God. When we get together time speeds rapidly by. We discuss this ever present need for a knowledge of God and his Son.

One such conversation stands out particularly. "How true it is," we decided, "that we cannot make Jesus live for children unless he first lives for us." And then she added, "And how tragic it is that for years and years we may call ourselves teachers without even having realized we do not know him." Gwen's growth has been of recent years, she declares; and she never ceases to thank God for the day there came to her the personal testimony that Jesus lives today. No wonder her enthusiasm knows no bounds. No wonder it is a thing of beauty and that she desires above all else to share her new found Friend with others. And no wonder that I, in humility, cannot do else but thank God for Gwen.

Letters

From a Friend of "Young" Joseph

(NOTE: This letter was received by Elder W. Blair McClain of Highland Park, Michigan, from James W. Leighton. Brother McClain sent it on to the *Herald* for publication because of its historical interest.)

When President Israel Smith was here I told him that I had known his father quite well. I had many heart-to-heart talks with "Young" Joseph and gained much understanding of the work and meaning of the Restoration in my conversations with him.

I well recall the evening of February 12, 1898, when we, the Saints of Toronto Branch, gathered at our meeting house to welcome a wedding party. In a little town about sixty miles from Toronto, a small but very dignified wedding had taken place, and the bride and groom had promised they would meet with us as soon as the ceremony was over. As we sat around the big wood-burning stove, we wondered how long we would have to wait and hoped that they would arrive safely, for it was a very cold night. Finally someone opened the door and said, "Here they come."

The first to enter the room was our beloved president, Joseph Smith. He was followed by his bride, the former Ada Rachel Clark. She was accompanied by her sister, Alice Clark, bridesmaid, who later became Mrs. Archie McClain. Also present in the party were Thomas Seaton, groomsmen, Mrs. Seaton, and Elder R. C. Evans, the officiating minister. After greetings were exchanged and congratulations expressed, our pastor, Elder Thomas Jeffries, called us to order and presided over one of the most inspiring prayer services I have ever attended. It was wonderful to sit there in the presence of Brother Joseph and listen to his humble testimony. Sister Ada also gave a fine contribution to the service.

I have often thought of that meeting and the powerful conviction of truth that came to me there. I learned much about the latter-day gospel during that visit of President Joseph Smith. As I recall the experience, there comes to me a picture of some of the Saints who were there that night—Brother and Sister Charles Hattey and their daughter, Bertha; Brother and Sister Joseph Gillis; Brother James Clark; Brother James McNeal; Brother and Sister Henry Osborn; and Sisters Ella Blair, Milly Perrin, and Mary Jackson. The others' names escape my memory at the present.

I was baptized by R. C. Evans on January 12, 1897. I left Toronto and came to Detroit two years before his trouble but was in Toronto on the day he was buried. Joseph Luff later told me that in vision R. C. told him he was ready to confess and seek forgiveness when he was cut off from the church.

Wants to Contact Members in Baton Rouge, Louisiana

I have lived in New Orleans for seven months and have met a few Saints there. Now I am going to move to Baton Rouge. If anyone knows of members (or a branch) near there, I shall appreciate receiving their names and addresses.

LOUISE HUGHES HACKLEY.

144 Metairie Court
New Orleans 20, Louisiana

Note of Thanks

I wish to thank all who remembered me in prayer while I was ill. I feel that I have received a great blessing, and I am truly grateful.

MRS. W. E. ADDICOTT.

801 Sixth Avenue West
Williston, North Dakota

www.LatterDayTruth.org

Briefs

SOUTHEASTERN AND CENTRAL ILLINOIS DISTRICTS.—The young people of these districts enjoyed a week-end retreat held at Brush Creek Reunion grounds, July 2, 3, and 4.

The general church appointees serving on the staff were James Menzies, Central and St. Louis Districts; Herbert Lively, Kansas City, Missouri; and Sylvester R. Coleman, Southeastern Illinois District. Others assisting with the camp program were Arthur Henson, president of Central District, and O. C. Henson, Jr., of Decatur, Illinois. Patriarch O. C. Henson of Decatur was in attendance at the closing sessions.

The curriculum included morning devotions, prayer services, preaching services, classwork, workshops, evensongs, and supervised recreation. There was a fine spirit present throughout the retreat, and the young people are looking forward to a similar experience next year.

NAUVOO, ILLINOIS.—Lyle Woodstock directed a successful youth camp at Nauvoo this year with sixty-five campers plus the staff. Among the staff members were Bishop and Mrs. Lewis Landsberg of Lamoni Stake, Kathryn Tabor, Mary Hill, Doris Woodstock, Clifford Cole, Irl Chandler, Cecil Ettinger, Leonard and Gladys Hendricks, and Alice Adams.

CINCINNATI, OHIO.—The second baptismal service in the short history of this small mission was held on June 19, 1949, at Middletown, Ohio, with Elder Claude Barker officiating, assisted by Elders Jacob Halb and Everett L. Smith.

The confirmation service was held in the evening in Cincinnati at the Sinton Hotel. The confirmations were a part of a vesper service, "We Open Now the Door," by the young people, which gave a beautiful setting for the sacred ordinance. Those baptized and confirmed were Mrs. W. H. Skinner and her daughter, Mrs. Juanita Hawley, and Mrs. Bertha Sheffer. This brings the total of new members in this place to seven for this year.—Reported by THELMA CLINE.

MISHAWAKA, INDIANA.—On Sunday, July 10, fourteen persons were baptized. The service was held at a beautiful spot on Bogol Creek. The officiating minister was John M. Drader. Elders J. W. McKnight, C. F. Hoxie, and Forest E. Myers officiated at the confirmation service. Four adults, six young people, and four children comprised the candidates, most of whom were brought into the church through the work of Brother John M. Drader. Forest Myers is the pastor of this branch, which is composed of Saints from Elkhart, South Bend, and Mishawaka, in the Northern Indiana District.

INDEPENDENCE, MISSOURI.—Plans for the Aaronic priesthood school of 1949 and 1950 are nearing completion, Bishop Harold Cackler has announced. September 6 sees the opening of the first quarter of the year. All members of the Aaronic priesthood meet each Tuesday evening for six weeks, then have a six-weeks' interim before resuming the studies. Each class session is two hours in length. The men meet in quorums in the buildings in the vicinity of the Stone Church. The first series of class studies will be concerning the financial law for all quorums. The second period will be the study of the respective manuals for deacons, teachers, and priests which will be ready by that time. The third period will be in quorums.

The deacons will study ministry in the house of worship, the teachers will study the ministry of reclamation, and the priests will study evangelism in the home.

Linda Diane, daughter of Mr. and Mrs. Kenneth Newcom of Independence, was blessed by Elders Charles V. Graham and Glaude Smith at the Stone Church the morning of July 3. Mrs. Newcom is the former Barbara Trowbridge.

Pastoral Supervisor C. V. Graham reports that there were seventy-nine baptisms in Independence during the month of June. A total of 179 baptisms is recorded for the first six months of the year as against 164 for the same period in 1948.

Three baskets of tropical flowers were used on the rostrum of the Stone Church on Sunday morning, July 17, and again on the rostrum of the Campus in the evening. They were flown from Honolulu in memory of George DeTray, by his daughter, Mrs. Henry Inouye. The flowers included Bird of Paradise, Red Ginger, Anaethenia, and Scorpion orchids. After the services on Sunday, the flowers were distributed to homes and church institutions throughout Independence by courtesy of Mrs. George DeTray.

The class of Book of Mormon studies taught by Mrs. Thelma Stevens each Monday night in the Stone Church has kept up a regular attendance of between 100 and 140 since last October. During the summer months attendance has increased by the addition of young people home from college.

FLORA, ILLINOIS.—Members of this branch of the Southeastern Illinois District officially opened their beautiful new church home Sunday morning, June 26. The day began with a 9:30 prayer service in charge of Apostle E. J. Gleazer and Pastor Sylvester R. Coleman, assisted by Elders Ed Colvin, Harry Henson, and W. W. Brown. Apostle Gleazer preached at 11:00 o'clock, speaking on "True Worship," admonishing the Saints to live their religion, rather than merely to act it. A basket dinner was enjoyed at noon. In the afternoon two meetings were held, Brother Gleazer speaking at the priesthood meeting and Brother Coleman addressing the district women's meeting. Apostle Gleazer spoke again in the evening, using as his subject, "America, the Land of Promise."

Visitors from throughout the district joined the Saints of Flora, who have grown in membership from a small beginning of thirty in 1942.

GARDNER LAKE, EXCELSIOR SPRINGS, MISSOURI.—A total of 155 Oriole girls and their friends enjoyed two one-week camps; eighty-five the first week and seventy the second week. Most of the girls were from Independence, Missouri, but there were circles attending also from Dow City, and Des Moines, Iowa. There were sixteen staff members and nine monitors. A total of 167 Blue Bird girls enjoyed three overnight camps during the week following the Oriole camps. Also present were twenty Blue Bird leaders and sixteen staff members. Leaders' camp was held all day on Sunday, July 10. Outstanding in all camps was the contribution made by Rex Conyers. Brother Conyers is a biology teacher at St. Louis during the school year and has received many honors in the field of science and nature. He prepared extensive displays and led many fascinating excursions for the girls and their leaders in a study of the nature of Gardner Lake area, observing and enumerating birds, flowers, trees, and insects. He laid nature trails, showed insect collections, helped make leaf prints, plaster casts, and bird lists. Electric buzz boards were used to help learn the birds.

Also, during the first Oriole camp, four senior life saving badges were awarded, and eight junior life saving badges. Edna Easter was the director of all the camps and instructor in swimming and boating.

MILL SPRING, MISSOURI.—On June 26, an all-day meeting was held at the school building at Mill Spring. The branch held a business meeting and preaching services. Over three hundred were present. The meeting was in charge of District President J. A. Philipps of Kennett, Missouri. Elder W. A. Kuntz of Ellington, Missouri, was installed as pastor. Among his duties is that of selecting speakers for the church services. The women's group has been organized with Opal Nelson as leader. Elders Philipps has given much of his time in the past year to the work in Mill Spring. This branch was well-established about fifteen years ago, but has ceased to function during this time.

LENNOX, CALIFORNIA.—Since the conclusion of the missionary meetings held by Seventy George Njeim, the following eleven people have been baptized: James and Nora Lantry, Kathryn Woods, Bina Marie Pearson, Lewella and Perry Snyder, Carol Knuckles, Bina Foltz, O. H. Birch, Darling June, Marylyn Knuckles.

The women's department, aided by members of the Zion's League, produced the play, "Little Women," as a building fund project. It was an all-woman version of Louisa M. Alcott's classic and was enthusiastically received. Proceeds from a matinee performance went to the Youth Camp fund. A special performance was also given at Central Los Angeles Branch as a benefit for the Burbank Branch's new church building.

This department also sponsored a "tea" for all women of the Metropolitan Los Angeles District. Before the opening of the meeting, District President Garland Tickemyer met with the women's leaders to select a district woman's leader. Mrs. Hazel Gregg of Long Beach was chosen.

Seventy-six pupils were enrolled in the vacation church school this year with twenty teachers and helpers. This is the greatest number Lennox has had, and special out-door "classrooms" had to be fashioned to accommodate them. Sixty-eight finished the course and received certificates on achievement night.

On July 17, a Junior Zion's League was formed. Officers selected were: David Holms, president; Janice Slater, vice-president; Nancy Woods, secretary; and Jack Reeves, treasurer.

Thirteen members of the Lennox Zion's League attended the Youth Camp sponsored by the Southern California and Metropolitan Los Angeles districts.

The following children have been blessed recently: Carol Lorraine DeHart, Thomas Edward Birch, Robert Wallace Root, Ellen Marie Pearson, Christopher James Pruet, Nora Nadine Jones, and Joseph McDowell.—Reported by HARRIET GLAZE.

FAIRVIEW, MONTANA.—The Montana District Reunion was held June 26 through July 3 at the church in Fairview. Members of the staff included Seventy E. Y. Hunker of Independence, Missouri; Seventy Arthur Gibbs of Portland, Oregon; Seventy and Mrs. Philip Moore of Spokane, Washington; and Evangelist J. F. Curtis from Spokane.

Each day began with a prayer service, which was followed by classes centering around the theme, "Witnessing for Christ." Children's work was in charge of Mrs. Donian Hillman. Following the business meeting on Saturday afternoon, four candidates were baptized by Pastor John Arthur Reynolds.

Living Witnesses

(Continued from page 6.)

true worshipers are sure. It is the present substance of things hoped for, the present stable evidence of things which are not yet seen. This apocalyptic hope is part of the example of the Lord Jesus, who "for the joy that was set before him endured the cross." It was the background and the substance of the "great and precious promises" by which the early saints lived true to their faith. It is our guarantee of victory.

Many years ago I heard Apostle James A. Gillen preach a very moving sermon in London, England, and even today I can remember his clear and convincing declaration that sin has at its heart the seed of its own destruction, while righteousness has at its heart the unquenchable glory of eternity. These things are so because God is and because God guarantees the power of righteousness in his own person.

WE CANNOT BUT SPEAK

These convictions stirred the men and women of the first Christian generations to the very depths of their being. Peter and John were entirely typical of the early saints where they told the leaders of the Sanhedrin, "We cannot but speak the things which we have seen and heard."

Just as ignorance calls insistently to the teacher, and sickness calls urgently to the doctor, and degradation calls with compelling voice to the social worker, and need lays its obligation on the philanthropist; so, also, the spiritual sickness of humanity sends out its demands to every man whose faith has fed his spirit and who knows the secrets of the truly saintly life.

An earlier generation had a great horror that persons whom they might have reached should die without Christ. This horror was a major, cleansing, moral force. We of this generation need to sense anew how awful a thing it is to be rich as modern man has been made, and yet to live and die without a sense

of the purpose of our endowment, without a sense of our true destiny, without God and without hope in the world. That this truly awful

loss may be avoided, let us speak forth in deed and word the great things which we know and most surely believe.

Herald House

Wronghand



by
**Geraldine
Wyatt**

\$2.50

GERALDINE WYATT wrote "Dawn of Peace" for Herald House back in 1938. Last year a large eastern publisher issued a teen-age book written by Mrs. Wyatt called "Buffalo Gold." This is her second teen-age book to be published. Mrs. Wyatt and her husband, who is an attorney, and their daughter live here in Independence. She has written many articles for the "Saints' Herald" and has done some editing on a booklet soon to be issued by the Department of Priesthood Education.

"**WRONGHAND**" is the story of 16-year-old Todd Parrish. When his father did not return from the Civil War, the care and support of his frail mother, his brothers and sisters, fell upon him. The family had nothing but 2500 Texas Longhorns and a little worthless Confederate money. Todd realized their only hope lay in his driving the cattle up the Chisholm Trail to Abilene and selling them for ready cash. This is an action-packed story of cowboys and cattle and Indians told in the best tradition of the ever popular Western. A really fine story, splendidly told.

Independence,
Missouri



Borrow Not Tomorrow's Tears

By LOUISE WRIGLEY

EVERY DAY is a new horizon, yet there are comparatively few of us who realize it. In seeking a livelihood in the same old way, in performing the same old household tasks, in seeing and associating with the same people, we completely miss the change and adventure that is offered with each fresh twenty-four hours.

How is this so? Surely God saw that, as human beings, we would desire change, that we would not be content with the same routine forever. Perhaps that is why he ordained that we should not be able to see too far ahead into the future, but that we should have to make adjustments as new situations arose. Probably for the sake of the worriers and the wonderers, he considered also that the strain of many problems to be faced would be too great if we knew about all of them at once. And perhaps he knew, too, that, taken in a big lump, our happiness to come would either overwhelm us or be callously disregarded. So it seems that his plan was more than wise to spread out events and happenings over the years to keep us interested and alert.

After a while many of us cease to count our blessings. Perhaps we are even tired of the sameness of that. Our eyes become blinded to the little miracles that happen all around us, while we look searchingly over the

distant horizon for magnificent things to come. We fail to realize that, while our horizons are ahead of us, in a sense they are with us, too. And it seems significant that they are *never* behind us.

CAN YOU BRING BACK TOMORROW that which has happened today? No, of course not. Hours are irretrievable. Moods and emotions are of short duration. We cannot bring back the bloom in yesterday's rose or the quick laughter of childhood remembered. And yet we hurry breathlessly past these things in search of something which is infinitely more intangible and which we seem to consider more worth-while. Thus are wasted some of God's loveliest works, some of his most precious treasures. Surely he must sorrow for all the opportunities we miss, for all the things we cast so heedlessly aside because we are not educated to know their value.

If we could just find a balance in which we not only look toward the time to come, realizing its importance in God's scheme, but also give each new day its full and measured value, filling it with every good thing, extracting from it both pleasure and spiritual profit, we would indeed approach the state of mind which God has intended we should be able to attain. It would seem that appreciation of simple things is easy, but perhaps it is so easy that we feel it is altogether a waste of

time to bother. We get ourselves tied up with phobias and psychoses and nerves and emotional jags from the pace at which we live, when the plan Christ offered for our pattern is right here before us, rich and fulfilling in its entirety, and infinitely more restful and satisfying than the pattern to which we ourselves conform.

In "growing up" it seems a shame that so many of us grow away from nature, from God, from using our intelligence, into a monotonous existence of eating, sleeping, and earning a living. When we are children, we question, we learn, we are eager to see and feel and hear new, strange, exciting things. Then we turn into adults, and in turning grow dull, listless, and sightless in the things vital to the spirit of man. Often we grow lazy, or else we are consumed by a restless, driving, uncaring ambition that gains us only material wealth and at the same time the active dislike of our associates, our friends, and even our families.

WHY IS IT that when a person gains unusual spiritual serenity and strength of personality he draws others to him? Why should his attainment be so unusual? Probably his mind was no keener than ours, his opportunities no greater. The essential difference lies in his personal effort. Yet we envy his success and wish we could be like him, never stopping to realize that all we

have to do is start. His is not an unattainable gift, but we must be interested enough to work to duplicate it if we really want it. Things will not fall into our laps. Even talents must be used and cared for and trained, for without our directing them they never go any place in particular. God meant for us to work for things so that we would have an appreciation for them when we did get them. Things that are too easily come by are most often valueless in our eyes.

While it would be most foolish to assume that the only thing which matters is *today*, still God will surely grant us time enough to gather the good things he has scattered down our road while we are journeying toward our goal. While we cannot afford to be deterred from our established aim nor waste time in dallying with useless trivia, still he must have known that we would often need encouragement. In his goodness and wisdom he has provided small snatches of beauty and light to keep us from wandering away into darkness and despair. If he had not meant for us to enjoy a spectacular sunset, he would have left the sky colorless. If he had not meant for us to seek the association of other people of like minds and faith, he would have set each of us alone. He did not create the earth and all its glories for his own pleasure but as a beautiful setting in which his children might better be able to achieve that serenity and singleness of purpose which God wants us to have and is trying to help us attain.

THE PESSIMISTS would have us believe that things are rapidly getting worse and worse. If that is so, adding unhappiness to unhappiness is certainly not going to solve the situation. Perhaps a word of sincere cheer would be so astonishing as to startle the world into working harder for what it desires. At least we, in our separate walks of life, can keep working with willing hearts, keeping in mind always that we must build into each new day

every good thing we possibly can to bring about a better and a more desirable condition in our own lives.

When the day of judgment comes, surely there will be none among the chosen of God who are lacking in appreciation, who have failed to note and enjoy the handiwork of God, who have denied either comfort or understanding to any brother.

Whoever said, "Borrow not tomorrow's tears," might well have meant that it will not do one bit of good to cry about what we think may happen tomorrow or next week. We can better spend these new days which we know to be precious in preparing ourselves for the kingdom of God by sincerely and truly appreciating all the wonderful things which have already been given to us, knowing that this is the only way we can prove to God that we are worthy of the blessings which are yet to come.

We Sat on the Deck

By Arthur F. Gibbs

THE DECK WAS THE ONLY PLACE we had to sit besides on the bed. It was a crowded wartime ship headed for Hawaii. There was nothing to do but talk, and what better could one talk about than the gospel?

The Smalls sat at our table in the dining hall. They were a clean young couple, recently married, headed for work in Hawaii. They were friendly. They appealed to us because their habits were good, and they were about our age. He was a little cynical about religion, but cordial. She was like a "sister" in the church. We talked, just waiting for an opportunity to bear our testimony.

We weren't getting very far until we struck the thing they were interested in—archaeology. Then we began telling them of the Book of Mormon.

We had some pictures of ancient Central American ruins, so we sat on the deck, looked at the pictures, and talked about God's dealings with the ancient Americans.

We got off the ship in Honolulu not knowing we would ever see these people again. But God has strange ways. While in Honolulu, the Smalls came to see us, but we were out. We had gone to another island—Hawaii—but when we returned a few weeks later, we found a note on our door.

We are now stationed in Hilo, and we're looking for a place to live. Sorry you weren't home. We've got a room at Kapalani and Haili Streets.—The Smalls.

They were just two blocks from us, so we went to see them and invited them to church.

IN THEIR FELLOWSHIP with the Hilo Saints, the Smalls saw the gospel at work. They were soon reading books about the church. After Mrs. Small's baby was born, she began helping us in our religious education work in the public schools and proved an excellent teacher. Their baby was blessed on Easter.

Soon they were to return to the States. They came to live with us for a few weeks while they were waiting for their boat. When they left, they were subscribers to the *Herald*, owners of the Book of Mormon, a Doctrine and Covenants, an Inspired Version, and *A Call at Evening*.

They read about the gospel and church for two years. They were isolated, so they attended other churches and talked about the restored gospel of Jesus Christ.

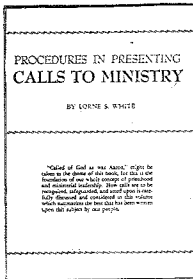
Three years after we sat on the deck, they flew 600 miles from Elko, Nevada, to Lennox, California, to be baptized. So far as I know, they are the only Saints in Elko, but they know the gospel and are telling the story of it to their friends.

* * * *

Take advantage of each opportunity you have to sow the seed of salvation. It will give you great satisfaction, it will bring happiness to others, it will pay dividends for the kingdom.

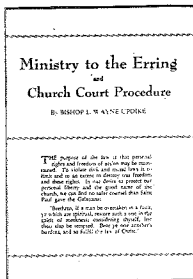
For the Priesthood

These booklets have been prepared to take the place of the old Priesthood Manual which has been out of print for many years.



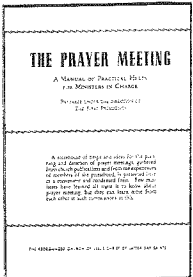
PROCEDURES IN PRESENTING CALLS TO THE MINISTRY by Lorne White

"Called of God as was Aaron" might be taken as the theme of this book, for this is the foundation of our whole concept of priesthood and ministerial leadership. How calls are to be recognized, safeguarded, and acted upon is carefully discussed and considered in this volume which summarizes the best that has been written upon this subject by our people. Paper binding.



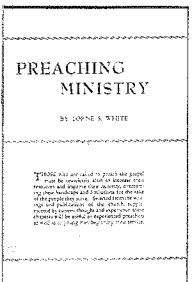
MINISTRY TO THE ERRING AND CHURCH COURT PROCEDURE by Bishop L. Wayne Updike

This booklet is designed for those persons who must serve in church courts in ministering to the erring, with a statement of court procedure adopted by the General Conference of 1932 and some further pertinent actions of the conference of that year. Paper binding.



THE PRAYER MEETING

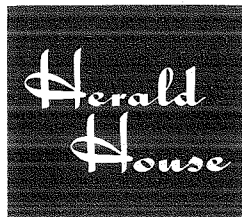
This is for leaders and directors of prayer meetings and contains practical suggestions based on experience in how to conduct a thoughtful and inspiring prayer meeting. Plans for themes, for the organization of the meeting, suggested Scripture readings, and hymns are all here in this paper bound booklet.



PREACHING MINISTRY by Lorne White

A book for preachers of all ages, from the young man just beginning his service to the mature and experienced minister who has been at it a long time. Thoroughly Latter Day Saint in viewpoint, it recognizes the place and function of inspiration and divine guidance, and at the same time suggests a wise program of study and practical preparation. Paper binding.

50c
each



INDEPENDENCE, MO.

Bulletin Board

Special Meeting for Sault Ste. Marie District

A special one-day meeting will be held at Gulliver, Michigan, for the Sault Ste. Marie District on Sunday, September 4. Special invitation is extended to the Manitoulin Island members. The first meeting, a Communion and fellowship service, will begin at 9:30 a.m., Eastern Standard Time. Bishop Joseph Baldwin is to be in attendance.

W. A. BUSHILA,
District President.

Des Moines District Youth Camp

The first Des Moines District youth camp will be held in Guthrie Center, Iowa, at the Springbrook State Park, August 14 through 20.

Book of Mormon Lands

(Continued from page 9.)

York exporter who has agents for distributing Congoleum throughout South America. The sale and distribution of two very interesting books on the history and origin of prehistoric civilizations in Latin America seems entirely practical and feasible.

This plan has a number of distinct advantages. The business of selling and distributing the books would apparently require neither men nor money from the general church. There should be little or no opposition to the plan on that score.

This plan would also avoid and postpone arousing and coming to grips with the vested religious interests of Latin America.

I have a great deal of faith in the Book of Mormon doing its own missionary work once it reaches the people to whom it was originally written.

Once the Book of Mormon and a good companion book like *Jesus Christ Among the Ancient Americans* get into extensive distribution in Latin America, I believe the way will open for further steps to be taken.

There seems to be only one serious hurdle to be negotiated before this plan can be carried out. The Book of Mormon and Brother Hanson's book will have to be translated into the Spanish language. The carrying out of such a project will require an appropriation of money and official action by the general church. Needless to say, the appropriation of money and initiation of such a project would require the backing and sympathetic support of all who are interested in opening up the work in our great sister continent to the south of us.

(NOTE.—The author will be glad to receive criticisms, comments, or suggestions on the plan above advanced to open up our work in South America. His address is R. F. D. 5, Warrensburg, Missouri.)

The camp will be divided into three age groups. All young people between the ages of twelve and twenty-four are invited to attend and enjoy swimming and other sports in this, one of Iowa's most beautiful campgrounds. In addition to local workers, John Darling, Edna Easter, Mr. and Mrs. Rex Conyers, Mrs. Lenora Woodstock, and others from church headquarters are to serve as leaders.

HERBERT M. SCOTT,
Associate Camp Director.

REQUESTS FOR PRAYERS

Mrs. Leslie Crowley of Addison, Maine, requests prayers for her daughter, Madelaine, who is suffering with *diabetes insipidus*.

Prayers are requested for Ina Rodman of Blue Jacket, Oklahoma, by her mother, Mrs. Iva Arms.

ENGAGEMENTS

Ellis-Allen

Mr. and Mrs. I. R. Allen of Eldorado, Kansas, announce the engagement of their daughter, Collene, to Bruce Ellis, son of Mr. and Mrs. M. A. Ellis of Alto, Michigan. The wedding will take place on August 28. Collene, a graduate of Graceland, will return to the college this fall to work in an office there, and Bruce will be a sophomore.

WEDDINGS

Van Nieuwenhuize-Shipman

Dr. and Mrs. Frank L. Shipman of Lamoni, Iowa, announce the marriage of their daughter, Leah Ne'Momi, to Keith Marvin Van Nieuwenhuize, son of Mr. and Mrs. H. F. Van Nieuwenhuize of Memphis, Tennessee. The double-ring ceremony took place at the Graceland College Chapel in Lamoni on June 24, Pastor Robert S. Farnham officiating. The groom is a graduate of Graceland, and the bride attended one year. They are making their home in Memphis.

BIRTHS

A son, Nathan Hale, was born on July 19 to Mr. and Mrs. Mel Jones of Grand Forks, North Dakota. Mrs. Jones is the former Alice Mathews.

A son, David Eugene, was born on July 16 at the Independence Sanitarium to Mr. and Mrs. Darrell E. Knight of Independence, Missouri.

A son, James Clifford, was born on July 20 to Mr. and Mrs. Thomas Tucker of Yosemite, California. Before her marriage, Mrs. Tucker was Evelyn Buschlen of Glendale, California.

Mr. and Mrs. Kenneth E. Savage of Manson, Washington, announce the birth of a son, Gregory Stephen, born July 20. Mrs. Savage is the former Virginia Lee Chandler. Both parents were graduated from Graceland College in 1948.

DEATHS

WEBBERLEY.—Louis Robert, youngest son of W. A. and Theadochia (Ferre) Webberley, was born April 4, 1912, and died in the Vancouver Memorial Hospital, Vancouver, Washington, on July 15, 1949. He was baptized a member of the church October 17, 1926. He married Eunice Elizabeth Brown, November 27, 1936. He was the father of three sons: Gerald, 12; Robert, 7; and Allen, 6. Besides his wife and sons, he leaves behind five brothers: Fred, A. L., Edward, Edgar, and Ernest, all of Camas, Washington, and a sister, Mary M. Williams of Battle Ground, Washington.

Funeral services were held from the Stoller Funeral Chapel, Camas, July 18, 1949, Elder Mark Yoeman officiating. Vault interment was in the Fern Prairie Cemetery.

BERLIN.—Virginia Grace, daughter of Charles and Sadie Johnson, was born on February 9, 1918, in Minneapolis, Minnesota, and died on July 9, 1949. She lived her entire life in Minneapolis. On February 10, 1926, at the age of eight years and one day she was baptized and confirmed a member of the Reorganized Church. She was united in marriage with Gaylord R. Berlin, November 25, 1937. To this union were born two daughters, Arlene Joy and Judith Kathleen.

She is survived by her husband, Gaylord R.; two daughters, Ariene and Judith; her parents, Mr. and Mrs. Charles H. Johnson of Independence, Missouri; four sisters: Mrs. Victor Fisher of Independence, Missouri; Mrs. Wesley Elvin of Minneapolis; Mrs. James Denio of Pueblo, Colorado; Mrs. Wendell Kelley of Manhattan, Kansas; and two brothers: Weston Johnson of Minneapolis, and Elbert Johnson of Independence, Missouri.

McKEAGE.—Sylvia M., daughter of DeWitt and Lucy King, was born on June 4, 1893, at Wullin, Michigan, and died on July 30, 1949, at the Independence Sanitarium. She was baptized into the Reorganized Church on September 10, 1916, at Grand Rapids, Michigan, and on April 22, 1920, was married to Roy McKeage. Three sons were born to them. In August, 1946, they moved to Independence. Sister McKeage was coauthor with C. B. Woodstock of a series of Book of Mormon quarterlies. She also wrote several plays and assisted in vocation church school work.

She is survived by her husband, Roy; three sons: LeRoy of the home; Harold and William of Grand Rapids; her mother, Lucy King of the home; and a brother, Lester King of Grand Rapids. Funeral services were held at the Walnut Park Church in Independence, Pastor F. O. Davies officiating. Burial was in Mound Grove Cemetery.

LOGSDON.—Albert Russell, son of Alva and Margaret Lewis Logsdon, was born at Chester, West Virginia, on May 5, 1906, and died July 24, 1949, near Independence, Missouri. He was baptized into the Reorganized Church on June 14, 1914, at Kirtland, Ohio. During World War II he served three and one half years as an Army instructor in photography at Long Beach, California, and was a commercial photographer until recently.

He is survived by a son, Robert Lewis Logsdon of the United States Navy, stationed near Japan; his father and mother; a brother, David Logsdon of Chanute, Kansas; and two sisters: Mrs. Martha L. Pendleton of Kansas City, Missouri; and Mrs. Gertrude Allen of Independence. Funeral services were held July 27 at the George C. Carson Chapel, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

HAWLEY.—Francis Aaron, son of John and Sylvia Hawley, was born June 10, 1875, at Dow City, Iowa, and died July 17, 1949, at his home in Richards, Missouri, after twelve years of illness. He moved with his parents to Missouri when he was thirteen and except for eleven years remained a resident of that state the rest of his life. He was baptized into the Reorganized Church on July 18, 1883, and was ordained an elder on August 2, 1914. He served as pastor of the Ft. Scott (Kansas) Branch for a number of years and was an active worker in the church as long as his health permitted. On November 15, 1896, he was married to Clara Ann Thomas; six children were born to them. He and Mrs. Hawley celebrated their golden wedding anniversary in 1946.

He is survived by his wife; three daughters: Helen Booker of Independence, Missouri; Delpha Wilkinson of Sioux City, Iowa; and Clara Haas of Richards, Missouri; two sons: Harold Thomas of Osborn, Missouri, and Francis Hale of Richards; two sisters: Mrs. Lucy Gates and Mrs. Carrie Powell of Ravenwood, Missouri; and eight grandchildren. One daughter, Hazel LaJune, preceded him in death. Funeral services were held at the Kountz Chapel in Fort Scott, Kansas. Dale Crown, pastor of Ft. Scott Branch, and C. C.

Martin officiated. Interment was in the family lot in Deerfield Cemetery.

BINKLEY.—Idabelle, daughter of Mr. and Mrs. Morehead Hauenstein, was born October 8, 1875, in Allen County, Ohio, and died July 16, 1949, in Fremont, Indiana, at the home of her son, Richard. On March 10, 1900, she was married to William Binkley; ten children were born to them. Two daughters, Hazel and Cora, and one son, Elmer, preceded her in death. She was baptized a member of the Reorganized Church on June 17, 1917, and was always a regular attendant at services. Her husband died on December 10, 1945.

Surviving are six sons: Richard and Carl of Fremont; Ray of Lima, Ohio; Joseph of Lansing, Michigan; George of Angola; and Clair of Nevada Mills; a daughter, Iva Jones of Wolcottville; thirty-five grandchildren; sixteen great-grandchildren; and one brother, William Hauenstein of Detroit, Michigan. Funeral services were held at the Clear Lake Reorganized Church near Fremont, Elder E. R. Carter officiating. Interment was in the Teeters Cemetery.

FOSTER.—Mary Esther, daughter of Ezra A. and Mary Nash Bogue, was born in Mason County, near Scottsville, Michigan, November 3, 1866, and died July 8, 1949. In 1900 she was married to Martin H. Foster; one child was born to them. By a previous marriage one daughter and one son was born. She was baptized into the Reorganized Church when a young woman by Elder W. D. Ellis. She remained a loyal member the rest of her life. Mr. Foster and one son preceded her in death.

She is survived by one son, Glenn H. of Lansing, Michigan; a daughter, Eva Nicosia of Grand Haven, Michigan; four grandchildren and five great-grandchildren. Priest Klieber Hill officiated at the funeral services which were held at the Stephens Funeral Home in Scottsville. Interment was in the Fountain Cemetery.

1949 Reunion Schedule

Reunions	Date	Place
Far West	Aug. 11-Aug. 21	Stewartsville, Missouri
No. Michigan	Aug. 12-Aug. 21	Park of the Pines
Kirtland	Aug. 12-Aug. 21	Kirtland, Ohio
Eastern Michigan	Aug. 12-Aug. 21	Cash, Michigan
S.E. Illinois	Aug. 13-Aug. 21	Brush Creek
No. California	Aug. 13-Aug. 20	Pacific Grove, California
Western Montana	Aug. 13-Aug. 21	Deer Lodge, Montana
Lamoni	Aug. 14-Aug. 21	Lamoni, Iowa
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemmon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Falos Park Y.M.C.A. Camp

YOUTH CAMPS

Brewton, Alabama, Junior High	August 10-13; Youth, August 14-21.
Des Moines, Iowa	August 14-20.
Missouri Valley	August 26-31, Camp Sheldon, Columbus, Nebraska.

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P.S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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*** THE ART OF CONVERSATION**

It is said of a famous Nineteenth Century American editor that he had a sign hung over his desk, "Be Brief." This was an admonition to himself as much as to the many visitors who came to his office. It is a good rule—it is the number one rule for good conversation.

Most of us talk too fast and too long while saying too little. Time is precious, and we ought to save it. The world is in a hurry and will not listen long for us to come to the point. Some of us never get to the point and lose the audience; or having got to the point, we hang onto it too long.

You never learn anything while you are talking. You must listen to do that. The art of conversation consists in knowing when to talk and when to listen.

I once visited in a fine congregation where I had not been before. The people were very friendly and talked readily. I listened with interest and appreciation. One man there was very quiet. I wanted to hear him speak, but never got the chance. After a while he disappeared. Later I learned that he was a famous doctor I had wanted to meet. Today I can remember very little of what the others said, but I will never forget the doctor's silence. I still would like a chance for a quiet conversation, to hear what he would have to say.

While others are talking, listen. At the same time, condense what you wish to say and put it in good form. Then when some ardent speaker (who may be enthusiastically saying nothing at great length) pauses for breath, put in what you have to say. Then stop. Let your statement be punctuated by a silence, the most emphatic of all literary devices. Let it soak in. Then the other speaker will have regained his breath, and will rush on, like the merry-go-round, in his neat but unprogressive circle.

*** THE FLAVOR OF LIFE**

A bit of fine practical philosophy from our reader, Bertha Moren of Soap Lake, Washington:

"I have learned to love people in their old clothes, only to love them more in their Sunday best. Seeing the bitter side of some things that I have encountered, I have found myself breathing a very reverent prayer of thanksgiving as I have turned to the finer things that abound this day. I have sensed the thrill of a child's loving hands upon my face, appreciating the fact that I have aided him in the way of life. I have at times walked through the still morning air to a job that I disliked—the hours, the type of toil, the pain I saw around me—and in that cool, clear air I have felt the Master so near that I know he stood beside me. I am glad for the bitter, that I may better understand and value the sweet."

*** A LIMIT TO PROGRESS**

The Thursday Afternoon Crocheting and Macaroni Club recently came around to a discussion of atomic energy and what it would do for kitchens.

"Don't tell me about any new machines or gadgets," said Esmeralda Pettinville, who can read but doesn't like to. "I can't manage the ones I have. The automatic toaster jumps at me and spits fire. The radio has so many knobs on it I can't remember which one turns it on and off. I caught my hand in the electric mixer and had to call the doctor. The dishwasher broke three of my best cups. Now Bill has a television set and won't let me touch it. So I just gave him notice; if he brings home anything with atoms in it, I'm going to pack my suitcase and go back to Mama!"

July 19, 1949

The Herald Publishing House
Independence, Missouri

I have just received and read the two new tracts you sent: "Joseph Smith Tells His Own Story" and "Church Membership Is Important." I believe I have read every tract put out by our church since 1914 and have used thousands in missionary endeavor.

I believe these two tracts are among the best I have ever seen. Already I have noticed, that upon reading them, one immediately desires to have others read them, so you may expect large orders for these tracts once they become known.

I wish there were some way that we might impress our people everywhere to read them right away, order more, then put them into immediate circulation among friends and neighbors. I hope you will print them in large numbers so they will not soon be out of print. They are powerful.

Best of Wishes,

Harold J. Velt

JOSEPH SMITH TELLS HIS OWN STORY—

5 for 75c; 10 for \$1.25; 25 for \$3
50 for \$5.50; 100 for \$10

CHURCH MEMBERSHIP IS IMPORTANT—

by V. D. Ruch—10 for 60c; 25 for \$1.25;
50 for \$2.25; 100 for \$4

Herald House

INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

Thomas W. Chatburn

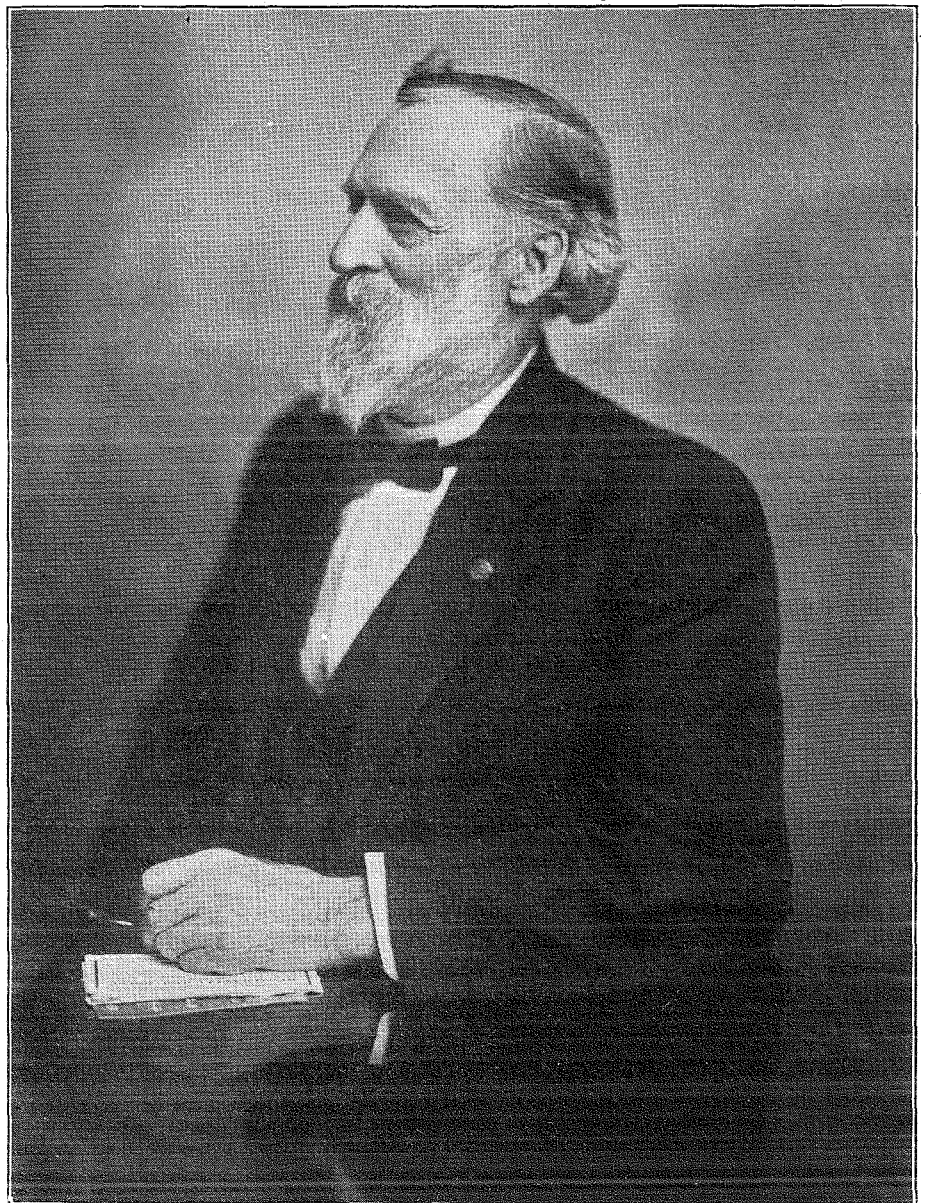
A Great Missionary

March 22, 1841 —

October 2, 1915

Author of
"Jots by the Wayside"
A *Herald* column
for many years

(See page 13)



VOLUME 96

AUGUST 22, 1949

NUMBER 34

www.LatterDayTruth.org

The Art of Hypocrisy

NO LONGER is it a compliment to say a man is "a big hypocrite." Once the word meant an actor on the stage who made you think he was some other person. I somewhat agree with Shakespeare, "All the world's a stage, and all the men and women merely players." Of course, most of us are just little—actors. Whether heroes or villains depends on who's talking and circumstances.

There are some despicable hypocrites because they pretend to be our friends but actually they want to use us for selfish ends. You cannot believe a word they say nor trust their promises. On the other hand many are hypocrites because of character weaknesses and intense circumstances. They are much better on promises than performances, but their intentions are good. Their hypocrisy is a compliment to a superior way which they see but are too weak, lazy, or selfish to attain. La Rochefoucauld has said, "Hypocrisy is the homage vice pays to virtue."

Now, let us get down a little deeper into the inner recesses of our real selves. There seems to be no pretty way to say it, but to put it into cold print may help even a dozen people—yes, even you. Many of us testify, "I love this church," but our service and loyalty belie our words. Our love is for the build-up some job or public service gives to our ego. Often we piously exhort, "We Latter Day Saints must be the best of whatever we are." Lofty sentiments, these! Yet how many pay the price to achieve a status of leadership in our vocations? When we criticize others' faults, do we not intend to convey the impression, "Of course I'd never do such a thing!" As a matter of fact we recognize most easily those sins with which we have had some experience. Well, maybe you don't, but I do.

Introducing...

BLANCHE (EDWARDS) MESLEY (page 16) has been an outstanding women's leader in England, where she was born, as well as in Australia and America. She was educated in the University of Birmingham and became a teacher in the intermediate schools, especially qualified in the field of storytelling.

She came to America in May, 1923, and was appointed as leader of the General Department of Women. In 1926 she returned to her homeland for a visit with her parents, but returned in February of 1927 and married C. George Mesley on May 27 of that year. She has been closely associated with the work of her husband since the time of his appointment to Kansas City Stake in 1930 and after his ordination to the apostleship in April of 1938, when she went with him to Australia and gave fine support to his mission work by building up the activities of the Department of Women and Religious Education on that continent. They returned to the United States in the summer of 1946 and have since made their home in Independence.

Sister Mesley has been a member of the General Council of Women since its organization in 1934, and is much in demand as a speaker at gatherings throughout the church and even by nonmember groups of the Independence and Kansas City vicinity.

Her first contribution to the *Herald* of record dates from 1918. Her last article was in the Australian issue of July 18. She has been a frequent contributor between these dates.

The Mesleys have one son, Gordon, 20.

G. LESLIE DeLAPP (page 5) last contributed for the *Herald* on May 21, 1949, and his introduction appeared in that issue.

FREDERIC WILLIAM ROBERTS (page 10) was born in Providence, Rhode Island, December 7, 1876. He was baptized in Cranston, Rhode Island, in 1894. On September 21, 1904, he married Edith M. Perry.

In 1924 Brother Roberts was a special student in Brown University. During his young manhood he worked as bookkeeper and salesman. From 1912 to 1942 he was a dairy farmer. Since then he has devoted his entire time to the ministry.

He was ordained a priest in 1902, an elder in 1909, a high priest and patriarch in 1938.

Brother and Sister Roberts are now making their home on the reunion grounds at Onset.

EMMA (SMITH) KENNEDY (page 12) last wrote for us in the issue of June 27, at which time she was introduced in this column.

THE SAINTS' HERALD

Volume 96

August 22, 1949

Number 34

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

JOHN BLACKMORE

Brother John Blackmore, assigned to Spring River District and Joplin, Missouri, became acutely ill two days after completing his reunion work, and on August 3 was taken to a Joplin hospital and placed in an oxygen tent, suffering from a severe attack of asthma. On August 11 he was brought by air-conditioned train to the Independence Sanitarium and Hospital, where the best possible care is being given to him. He is resting more comfortably now, and will soon receive tests for allergy under the direction of specialists. It is hoped that a course of treatment will be found that will give him relief.

MANAGING EDITOR TRAVELS

Elder Chris Hartshorn, managing editor of Herald publications, is spending twelve days in traveling, most of which is to the various reunions near the Center Place. Included in his itinerary, made with the company of Mrs. Hartshorn, are the Stewartville, Lamoni, Des Moines, and Brush Creek reunions. He left August 12 with plans to return to his desk at the Herald House on August 24.

OKLAHOMA STATE REUNION

One of the high lights of the reunion which included Western and Central Oklahoma Districts was the youth work directed by Victor Witte. An attempt was made to tie their work with the theme of evangelism. On Tuesday morning during reunion the young people went into Wilburton, the little town five miles from the reunion grounds, and invited all the people in the neighborhood of the church to come to the evening preaching services, thus giving some real experience in house-to-house calls. On Wednesday evening some one hundred young people re-enforced by about 150 other campers went to town, where they serenaded the town in the middle of the street, singing some folk songs and hymns. They were very well received. The editor of the local newspaper invited them to visit him in his office and gave them the best of publicity.

On Saturday morning the young people delivered invitations, which they had written themselves, over the entire town. The invitations were to a series of missionary meetings to begin on Sunday evening in the Wilburton Branch. Elder William Haden was to be the speaker.

The last project of the young people was to purchase and pay for a large picture of the "Lord's Supper," 28 by 45 inches, and the purple drape to go with it, which they presented to the Wilburton Branch. The church home of this branch has been redecorated with new pews and pulpit of oak. The picture was presented at the Sunday morning Communion service, thus setting the tone for the gathering.

Apostle Holmes states that there were three times the attendance of regular registered campers that had been expected. While 160 were planned for, the number reached 485. Elder William Haden was in charge of planning for the reunion. Apostle Holmes assisted. Besides these brethren and Elder Witte, other members of the reunion staff included Bishop Lewis Landsberg of Lamoni Stake, Mrs. V. D. Ruch of Council Bluffs, Iowa, Ralph Wilt, president of the Western Oklahoma District, Patriarch Henry Castings from Des Moines, Iowa, Mrs. E. F. Yarrington in charge of the children, Raymond Eubanks and Orville Dollins, business managers. Apostle Holmes reports that all the campers received rich, spiritual blessings, and to him it was a very outstanding reunion.

And Now, Meet Jesus!

Words of Life

"Behold the Lamb of God, which taketh away the sin of the world."

—John the Baptist, introducing Jesus, John 1: 29.

Introducing Jesus

GOD DID NOT SEND his Son alone into the world, nor require him to present his own credentials. When the proper time came, at the moment that Jesus received baptism of John, God himself appeared and made the introduction, saying, "This is my beloved Son, in whom I am well pleased" (Matthew 3: 17).

This was similar to the introduction given Jesus by the Heavenly Father in the latter days when Joseph Smith prayed and received an experience that was to initiate the restoration of the gospel. Joseph "saw two personages, whose brightness and glory defy all description" and heard the message which one of them gave concerning the other, "This is my beloved Son, hear him."

It was with the knowledge of God's first introduction of Jesus that John the Baptist saw Jesus coming, and made his own introduction, a beautiful tribute, "Behold the Lamb of God, which taketh away the sin of the world."

Jesus was introduced to the world. He has been introduced since then many times. Saint Paul, recounting the number of persons who had seen the resurrected Lord, included himself among them, "And last of all he was seen of me also, as of one born out of due time" (I Corinthians 15: 8).

Have You Met Him?

As his works and his nature began to be known more widely among men, there were multitudes that sought to meet Jesus. Even foreigners heard of him, and John records (12: 20, 21) that some of the Greeks came to find him, saying to Philip, "Sir, we would see Jesus." The Pharisees, recognizing their de-

feat, admitted to themselves, "Perceive ye how ye prevail nothing? The whole world is gone after him."

Untold numbers of people have sought Jesus, and found him. And with him, they found their way to eternal life. Great numbers in our own time have yet to seek and find him. Have you met Jesus?

The Lamb of God

In calling Jesus the "Lamb of God," John was referring to the great prophecy of the "Suffering Servant" of Isaiah 53, "He is brought as a lamb to the slaughter," and "Surely he hath borne our griefs, and carried our sorrows."

In the sacrifice of Christ there is much that we do not understand and can never understand, no matter what we may pretend. We can understand the mother who gives her life in bringing her child to birth; even so, Jesus gave his life to bring to us the birth of immortality.

The Great Mission

The great purpose of God in sending his Son was indicated in the words of John, "the Lamb of God, which taketh away the sin of the world."

Jesus came into a world in which sin was destroying both the bodies and souls of men and women. Sin was the terrible destroyer. He came as the Great Physician to take that destroyer out of their lives, and to release them from its power. As far as they would follow him, that far he could make them free.

He hath sent me to heal the broken-hearted, to preach deliverance to the captives . . . to set at liberty them that are bruised.—Luke 4: 18.

Sin the Destroyer

In our mission to "preach repentance" to the world, perhaps we have not so much need to rebuke and condemn them, as to proclaim the truth that sin is destroying them, body and soul, as Paul declared, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6: 23.

We need not read our newspapers long nor listen to our radios often without discovering that "the wages of sin is death." Death touches the drunken driver and his victims upon the highways. Death touches the drinking man and woman in the taverns through poisoning, shooting, and accident. Death touches the souls of those who violate their marriage covenants in iniquity—death reaches them first with unhappiness and trouble, and finally destruction. It is more painful for a soul to die than for a body.

Christ the Redeemer

By taking away the sin of the world and putting righteousness in its place, Christ prepares the souls of men and women for the coming of the Spirit of God into their lives. This is the message, this is the opportunity, that we must preach to the world.

"Ye shall know the truth, and the truth shall make you free."

An American will travel to Washington to meet the president. A British subject will go to London to meet the king. How far will you go to meet Jesus? He is quite near.

If you haven't met Jesus—if you haven't been introduced to him—if you have friends who need to meet him—it is the time to do something about it. And you can do it now.

L. J. L.

E d i t o r i a l

Tithing Statements

The Presiding Bishops bring us a report on tithing statements for the first six months of the current year which should be of much interest to the members. Note the gratifying increase in the number filed. Their complete report follows.

THE FIRST PRESIDENCY,
By Israel A. Smith.

REPORT ON TITHING STATEMENTS First Six Months, 1949

The count of tithing statements received from church members in United States, Canada, and Hawaii for the first six months of 1949 reveals a substantial increase over the number received for the corresponding period last year. The total stands at 10,184 as compared with 8,434 for the first six months of 1948 and 8,063 for the same period of 1947. The total statements received in 1948 was 10,329 or 8.7 per cent of membership. This good increase makes us hopeful that the church shall exceed 10 per cent of enrolled membership filing tithing statements during 1949.

Notable gains have been made in Independence, Central Missouri Stake, and Lamoni Stake. Lamoni Stake has led the way in this important aspect of church activity for the past two years with over 17 per cent of membership filing statements last year. Kansas City Stake and Far West Stake were in second and third position in that order with over 16 per cent of membership filing tithing statements.

Last year seven districts exceeded 12 per cent of membership filing statements and five of these districts—Rich Hill, Northern California, Kirtland, Maine and Southern New England—continue to show gains in the number filing during the first six months of this year. Other districts leading the way are Spring River, Youngstown, Oregon, Spokane, Des Moines, and Northern Indiana. A number of other districts have already exceeded the total statements filed in 1948 and will show significant increases when compared with last year.

In view of recent financial studies indicating the necessity for more widespread compliance with the financial law if the church is to continue to expand its activities, the above report will be inter-

esting and encouraging to all church members. The goal of 25 per cent of enrolled membership complying with the financial law is within the reach of the church, and every achievement in that direction will assist in both the missionary and Zionic aspects of our church endeavors. We are encouraged by this increase in the number of church members complying with the financial law and commend this law to all as the basic plan for financing the work of the church and at the same time developing stewardship attitudes and practices with regard to our material possessions.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Travelogs

I was, perforce of an emergency, compelled to cancel at almost the "eleventh hour," my contemplated and scheduled visit to the Brewton (Alabama) Reunion, to which I had looked forward with eagerness. Brother Breshears, district president, was in our office today, and I have tentatively agreed with him that I shall visit the Saints of his district early in December.

I was able to attend the Bandera Reunion (both Texas Districts) according to plans. Leaving Kansas City on the M. K. T. Railroad at 9:35 on Thursday night, July 21, I was met at San Antonio twenty-one hours later by two of the local brethren.

I spent the night at the home of Brother and Sister Perry Duke and was hospitably entertained by this good couple. They have two fine daughters, Rosemary and Patricia.

On Saturday morning, Sister Duke and Patricia drove me to Bandera where I found everybody busy in "readying" the grounds for the session. Apostle W. Wallace Smith and wife had arrived the day before, also Bishop D. O. Chesworth, his wife, and son Don. Brother Z. Z. Renfroe was more than busy in meeting the Saints and locating them on their respective lots.

The property here, acquired rather recently, is very well laid out and proves to be a splendid place for reunions and camps. Running through the property is the Medina River, providing an ideal swimming pool.

Here I met many new friends and quite a few old ones. Patriarch Arnold was in attendance, also David S. Palmer and H. E. Winegar, old-time missionaries, and their wives. Brother and Sister Albert J. Banta, old friends from Lamoni,

and Brother and Sister Earl Moore. Brother Moore was the first person I ever ordained, and it is a source of much gratification to note his sustained interest in the cause.

Brother J. E. Wilder, president of Southwestern Texas District, and wife were in attendance, and their location was a place of much entertainment. He was re-elected president at this reunion.

Brother C. W. Tischer was present also, and was elected president of the Central Texas District, replacing Brother Earl Moore who has faithfully served in recent years.

Here I met many Wheelers, old as well as young in the priesthood, four of the younger members—sons of Preston Wheeler—holding the priesthood, and three of them serving as pastors.

Space does not allow me to recall by name many other very worthy Latter Day Saints.

On Sunday, after I had occupied in the large and well-built tabernacle, Elder Joseph L. Berry drove me to San Antonio, where we officially greeted Brother Carl Mesle and escorted him back to Bandera. Carl, with his usual vigor, had taken over the young people within minutes after our arrival, and there was an unusually large attendance of them—a good omen for the success of the work. Carl and I shared the same room at the "missionary house."

On Monday it rained. However, after addressing the Zion's Leaguers, the women, with Sister W. Wallace Smith in charge, and a group of the priesthood, I was taken back to San Antonio by Sister Duke in time to leave at 2:00 p.m. via Braniff plane, arriving safely at Kansas City before 8:00 o'clock. By 9:00 I was home—a little tired, but feeling highly repaid for the time and distance involved in meeting a very fine body of Latter Day Saints.

Brother Wallace, as missionary in charge, soon marshaled his administrative forces, and before I left the affairs of the "camp of Israel" appeared to be running very smoothly indeed. The meeting being a two-district session, he had the able assistance of Brethren Wilder, Tischer, and Moore.

Bandera, six miles from the reunion grounds, is where Lyman Wight settled his colony in the 1840's. As a pioneer he wrote his name in large letters in this section of Texas. I was told that one son, Henry Wight, very aged, is living near Bandera, and that a daughter is residing at San Antonio. I should like to have met them if time had permitted. It is related that Joseph Smith once said that Lyman Wight was the bravest man he ever knew.

ISRAEL A. SMITH.

A Measurement of Progress

By G. LESLIE DeLAPP

Based on a sermon, October 10, 1948 at General Conference

... let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. . . . (Doctrine and Covenants 98:4.)

THIS SCRIPTURE, familiar to every Latter Day Saint, is the vision of the New Jerusalem, God's Holy City, which lies beyond this present earth upon which we live. And it is toward this city that Christian people have looked down through the centuries of time as that Eternal City in which men are to find association with God. In this city are to be found perfection and complete happiness. Here men will be free from trouble and sorrow. Here is to be found neither pain nor death. It is to be the consummation of God's great work among the peoples of earth.

In this revelation, measurement of the city is made to indicate the extent to which God has made preparation for his children. This city, however, as we who believe in the Restoration Movement know, is eternal in character, but distinct from that New Jerusalem which is to be built here upon the earth as a result of the sacrifices and labor of those who accept the challenge to build a new world in this generation.

The city which man is to build in conjunction with God is also foretold in revelation. I read from section 36 of Doctrine and Covenants:

... and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the res-

urrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem.

And another paragraph:

And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

And from another revelation, which we know as Section 11,

Now as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion.

IT IS DIFFICULT to measure progress in kingdom-building, but one must do so in the refining of the goals which constitute a Zion condition. The church has been commissioned to preach the gospel of Jesus Christ unto all the world. Zion development is in direct ratio to the accomplishment of this goal, and there must be recognition that the preaching of the gospel is vital to our success in the establishment of Zion. Specific goals have been given us as a church, against which our progress can be measured. Some of these are briefly outlined in Section 42 where the church was commissioned, first

Ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God.

There is evidence of the Divine commission to consummate the gathering of God's people, and in this same revelation are other goals:

... Thou wilt remember the poor, and consecrate of thy properties for their support. . . .

... Every man shall be made accountable unto me, a steward over his own property. . . .

... The residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship. . . .

As a church, and as officers of the church, we have, from time to time, tried to define intermediate goals, the accomplishment of which would bring all of us closer to the general objectives set forth in these revelations. One of the intermediate goals which has been reached is that of the elimination of debt. This has resulted in a stride toward the attainment of the broader goals of the church; for in its attainment not only has there been the elimination of debt, but also of the hazards which have always faced us in trying to maintain an active and an aggressive program of missionary endeavor.

I have been interested in reviewing some of the matters which were considered by me beginning in 1940

when additional responsibility was imposed upon me; this in an effort to appraise the progress that had been made. At that time I stated there were certain emphases which were necessary for the church to consider. The first of these was to declare the divinity of Jesus Christ. This is, has been, and must always be the foremost responsibility of those who profess to believe in this Restoration Movement.

What might happen if our church were to use the potential power resident within it, to declare that Jesus Christ is the Risen Lord and that through him only men might find peace and good will. Surely the impact would be felt throughout the world.

It may be difficult to measure the progress made by the church in this connection at any given time, but if progress is to be made, it will be in proportion to our bearing testimony of our belief that Christ is the Son of God. One cannot help expressing concern as to the extent to which this has been done in recent years. Have we, as a priesthood, as lay members of the church, both general and local, taken measure of our individual contribution in this respect? This is a day of measurement, and measurement has value only as the yardstick is applied to us individually.

WE OF THE BISHOPRIC have assumed certain responsibilities in carrying on educational work with the Aaronic priesthood. One might anticipate that our emphasis would be mainly upon those phases of education which have to do with the work of the bishopric; however, the approach is being made to that unit which in our opinion is the unit of greatest importance—the home, the Latter Day Saint home, the Latter Day Saint family. So in the curriculum being developed are to be found courses on The Latter Day Saint Family, The Church and the Home Working Together, The Minister as Counselor, Ministering in the Home,

and related courses. These courses are to cover a three-year period, and it is our hope that from the corps of workers engaged in this project there will be developed basic courses which can be taught to the members of the Aaronic priesthood throughout the entire church. We believe that it is a step in the right direction, and we believe further that it will enable our local priesthood to more efficiently bear testimony of the divinity of Jesus Christ. It is our opinion that real progress can be made only as we give direction to this work, not only on a temporary basis but as a continuous program which will train and qualify the members of this priesthood for greater ministry.

Education is a slow process, but we know that it can be accelerated as individuals apply themselves and seek the help of God. Despite the fact that we have been engaged some three years in this work of education, and our progress has been slow, there is evidence of real values being obtained, and the hope for the future is most encouraging.

THE PRESIDENCY has called attention to the principles and the goals of the church endeavor. These were listed in the report of the Presidency to this General Conference. They are comprehensive and cover practically the whole scope of our endeavor. Undoubtedly, specific goals will be set through the process of administrative direction to set the course of the church as a whole. The principles of effective evangelization and financial administration have been placed before the church at various times; and in the field of evangelism responsibility has been placed not only upon the ministerial personnel, but upon every member of the church, with special responsibility placed upon those who are the officers, both local and general, of the church.

Our church has looked toward distant missions, and efforts have been made to establish centers in lands where we have heretofore ministered only in a nominal manner.

But new areas of work are being undertaken, the course of the church is set, and new responsibilities are being assumed. Principles of financial administration have also been called to the attention of the membership of the church, and it has been pointed out that the purpose of financial contributions and the administration of such is to make possible the achievement of spiritual objectives of the church. If this were not so, there would be no purpose in financial administration, for the great and eternal purpose of the church is to build one spiritually.

Here, again, there is given to every member of the church the opportunity to share in the work of evangelism and the establishment of Zion through compliance or obedience to the temporal law. Emphasis has been made on the principle of the annual accounting, yet a comparison of figures for the year 1947 with those of the year 1940 does not show the marked improvement that we desire. The total number of contributors for 1940 was approximately 27,000; the total number of contributors for 1947 was 29,314, or 25.4 per cent of our total enrollment, with the total number of those filing financial statements amounting to 9,230, or 7.99 per cent of our total enrollment.

Now here indeed is a fact which lends itself to measurement, and the figures indicate that there is room for improvement in this field. We have faced some difficulties in certain areas where special projects have taken precedence over the steadfast obedience to the command of God through the financial law. In such instances we have sought to be helpful, but not always with the success that we would desire.

IN PERIODS SUCH AS WE are passing through, there is a tendency for greater expenditures on the part of all of us. Scrutiny of these expenditures, together with repression of unnecessary wants, is essential to our continued welfare; and we state this despite the apparent evidence of prosperity that seems to exist

round about us. We believe that this should be emphasized and re-emphasized throughout the church, that the scrutiny of our expenditures should be constant, and that there should be the repression of unnecessary wants. We feel that this is essential to our continued success.

AS WE LOOK BACK to the beginning of the last war, we find an emphasis was made on the need for creating an economic foundation upon which we could build, and we have witnessed this foundation in its process. The broad goals of the church to which we were looking at that time are still ahead of us—the storehouse, its organization, the gathering of surpluses, and the distribution of surpluses. These can be realized only as a result of participation in the planned program to which reference has been made, and in which and for which we must continue to work. There must continue to be a consciousness on the part of every individual member of the church that these broad objectives of world evangelization, the broad objectives which are inherent within our Zion program, can be realized only to the extent that there comes to the individual a personal conviction that he has specific responsibility to make an accounting, and that accounting is not primarily to ascertain one's financial obligation to the church, but to recognize that the principle of stewardship is divine, and that real growth and progress for the individual and the church can come through such participation.

If we apply the measuring stick to our progress of recent years, there is, without question, substantial evidence of growth. The church has become more unified, the general objectives are still before us, but the breakdown of those objectives has come to have special significance to each of us; and there is a part which each one of us can play individually, looking toward the attainment of our broader goals. As long as there is a person who has not heard the message of the Res-

toration, there is work for us to do. As long as there are individuals in the church who lack understanding of its policies, of its program of evangelization, of its program of finances; there is a work for each one of us, either to learn or to teach. As long as less than these 8 per cent of our membership acknowledge their stewardship responsibility through the accounting, there is work to be done. As long as less than 8 per cent recognize that this is a divine command, there is work for every person within the church.

IN THE EARLY YEARS of the depression, major emphasis was made upon the need for keeping the law. As a result of compliance upon the part of those who heeded this appeal, the church has made great progress. The financial goals ahead of us are still great. If we are to figure in terms of present cost, we can no longer think of the completion of the Auditorium for an additional million dollars, nor the completion of other projects for the cost originally estimated. If we are to think in terms of evangelization, of carrying the gospel to missions abroad, of establishing ourselves in branches and districts, we can no longer think in terms of budgets approximating those of recent years, nor approximating that which has been approved by this General Conference. We must raise our sights if we are to think in terms of the development of an educational institution, or of a health center; and we must recognize that these will involve the expenditure of thousands and thousands of dollars.

This is not to be considered as encouraging immediate steps in the direction of increasing our expenditures, for in the administration of our financial policy we have been conservative and shall continue to be conservative; but the accomplishment of the great goals of the church will necessarily impose greater financial burdens upon us, and we must prepare through the strengthening of our membership, through the teaching of the law, through the de-

velopment of personnel, to assume greater responsibilities than we have ever met in the years which are past.

AS WE FACE THESE responsibilities, we do so with the knowledge that we have certain resources with which to work, resources far beyond those possessed by those six men, Joseph Smith and his associates, who moved out under the inspiration of God to organize the Church of Jesus Christ in these latter days; for they possessed neither wealth nor man power. Let us summarize briefly a few of the resources at the command of the church to fulfill its divine mission: first, a spiritual heritage coming to us because of the sacrificial devotion and faith of those who have preceded us.

In this connection, I wish to bear a personal testimony. Yesterday I received a letter of congratulation for the good financial progress made by our church from a high officer of one of the large banks of Kansas City. He has had intimate knowledge of our financial status beginning in 1931. Some time back, my two associates and I had the pleasure of having lunch with him. He told them of his pleasure that our church had so successfully overcome what seemed to him to be an almost insurmountable obstacle. He went on to say that back in 1931 he did not think it could be done, and, further, he did not think that Bishop DeLapp knew how it was to be done. I told him at that time that there was just one thing I knew that he could not have known—I knew our people; I knew the value being placed upon this spiritual heritage; I knew what our people would do to preserve that heritage. And my belief and my faith were justified and will continue to be justified.

IN ADDITION TO THAT spiritual heritage which is the greatest of all of the resources we have, we have others. Complying with the com-
(Continued on page 22.)

Mongolians and the Lamanites

By H. I. LETCHWORTH

IN THE LIGHT of present world knowledge, we cannot blame people too much if they are unable to properly digest the works of Joseph Smith. However, if world knowledge were general so that all wisdom were collectively at hand, we would then be in the light of truth, and our problems would be simple ones.

It is quite impossible for any of us to collect to ourselves much of the world's knowledge, so the best we can do is to pass on what little we have. The enlightenment we have received teaches us the need of a restoration of all things. We feel and see this when we observe Christian churches gathering their diversified view in such as the World Council of Churches. This is a living witness to the fact that people are not quite satisfied with things as they are.

In reading the sacred pages of the Bible, we see the prophecies moving toward their fulfillment and know that its words are sure. We read the Book of Mormon and see it teaching and fulfilling the word of God in much the same way. We read the works of archaeologists and find them uncovering facts that verify the teachings of both of these books. Then we find a church that claims to be a restoration—basing its teachings upon the foundation of Christ and preaching the principles of his kingdom in its fullness—insisting that there is but one way and none other, whereby men might be saved. Here we find a people who, having once been touched by this doctrine, cannot be shaken in their belief that Christ is reaching out and gathering his own into the fold. In the new light received from these teachings, we see hitherto misunderstood biblical sayings unfolded and made plain before us. These things

light up our pathway, and having observed, we are convinced that all of these things are but evidences.

THE GREATEST TROUBLE seems to be prejudice. It is this mantle which clouds our minds and holds us in a grip of darkness. Were it not for this, our knowledge of God and his world would be much greater than it is. Prejudice in the minds of men caused some of the truths to be left out of the Bible—some added—some changed. Add to this the mistakes which have come about during the various translations, and we find ourselves at a disadvantage in our search for truth. It was prejudice, for instance, when the Catholic priests burned huge piles of written works of the people of ancient America at the time of the conquest of Mexico. They destroyed most of the greatest works, saying, "The Devil must have in some manner supplied them with a spurious edition of the Bible," because they found the Indian religion so much like their own. Consequently, without the Book of Mormon in our possession, our knowledge of their history and religion would be vague.

Perhaps it is because of prejudice that archaeologists teach that the early people of Mexico, Central and South America, came from Asia by way of the Bering Strait. If we are to believe this story, we must accept the fact that they came through and ignored the natural wealth, fertility, and beauty of a land decidedly ideal for a colony, all the way from Alaska through sunny California. Ignoring this, they would have had to travel over many miles of desolate land lacking in food and water, inhabited by rattlesnakes and cacti, and containing impassible, rugged mountain ranges, to the area in which we found them—a distance of some 2,500 miles. If we plant a seed in fer-

tile ground, it will grow and flourish there, not in some far distant place. So we arrive at the logical conclusion that these people grew and flourished in the place where they first landed by way of the sea, where they lived and died, and where we find their remnant.

IF WE have an accurate picture of a specified race of people, it is essential first that we trace their source, going back into the cradle of all creation. Since we wish to know something about the people of Mexico, Central and South America, we begin from these places and trace them back to their departing point. Then delving farther into their ancestry, we get a clue as to why they conducted their lives in the manner they did; why they worshiped certain gods and followed given patterns in their habits and customs, and why they were so advanced in the arts and sciences. The answer appears to be quite a simple one, but we must search diligently, without guile or prejudice. We enter into ancient Babylonia, Egypt, and Jerusalem about 4000 B. C. Here in Babylonia the foundation of early technical knowledge was cradled. It was here that man began knocking on the doors of his own creations—the nursery of ancient wisdom and knowledge. These people were the fathers of the House of Israel. They worshiped the sun and the moon. Sippar was a city dedicated to the sun, Ur to the moon god, and Cutha to the god of the dead and of the underworld. It is not strange then that we find these people of the Americas likewise worshiping the sun and the moon; nor that we can discover in their art the god they dedicated to the dead and to the underworld. It is difficult to tell to which race they belonged, but much research points to a mixture of people.

The religious institutions were chiefly responsible for the great development of Babylonia. Priests were the teachers of youth and the promoters of learning and research. They controlled the schools, workshops, and observatories connected with their temples. These temples were as imposing as royal palaces and much more numerous. It is not strange then that we find priests following a pattern given to them by their Babylonian fathers, who were the ancestors of the Jaredites, Nephites, and Mulekites. Their culture was great in religion and science. Their art in silverware, books, and learning was far beyond anything most of us can comprehend. From one of the rulers of Entemena, about 3000 B. C., there has been preserved a beautiful silver vase, sufficient in itself to prove a high attainment in the arts. They built pyramids, we know, because many of them still stand to mute testimony of that fact.

THE TOWER OF BABEL was itself in the form of a pyramid, and it was not completely destroyed at the time of its fall—having been rebuilt and completed by Nebuchadnezzar, and in his inscriptions he gives us an account of it. The bottom stage was 300 feet square and 120 feet high. Above this were six other stages that diminished in size toward the top. Its total height was 325 feet, having upon its top an altar and was called the House of the Foundations of Heaven and Earth. It seems to have been built of adobe brick, and since the fall of Babylon has served as a brick quarry for the entire surrounding countryside, with nothing remaining but a hole in the ground some 300 feet square. It was inside the walls of the city of Babylon on the Euphrates River.

The Babylonians were people who built cities of no mean size, with many evidences of an orderly life. Religion and war were the chief interests insofar as their meager inscriptions testify. By this discourse on ancient Babylonia, Egypt, and Jerusalem, we wish to show that the people of ancient America were

contemporaneous with them and that their lives were influenced by the blood, habits, and customs of their Babylonian fathers. About 1475 B. C. in Egypt, Thothmes the Third was in power. Under his rule fifteen campaigns were conducted into Asia. His later years were peaceful ones. Horses and chariots were imported from Asia; Asiatic wives, gods, and customs became fashionable. Rameses the Second came into power in 1292 B. C. He spent most of his reign in beautifying and strengthening his kingdom. To carry out his designs, he used conquered nations, among which were the Hebrew people; during the Asiatic invasions, their lot was a grievous one. It was not until 445 B. C., after the Book of Mormon people had left Palestine, that Nehemiah issued an edict that foreign marriages must cease among the Israelites. It is a well-known fact that Manasseh and Ephraim were born of an Egyptian mother and that Lehi was a descendant of Manasseh.

IN THE LIGHT of this knowledge of their fathers, it appears very probable that the Asiatic influence might have been brought with them. We know that these people did come to the Americas, for we have the records of the colonies that came, as well as the recorded word of those who remained behind. Josephus states,

After the confusion of tongues they were dispersed abroad and went out by colonies everywhere; and each colony took possession of that land which they did light upon, and unto which God did guide them; and they did fill the inland and maritime countries. There were some also who passed over the sea in ships and inhabited the islands. God commanded them to send colonies abroad for a thorough colonizing of the earth.—*Antiquities of the Jews*, Book I, Chapter 5, page 40.

This corresponds with Jeremiah 16: 13, "Therefore will I cast you out of this land and into a land which you know not, neither ye nor

your fathers, and there shall you serve other gods day and night where I will not show you favor." He was speaking to a people who were to be cast out of Jerusalem. That they were cast out and did go into idolatry, and in so doing lost favor with God, we know to be a fact, for we have their recorded word. These records show that the Asiatic influence was planted among these people before their departure for the Americas. Also we have records which tend to prove that continued contact was made with the Mongolians after the arrival of the Book of Mormon people. We have the story of the Chinese princess who had been sold into slavery among the Indians, and we conclude if one Mongolian was sold into slavery, there must have been others. That they had ships, we know, for the Book of Mormon refers to them as "Hagoth's Ships." As another witness, we have the words of Pizarro who, while cruising the coast of Peru, came upon a native craft which he described as "having the appearance of the European Caravel." We therefore assume that if they had ships, they must have touched foreign ports. We know that they did have commerce with Cuba, and we think it must be more than likely that they touched also the coasts of China.

To say that the people of ancient America are of Mongolian extract would be like saying because of a little pepper in our potatoes that the potatoes came from Ceylon.

Future Features of the "Herald"

"Lifesavers," a sermon by Apostle Charles R. Hield, will appear in the issue of August 29. "The Church and Its College Youth" is a message from the Committee on Ministry to College People by Harley A. Morris in the same issue.

Another Campus sermon, "Hear Ye Him," by Apostle Reed M. Holmes will be printed in the issue of September 5. "Many voices are clamoring for our attention," says Brother Holmes, "but our business is to know Christ's voice and not follow strangers."

A District Bishop in Action

By Frederic W. Roberts

Patriarch, Southern New England District

IF YOU WOULD LIKE TO KNOW what strenuous work means, go with Bishop Donald O. Chesworth on one of his trips in the Maine District. It was my privilege to accompany him on a trip in eastern Maine this spring. Brother Chesworth is a bishop in action, awake and alert in every way he can serve the church. His great concern is temporalities, and he likes to tell the story of the Restoration, which he regards as basic in his work. Always kind and thoughtful of others, he is heartily received by his many friends.

On Monday morning, April 11, at 7 o'clock, we left Fall River, Massachusetts, by automobile. After a full day's journey we arrived at Jonesport, Maine, our first stop. With brief greetings we went a short distance by boat to Beals Island where Brother Chesworth preached that night. The pastor of our group there is Elder Farrell L. Lenfesty. We remained over night with the pastor's parents, Brother and Sister Charles M. Lenfesty; later we made several visits on the island in the homes of the Saints.

In the afternoon we drove to Machias and met Elder Willis Foss, pastor of the Kennebec Church. Brother Chesworth spoke there in the evening. We dined with Brother and Sister Virgil Foss, and lodged at the home of Sister Mabel Hall.

The next day our course was almost directly north into Aroostook County, the famous potato raising country. Presque Isle, Washburn, and Caribou are towns in the heart of this area. Caribou is a shipping center for potatoes. Brother Chesworth had never been in this northern section and was eager to visit the Saints there.

We arrived at Washburn at 6 p.m. Brother Henry Russell was waiting for us. He invited us to have dinner with the Rotary Club. There were approximately 100 men present; most of them were Yankees and sons of the early settlers. The next day we went with Brother and Sister Russell in their car to visit points of interest still farther north, and crossed over the St. Johns River, the Canadian boundary line at that point. It is a rugged country, peculiar to itself, with angry waterfalls, deep gorges, and blue sky.

ON OUR RETURN HOME, we visited the Norton family, consisting of Mr. Ralph Norton and his two sisters, both outstanding Latter Day Saint women. This is a typical farm home. Mr. Norton is a potato grower. They served a won-

derful supper and proved to us the fame of the Green Mountain potato. These folk rarely have the privilege of meeting with our people in public worship. Before the time of departure we all stood while a prayer of gratitude and blessing was offered. A presence of holy quiet enclosed us, and we all felt a spiritual uplift. Such buoyancy of spirit is worth more than all efforts can repay.

We returned to the Russells again for the night. Our stay there was very enjoyable. Brother Russell is a Christian gentleman; he is also an aggressive businessman and has the finest equipped grocery store in town. Moreover, he has a keen interest in the objectives of the church. His son Maurice is a business associate and a Graceland graduate. He expressed his ideas in respect to some church problems, which were encouraging.

Friday we were on our way back to Jonesport. We found Brother Newman Wilson decorating the church for the Easter services. Brother Newman is a man of many trades: fisherman, mechanic, and preacher. He is pastor emeritus and now president of the Maine District.

Here we met Brother Donald Harvey, a seventy, serving in the Maine District. We also met Brother Alade M. Pelletier, a young man with the missionary spirit. The Lord is raising up men, true to promise.

Friday night, our last night, we stayed at Grey's Lodge, the home of Brother Chester Grey. He arose early Saturday morning to give us a good start homeward.

This six-day trip was a great experience for us, and we enjoyed it immensely. We believe good was accomplished for the cause, judging from responses all along the way.

Let every man say a good word for Bishop Chesworth. He is giving his best. He is of no small capacity. His energy in action is an example of strenuous work.

Instruction for New Members

ON APRIL 6, Evangelist J. J. Ledsworth completed a series of thirteen cottage missionary meetings by baptizing twenty-one persons into the church at Port Huron, Michigan.

Brother Ledsworth reports:

During these meetings I had the privilege of blessing seven children.

These services were in the nature of round-table discussions, and the "Busy Man's Tract" was used throughout the series, starting with tract Number One. I passed out a tract to each person at the close of each meeting for him to study until the next meeting, and that tract would then be used as the basis of the discussion. The meetings were held on Tuesday and Friday evenings. The reason for two services each week was that those who attended might not forget the things we talked about from one service to the next. These were two-hour periods.

The discussion and questions for the first hour were based on the "Busy Man's Tract," and the next hour was open for any questions that the class members might have in their minds. Usually they had plenty of them. The one thing I tried to do was to impress upon the minds of the class from the very first meeting the importance of attending church school and preaching each Sunday morning if possible, that they would have the habit formed of attending church services before becoming members of the church. The plan worked.

Following the baptismal service and confirmation, our pastor, Brother Smith, and I conducted another series of classes, using the *Church Member's Manual* as our text for ten classes. This proved to be very beneficial to each one.

I feel sure that each one got something from those classes that he perhaps would not have received for quite some time. Before we finished with the ten classes several asked for inventory blanks; they wanted to make out their tithing statements. I taught them the way we operated our branch financially before they were baptized; and after they were baptized, each family took a pack of envelopes and began paying into the branch.

I am sure that if there could be a class provided for newly baptized members using something similar to this manual, we would be able to save many more to the church than we have been doing. They would know much more about the church than they do otherwise.

In this group there were nine family units completed. The ages are as follows: five in the ages ten to fifteen; three in the ages fifteen to twenty; thirteen of ages twenty to thirty-six.

O. W. Parker Retires

O. W. PARKER might well be known among church members as patriarch of the business end of the Herald Publishing House. On August 19 of this year he celebrated his fortieth anniversary of faithful service in that church institution by retiring from active service. Forty years is a long time to watch the *Herald* and its sister publications make their regular appearance for the edification of the Saints.

Forty years ago last December—that would be 1908—Mr. and Mrs. O. W. Parker moved to Lamoni, Iowa, at that time the church headquarters, from a little town southeast of there, known as Pleasanton, Iowa. In August of the following year, Brother Parker entered the employ of the Herald Publishing House in the new brick building just north of the high school. He became a bookkeeper. Bishop Albert Carmichael was business manager then and Elbert A. Smith was editing the *Herald*. Two years before, the Herald Publishing House had burned to the ground. This new building, made of red brick, and very sturdy, housed the printing institution until the publishing house followed church headquarters to Independence in the year 1921.

Lamoni was a pleasant town in which to make their home. These two young people were church members, and like all Saints they wanted to be with others of like belief.

Offie (his real name is Theophilus, but he doesn't remember ever being called by that) Parker remembers hearing his mother tell how her folks, the Reeses, stopped at St. Louis on their way from Wales to Utah. His grandfather, Abram Reese, had been an elder in the early church in Wales. Knowing nothing of the innovations, they joined a colony to go to Utah. Somehow they discovered in St. Louis that they were not being led in this venture by the

original organization, so they decided to stay in St. Louis, where his grandfather Reese became a member of the Reorganization. It was there that Offie's mother grew up and married his father, a native of England.

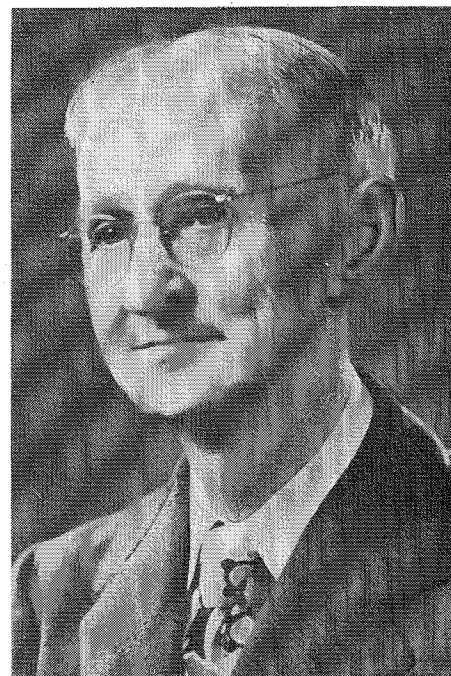
It was in St. Louis that Offie was born on December 12, 1875. And when he was seven years old he went to Pleasanton, Iowa, with his grandparents, the Reeses, and his mother, Suzanna Parker. They wanted to be near the headquarters of the church, which were in Lamoni, and thus settled in this little town near-by.

When he finished school in Pleasanton, Offie went to Stanberry, Missouri, and graduated in a business course from Stanberry College. After his graduation he worked in Pleasanton in the general store of his stepfather, Mr. James Early, and for several years as telegrapher for the K. and W. Railroad.

In 1902 Offie married one of his schoolmates, Bessie Ethel Leeper, a beautiful and lovely girl, devoted to the church, and the woman who has been his faithful companion throughout his life.

About as soon as Brother Parker went to work at the publishing house, he was thrust into the position to learn almost every job in the business office. Bishop Carmichael had to travel much of the time, so Offie Parker took over.

Since that time he has been the solid rock, the steadying rod to the business office. Business managers have come and gone on, each in turn taught by Offie Parker. And when there was no business manager, Mr. Parker did that. Through the years he has worked with such fine men as Granville Trowbridge, Roy Redfield, Ward Hougas, J. A. Koehler, Fred Blair, James F. Keir, and most recently, Kenneth L. Graham.



Since 1930, O. W. Parker has been the treasurer and production manager. He has been in charge of scheduling and overseeing all production in the composing room, press room, and bindery, and the ordering of paper, ink, and binding supplies. Anything needed in producing Herald publications, Mr. Parker was the man who did the getting.

Offie and Bessie have four children: Monte, who followed in his father's footsteps in the publishing industry, being employed in Independence by a printing company as a compositor; Paul, who also lives in Independence; Camilla, who has two grown sons; and Windsor, who lives in Canyon, Texas.

The Parker family moved to Independence in 1921 when the Herald Publishing House moved from Lamoni to the Center Place. The church shipped by railroad the printing equipment and the household goods belonging to employees who chose to transfer from Lamoni to Independence. The Parkers participated in this plan as did several other families, including Edward Moore, Victor Gunsolley, Earl Hall, Wilbur Paul, and Estella Wight.

(Continued on page 13.)

The Living Jesus

By EMMA SMITH KENNEDY

I believe the strong appeal to our young should be the living Jesus. He is the active, pulsatory Jesus who can and does step to our side and lend help in labor or in the quiet hour of repose. He can help the man digging ditches for better streets or new homes, or the worker who climbs high in the air to weld a steel girder. Again his kindness may be extended to the housewife or mother when duty keeps her tied in the sickroom and in the strain of housekeeping. Even the slender youth seeking employment needs this living Savior. Christ is not dead, not nailed to a cross, not standing before Pilate waiting to be turned over to the angry mob.

Our youth can use a live Christ, a real help in time of need. He is near in the struggles of life or in times of pleasure or when the tempter stands close to urge a wrong step.

I am weary of seeing the picture of this living Jesus on the cross or wearing a crown of thorns on his brow. I used to love the thorn tree with its sweet, white blossoms, but that crown of thorns has turned a thing of beauty into a hateful sight. Pictures depicting suffering on a sad face bring me a weak, helpless feeling. One should feel strength when he looks upon the picture of the Savior of the world.

Some years ago a new studio opened in Kansas City, Missouri. The drapings were lovely; there were rich curtains at the door of each booth; the passageways from one booth to the other were quiet. I was enjoying the beauty of the building and the adornment of the walls, when I noticed a mother and two little children. The boy was about six; the girl about three. The children ran ahead of their mother. The lad reached the next doorway first. As he parted the heavy curtains, I saw his fingers grip the folds of tapestry and heard him cry, "Oh, Mama!"

The mother hurried to him just as he sank to the floor. She lifted him to a couch near by, put her hand on his head, and spoke calmly. Then she hurried to find his sister. As the mother parted the curtain, she, too, stopped, then went in. She saw what had startled the lad. In front stood a life-size picture of an ugly cross, and on it hung Jesus. His arms were outstretched, his hands bleeding; and the bowed head was crowned with thorns, and down the agonized face and out of the pierced feet flowed red blood.

I came in just as the mother knelt by

the little girl and said, "What are you doing, dear?" The little one, who was kneeling, rose, holding her dress skirt in her hand. She looked up at her mother as she explained, "Oh, I is wiping the blood off poor Jesus' feet." Tears were running down the little face.

I thought then, "How awful that little children must be subjected to such!" As I look back on that scene, I think now how much more winning it would have been had those children opened that curtain on Christ with a little lamb in his arms.

WE ARE THROUGH with the sad part of Jesus' life. No doubt he would want to be remembered as having joy and strength. The life we should learn about is of Jesus made anew in the new flesh, perfected by suffering. Though the prints of the wounds may be visible, there is no sight of suffering or bleeding, because Jesus finished his assignment and is now alive working among the people

who will hear him calling, not through agony but through victory. He has drunk of the cup and arisen conqueror over the grave and death.

The living Christ would not want any to be shocked by his agony and surely not the lowly, the humble, nor the tender-souled child. The knowledge that Jesus is with me gives strength, courage, and joy. The terrible things going on in the world today do not shock or disturb me. Yet, born of the flesh as I am, fear and sorrow and pain all around, I can't be calm and fearless unless I know my Savior is near my side. Storms have no fright nor does heavy labor leave me weary and downhearted. He is there to lift my soul, to warn of danger, to give full assurance. His Holy Spirit will rule as I listen to his voice in the silence of night or in the busy byways I tread by day.

Our young people who have seen so much woe, destruction, and sorrow need no thorny crown or ugly cross. They need Christ's life of kindness and love to make their paths brighter. They see death in every form. Wherever they go they find danger. Let's give them more of the peace Jesus brought with him—a peace that can live with them day by day, bringing a faith to lift to higher planes of living here and now.

The Love of God - By MABEL SMITH

HOW WONDERFUL is this love of God which we so often take for granted. There is so much he gives. God does not treat each of us alike. His love is fitted to each human need and capacity.

We walk with God if we live prayerfully, thoughtfully, and dutifully. Walking with God is the secret of spiritual victory. He who lives close to God can conquer evil within and without.

The mercies of God do not come to us entirely because we deserve them, but because of God's "great goodness." Our hope is for the continuance of the gifts and necessities of life which are bestowed upon us by his loving kindness.

People need spiritual help always. If we are disturbed in mind, let us humble ourselves before God, a God who understands and forgives our weaknesses. Kneeling in humility before him, we rise in power. Truly, more things are gained by prayer than anyone dreams of.

Let us take more seriously our stewardship of prayer. By prayer spiritual forces are released. By prayer, barriers of prejudice are broken down. By prayer Christian hearts are united in brotherly love. Prayer can even bring into being a united and Christian world. When everything else fails, the love of God still reigns over us.

True religion is the response of oneself to the love of God who first loved us. It is giving of oneself to God without any qualifications. Persons of such a faith are not concerned about success or reward, but in service to our Lord we are genuinely happy and peaceful.

How much happier we would be if we would say, "God, I have three houses but I need only one. You take two and use them to bring light and love and life to thy needy children."

Jesus knew why he was sent to earth. His mission was to bear witness to the purpose of life. He wants us to live in accord with that purpose, sharing in the work of the Heavenly Father, and preparing ourselves for the glorious destiny that awaits us.

PRAYER: O God, help us to see ourselves as thou seest us. Then grant us the wisdom and courage to remake ourselves with thy help into something resembling thine own image. Amen.

Thomas W. Chatburn

(See Front Cover)

"One of the best-known missionaries of the church" was the tribute that Heman C. Smith paid to him in the *Journal of History*. An editorial writer of the *Saints' Herald* named him among the "prominent ministers" present at a general conference. And the late President Frederick M. Smith, in a reminiscent mood one time, mentioned with pleasure the "Jots by the Wayside" that Brother Chatburn had written for the *Herald*.

The reader today who traces Brother Chatburn through the pages of our history and periodicals gathers, along with his information, a sense of loss in not having known this friendly, interesting, dynamic servant of the church. Yet it is quite possible, even in the pages of cold print, to feel something of the warmth of his personality and the charm of his presence. He wrote a letter of kindly but sincere protest at the neglect of the scene of tragedy at Haun's Mill. He expressed his faith in an article on "The Resurrection." He warned of the danger of the encroachments from Rome. But, best loved of his writings were his reports of missionary activities in the field—his "Jots by the Wayside." His love of the beauty of plains, woods, and hills, his pleasure in meeting and talking to people, his zest for the work of the church, his courage in meeting opponents in debate, and his kindness in settling troubles in congregations are all reflected in these pleasant and vivacious epistles.

He was born at Lancaster, England, on March 22, 1841, according to an editorial tribute after his death. He was the son of Judge Jonas W. Chatburn, and came with his parents, while still a boy, to America. He grew up in western Iowa, and served in the 29th Infantry of that state in the Civil War during 1864 and 1865, being demobilized in New Orleans. After the war he was sheriff of Shelby County, Iowa.

Brother Chatburn joined the church in February, 1870. He was ordained an elder July 28, 1874; a seventy April 14, 1892, and a high priest April 16, 1907. Church news often listed him as president of the district in which he was appointed to labor.

Older church records were not complete, but a *Herald* editor noted that he and his wife celebrated their fiftieth anniversary on Christmas Day, 1913. Seven children blessed their home and grew up to give valued services to the church, numbers of the grandchildren following in their steps. Brother Chatburn died October 2, 1915.

Missionary work still has its trials and discomforts, but sometimes airliners, cooled Pullmans, and motor cars can help. In those older days, the missionary was lucky to have the soot and cinders of a day coach; at other times he rode horseback, sat in an open wagon, or even walked mile after weary mile on dusty roads to his appointments. Those who did it were valiant men, and they left brave families behind them at home. Far from loved ones, they bore their testimonies and declared the gospel in words of cheer and courage. Such a man was Thomas W. Chatburn.

O. W. Parker Retires

(Continued from page 11.)

When the Parkers came to Independence, they moved to the fine big house at 622 South Chrysler where they live today. Mr. and Mrs. Parker, the ever gracious host and hostess, still welcome here their visitors with the cheer and kindness of true Saints in Zion.

Mr. Parker recalls that the *Herald* House moved into the present location immediately upon coming to Independence. The rambling old Armory building had been decorated and rejuvenated. Before the *Herald*

House took over, it was used as Army training quarters. The front section of the building had been used for offices, and the southeast section had been used as a stable for horses.

During the forty years Offie Parker has presided at his desk in this church service institution, not one issue of the *Herald* has been missed. This cheerful man with the twinkle in his eye and the "good word" for everyone has figured costs on some 2,000 issues of the *Herald* and now leaves his desk reluctantly, for in forty years a man can form warm attachments for his work. But now he and Sister Parker can enjoy their mutual companionship and peacefully preside over their home in Zion.

—SADI ANKA MOON.

Representative Girl



Mary Williams, daughter of Mr. and Mrs. Bert J. Williams of Toronto.

Mary was selected from all Toronto girls of the "Girls in Training" to be honored by having her picture in this year's *Manual* as the representative girl of the "Girls in Training" organization. This is a Canadian national organization of the Canadian Council of Churches, and is sponsored by the National Girls Work Board. The purpose of the organization is "to seek truth, to know God, and with his help to become the girl God wants her to be."

A Dynamic Church — By KARL SCHOEPEKE

I AM A YOUNG MAN and like my church very much. We belong to a living, dynamic church. In the past the following points attracted my consideration. Because we honor a dynamic and democratic church, I take the liberty to write.

PIONEERS IN OUR CHURCH

We revere the great pioneers, especially Joseph Smith, Jr., and his followers. From 1830-1844 the church reached the membership of 200,000 i. e., an increase for one year of about 14,000 members on the average. We must consider that at this time there were no autos, no radios, and no telephones; on the other side, the leaders and the members of the church suffered from many hardships and persecutions. All the unpleasant things did not cause the presidency, the quorums, and the members to leave the church; on the contrary, they became stronger and stronger in their creed. Most of them were devoted to the church and gave all their talents and financial contributions for the cause of the gospel of Jesus Christ.

I personally admire the family of Joseph Smith very much. The reason is to be found in the fact that Joseph Smith founded the church according to the instructions and commandments of God. If the boy Joseph had not accepted the divine call, other persons and I would not have found grace in the eyes of the Heavenly Father. Joseph Smith, Jr., was a diligent and capable leader. I respect Joseph Smith II because he did not go to the Mormons and won the processes (in the courts) against them. Emma Smith assisted her husband Joseph until his martyrdom. After his death she instructed and educated her children in the true faith of Jesus Christ. Frederick M. Smith was a constant president and promoted education for the membership of our church. Our present President, Israel A. Smith, must also be respected, for

he accepted the divine call to do the duties as a president of the true church.

The pioneers gave us a great example. We wish to emulate them. The German poet, Goethe, says: "The person who makes endeavor, this person can be redeemed."

AN ANCIENT OR A MODERN CHURCH?

The history of our church and the present situation demand learning and insight above all else. For all times the church doctrines contained in the Three Standard Books must be our constant guides. Insofar as we have love and enthusiasm for the cause of the kingdom of God, the enthusiasm and faith of our church fathers and mothers, we will accomplish all our tasks. If we see church office only as a "profession" rather than a holy, enduring task throughout life we will be failures.

OUR IMPORTANT TASK

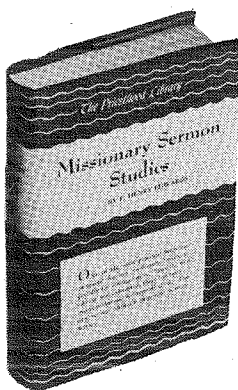
Our urgent need and task was and is to do and to support missionary work. Zion can be redeemed only if this task will be fully accomplished. The missionaries must be reliable men who cling fast to their

duties and creed, especially if they come into persecution and disappointment. It is useful for a missionary to speak two or several languages. (See Doctrine and Covenants 85: 21.) It seems advisable to introduce and to instruct missionaries by well-experienced church officers before they enter their office.

THE WINNING OF THE YOUTH FOR THE CHURCH

This theme has fundamental meaning for our church and seems to be endless. I will point out only one side of this problem. In the world and probably in our church there is the intention to bring men in leading positions when they are of middle age or older. Youth, however, needs stimulus and praise, commendation.

Our system of recommendation of our church is good but can also be bad. In the human life and feeling, sympathy and antipathy, favor and disfavor, envy and joy, play a great part. I do not believe that true church officers will be impressed by these feelings or prepossession. Nevertheless, members of the presidency of our church must have the right to ask God for direction in dubious and important cases and be responsible for decisions.



Missionary Sermon Studies

By F. HENRY EDWARDS

Here are helpful foundation materials for fifty sermon topics chosen from among the fundamental doctrinal themes of our church faith and theology. They do not in any sense prescribe the character of the sermon nor limit the preacher. They make available to him, in most convenient form, the kind of texts and leading thoughts that he will need. This new revised edition is improved in many ways.

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The Question Method

WHEN THE ANNOUNCEMENT of the restoration of "Question Time" to the *Herald* was made, Elder James E. Bishop wrote us, expressing appreciation of this decision. We are quoting from his letter below, as we believe that our "Question Time" readers will be interested in several points he makes in this letter; particularly where he points out that a large proportion of the New Testament concerns itself with questions and answers. He also points out the wisdom of using a panel, so that men of various training and experience can give the church their best thinking on subjects at issue.

I read with interest your plan to revive a question department in the *Herald*. I dismissed it from my mind, anticipating reading the first installment. Later, however, I mulled it over and thought of many things. Among them was the experience of preaching on the Town Hall Square in Leeds, England, under the tutorship of the late Brother Thomas Taylor. The price to be paid for addressing the public was the endurance of a question period, which was more in the nature of being cross-questioned, rather than hearing an honest question put for desired information.

Of necessity the answer had to be spontaneous, unrehearsed, and extemporaneous. To have time to deal with a question, to bring what there may be in it obscure or apparent, the light and shadow of the background permits a little play of art and the avoidance of dogmatism in which the answer is suggested before its statement in a cogent and logical manner.

An apt, pertinent question is an expression on the first level of purposeful thinking. That and the possible solution is a manifestation of functional intelligence. The extent of its human interest and service to society determines it to be that quality of intelligence which is the glory of God. For this reason, all great teachers have made prolific use of the question as a fundamental method of imparting knowledge.

The New Testament has questions and answers on nearly every page, ranging from the divine imperative, "Whom do men say that I the Son of man am?" to the human query, "How can a man be born again?" If questions and answers were deleted from the

New Testament, nearly 90 per cent of its human appeal and divine disclosure would be lost. In its essence, such a method of teaching is basically democratic.

It is no wonder that the *Saints' Herald*, as well as other publications, uses a question and answer department. For Latter Day Saints with their unique message and unusual history, questions and answers have an important place.

The revival of the department permits its being based on a broad foundation. It would appear impossible for one mind to answer all the questions that may arise in the church, for the interests of its members range from simple questions of faith to the glories of the eternal world, from the fall of man to his redemption from historical incidents to trends in modern times, from matters of the re-

mote past to recent archaeological discoveries. Such matters and more involve history, general science, theology, law, philosophy, ethics, and logic.

Many publications cater to the questioning mood, which, when honestly used, is only a method of inquiry and is a manifestation of that important instinct of curiosity. A leading woman's journal employed the late Dr. Lyman Abbott many years ago to answer questions, and more recently Mrs. Eleanor Roosevelt is doing the job. But the purpose of the editors of the *Herald* to have a staff of experienced churchmen to do the work should be more effective than leaving it to one mind.

As well as published answers, information is given to those who desire personal help.

It should be understood that the material is the property of the church. In the course of time, there may accumulate a rich harvest of thought that can be gone over advantageously in several respects.

Does Our Church Need a School of Theology?

By Harry A. Dennis

A department of opinion for debatable topics on which the editors do not take sides either for or against the writers. Other viewpoints will be welcomed.

Our church has always been a pioneer in the field of education. Its early history indicates very clearly the attention that was given to the establishment of schools. Advanced education has always been encouraged by the administration of the church; yet today as a church we have one two-year institution of higher learning. Graceland College has made and is making an outstanding contribution to the church in the field of liberal education, but there is limited knowledge to be gained in the field of religion. It would seem as if there is a need for an institution of higher learning where students could engage in a critical, historical, and psychological study of religion and religious ideas—an institution where our own church philosophy and practices would be analyzed and evaluated.

In December of 1832 and again in March of 1833 revelations were received commanding the organization to establish "A School of the Prophets," in which intensive study might qualify the ministry in a broader way and to a greater degree. This school actually existed for a time, and among the things that were taught were theology, religion, and Hebrew. This bit of history seems quite significant because it clearly indicates that God saw need for a well-prepared and educated ministry and that school was where this process could best take place.

Can the church expect members of the priesthood to become qualified to a great degree by tutoring themselves or being tutored by others who are one chapter ahead in the textbook? It seems quite obvious that the best and most effective learning takes place within institutions where there are competent instructors and adequate facilities for research and investigation. Without a doubt this is available to us in numerous institutions throughout our country, yet we must remember that ours is a distinctive religion and that we cannot study the Book of Mormon or the Doctrine and Covenants at any of these institutions. Many people say that we are too narrow in our religious thinking now, but it would seem that in a school of theology where there was an objective and subjective approach to religion this problem would take care of itself.

Does our church need a school of theology? What do you think?

—*The Candle*, Des Moines, Iowa, February 6, 1949.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

(1) To what extent did God use the transgression of Adam and Eve to unfold his plan upon earth? (2) Would they have had children had they not transgressed? (3) Are the suppositions of Adam and Eve (Genesis 4:10, 11) based upon knowledge of the true situation? (4) Had they not been able to have children while yet in the garden, before transgression, would that have nullified God's plan? (5) Does it not require the two forces (good and evil) to freely permit man's use of free agency?

ANSWER:

(1) The divine purpose relating to the human race was determined in the mind of God before the foundation of the world; the plan of redemption was laid, which had in view the "fall of man" with all of its resultant conditions, including the spiritual and physical death, the coming of Christ into the world as its Redeemer, and the Resurrection (See Ether 1:77; Genesis 5:43; I Peter 1:19, 20; Mosiah 2:11; Alma 9:42, 49; and others). This reveals the foreknowledge of God, and the fact of his purposeful setting of things in Eden, whereby his far-reaching plan would begin to operate as originally designed. Adam and Eve were placed there in a state of innocence, not knowing how to distinguish between right and wrong, truth and error, having no experience, so that their judgment was as yet undeveloped. God had given them their agency, or free will, but as yet they could not appreciate it, nor had they learned how to use it. God had also permitted to come into that garden Satan, the fallen angel, who set up a deceptive plan in opposition to that of God, under circumstances which were to result in the transgression of the man and woman.

Concerning these things, Lehi said (and he spoke under divine inspiration), "Behold, all things have been done in the wisdom of him who knoweth all things." A consistent conclusion is that the events of Eden came about in accordance with the wise provisions of the Creator, who was bringing to pass the things which

were essential to the development and perfection of man. Without the fall, it is said that man "never should have known good and evil," which would have been a distinct loss to him (Genesis 4:11).

Outside of Eden the Lord revealed himself and his plan of redemption to Adam, saying, "I am the Only Begotten of the Father from the beginning, henceforth and for ever; that as thou hast fallen, thou mayest be redeemed, and all mankind, even as many as will" (*Ibid.*, 4:9). Adam, filled with the Holy Spirit, prophesied, saying, "Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God." The Lord had turned the transgression into a means of joy and redemption. Adam's eyes were opened, and he gained a needful knowledge which otherwise he could not have had. Out of the Edenic events came the unfolding of the great plan of human development, redemption, and eternal happiness, through Christ the Redeemer.

(2) No. Eve said, "Were it not for our transgression, we should never have had seed." Lehi held that if our first parents had remained in the garden of Eden, "they would have had no children" (II Nephi 1:113). There is no explanation or reason given, though we must conclude that God so ordained it for some good reason known to himself.

(3) The statements in these verses were evidently uttered from personal knowledge gained through the Holy Spirit, and were the mind of the Spirit, for it is said that "In that day, the Holy Ghost fell upon Adam," insomuch that the words which he spoke were prophetic words. Eve, also, who was present and heard all these things, must have shared in the divine blessings and expressed her mind with a heart overflowing with joy. What is spoken under the power of the Spirit is the mind of the Lord (Doctrine and Covenants 68:1).

(4) As suggested in the answer to question two, it was not God's purpose that children should be born in Eden. The time was not yet ripe, nor the setting adapted for their coming. So the lack of children in Eden in no degree frus-

trated God's purpose. Should we say, on the other hand, that *if* children had been born there it would have frustrated God's purpose, we would merely be assuming an impossibility, for what God wills shall not be, cannot be. What God brought about in Eden was according to his will, and every step had its necessary place in the working out of his eternal purposes. "All things have been done in the wisdom of him who knoweth all things."

(5) Yes. The principle of free agency can operate only upon the basis of freedom of choice between two opposites. Where there is no choice there is no agency, and where there is no agency there is no self-expression, no self-action, and under such a condition there could be no independence of being, no development, in fact no life (see Doctrine and Covenants 90:5). Lehi says that without the opposition essential to free choice man must have remained as dead, having no life (II Nephi 1:84). The Lord, in the passage just referred to in Doctrine and Covenants, holds that without the freedom of independent action there is no existence.

CHARLES FRY.

QUESTION:

Who were the scribes mentioned in the Bible?

ANSWER:

The Old Testament mentions two classes of scribes, or at least scribes who filled very different positions. One was a copyist of the sacred law, and perhaps at one time filled secretarial positions. The other appears to have performed certain military functions. From the time of Hezekiah, the scribes were a class of men who by training were learned in the law, and who were therefore considered the best interpreters of the law. Several centuries before Christ they had evolved an elaborate system for transcribing the sacred word. Every word, and even every letter, was counted, notations being made on each page.

In the time of Christ, the scribes had taken such liberties with the interpretation of the text that the Savior rebuked them for their temerity. At this time they had become eminent as teachers among the Jews, some of them being members of the powerful Sanhedrin. Because of their position and supposed learning, they were accorded the chief seats of honor at various functions and became a haughty and overbearing class of people. Their training for the position probably began at about the age of thirteen years and consisted largely of the quiz method of instruction.

A. B. PHILLIPS.

Briefs

PITTSBURGH, PENNSYLVANIA.—At a district conference held in North Charleroi on July 9 and 10, the following recommendations for priesthood ordinations were made and approved: Norman Bernauer and Donald Ross, Jr., to the office of priest; and John Ross to the office of deacon, ordinations to be held later. Sunday's activities included a fellowship service at 9:30, a sermon at 11:00 by Seventy Merle Guthrie, a round table discussion at 2:00, followed by a musical service at 2:45.

A retreat was held by the district Zion's League, July 17 and 18, at the farm of Donald R. Ross. On Saturday afternoon, Seventy Merle Guthrie talked to the young men on "Preparation for the Priesthood," and Mrs. Cleona Guthrie talked to the young women on "Building Zion's Homes." The rest of the afternoon was used for recreation and in the evening there was a hay ride and campfire service. Sunday morning began with a fellowship service followed by talks, a song service, and preaching by Brother Guthrie. In the afternoon there were three more talks. The theme, "Youth Prepares for Zion," was carried throughout the retreat.—Reported by DOROTHY RAISBECK.

DENVER, COLORADO.—The Denver congregation recently enjoyed a subscription dinner at \$5 per plate. Pastor Ward A. Hougas gave the address, and the local musicians offered a very fine supporting program. Over \$700 was received from the effort. On July 9, another benefit dinner was enjoyed. A Chuck-Wagon Dinner was staged at Silver Craigs, the mountain summer home of Brother and Sister Edwin Fishburn. A large crowd turned out for the afternoon and evening in this most beautiful mountain canyon, twenty-five miles from Denver. Brother Fishburn is a movie enthusiast, and entertainment of all kinds ran riot. The net proceeds were very satisfactory. During the month of June, the morning services were broadcast from the church over radio station KFEL-FM. Pastor Hougas did the preaching. Response from radio listeners was very satisfactory and complimentary. More time is assured us in the near future.

GARDNER LAKE, MISSOURI.—The Zion Reunion was held July 17 to 24 inclusive with an average of 450 campers on the grounds. Seven hundred and fifty attended each Sunday. Members of the staff included C. V. Graham, pastoral supervisor in Independence; Glaude Smith, Carl Mesle, A. E. Stoft, and D. B. Sorden. There were twenty-five children's workers who cared for about 140 children each day. These workers have met once a month since last reunion to plan and prepare for this year. During reunion they met for a daily prayer service at 6:00 each morning. Four baptisms were held at the close of the week.

FLINT, MICHIGAN.—The Midland, Michigan, choir gave a concert at the Newell Street Church on May 22, and their pastor, Elder John Banks, was the evening speaker.

A farewell party was given in honor of Elder and Mrs. Harry Simons and family by both congregations of the Flint Branch in the lower auditorium of the Newell Street church on June 8, after the Wednesday night prayer service. About 175 attended. Brother and Sister Simons left the next day for their new field at Warrensburg, Missouri.

A reception for the new pastor, R. Melvin Russell, and family was given on June 15 at

the Newell Street Church. Refreshments were served by the women's department.

On Children's Day, June 12, the following young people and children from the Newell Street congregation were baptized: Richard James Swift, Judy Rae, Patricia Jayne, and Joyce Irene Nickerson, James Austin Hough, Janet Ellen Horton, Harold Loyd Terrian, David Lyll Skinner, Stephen Duane Vanderkarr, Shelia Kay Rich, Gordon Homer Tower, Mary Nadine Hoover, Lee Alfred Weston, and Jacqueline Alice Peters. From the Baltimore Boulevard congregation the following were baptized: Larry Dean Wiltse, Carol Ann Henderson, Lewis Eugene Henderson, Marlene Jean Morningstar, and James Thad Vuncannon. All were confirmed on the following Wednesday evening.

The following children have been blessed during May and June: Stephen John Arthur, son of Mr. and Mrs. Eldon Bennetts; Gilbert Gene, son of Mr. and Mrs. Gilbert Francis; Kay Louise, daughter of Mr. and Mrs. Foster Langdon; Harold Wendell, son of Mr. and Mrs. Earl Wiltse; Kathleen, daughter of Mr. and Mrs. Harold Osborn; Roberta Claire, daughter of Mr. and Mrs. Henry Spencer; and Charles Kimbal, son of Mr. and Mrs. Roy Swift.—Reported by ETTA YOUNG.

OTTAWA, ONTARIO.—Patriarch John R. Grice held a successful series of meetings from June 5 through June 19. Though the weather was extremely hot, attendance increased each evening.

On Saturday evening, a baptismal service was held at the Ottawa River. Six were baptized, two adults and four children. These newly baptized members were confirmed on the following Sunday morning by Brother Grice, Elders A. E. Caldwell and Wilfred Shute. A prayer service followed. Brother Grice gave ten patriarchal blessings during his stay in Ottawa.—Reported by GRACE LAMADELEINE.

SASKATOON, SASKATCHEWAN.—The Saskatchewan Reunion, under the leadership of District Missionary E. A. Ledsworth, was held in Saskatoon, July 9 to 17. Seventy E. Y. Hunker was instructor for the men, Sister Inez Vest taught the women, and Elder Elwin Vest was leader for the Zion's League. District Church School Director Erma Ward was in charge of all activities for the juniors. Bible study, music appreciation, and handwork occupied each forenoon. In the afternoon, the children played in the neighborhood paddling pool and playground center under supervision.

The reunion theme, stressed in sermons, classes, prayer services, and music was, "Witness for Christ." A fine spirit of consecration was in evidence throughout the reunion.

Called to the office of priest were Myron Cornish, Ambrose Skinner, Kenneth Fisher, and Peter Harder. Rudolph Cornish was called to the office of teacher, and William Hall to the office of deacon. Ordinations were assigned to be cared for in their home branches.

Five children were baptized in the font of the Saskatoon church by Elder W. J. Cornish: Helen Greig, Lily Mae Twombly, Marvin and Irvine Lester and Raymond Hodgins. Confirmations were later cared for.

Officers elected for the coming year by the North Saskatchewan District were: president, Elder E. A. Ledsworth, with Elders E. L. Bowerman and J. A. Gendron as assistants; secretary, Mrs. J. A. Gendron; treasurer, Mrs. J. A. Beckman; church school director, Mrs. E. A. Ward; Zion's League leader, Howard Fisher; director of music, Mrs. C. E. Diggle; nonresident pastor, Elder W. J. Cornish; publicity, Elder G. A. Jordan; corresponding secretary, Amy Powell; women's leader, Dora Carter.—Reported by LOTTIE CLARK DIGGLE.

LANGWITH, ENGLAND.—The King's Birthday Honours included the award of the British Empire Medal (Civil Division) to Mr. J. Holmes, The Chalet, The Drive, Langwith, as an appreciation of his services to the Coal Industry. Brother Holmes has been a mining contractor for over thirty-seven years. He is a counselor to Bishop Trapp of England.

GRAVELLY HILL, ENGLAND.—Women from all branches of the Southern District of the English Mission met at the Gravelly Hill chapel on June 18 and 19. District Women's Leader Gertrude Allen was in charge. Doctor Roy A. Cheville, visiting in Europe from Graceland College, was the evening speaker on Saturday and Sunday evenings. On Sunday morning a prayer service was held under the direction of Pastor Musslow and District President Frank Fry. A synopsis of the activities of each branch was given by representatives on Sunday afternoon. Music was arranged by Mrs. Nellie Schofield. The women were urged to study and to work systematically.

An unusual feature of the rally was that of the catering. This was undertaken by a group of branch men under the supervision of Frank Arrowsmith. Junior boys acted as waiters. No ladies were permitted to enter the kitchen.

PASADENA, CALIFORNIA.—On July 3, during the morning service at the Pasadena Branch, Richard Frederick Davis, son of Mr. and Mrs. Frederick M. Davis, was blessed, Elders Warren K. McElwain and Charles Skinner officiating.

GULF STATES DISTRICT.—An average of one hundred women attended the classes led by Mrs. W. Wallace Smith at the Gulf States District Annual Reunion held July 8-17 at Brewton, Alabama. The booklet, *Each One Win One*, by Apostle D. T. Williams, was used as a basis for the discussions. This theme was adopted by the women for their year's work.

Other contributions to the reunion by the district women's department, led by Mrs. Lula Jernigan, were the floral arrangements for each day and the meals served in the reunion dining room. Mrs. Martha Alford was chairman of the decoration committee and Mrs. Eunice Sellers was supervisor of the dining room.

The project for the year 1948-49 was the erection of a nursery for the reunion grounds. At a cost of \$600 this nursery, which is valued at \$1,000, was made possible through donations both in material and labor. One of the objectives for the ensuing year is the completion of a memorial quilt which will have embroidered on it the names of all persons attending the 1949 reunion, such quilt to be sold or possibly given to the missionary cabin.

For the past several reunions, the district women have conducted a bazaar on the grounds with needlework, children's clothing, etc. For the reunion of 1950 it is planned to add home-canned foods, notions, and other articles.

A contribution to the reunion which added much to its success was that of the music department, directed by Mrs. Heien McCall. She was assisted by Mrs. Alice Chesworth, Mrs. Anna Mae Lavinghouze, and others in presenting appropriate and beautiful music programs for each service.

ST. LOUIS, MISSOURI.—The July 21 issue of one of the local newspapers held in the "50 YEARS AGO—1899" column the following: "A reunion of the Reorganized Church of Latter Day Saints opened at Ramona Park here. Tents were erected by those who intended to remain over the entire period of the two-week reunion."

An Enlarging Concept of God

By **BLANCHE MESLEY**

I WANT to talk about a greater understanding of the mind and will and purpose of God, and by way of background, introduction, and illustration, point to the spectacular advance in material things. When you think for a minute of some of the vast strides in the scientific field, if you think about some of the tremendous advances in chemistry in these last hundred years, almost unbelievable things have been accomplished. It is a modern miracle that plastics can be made of casein. Think about food and all that goes into our daily diet. We are very much indebted to our scientists. Think of the tremendous advantages in the field of dyeing and how it affects our home life and the clothes that we wear.

Consider the field of medicine. Some of our modern ideas of medicine are wonderful. And how thankful we should be, not only for American, but for all scientists of this generation, and for sulfa, penicillin, and other drugs whereby millions of people, otherwise condemned to death, need not die. It is rather overpowering, the strides that have been made in the field of medicine.

Take the field of surgery. I went to see Brother Carmichael at the Sanitarium, and imagine my astonishment to see him in a wheel chair. His eyes twinkled, as they so often do, as he told me, "They sawed off a little here and scraped off a little there and stuck in a bit of metal and screwed me together and here I am." Sitting up in a wheel chair with a broken bone in his hip!

Think of the cornea operation, whereby people will their eyes to blind people, so that when they die their eyes can be transferred to the sightless. It is marvelous. It is uncanny, just as radar is uncanny. I still don't understand it. It is magic. And I am filled with astonishment every time I see an airplane go over, weighing thousands of pounds, and yet that airplane keeps up in the air and keeps navigating. Just think what happened this last week! A plane took off from Newfoundland and landed in Britain without a human finger touching the mechanism.

The end is not yet, for day after day we read of new discoveries that are being performed by these miracle men of science.

Yet the great need for mankind is not for more advanced scientific data. The great need is not for quicker transporta-

tion, nor more commerce, nor greater industrialization. We could go on right through all these fields. Man's need is not for material advancement. Man's great need, his paramount need, is for God and what God alone can do for mankind—God who will give purpose to all this scientific discovery; who will give stability to our lives; who will give courage to our lives and help us to see the beauty and worth of it all. This is man's great need.

If man's understanding of God, if man's commitment to the will and purpose of God, had kept pace with his scientific developments, how different this world would be. At the general conference I quoted the words of an English scientist. This is what was said twenty-six years ago when he was lecturing to the London Society of Science and Chemistry. You might find it difficult to believe if I just told you, so I am going to read his own words:

Today (1923) science has reached a point from which it is possible to look out on a world full of energy and power, compared with which, gas and steam and electricity are like the toys of a child's nursery. We are on the threshold of knowledge which will enable us to rid humanity of four fifths of the diseases that scourge it; to lift from its shoulders the crushing burden of its toil; to wrest from the earth riches beyond the dreams of avarice; to make of the world something like the garden of Eden.

This man was a hard-thinking, cool-headed scientist; and yet here is the vision that man holds out as a possibility in this world. If we could remove four fifths of its diseases, if we could remove the sordid struggle for existence, we could release man for the more spiritual aspects of his life. So much of our time is consumed in making a living, and so little time for the building of the kingdom. We have within our grasp to give to the world power beside which gas and electricity will be as toys in a child's nursery. If our knowledge and concept of God had kept pace with these scientific discoveries, what a different world this would be. Science has taken these powers and given us famine where there was plenty; given us war where there was peace; given us sorrow and bereavement where there were joy and happiness and companionship. Man's concept of God has not kept pace with his material growth. Some of our international treaties would be utterly impossible, some of our national enact-

ments would be repudiated with shame, if our concept of God measured up with our understanding and use of scientific data. And so I ask, What is your concept of God? What is your understanding of God? All too often our idea is inadequate to the task that we are facing. We speak of the God of our fathers, but I don't think this vision is sufficient for our job today. In the present-day problems and present-day situations and present-day pressing needs, our great need is for an understanding of God equal to our heavy demands.

Let's look down through the ages and see if we do measure up. Think of the Israelites. Their understanding of God far outstepped the surrounding tribes. Some of their neighbors had so many idols that even a cat was worshiped. There were more gods in Egypt than you could shake a stick at. But Moses taught, "The Lord our God is one God." What a tremendous advance over the gods of Egypt.

Now let's jump to New Testament times and think about Peter. His idea of God was very, very circumscribed. He thought of God as just a God of the Hebrews. How very hard for him to realize that he was God of the Gentiles, too.

Only a few years ago this happened in this great and glorious country, in this land that is called the land of the free. Marian Anderson was denied the right to sing at Constitution Hall, not because she is not a noble woman—because she is; she was denied simply because the color of her skin is different from yours and mine. The Hebrews worshiped a racial God. It took a special vision to break down Peter's prejudices. Has our concept of God changed very much when a prominent group of people treat an accomplished Negro that way?

I frequently ride on the bus, and more times than I can tell I have seen people stand up rather than sit beside a Negro. The God that we worship loved the whole world. You remember the phrase in the gospel of John: "God so loved the WORLD." No "ifs" or "ands" or "buts" about that. Paul told us many years ago, "God has made of one blood all nations." You and I have accepted that as an Eastern metaphor, and we come along today and discover that chemically there is no difference between a Negro's blood and mine. God has made of one blood all nations to dwell upon the earth. But how about our having the courage to go out and live it? We cannot preach

The Home Column

the gospel if we have racial prejudices.

But I am only an individual, you say, and a mighty small one. An individual counts tremendously because individuals group together and make cities. We are called of God to do a big work. The opinion, the conviction, the conduct of the individual matter tremendously. Don't ever fool yourself into thinking that you don't amount to anything. God loves you individually, too. And whether or not we like it, we are going to be held responsible for what the Lord put into our hands to do. It matters tremendously what Christian people as groups believe about God. We realize there are many people who look to Christians for guidance and leadership, especially in time of crisis. And do you know whose concept of God is the most important in the whole world? Latter Day Saint concept is the most important in the world, and I will tell you why. Because Latter Day Saints have pledged themselves to the establishment of the kingdom of God on earth. We have committed ourselves to it. As members of this church we commit ourselves to the establishment of the kingdom of GOD on earth; not the kingdom of Art, nor the kingdom of Music, not the kingdom of National Prestige, nor the kingdom of Science, nor the kingdom of Culture, that some of our people give their time and allegiance to. These have their place; but believe me, their place is not primary. "Seek ye *first* to establish the kingdom of God and his righteousness," and the concept and the understanding and the commitment of Latter Day Saints to the will and purpose of God is of highest importance to themselves, to their church, and to the world. A wise man once said that the nation marches forward on the feet of its little children. This church marches forward on your feet and mine, and if we go on laggard feet how the building of the kingdom lags. It matters tremendously to you, to your church, to your nation, and to a world that is hungry for an adequate concept of God. Don't ever think it doesn't matter what your idea of God is. It matters.

Now in one article, what can we say about God? Very little. Very little can be said in such limited time about God, but I would like to draw your thinking to two aspects of God that always move me very deeply. Both have to do with beginnings. The first is in the Old Testament and the other in the New. In the beginning God created the world, or the earth, or whatever you like to call it—God the Creator, at work making order out of chaos, bringing light where there was darkness, peace where there was strife. I don't care what you read or in what language you read it, you never will find anything more inspiring than that account of the creation of this world.

One of the grandest parts of that story is that God's work of creation has not stopped. It is still going ahead. We are called to be laborers with God. This great God who created the earth and sky and all that is in them asks you and me to be laborers with him.

In the world around us we see what man can do touched by the finger of His genius: the Edisons, the Burbanks, the Beethovens, and all the long list of worthy people, still working with God in the creative business. You and I see God at work in the lives of people, making new men out of old—in the lives of Paul and Peter. Think back in your own experience and see how God the Creator has been working in your life and in the lives of friends, neighbors, and church people.

I am deeply grateful for some of the experiences that I have had in this gospel: when I have seen sick people healed; when I have heard people sing in unknown tongues by the Spirit of God—a beautiful thing; when I have witnessed the giving of the spirit of prophecy. Sober things, all of them, not to be taken lightly. Yet, precious as these experiences are, my greatest testimony to the divinity of this work is the power of God to change lives. You and I have seen this creative genius of God working in the lives of our everyday people. We have seen quick-tempered people become patient; mean become noble; arrogant people become humble. Still working in this world, this God of majesty and power and glory says to you and to me: "Let us be laborers together—you and me." We could go on and on about this creative genius of God. I want you to do the thinking and applying.

I would like to turn your attention to the second aspect of God that is recorded in the beginning of the Lord's Prayer: "Our Father who art in heaven." Nobody but Jesus himself could give us that marvelous prayer. All that is best in fatherhood is gathered up. All that is best in human fatherhood, OUR Father. And once again we have this racial question entering in. Here we see fatherhood at its best. An unchangeable God. A God on whom I can rely. Not here today and gone tomorrow. Seed time and harvest shall not fail. This God of ours is an unchangeable God. Fatherhood at its best. This Father is capable of deep and abiding affection. Jesus, who knew the Father better than anyone else, gives us the wonderful story of the prodigal son who went out and spent all he had in riotous living—the modern phrase would be "wine, women, and song"—and when he came back to his father, his father ran to meet him. A deep and abiding love.

You and I are not likely to spend our money in riotous living. We are not likely to waste our lives as did the younger of the two sons. But the chances are

that we are very much like the elder son. He was narrow minded, and I expect there are people in this congregation who are narrow minded. He was arrogant; he had always done right. He was utterly incapable of rejoicing over another's happiness. Instead of rejoicing when his younger brother came back, he went off in a pout. Have you ever done that yourself? But here is this elder brother guilty of some of these obnoxious sins of the spirit. And yet, do you know what his father said to him? "All that I have is thine." There is an abiding love for you. When I know I have been mean and arrogant and have envied other people and have been utterly incapable of rejoicing over others' good fortune, I have marveled how the Lord could look at me and love me. But there is this deep and abiding love of God. No matter how foolish and stupid and utterly unworthy, he still says, "All that I have is yours; try to be a worthy daughter or son."

As we grow older we lack two things, I think. We lack somebody who is brave enough to discipline us. As we are children growing up, our good parents discipline us one way or another. But here I am a grown woman, and I have no mother or father to discipline me. All sorts of nasty bumps of character show up, and no one tells me how hateful they are. But the Lord will discipline me if I will let him. Sometimes he will discipline me in a prayer meeting, and nobody knows that he has laid the rod on my shoulder. Sometimes in the advice or the frank opinion of a friend. And pray God you and I will always be wise enough to take it and not resent it. You and I need that discipline.

I am afraid of getting old. Everybody is so nice to an old lady! They'll give you the most comfortable chair in the house, and if your legs are rather short, somebody will put a footstool in front of you. And if that is not comfortable, someone else gives you a cushion for your back. People are so nice. If you're on a bus, they will let you sit down while they stand up—some of the time—if you are a nice old lady. Then we become as soft as jellyfish! But to the end of our days the good Lord will discipline us if we will let him. We need that discipline.

Another thing we miss as we grow older is a sense of protection. It is so lovely to have a mother and father to turn to. When life gives us a rough bit of road, we can run home and find understanding and sympathy. As we grow older we can't do that. People are coming to us; and Jesus, who knew God better than anybody, said the very hairs of your head are numbered. Not one

(Continued on page 22.)

A Faith for Tomorrow — By JOHN C. THOMAN

THE DINNER APPOINTMENT had been made two weeks before the strike was called, and when the day arrived Superintendent Jones left the labor conference for the home of Rudolph, his crane operator, knowing that he would be expected.

He was tired and felt some misgiving, but he found the neat frame cottage at last and entered the yard. Nicky Rudolph, his friend, met him in the doorway with a wide smile and a hearty handclasp. "Glad you came, Boss," he said. "I thought maybe . . ." Before he could finish his wife appeared, was proudly introduced, and taking Mr. Jones' hat ushered him into their neat little sitting room at the front of the house.

"Like Nicky, I am glad you've come, Mr. Jones. Supper will be on the table in a little while. Please make yourself at home here while I go back to the kitchen."

Stephen Jones smiled at Nick and seated himself as his host bustled about picking up newspapers from the floor. Finally he too sat down.

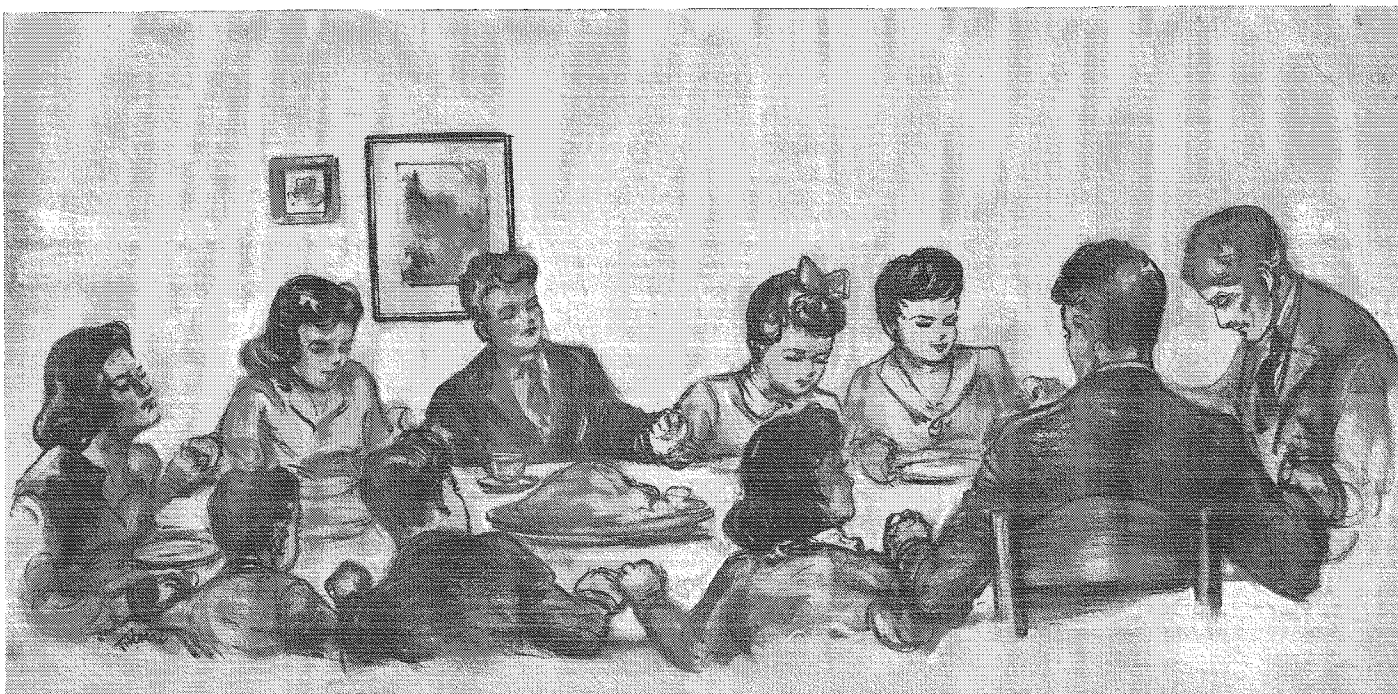
Both men were deeply conscious of something ironic in their present situation. Nick spoke first, and he

carefully avoided the subject of the day's negotiations with the labor leaders. He knew that if they had been successful he would already have heard the good news. "Well, Boss," he said somewhat uncertainly, "how are things at the plant?" He was trying to speak casually, but beneath his words there was the feeling of much left unsaid. As he replied, Mr. Jones was equally careful. "Not too bad, Nick. We are keeping a few plant watchmen and a full crew of firemen to watch the banked furnaces. When you walk through the plant it isn't too crowded—except with unfilled orders. Nick, to tell the truth, in our conferences with the stewards, we aren't getting anywhere at all." He paused for a moment. "Honestly, Nick, what do you say? Have you any suggestions?" Nick shook his head silently and then spoke, "No suggestions, Boss."

AT THIS MOMENT Mrs. Rudolph interrupted to say dinner was ready. Mr. Jones learned in the next few moments that dinner was an event in the Rudolph home. To begin with the room to which he was

led by his hostess was graciously lighted with candles that were placed at either end of the long table. And there were flowers too from the back yard garden. The table was set with service for ten and the children, who now stood behind their chairs, showed mute evidence of having been scrubbed well for the occasion. After their parents and Mr. Jones were seated, they scrambled into their places at a signal from their mother.

Mr. Jones was soon trying to get acquainted with a six-year-old young lady named Rita when he noticed an expectant silence had fallen over the little group. He realized that Mrs. Rudolph, whom he could just see at the far end of the table, was looking at him somewhat anxiously. She was speaking to him but her eyes were fixed upon her husband's face. "Mr. Jones," she said earnestly, "we have so much to be thankful for, so to God my Nicky gives thanks each meal. If you permit, we do that now." Mr. Jones was trying to word a fittingly gracious reply when Rita on his right piped up, "And, Mama, we hold hands while Papa prays," she said. "Always we hold hands."



Mrs. Rudolph smiled and nodded, and Mr. Jones felt the small hand of Rita close about his own, even as Nick's hand grasped his other firmly. He stole a glance around the table; what he saw was an unbroken chain apparently established by this remarkable family custom.

SLOWLY, SILENTLY, as the heads bowed, Nick still holding his boss' hand began his prayer of thanks: "For life, for food, for protection from unseen dangers. . . ." The prayer was brief and sincere, but Stephen Jones had time to think of Barbara, his wife, and her club work, and his two daughters and son whom he seldom saw these days. He thought of his father whose efforts had built the plant which was now his responsibility, his life, and his stewardship. Unbidden, his mind called back the events and scenes of the last few days—the wrangling, the bitterness, the sickening sense of defeat and frustration. He could see again the circle of grim-faced union stewards on the other side of the table not a single one of whom had seemed to him tolerant or fair ten days now and still no nearer an agreement than in the first hour. Stewards they were called, one to each department of his father's plant, and they, too, had a stewardship—a responsibility to stockholders, to partners, to his father, and to himself. The prayer was suddenly over, and Mrs. Rudolph broke the silence. "Please, Mr. Jones, you must feel at home Nicky, pass Mr. Jones the chicken and potatoes."

Stephen Jones felt the little hand of Rita still warm around his own, and as he ate, his thoughts continued to dwell upon his problems of the morrow. Somehow the stewards would have to be dealt with. If only there could be added to their numbers one more man who could give him confidence in their point of view. He turned and looked at his host with a new understanding and a new respect. Somehow he knew that tomorrow's problems would be solved in the spirit of this new fellowship.

Home and Happiness

By MARIE GOSLINE

MAKING A HOME and making a marriage work are both great adventures. They are adventures which must be worked at every day. Love, laughter, and purpose in life must go into every home. Happiness in marriage has little to do with possessions. It depends entirely upon becoming well-adjusted mentally to the conditions which surround us. It depends entirely upon our "making hay" with what we have. People who are mentally mature, people who are emotionally well-balanced, people who—like our grandparents—have learned to adjust themselves to situations as they exist are not crowding the divorce courts today.

Happiness in the home has little to do with geography. One cannot always choose a spot and say, "Here—this is where I sit for the rest of my life." Once I met an oil man's wife who told me she had been moved eight times in three months! The place is of little consequence. All that matters is one's mental attitude. You can make a living hell out of a palatial home on Long Island or a heaven out of a tiny shack in Garden Center.

I know of one Latter Day Saint home in which the parents and children have learned to make the best with what they have. This home may not sound ideal to you—perhaps it isn't ideal—but here, while the dishes go unwashed and the beds unmade, half a dozen children are living in a happy, wholesome atmosphere. That is the most important thing after all. When these children grow up and think of home, they won't remember it as a free-for-all where there was continual bickering and quarreling. They won't remember a scolding mother and an irritable father. They will remember only that here in this spot called *home* was *happiness*—the two words to them will be synonymous.

WHEN I THINK of homes, the happiness in them, and what they mean to people, my thoughts always go to a little estate in the wilderness—just a garden and a log cabin called "Ben-My-Chree." We had gone nearly 100 miles north of Skagway, Alaska, on a tiny train which ran parallel to the old Klondike trail of '98. Finally we reached Carcross, just south of Whitehorse, where we boarded a river boat. It carried us up a

branch of the Yukon across Lake Bennett and Lake Tagish. Here, at the far end of Lake Tagish, a wharf about a half-mile long jutted out. Our boat tied up to it, and through a cool, soft rain we made our way to the end of the wharf. There, bounded on one side by the lake, and on the other three sides by snow-covered mountains and glaciers, was the little garden. Flowers were blooming in profusion, vegetables were growing, and there was warmth and cheer in a little log cabin.

This quaint hut had been built and the garden planted by a couple from England. These two people worked side by side and found that marriage was nothing but a great adventure. The man had come in '97; his wife followed him over the long trail in '98—on foot! Only two people in that cold, quiet north, but they had learned to "make hay" with what they had. Only two people, but they put all the culture and refinement they had known into this little log hut with the Union Jack and Stars and Stripes on its walls.

All at once I realized why these two people who had lived in this vastness for so long had found the secret of happiness. They had stayed in love with living. They had become mentally adjusted to their surroundings. Just as I started to leave the cabin I noticed a little slip of paper pinned to the wall. To myself I read the verses of "God is love, His mercy brightens." Here was one home in which love, laughter, and purpose in life were the forces which held it together.

Our Spending

It has been said that last year we spent:

- 15 billions for crime.
- 12 billions for national defense.
- 10 billions for liquor.
- 7 billions for foreign relief.
- 7 billions for automobiles.
- 7 billions for recreation.
- 4 billions for public education.
- 2 billions for cosmetics.
- 2 billions for chewing gum.
- 1½ billions for religion and public welfare.

—Selected.

New Horizons

A Measurement of Progress

(Continued from page 7.)

mandment given by the early leaders of the church, they moved westward in response to that command and established branches until today we have established ourselves in over 800 branches of the church, with organized stakes and districts set up to provide efficient ministry to our membership and to serve as nuclei for the work of evangelization and Zion organization. We have as resources, general and local officers, and quorums of the church which were sustained by the conference; we have an appointee list of full-time men under appointment of more than 140; we have strengthened our financial position in the setting up of a bulwark of reserves which has made possible the sending of men to missions abroad, with the assurance that the church will give sustained support to their endeavors, and which assures a continuous program, as well, of assistance to the worthy poor; we have a standing ministry of the Melchisedec and Aaronic priesthoods growing in the power of ministry.

All of these and others constitute our resources, not the least of which

is the membership of the church, for in the final analysis the membership is the church. These resources, real and potential, are greater than any of those possessed by the church in its beginning, and with all these real and potential resources, we ask the question, Dare we shrink from the task which is ours? Let us rather look forward to the building of the New Jerusalem, looking forward in faith, but in that looking, though we may be conscious of the verity of the promise of that city which lies beyond, recognize that as we look on past into those things which are eternal, there are these practical problems toward which we must face today—the practical problems of building a new society, a Zion, a Zion which is to be built here upon the earth, and which demands our constant, our consistent attention, our faith, our devotion, and our sacrifices. May we then look forward with hope and anticipation, squaring our shoulders, and with faces toward God, assume the responsibilities of the present and of the immediate future, and proceed with the building of our city, Zion, that there may be given a ministry to a world in distress, and look for light and power and guidance from on high.

An Enlarging Concept of God

(Continued from page 19.)

sparrow falls but what the Father knows. Do you know that when we are treading a rough road, God does know all about it? One of my most treasured memories is the feel of my father's hand. His hands were unusually soft. He had a corn where he pushed his plane, but that was the only rough spot on his hands. I remember time and time again we used to take long walks together. I would slip my little hand in Dad's big one, and cold nights it was warm and soft and protecting and comforting and strengthening, and there was that sense of security. I was in Australia when he died, and the first thing that struck my heart was: I can never slip my hand in his again, for that sense of security and strength and comfort. That happens to all of us, of course. But God our Father never fails us. No matter how old we may live to be he will be there, and if only we will let him he will take our hand in his and lead us over the rough spots. You know he will.

Our Father is a God of justice, incorruptible, who sees fairly and judges wisely, and yet he is a God of endless mercy. That doesn't mean he is soft. He is not soft. You can't fool God. But he knows, too, some of the difficulties against which you work. Against the queerness of your bad disposition; against all the circumstances which surround us. He knows the temptations which beset you. He is a God of infinite mercy. He knows why we stumble, but he helps us to get up again. We could go on and on about the love of our Heavenly Father. Was there ever a more beautiful phrase—"Our Father who art in heaven"?

I think I mentioned this before. In every language there are words that sort of give strength to the way and the circumstance under which they are used. I am very fond of the Twenty-third Psalm: "The Lord is my Shepherd. I shall not want." In the French version they say: "The Eternal One is my Shepherd." Our Father. Not soft. Not looking on sin with the least degree of allowance, but ever-loving with a deep and abiding love, capable of great mercy and great tenderness.

We are talking about the greatness of God—of this God whom we worship. When we might have such a wonderful understanding of God, when we might, you and I, tie up our puny strength and our circumscribed lives to his will and his purpose, don't you think it is foolish that we are content with anything less? Called to be Saints of God. Called to be co-laborers, having pledged ourselves to build his kingdom, why don't you and I put aside the things that do so easily beset us and press towards the mark of our high calling, the establishment of the kingdom of God on earth?



Daily Bread

A good thought for your every day.

INDEPENDENCE, MISSOURI

Your Church's New Family Devotions Magazine

A full page devotional for every day written by well-known church people.

POCKET SIZE

ISSUED MONTHLY

\$1.50 per year in U. S. A.

\$1.65 per year in Canada

\$1.85 per year in other countries

Bulletin Board

From a Member in Paris

Mrs. Louise Weathers, American Embassy, 4, Avenue Gabriel, Paris, France (Telephone Anjou 74-60, Extension 309), will be glad to contact members visiting in Paris to give them information or help them in any way possible.

Books Wanted

Raymond E. Troyer, 6053 Woodlawn Avenue, Chicago 37, Illinois, would like to purchase or borrow a copy of the play, *Timbers for the Temple*.

A. W. Christie, 546 Kenyon Street, Seattle 8, Washington, needs a *Church Directory*. If anybody can spare one, he will be glad to pay for it.

George N. Jones, 226 Broadway, Oklahoma City, Oklahoma, wants to purchase a copy of *Presidency and Priesthood*, by William H. Kelley.

Northern Indiana District Conference

The annual Northern Indiana District Conference will be held September 17 and 18 at Buchanan, Michigan. The first service is scheduled for 7:30 Saturday evening. Apostle A. A. Oakman will be in attendance.

MYRTLE JOHNSON,
District Secretary.

REQUESTS FOR PRAYERS

Lucy Nuce, Route 1, Box 117, Masontown, West Virginia, requests prayers for her invalid mother, who is critically ill. She believes that if everyone prays on the Tuesday after receiving this *Herald*, the result will be more effective.

Mrs. Ethel Shutt of Greenwood, Missouri, asks the prayers of the Saints for her husband, who has not been able to attend church for several years because of ill health, and for the brother of their son-in-law, who is a victim of polio.

Mrs. Maud Davis requests prayers for her friend, Hattie Mulford, of Glencoe, Oklahoma. She is seventy-one years old and mentally ill.

Mrs. Isobel McMullen Duckworth, 3319 Church Street, Vancouver, British Columbia, requests prayers for her son, Clyde, who was injured in an automobile accident, and also for herself. She was operated on for a brain tumor last summer and is making a very slow recovery.

ENGAGEMENT

Murray-Stone

Mrs. Florence G. Stone of Philadelphia, Pennsylvania, announces the engagement of her daughter, Joyce, to John D. Murray, son of Elder and Mrs. Ardrey Murray of Brown City, Michigan.

WEDDINGS

McKarnan-Wood

Isabel Wood and Norman McKarnan were married at the Reorganized Church in Toronto, Ontario, on July 30. Pastor John F. Sheehy performed the ceremony.

BIRTHS

Mr. and Mrs. Lyman F. Edwards of Lawrence, Kansas, announce the birth of a daughter, Lynn Diane, born May 19. She was blessed on July 17 by her grandfather, President F. Henry Edwards. Mrs. Edwards is the former Marilyn Crozier. Both parents attended Graceland College.

A son, Richard Ralph, was born to Mr. and Mrs. Ralph H. Fetting on July 16 at Port Huron, Michigan.

Mr. and Mrs. Ben Baker of Stuart, Iowa, announce the birth of a daughter, Karen Sue, born on July 31. Mrs. Baker is the former Margaret Briggs, daughter of Mr. and Mrs. George N. Briggs of Lamoni, Iowa.

Mr. and Mrs. Herb Lohmann of Burlington, Iowa, announce the birth of a son, Stephen Earl, born July 23. Mrs. Lohmann was formerly Dolores Cummings.

A son, Gary Blaine, was born on July 22 to Mr. and Mrs. Harley G. Chatburn of Tulsa, Oklahoma. Mrs. Chatburn is the former Letha Hershery of Hammond, Indiana. Both parents are Graceland graduates.

Cpl. and Mrs. Leemon F. Cates of Camp Lejeune, North Carolina, announce the birth of a son, Amiel Leemon, born July 17. Mrs. Cates is the former Jennie Mae Brannon of Fanshawe, Oklahoma.

DEATHS

CHAMBERS.—Frederick J., was born April 22, 1870, and died July 27, 1949, at Toronto, Ontario. He was baptized into the Reorganized Church on October 29, 1907, and remained a faithful member until death. He held the office of teacher. Mrs. Chambers preceded him in death eleven years ago.

Surviving are two sons: Edward of Niagara Falls, New York; and Fred, Jr., of Toronto; two daughters: Jean and Mrs. Reg. Parker, both of the home; a brother, Edward, of Beamville, Ontario; four sisters: Mrs. Lena Perry of Macon, Georgia; Mrs. Elizabeth Fel of Lindsey; Mrs. Flora Jewell and Mrs. Clara Hicks of Toronto; eight grandchildren; and one great-grandchild. Elders John F. Sheehy and B. H. Hewitt conducted the funeral service. Burial was in Toronto.

CRAWFORD.—Eugene James, Sr., son of James Clark and Sarah Alice Hanely Crawford, was born January 1, 1882, in LeMayne, Ohio, and died June 16, 1949, in the Escambia General Hospital at Pensacola, Florida. He was baptized into the Reorganized Church on June 5, 1941, and remained a faithful member the rest of his life.

He is survived by his wife, Carrie Rudd Crawford; six sons: Floyd Clark, Joseph Ralph, Warren Richard, and John Leslie of Pensacola; Alvin Lee and Eugene James, Jr., of Antwerp, Ohio; six daughters: Mrs. Ellen Adele Dungan, Mrs. Sarah Grace Jackson, and Miss Winona Crawford of Pensacola; Mrs. Hazel Mae Duckworth of Huttonsville, West Virginia; Mrs. Doris Irene Martin of Haines, Alaska; and Mrs. Bessie Rosemary Byrd of Amarillo, Texas; three sisters: Mrs. Mary Erter of Antwerp; Mrs. Lucy Hughes of Hillsdale, Michigan; and Mrs. Ada Goshorn of Ft. Wayne, Indiana; and fifteen grandchildren. Funeral services were held at the Reorganized Church, Elders Heman Cooper and James Cooper officiating. Interment was in the Bayview Memorial Park.

WEBSTER.—Daniel Mack, was born on April 3, 1949, at Painesville, Ohio, and died June 10, 1949, in Painesville. He was blessed by Pastor Harry Freeman and Elder Raymond Ashenurst on April 24 at the Painesville Reorganized Church. He is survived by his parents, Mr. and Mrs. Arthur Webster, his paternal grandparents, Mr. and Mrs. Mack Daniel Webster; his maternal grandparents, Mr. and Mrs. Merle Wilcox; and two brothers: Darryl and David.

BECK.—Dorothy Mildred, daughter of Richard Lee and Clara Grace Anderson, was born September 27, 1905, near Blair, Nebraska, and died July 10, 1949, at the Independence Sanitarium. Following the death of her mother, as a child she made her home in Independence with her grandmother, Mrs. Lovina McEvers. She was baptized a member of the Reorganized Church on February 4, 1915, and was graduated from William Chrisman High School in Independence in 1923. On July 15, 1925, she married John Henry Beck. At the time of her death she was employed as a stenographer at The Auditorium.

She is survived by two daughters: Miss Joyce Lee Beck and Miss Grace Ellen Beck, and a son, Donald Quincy Beck, all of the home; three brothers: Dale Anderson, Wellington, Missouri; Kenneth Anderson, Casper, Wyoming; and Darrell Anderson, Buckner, Missouri; and two sisters: Mrs. L. B. Crull and Mrs. W. R. Crull of Independence. Funeral services were conducted by Elders Glaude A. Smith and R. L. McFarlane at the Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

LETTINGTON.—William Thomas, son of Edward and Elizabeth Lettington, was born in Bromley, England, on January 26, 1885, and died near Indianola, Iowa, on July 15, 1949. He came to the United States when he was twenty and was united in marriage to Ollie Bell Byers two years later on December 8, 1907. Nine children were born to them. Both he and his wife were baptized into the Reorganized Church in 1907 and remained faithful members since that day. At the time of his death he was employed by the Green Colonial Furnace Company in Des Moines, Iowa.

He is survived by his wife; five sons: Russell, Chester, William A., Clyde, and Dean of Des Moines; four daughters: May Browning of Monroe, Iowa; Wilma Halterman of Indianola, Iowa; Thelma Nyswonger of Gladstone, Oregon; and Ruth Ritchey of West Linn, Oregon; a brother, Walter Lettington of Indianola; a sister, Rose Woodward of Kent, England; and twelve grandchildren. Funeral services were held in the Des Moines Reorganized Church, Elders Herbert M. Scott and Clyde E. McDonald officiating. Interment was at Sandyville, Iowa.

1949 Reunion Schedule

Reunions	Date	Place
Arkansas & Louisiana	Aug. 19-Aug. 28	Hot Spgs., Ark.
Hot Springs	Aug. 19-Aug. 28	Camp Clear Fork, Hot Springs, Ark.
Eastern Colorado	Aug. 20-Aug. 28	Colorado Spgs., Colorado
Arizona	Aug. 21-Aug. 28	Mount Lemmon, Tucson, Ariz.
Chicago	Sept. 2-Sept. 4	Palos Park, Y.M.C.A. Camp

YOUTH CAMPS

Missouri Valley, August 26-31, Camp Sheldon, Columbus, Nebraska.

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*** BATTLE OF THE BOTTLE**

From the cradle to the grave, life for some people is a battle with a bottle. In infancy, it's milk or formula. In the middle years, it's pop, or something stronger. In old age, it's medicine. Some folk never escape the struggle.

*** AN OBITUARY**

Member, John Poor.—Born into the kingdom of God at his baptism. Nurtured in the faith by his pastor and by the Saints. Was offered opportunities for service but declined them under the plea that he was not ready, that he had much to learn. Because he did not serve, he lost interest in the gospel and forgot to pray. He listened to gossip and participated in unjust criticism of other members. Then his attendance at church declined, and after a while he seldom came. He was enticed by worldly pleasure and a love of money to neglect his spiritual development, and a long illness of the soul set in, from which he never recovered. He died spiritually when he withdrew his name from the books of the church. No funeral services have been held because of no visible corpse to be buried, but interment of the soul will take place following Judgment Day, probably in hell.

*** TRANSPORTATION**

Big H's car was having an operation, so he rode a bike. "It was much easier at fifteen than it is at fifty," he said. "So much more to push; so much less to push it with."

*** SONG OF THE PHARISEE**

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are."—Luke 18:11.

A happy man, the Pharisee.
"I'm very pleased," he said, "with me.
I'm never wrong, I'm always right,
Because I'm Nordic, male, and white.
Thank God I was no woman born,
Not poor, nor colored, held in scorn.
I'm proud of my exterior,
A recognized superior.
Of everything I am a critic,
Religion, culture, things politic,
Writing, art, and music, too,
All that may come in my purview.
Forsooth, I ne'er do anything
That could a word of censure bring.
I never preach, I never pray,
I never have a word to say
Except to stand and criticize
What others do, what others prize.
If you would ever perfect be,
Become, like me, a Pharisee!"

*** BOOK SALES**

Mary Katherine Hastings, well known to many church people for her work in the Herald Book Shop, has returned from two southern reunions with a fine experience of service in the distribution of church and educational literature. She was at the Texas Reunion at Bandera, and at the Gulf States Reunion at Brewton, Alabama. In both places people purchased generously at the book store, and missionaries are gratified that books have gone into homes in a volume not possible where they had to order by mail. Being able to see and handle the books, and to purchase them immediately, has helped the people. Sister Hastings reports splendid experiences in sermons, prayer meetings, and personal contacts at both reunions.

OUR OWN SLIDE SET

**The Gift of the Holy Spirit
by the
Laying on of Hands**

This slide set has been carefully edited and prepared to aid persons in making a clear explanation of the fourth principle of our gospel. It shows, too, how our church conforms to the church structure, doctrine, and government set forth in the New Testament.

The slides depict each way that the Gift of the Holy Spirit is received through the laying on of hands—confirmation of newly baptized members, ordination of the priesthood, the blessing of children, and the administration of the sick.

Leonard Lea has written the manual which is provided without charge (one copy) with each slide set.

**15 beautiful slides in full color and
the Manual**

\$6.50



herald house

INDEPENDENCE,
MISSOURI

THE SAINTS'

Herald

Greetings....

*When the Graceland
newcomer sees the sign
amidst the trees,
he is at the threshold
of a seventy-acre
campus—and a new life.*

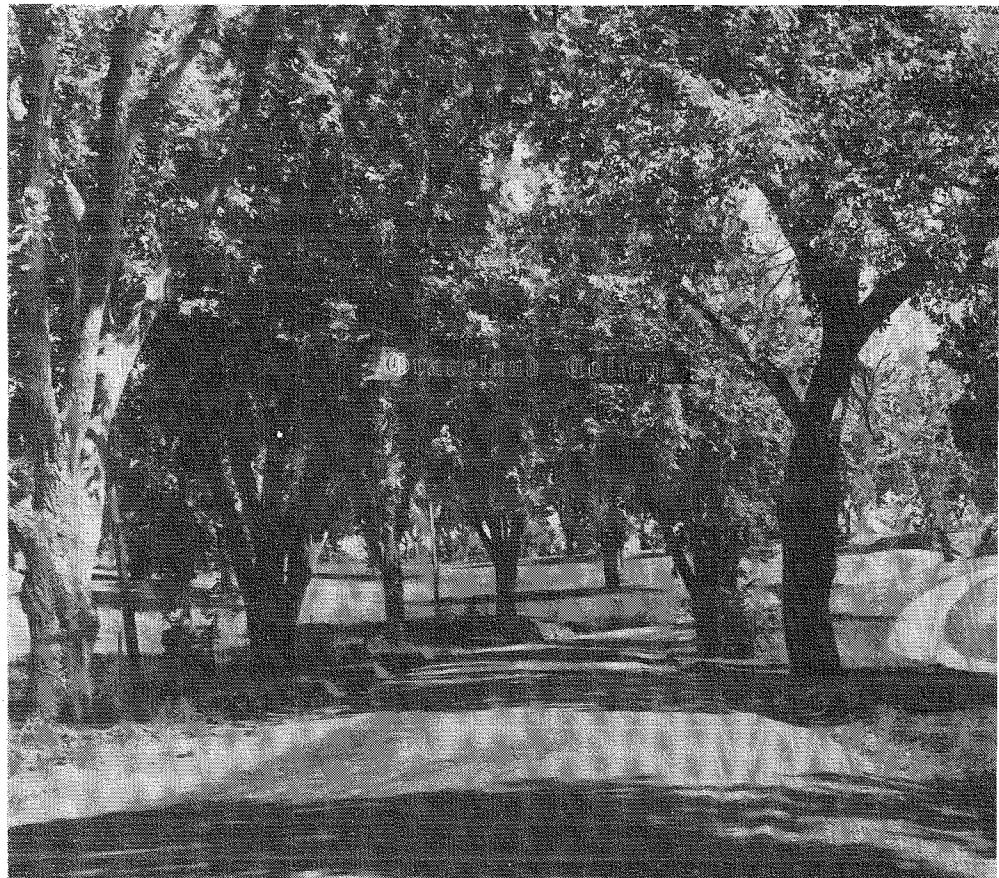


Photo by William Graves

Last Call for Graceland

With the opening of Graceland's fifty-fifth year only days away, there is still room for several more last-minute applicants for admission.

New students are scheduled to arrive on September 8. Up until that date Graceland will receive applications.

Here is the procedure for the last-minute applicant:

1. Write, wire, phone, or see R. Edwin Browne at Graceland College, Lamoni, Iowa, stating your intention to enroll.
2. He will send you (or hand you) the necessary application papers, which are to be filled out and returned to him immediately.
3. Contact your high school principal and ask him to send your transcript of credits to Graceland College immediately.
4. As soon as Graceland has received your completed application papers and your transcript, you will receive immediate notification of action by the Student Selection Committee—by letter, wire, or phone.
5. If accepted, you will come to Graceland and begin the greatest year of your life.

This year, most persons who have applied for admission to Graceland have been accepted. If you have waited to apply for admission, *this is the year and now is the time.*

Introducing...

CHARLES R. HIELD (page 5) was born August 11, 1896, at Janesville, Wisconsin. After being graduated from high school at Janesville, he finished two years in Graceland and later received B.A. and M.A. degrees from the University of Wisconsin.

He became superintendent of schools in Pleasanton, Iowa, in 1918, but his teaching career was interrupted by Army service in the first World War. In 1922-23 he became an instructor in Spanish at the University of Minnesota in Minneapolis, Minnesota.

On August 7, 1923, he married Nita Maud Vandell at Pleasanton, Iowa. That fall he became superintendent of schools at Moorhead, Iowa, where he remained for four years.

From 1927 to 1938 he was instructor in Spanish at New York University in New York City. At that time he was called to the apostleship and has been in charge of the following missions in turn: Eastern, Southern, Northwestern, and now the Southwestern. His present assignment covers Western Colorado to California, and Hawaii.

The Hields have two children living: Lois Evelyn, 18; Charles Robert, 16. A daughter, Shirley Jean, died June 7, 1941.

BETH LOUIE (SKANK) DAVIS (page 12) lives in Henderson, Iowa. She was married to Alva G. Davis in 1920, and has been a widow since 1942.

Her hobbies are writing, crocheting, and cooking. She is president of the Community Library Club, is historian for the Southwest Iowa District, and teaches a church school class. Her nearest branch is Carson, Iowa, but no transportation is available, so she feels quite isolated. She is telephone operator for the Henderson Telephone Company.

JENNIE ZELMA ELLIOTT (page 8) was born April 30 1890. She lives in the Catherine Hale Home in Kansas City, Missouri, and was educated at the Illinois School for the Blind, Jacksonville, Illinois.

She was baptized March 27, 1948, and is a member of Central Church, also a member of the Woman's Club. Her hobby is writing, and she types her own articles. She says: "I feel the need of the books of the church in Braille. I would like to read them myself, and other Braille-reading members of the church feel the same. I have had little or no sight since I was four years old." A previous article entitled "Christmas Reverie" appeared in the *Herald* of December 25, 1948.

THE SAINTS' HERALD

Volume 96

August 29, 1949

Number 35

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

NEW PERSONNEL

Mrs. Sarah Van Fleet Hoss, after her recent marriage, has taken leave of her duties in the Department of Religious Education. Apostle Reed Holmes announces that Miss Connie Strick, who is active in the Spring Branch congregation, assumed the work on July 25 done by Mrs. Hoss.

NAUVOO REUNION

Apostle D. T. Williams reports a good reunion at Nauvoo, Illinois, on the banks of the Mississippi River in July. Among the members of the staff, besides Apostle Williams, were Elder D. J. Williams, who made arrangements, Elder Cecil Ettinger, Patriarch Ray Whiting, Bishop L. Wayne Updike, Mrs. Arvilla Propst (in charge of children), and Miss B. Mildred Nelson from Ames, Iowa, who taught a class on nutrition with emphasis on the Word of Wisdom. One feature of particular interest to the children was an improvised wading pool made from 2x10" boards and canvas.

WORK ON AUDITORIUM

The Presiding Bishopric announced that work on The Auditorium is resumed under the direction of Architects Bloomgarten and Frohwerk of Kansas City. Work began the week of August 1 with Weeks Construction Company as contractors. Delay has been encountered in beginning this work because of difficulty in procuring stone, but that has been obtained now. Phil Weeks, of the contracting company, has been in Bedford, Indiana, to supervise the cutting of the Bedford limestone to the exact shape and size to fit on the curved walls. This permanent stone is being put on the outside walls of the structure that rises from the flat roof to the dome.

All of the stones will be cut individually to conform to the curve of the sides of the dome, this being an expensive and exacting job. The limestone is four inches thick and will be placed on the outside of twelve inches of new bricks. Where the present large side windows are situated, glass brick will be used. Prism glass will be used which will reflect the light up and will give indirect lighting from all of these windows. The glass block with recessing around the windows will make a panel effect which should add considerable beauty to the building. There will be a new top to the wall so that water can be carried off more easily. No work is being done immediately on the dome.

The flat deck of the roof will be built up with a concrete slab over it two and one half inches thick. It is hoped that the construction will be completed by Christmas.

WEDDLE ON CLINIC STAFF

Music Director Franklyn S. Weddle was on the staff of the Jenkins Music Company Materials Clinic held in Kansas City, Missouri, beginning August 8. This clinic is for music teachers from the Middle West who come and read over new material for their high school and grade school music groups. Brother Weddle, because of reunion appointments, took only one day of work, on August 8, when he went over mixed chorus, a cappella and madrigal music with the visiting teachers.

MISSIONARY WORK IN MUSKOGEE

Apostle Reed Holmes reports that the little mission of Muskogee in Oklahoma, ever alert to missionary opportunities, has started a mission church school in a little community outside of town. There are about twenty in average attendance. Two Aaronic priesthood members are taking responsibility over this group, which is a demonstration of the use of the church school as an evangelistic agency.

Learn of Him

“Come to me, all of you who toil and are burdened, and I will give you rest. Let my yoke be put upon you, and learn from me, for I am gentle and humble-minded, and your hearts will find rest, for the yoke I offer you is a kindly one, and the load I ask you to bear is light.” —Matthew 11: 29, 30. Goodspeed Translation.

Pastoral Theme

Our pastoral theme for the month of September, “Learn of Him,” finds special enrichment in the fine modern version of the Scripture quoted above. There is a derivative quality in the preposition “of” that also means “from,” so there is nothing essentially different, except in the clarification of the text. It is good for us to learn “of” or about Jesus, as this is usually understood. It is even more important that we should learn “from” him by listening to his message.

In the Bible commentaries much is published about Jesus. One can spend a great deal of time on that theme without ever considering for a moment the obligation to learn “from” him the great message he brought concerning the kingdom of God. Gathering information about Jesus is an apparently innocent way of avoiding compliance with his message.

Learning “from” Jesus inevitably leads to the heart of his message, his mission concerning the kingdom of God. The very first preaching he did called the people to “Repent: for the kingdom of heaven is at hand” (Matthew 4: 17). His message of personal responsibility, of stewardship, of social consciousness, reveals different aspects of that one theme which is the golden thread of all his ministry, a thread that ran through the work of the greater prophets. It turns our thoughts toward Zion today.

The Promises

The promises of Jesus are as true as they are beautiful. The invitation to the weary laborer offers rest. How many times, tired and discouraged, we have gone down upon our knees

to get up again and go on. It is miraculously possible, under many conditions and in many situations, to be relieved of fatigue to a very remarkable degree, and to continue the task that has been too hard to do.

Jesus knew that the rest which can come to the mind and spirit is more important in some ways than the rest required by the body. Anybody can lie down and have physical rest, unless there has been some major emotional disturbance. There can be no real rest without peace and tranquility. (Continued on page 22.)

COLLEGE STUDENTS' CONFERENCE

THE COLLEGE STUDENTS' CONFERENCE announced by the First Presidency in the August 1 issue of the “Herald” will be held at Stone Church in Independence for three days beginning September 8. All college students, church officers, and other members especially interested in problems confronting college people are urged to attend. The discussion topics (listed below) center around an understanding of the church's program and the finding of a definite personal relation to the objectives of the church. Representatives are expected from most of the larger campus groups, and there will be opportunity for exchanging ideas between different groups, for meeting and counseling with the general church officers, for viewing the heritage of the church represented in the Center Place, and for finding out what the church can mean in the lives of modern people.

Advance registration and requests for housing should be sent to Miss Marian Davis, Secretary of Reservations, College Students' Conference, The Auditorium, Independence, Missouri. Please give the time and date of your arrival, your Independence address if you arrange to stay with friends, or the number and names of your party for whom housing is required. Housing will be provided for \$1.00 a night or less. All visitors will pay a \$1.00 registration fee. A group dinner will be served at the Auditorium on Friday night; other meals may be taken at local restaurants.

Daily Schedule

September 8

- 8:00 a. m. Registration
- 9:00 a. m. Conference Opening—President I. A. Smith
- 9:20 a. m. “Experiments in Living”—L. O. Brockway
- 9:45 a. m. Round Table—“What Makes Social Performance Zioniac”
Introduced by President F. H. Edwards
- 2:00 p. m. Round Table—“Current Zioniac Performance and Planning”
Introduced by Bishop Walter Johnson
- 4:00 p. m. Tours and Exhibits
- 7:30 p. m. “Latter Day Saintism: Adventure Toward Social Security”—
Dr. E. V. Shute

September 9

- 8:30 a. m. Morning Worship
- 9:00 a. m. Round Table—“Direct Professional Opportunities in the Church”
Introduced by Bishop H. L. Livingston
- 11:00 a. m. “Our Spiritual Inheritance”—Patriarch Elbert A. Smith
- 2:00 p. m. Round Table—“Kingdom Motives of Professional People”
- 4:00 p. m. Tours and Exhibits
- 6:15 p. m. Group Dinner at the Auditorium
- 8:00 p. m. “Latter Day Saintism: Is It Divinely Inspired?”—President
F. H. Edwards

September 10

- 8:30 a. m. Morning Worship
- 9:00 a. m. Round Table—“Inspiration and Initiative”
- 11:00 a. m. “Bases of Latter Day Saint Education”—Apostle Reed Holmes
- 2:00 p. m. Business Meeting (Reports of Committees and elections)
- 7:30 p. m. Consecrational Service—“Acts of Devotion”

Across the Desk

Brother Howard F. Miller writes from Honolulu, Hawaii:

We have been quite busy arranging our first Hawaiian Reunion at Camp Erdman. At first we thought it would be necessary to call it off because of the strike, but we finally decided to go through with it. Our registration is such that our camp is filled to its capacity of about 100 for the week end, with eighty-five attending the whole week. I am sending you under separate cover a program for your perusal.

Yesterday we had a joint prayer service with a capacity crowd of 195 at Makiki. It was one of the most outstanding prayer services we have enjoyed since coming to the islands. It was one of those meetings in which not one minute was wasted. The quality of the testimonies was quite outstanding. Everyone was very much encouraged by this and it has laid a very good foundation for the reunion.

Sister Mervin and her daughter, Dede, and her granddaughter are still here, but they will be leaving on Sunday afternoon at 2:30 for Tahiti. . . . They have both recovered remarkably well and one might say they are back to normal, except Sister Mervin must watch her diet. We have enjoyed having them with us very much. The differences in language have not been difficult, because Dede knew enough English and Sister Miller knew enough French to smooth out the rough spots. They are spending this coming week at the reunion. We shall hate to see them go back to the islands when the time comes.

From Apostle Reed M. Holmes, August 10, 1949:

An excellent spirit was manifest in the reunion at Wilburton, Oklahoma. All who assisted in the reunion are to be commended on their preparation and spirit of helpfulness. I believe one reason for the success of the reunion was that the large group came with the spirit of repentance and eagerness to witness. The attendance was triple that of the preceding year.

One of the outstanding features of the reunion was the youth work, which proved to be an experiment in public relations and evangelism in the near-by town of Wilburton. Young people pushed doorbells twice during the week and serenaded the town with street singing in which they were joined by others of the reunion. I presume there was a

total of 250 at our sidewalk serenade. The young people gave a large and beautiful picture to the Wilburton Branch to further missionary work. All in all it was a good experience and was richly blessed by the Spirit of God.

B. Robert Harvey of Boyne City, Michigan, sends the following letter from Peter T. Chosokabe of Matuyama, Japan, for publication in the *Herald*. Peter attended Graceland in 1917-18-19 and was responsible for naming the *Acacia*. In his letter he pays tribute to J. A. Gunsolley (written previous to his death) for whom he holds great admiration.

I've heard recently from Brother J. A. Gunsolley, president of the college in my days at Graceland, who is now residing in Independence, Missouri, and is eighty-seven years old. I picked up a phrase from his letter—"So long as I can be of any use to God's people' and church, I shall try to not have lived in

vain"—and bowed to this beautiful will of his. Then I brushed it on a piece of paper and pasted it on the wall of my humble shack, solemnly vowing to do my best to follow in his step.

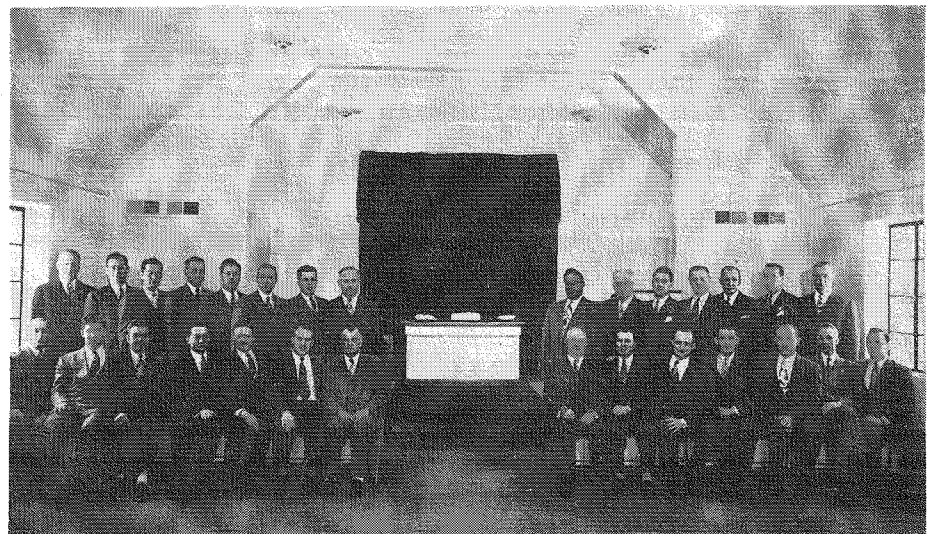
In looking over my past, I find the most to regret and the least to pride. I envy the noble life Brother Gunsolley has led through many winters and summers to the present. In education I always advocate character first, then health, then learning. In this respect I admire the principle of education in the United States.

We are happy and content here. The want of some foods does not interfere with our present life much. I will be pleased to hear how things are going on The Hill. I hope some day one of you will come to our country with the gospel. Without Christianity there can never be a healthy recuperation in Japan.

Kindly remember me to Dayle Bethel, Denzil West, and others.

Peter T. Chosokabe,
23 Edomachi
Matuyama, Japan

Detroit Appointees' Institute



Pictured above are the men who attended the Detroit Appointees' Institute held at Royal Oak, Michigan, May 3 to 13.

Seated (left to right): James Phillips, William Guthrie, J. A. Pray, V. J. Billings, W. H. Chelline, Louis Zonker, J. F. Sheehy, James Pycok, Almer Sheehy, D. E. Harvey, Wallace Jackson, Luther Troyer, John Banks, and William Williams.

Standing (left to right): D. O. Chesworth, M. L. Draper, Merle Guthrie, Loyd Adams, Ray Ashenurst, John Booth, John Conway, A. A. Oakman, James Daugherty, J. R. Grice, E. E. Smith, P. E. Farrow, W. B. McClain, Allen Schreur, and J. E. Baldwin.

Lifesavers

*A sermon given at Enoch Hill Church in
Independence, Missouri*

By CHARLES R. HIELD

Let this mind be in you which was also in Christ Jesus.—Philippians 2: 5.

The church is admonished again that joint responsibility is laid on all. Properly and equally borne, this responsibility will insure success, the consummation will be glorious, and all will share in that glory.—Doctrine and Covenants 141: 8.

WHEN WE REALLY CATCH THE VISION of the Christ, we become concerned over the lives of people. We want to do all we can to assist in saving lives. The Apostle Paul seemed to have sensed that in the Scripture which I have just read. Pleading with the people of his time, he tried to get them to understand the thing which was on the heart and mind of the Christ, so he said, "Let this mind be in you, which was also in Christ Jesus."

Today I challenge you to think what was on the mind and on the heart of the Christ! Why did he come down here? What was his job? Did he do it well or not? What was the goal of his life? What is our goal? By a little meditating on our part (and it's always good for us to reason things through), we learn that the entire effort of the Christ was devoted to saving lives. He is called the Savior. Although it is not spelled exactly as we spell it when we use the term "lifesaver," it conveys the same idea. Christ is interested in saving lives, even more so than the lifesaver on a beach or at a swimming pool. He has a very definite responsibility, and that responsibility is to try to win people to his Father's way of life.

Yet he leaves us our own volition. He will not force us. How would you like his task? How would you like to assume the responsibility which the Christ assumed? He asks us to work with him at that same

task. Before he left the earth he said, "As my Father hath sent me, even so send I you." Are we as faithful to our commission as Christ was to his?

The Scriptures tell us Satan offered, in the councils in heaven, to come to the earth and teach mankind eternal laws. God's laws, if obeyed, will develop a society of righteous people living together in peace, joy, and harmony. Through brotherhood we may obtain mental, physical, and spiritual health. Satan's plan, however, was to take man's agency away from him. (See Genesis 3: 1-4, Inspired Version.) That is, he wouldn't allow us to choose—he wouldn't permit us to exercise our free will. He wouldn't let us make up our minds, and we would be like slaves. That is about what Hitler planned to do with the Greek people. It is being done today with some nations. People are taught to obey the leaders without question. Otherwise they lose their jobs, their food cards, their homes, and they are placed in work camps. They learn to respond like a trained dog or a trained seal. With a gesture, a motion, a command, or a crack of the whip they are coerced into obedience. That was Satan's plan, and he guaranteed that he wouldn't lose one. When our earthly probation was over, we would all be brought back, obedient to the law. No one would steal, no one would be selfish, no one would be immoral, no one would hurt anybody else. We would, however,



have no mind of our own, no individuality, no free will.

I once saw some wax figures in Madam Tussaud's Wax Museum in London, England. They have wax dummies of many of the great men and women of the world, even some presidents of the United States. I became so interested in this exhibit that I lingered after closing time and almost got locked in for the night. I doubt that it would have been a pleasant experience, remaining with those musty objects, even though they did resemble Cromwell, Cleopatra, Napoleon, et cetera. It is true each one was dressed differently. Some were tall, and some were short. Each had a different facial expression, but they had no personality which could respond with love, loyalty, and friendship. If Satan had been permitted to take away our agency, we would be much like those wax figures. Wouldn't that be interesting for God to have a bunch of dummies like that around him in the hereafter?

God can make people different, but that's not the primary job he is interested in. He is interested in us as persons of free will. He is interested in our personality and character. He wants each of us to come back to him upon death a trained, throbbing, pulsating personality—an individual who challenges his friendship; one with whom he will like to associate; one with whom he

will like to talk and work. He would like to be able to depend upon us. How are we coming? Is God satisfied with our present development? Millions of people reject God and his plan of redemption, thinking that their intelligence is superior to his. The decision of God working through his church is to give man his agency. This right of choice will never be taken away from us.

A MOTHER came to me during the last war at the time of the Battle of the Bulge. The Germans weren't taking any prisoners. They didn't have time to take prisoners. They killed any captive that fell into their hands. Out of the anguish of her heart, well understandable to us, she cried, "Brother Hield, why doesn't God stop the war? *Can't* he stop it?" What would you say? I replied, "Yes, God can stop the war, but I don't think he will, for if he stops the war, he would take man's agency away from him and force him to do things against his will."

He is not going to do that. We can kill as long as we think that is the intelligent way to live. I don't think God will ever take our agency away from us even in eternity. The Scripture tells us that at one time a third of the angels in heaven revolted against God. A third of the hosts of heaven, once associated with God and Christ, listened to the advice of Satan, and there was war in heaven. (Doctrine and Covenants 28: 10.) These angels had the right to choose, didn't they? They had the right to make up their own minds and to follow the leadership of anybody they wanted to. I don't think we will ever lose our agency even in the eternity.

Some people seem to think there'll be no sin in heaven because, by force, God will shut it out; that somehow the great Father in heaven will bring down a mythical iron curtain and shut sin out. I don't think so. Don't misunderstand me—there'll not be any sin in heaven, but I don't think it will be because

God through his power shuts it out. The people who get into heaven—into celestial glory—will be too intelligent to sin. There will be no desire to sin. Sinning is *stupid*. Christ could have sinned, could he not? He could have stolen, could have been immoral, could have killed somebody. He could have been selfish, as millions of us are, thinking only of himself and his pleasures. Why not? He was too intelligent! He knew that life can be lived successfully only by the right use of agency and the intelligence of eternal law. *Religion is learning that truth!*

GOD CALLS us to care about life as Christ cares. We Latter Day Saints are called to be a "chosen people," not because God loves us any more than anybody else. He loves all people. He calls us, I think, because he wants us under the direction of Christ, through his church, to be lifesavers in this generation.

A lifesaver on the beach near Santa Monica, California, once explained his job. It was most interesting, yet sometimes very exacting and dangerous. A lifesaver must try to rescue the drowning, whether they wish to be rescued or not. His responsibility is to try to rescue people from danger, whether they're good looking or homely, whether they're tall and scrawny or short and fat, whether they're stupid or bright. Sometimes the swimmers are drunk, too daring, or don't know their own strength. Whatever the case, the lifeguard is trained to serve them all.

Are you interested in people that way? Christ is interested in saving life and developing godlike personalities. To him we are all of supreme worth. Today many people are drowning spiritually. Their spiritual lives are in danger.

We are told by the prophet in the Book of Mormon that after death the righteous spirits go to paradise (Alma 19: 43-47). The spirits of the wicked—those who, exercising their agency, have not accepted God

—are taken to the pit, or the prison house, which is also called "hell." (We should, however, realize that hell is controlled by God and Christ, and that the doorkeeper or the warden is not Satan. Satan is here on this earth, Revelation 12: 4). In spite of Dante and his *Divine Comedy*, God controls hell. It is a prison house—a penitentiary, a school, a reformatory—in which people are given the opportunity of learning the truth of God's laws.

I imagine hell has pretty good teachers, because Christ went there to teach. Christ said (Doctrine and Covenants 141: 1) that Apostle George Lewis "has been taken for mine own purposes." We miss Brother Lewis in the Quorum of Twelve, but it may be that he is needed on the other side to teach in that reformatory. He was a fine teacher here! It's too bad that so many people may have to go there because they missed the way here—or knowing, did not care! Can it be that some are lost spiritually for the lack of a responsible lifesaver? We are informed that in eternity we shall have a "bright recollection" of our earthly mistakes (Alma 8: 101). What a thing it will be to appear some day at the judgment bar of God and be told that as a lifesaver we were negligent and careless in our job here on this life!

I know of a carpenter who fell off a scaffolding and dislocated his hip. He was taken to a hospital and his bones reset and put in a cast. The hipbone was not placed in the socket where it should have been by the surgeon, but higher up, and now one leg is shorter than the other one, and the man must walk with a limp. Because of the stupidity, or the ignorance, or the carelessness of a doctor that man will be a cripple all the rest of his life. We think that is bad, yet many people go through this life and will enter into eternity, some to go to the prison house, because people like us Latter Day Saints, who should help them and who should be good, trained, spiritual surgeons, have been careless or have not cared. What a sense of re-

sponsibility should be ours as we realize that because of our ignorance or indifference some people may go into eternity spiritually crippled!

GOD WHO MADE US created us to be interested in other people's lives, whether we realize it or not. Last spring, as my boy Charles was spading the garden he turned up a nest of five baby rabbits. I was most interested in what he would do with them. The parent rabbits had been eating our lettuce and nipping off our little string-bean sprouts as soon as they came up, and we didn't have a kindly feeling toward them. He could have taken each little bunny by the back legs and dashed its brains out against a steel post in the garden. But he didn't. They didn't have their eyes open yet. They were still little, fluffy things. He brought a box from the house and put the little bunnies, nest and all, into it. He fed them warm milk with a medicine dropper until they could eat grass and dandelions. Finally we took them up to Gardner Lake and let them go. I'm glad he took them that far away from home.

What causes us to be interested in saving life? Or *do* you like to torture things? That's what Hitler taught the German youth. Those boys were instructed to torture angleworms, then cats and dogs, and finally some of the Jewish boys. Soon they became hardened to seeing blood and suffering.

We were born to be interested in life. Not so long ago in San Diego, I was riding along with Brother Peter Whalley in his car in a residential area. We were going along about twenty-five miles an hour. There were several cars parked along the road and some little children playing on the walks and lawns. Suddenly a little puppy dog, a wobbly-legged little fellow about two or three weeks old, ran out into the street between two cars. Peter jammed on the brakes, and I tried to help by pushing on the floor boards. The mothers on the porches and most of the children screamed. Instinctively we crouched and raised

our arms before our faces, expecting to hear the thud of that little dog's body against a tire. One little boy, standing over behind the tree, put his hands over his eyes and peeked out, expecting to see his dog dead. I don't know how yet, but the puppy walked right in between the wheels of the car and came out unharmed on the other side. We were deeply concerned, and we trembled even after we saw the dog was unharmed. What is there in our nervous systems that causes us to act that way? *We are interested in life*, unless we suppress it. A good follower of the Christ doesn't suppress it but cultivates it.

I'M INTERESTED in Jesus as he talks about this love for people and his desire that we too share this concern. One time he told a story of a man who went down from Jerusalem to Jericho. Remember? He fell in among some thieves, who robbed him and beat him up. They stripped him of his clothing and left him unconscious beside the road. A priest and a Levite came along and saw him and went by on the other side of the road. They were not sufficiently interested in his physical life to care whether he died or not. I don't think we would do that today, would we? Suppose you were traveling along the road in your car, from Independence to Kansas City, and you should see a little girl that had been hit by another car—let's say a "hit-and-run driver." There she lies on the pavement, unconscious, her face and clothes all dirty, her head cut, and bleeding from the mouth and nose. What would you do? Swerve your car so as not to hit the body and go by on the other side of the road? Would you say to yourself, "It is none of my business; I'm on the way to church and do not care to stop?" You would probably notify the police, or call an ambulance and a doctor or even take her to a hospital yourself. Christ, in this story, is talking about people who are not interested in life. So often we pass along the highways of life and see people who have been

spiritually wounded, and we don't care. Are we interested only in physical life?

I challenge you to think which is more important, physical or spiritual life. I was deeply concerned when some of our boys were killed during the war. Considerable comfort comes to me, however, when I know that the boy was a good church member or a member of the priesthood who had been true to his call. I can see how God would be much concerned over the death of his Son. Yet the Son did come back to the Father, didn't he? He didn't lose any character or personality in his struggle on the earth. His father probably was more proud of him after he came back than he was before he went to earth. Obviously God knew he'd do just what he did. Are we as concerned, as Christ is, about life?

I spoke at general conference and challenged the people there to think what their plan is in life. Most of our plans, I presume, are for this year, next year, or five years or ten years from now. Where are you going to be then? Please do not misunderstand me. I don't think we should be negligent in taking care of our families, but it's probably more important for us to plan where our child will be and where we will be 150 years from now! We shall be dead, that is certain. After death where shall we be—in paradise in peace or in that reformatory, being taught?

Nor should we be thinking only of ourselves. We are concerned about the physical health of those we love, aren't we? One part of my mission is the interesting state of Arizona. It gets very hot sometimes in that state—and very dry. The thermometer registers 115 to 120 in the summer time in Phoenix, Tucson, and down around Las Vegas. Most of the people who live there like it hot like that. People move from Zion to Arizona, not because they want to move out of Zion but because they have arthritis, asthma,

(Continued on page 14.)

The Road to Light -

By JENNIE Z. ELLIOTT

AS YOU READ that beautiful ninth chapter of Saint John's Gospel, wherein it tells how Jesus made the beggar who had been born blind to see, do you ever stop to wonder why this blind man had to beg?

For all those many centuries before Jesus' coming upon earth, and for still other centuries after his coming, and even in those non-Christian lands where his gospel has not yet reached, society had considered the blind of no intellectual, social, or economic worth. And so, because his parents were poor, Bartimeus had need to beg for his daily bread.

And now, let us walk together that long, long road of the centuries that leads from darkness to light.

Our earliest record of trying to teach finger reading to the blind dates back to the fourth century of the Christian Era in Egypt, when some philanthropic soul conceived the idea of cutting the letters of the Egyptian alphabet out of blocks of wood. Another 1,200 years passed before a second attempt to teach finger reading was made by a Spaniard who carved the letters right into solid wooden blocks. From then on, there seems always to have been interested people who were ever thinking up and trying out new and different ways of teaching the blind to read by touch.

It was in the year 1785 that Valentin Haüy opened his school for blind boys, the Institution Nationale, in Paris. According to the *Reader's Digest* for December, 1948, Haüy used crude letters made from bent twigs or cut from cloth to teach reading to his pupils. Other accounts say that he used movable metal type.

One day, in 1823, one of Haüy's boys was idly fingering a card which he had picked up. He was overjoyed when he could read what the

card said. Investigating, Haüy found that the type had left a deep imprint upon the card. This gave him an idea. Immediately he began experimenting with movable type and before long was printing books in embossed Roman letters.

It was Louis Braille who developed the system now generally used. He, like some others of the world's great, was born in 1809; his birthplace, the little French village of Coupvray. When he was three years old, he was playing one day in his father's saddle-making shop and, as children will, grabbed two of the awls and started running with them. He stumbled and fell. The awls went into his eyes. Before long he was totally blind. How heartbroken his parents must have been, for how could they know that, because of this accident, the day would come when the world's blind would rise up to call their son's name blessed?

In 1819, when he was ten, Louis' family sent him to Paris to Valentin Haüy's Institution Nationale. There he learned to read; first from letters made of twigs, afterward from huge, cloth-lettered books.

As he grew older, his thirst for knowledge made him more and more dissatisfied and impatient with this slow, tedious way of learning. So he vowed that, someday, he'd better the condition of his fellow blind.

That day came sooner than he dreamed. Just by chance, he heard of a French army captain who had worked out a system of raised dots and dashes to be used in sending night messages. This gave young Braille an idea. If soldiers could use their fingers to read these dots and dashes after dark, why couldn't blind people learn to read raised dots? So, after a talk with the captain, fifteen-year-old Louis Braille went to work.

Five years later, (1829) he introduced to the world's blind the dot system of notation that bears his

name. Braille's was the first of the touch systems that could be written as well as read. However, his method was not officially adopted by Haüy's school until 1855. Louis Braille died in 1852 at the age of forty-three from overwork.

It was in 1860 that Braille had its American premier in the Missouri School for the Blind at St. Louis.

There are now several Braille printing houses scattered throughout this country. The largest, and best known, is the American Printing House for the Blind at Louisville, Kentucky.

Braille literature is both bulky and expensive, for instance, it requires twenty large volumes to reproduce the entire Braille Bible. And it costs thirty-six dollars to print it. It costs another eighteen dollars to print a ten-volume Braille Bible concordance. A seemingly large Braille library may, in reality, be but one or two books.

Because few blind people could otherwise afford a Bible, the American Bible Society provides the entire Bible in Braille for six dollars. The concordance may be bought for three dollars.

Since few blind people can, or even care to, own the books they read, they borrow them, postage free, from a Braille library. Besides the Department for the Blind in the Library of Congress, there is a free circulating library connected with each of our forty-eight state schools for the blind, and with the Territorial School for the Blind in Hawaii. Then, too, many city libraries have Braille sections.

It was the Seventh-Day Adventist people who, about fifty years ago, first saw the need of a monthly religious magazine in embossed type. In more recent years the Jewish people, the Catholics, and many of the Protestant churches have brought out their own denominational literature

The Church and Its College Youth

By HARLEY A. MORRIS

For the Committee on Ministry to College People

EACH YEAR increasingly large numbers of church young people are heeding the admonition to "study to show thyself approved" by entering colleges and uni-

versities throughout the country. In the majority of cases these youths have come to feel a personal responsibility toward the Zion of the church. In seeking advanced training, they express a desire to make a contribution toward that goal. It is interesting to note that the nearly one thousand students currently in college are enrolled for training in more than a hundred different trades and professions. In the majority of cases, the basis on which they have selected their fields of specialization has been twofold: (1) some consideration of their talents in that direction; and (2) with a feeling that training in that field would equip them for making a contribution to the church. The church has come to respect these young people for the sincerity of their purpose.

in Braille. Some of these are Braille editions of regular publications, while others are special magazines. Most of these magazines are published in one of the printing houses for the blind, although a few churches do have their own printing plants.

I believe that every Braille-reading Christian, whatever be his faith, should have the privilege and joy of reading his own church literature for himself. Yet, at Easter, 1948, when I came into the church all eager to learn its ways and to know its teachings, all I could find in Braille was the Utah version of the Book of Mormon. Should not we, the Braille-reading members of the Reorganized Church, have the great privilege and joy of reading not only the Bible but also the Doctrine and Covenants for ourselves?

That is why I have asked you to walk again with me that long road of the ages that has led the world's blind out of the darkness of ignorance into the light of knowledge, so that they can say with Bartimeus of old, "Whereas we were blind, now we see."

The editors are anxious to know the approximate number of blind church members or friends who would be interested in distinctive Latter Day Saint literature in Braille. Several months ago a sister in Denver organized a project to transcribe the Book of Mormon into Braille. She has others, including several nonmembers, assisting her in the project. We are wondering if another group would be willing to undertake the transcribing of our Doctrine and Covenants into Braille as a service to our blind members and their friends. We will be glad to hear from those interested in such a project.

versities throughout the country. In the majority of cases these youths have come to feel a personal responsibility toward the Zion of the church. In seeking advanced training, they express a desire to make a contribution toward that goal. It is interesting to note that the nearly one thousand students currently in college are enrolled for training in more than a hundred different trades and professions. In the majority of cases, the basis on which they have selected their fields of specialization has been twofold: (1) some consideration of their talents in that direction; and (2) with a feeling that training in that field would equip them for making a contribution to the church. The church has come to respect these young people for the sincerity of their purpose.

In many ways the young person who launches upon a four- to six-year college course is committing an act of supreme faith. He is pledging these important years of his life squarely behind his belief in the church and its objectives. True, there are benefits derived from college training not directly related to religious endeavor, but to a surprisingly large number of our young people, these are of secondary importance. It is this fact that places upon the church a special responsibility. For the church that inspired in its rising generation the idealism common to us must protect that generation against unnecessary disappointment. The company that publishes a travel folder and sells a ticket is morally obligated to bring its patron to the promised destination. And yet this analogy is not strictly true, because the church is not something separate and distinct from its youth, but rather a complex social institution that includes youth as an important component. While the church—as an institution—is obligated to progress toward its promised goal, youth—as a part of the church—shares in the responsibility for such progress. The church, ministering to youth, is in turn ministered to by youth.

LATTER DAY SAINT COLLEGE STUDENTS face orientation problems unique to their environment. Specifically, these problems grow out of the fact that the graduate schools selected for training beyond Graceland's junior college level are frequently located where there are few members and no organized services; that under the pressure of acquiring maximum training in a minimum of time, habits of worship are crowded out; that the student

is frequently exposed to atheistic and anti-Christian indoctrination. All too often the result is a loss of spiritual growth on a parallel with the intellectual development and a substitution of other goals in place of the high resolves that were the original motivation. A net loss to the church has been the result.

For years individual church leaders have been aware that the solution of these problems required ministry of a more-or-less specialized order, but the pressure of the general ministry sharply restricted the amount of work that could be done with campus groups. Finally, in 1946, a movement grew up among the students and church men and women on various university faculties aimed at working out a program of ministry that would meet these special needs. Their nucleus of a program found a ready acceptance by farsighted church leaders, and when no general church man could be spared to head up the program, a committee of professional men and women were pressed into service, and the program was launched.

DURING THE INTERVENING YEARS, an effort has been made to organize the larger campus groups for regular services and to establish contact with all church youth in college. To date there are more or less regular services on about a dozen different campuses; a quarterly bulletin is issued also for college youth, and through it and by direct visit and correspondence, the committee maintains contact with several hundred isolated individuals. In addition, special institutes built around topics of student interest have been held at various universities, and speakers with both religious and professional backgrounds have been made available to the groups. At most of these one or more general church officers have been present to render valuable ministry.

Still another type of ministry has been the annual conference for college people held each year since 1947. To these have come representative students from twenty or more universities, eager to find ways of tying their group and individual lives into the general work of the church, and so insure that their activities will contribute to the common goal. From September 8 to 11, the third such annual conference is scheduled to meet at Independence. Planning the conference has been the joint responsibility of general church officials and the committee of professional people who actively direct the program. The tentative program calls for a group of round-table discussions of questions concerning the student's relationship to the church, and his responsibility for fitting his vocation into the broad task of kingdom-building.

Independence, Missouri - A Musical Democracy

By MRS. CHARLES NICKSON

From News Letter of the American Symphony Orchestra League, Inc.

A SERIES OF CONCERTS by the Independence Symphony Orchestra, guest artists, a performance of *The Messiah*, a multiple piano concert, interest in a cultural arts center—and freedom from financial worries—is the amazing story of the Community Music Association of Independence, Missouri.

It all started when Mr. Franklyn S. Weddle was invited to speak at the regular meeting of the Kiwanis Club on March 13, 1945. Drawing on his experience in Flint, Michigan, Mr. Weddle described what could be done in a musical way by a community which was determined to raise its musical and cultural standards. After the meeting a dozen men crowded around demanding to know more about how to proceed with some sort of musical organization for Independence. The result was a letter on Chamber of Commerce stationery, addressed to all service clubs, inviting them to send a representative to a preliminary meeting to discuss such an organization.

This meeting was held, with representatives from Kiwanis, Rotary, Lions, and the Chamber of Commerce. From this group, invitations were sent to some twenty-five groups, organizations, and clubs, asking them to send a representative to an or-

ganization meeting, for the purpose of setting up the Community Music Association of Independence. The purpose of the organization was to plan for the cultural and musical development of Independence by fostering musical education among youth; by sponsoring community music in the form of chorus, band and orchestra; by sponsoring the appearance of outside professional groups and soloists at appropriate times; and by sponsoring the annual May Festival of Music. It was declared that the widest possible latitude should be employed in selecting the membership and perfecting the organization of the Community Music Association, so that it should truly be a community project embracing all classes, races, and creeds; all clubs and all organizations; and all individuals interested in the development of music and the other fine arts in the community. It was decided that there would be no membership dues or fees, so that students and adults, rich or poor, might participate on an equal basis.

LATE IN 1944, Mr. Weddle had recruited a small orchestra to accompany the Messiah Choir of the Reorganized Church of Jesus Christ of Latter Day Saints in its twenty-eighth annual Christmas rendition of

Handel's *The Messiah*. This orchestra had twenty-six members—several of them recruited from professional ranks in Kansas City. This group formed the nucleus for the orchestra which participated in the second annual May Festival—the first such festival under the sponsorship of the Community Music Association. Many of the people in the orchestra had not been playing for some time, but were eager and willing to practice so that Independence might have an orchestra of its own.

On October 10, 1945, the Community Music Association was formally organized. A constitution and bylaws were adopted. Each club and organization was invited to name a representative to a board of directors, which also included six members elected "at large" by the annual meeting of the association. An executive committee was established consisting of president, vice-president, secretary, treasurer, and the musical director—Mr. Franklyn S. Weddle—plus three elected (board) members.

At the opening of the 1945-46 season, the orchestra was officially named, "The Independence Little Symphony." The schedule consisted of only three concerts, plus the accompaniment of the twenty-ninth annual *Messiah* presentation by the



Messiah Choir. The orchestra's roster by this time had grown to thirty-eight members. That year saw the inauguration of a "Church Choir Festival" as a regular part of the May Festival, in which adult choirs and youth choirs of most of the Independence churches participated. A "Hymn Sing," by the combined choirs and congregation, was a part of this concert. Other concerts in this 1946 May Festival were given by the Independence Music Club and the public school music departments.

THE 1946-47 SEASON marked the beginning of the official co-operation of the Independence Ministerial Alliance in the Church Music Festival, which was again a part of the annual May Festival. This year the festival was spread over a longer period, consisting of a concert by the elementary schools, the Church Music Festival, the Junior and Senior High School Concert, the Independence Music Club Concert, and the concert by the "Little Symphony"—now grown to forty-four members. Other activities of the orchestra that season included again the accompaniments for the annual *Messiah* rendition, and two concerts in addition to the May Festival concert already mentioned which featured no guest artist. There were two concerts assisted by guest artists; one featuring Miss Barbara Schrier, pianist, and the second with Mr. David Van Factor, flutist, as soloist.

By the fall of 1947, the Community Music Association was beginning to get in its stride. During December a financial drive, coming on the heels of the Community Chest, Red Cross, and other appeals for funds, raised \$1,200 to guarantee the expenses of the coming season. The first activities of the Community Music Association had been met out of Mr. Weddle's bank account, with the expenses of the later concerts being met by a free-will offering at the concerts, cash donations from interested individuals of the community, and other helps such as the friends paying for the printing of programs in return for a single advertising credit line.

With the financial backing assured, the Community Music Association launched out into two new fields. First, it planned a piano recital by Percy Grainger. This did not quite break even financially but did have a good effect on the musical morale of the community, which, over a long period of time, had come to depend musically on Kansas City, Missouri, just to the west. Second, the multiple piano concert was given on a Sunday afternoon (all previous concerts had been offered at night) and interested a new type of listener. This concert featured a piano-duo (mother and daughter), a piano quartet (very finished), and an eight-piano ensemble. There was not even standing room, and the players received an ovation. The Community Music Association felt that it had partly arrived.

ORCHESTRA CONCERTS for the 1947-48 season were very successful and included as guest artists two violinists, a pianist, and a baritone. Again the *Messiah* accompaniment, and the May Festival, with the addition of a grade school concert, were presented. At the close of the season the orchestra was invited to play a special concert for the Kansas City Guild of Music and Fine Arts Teachers, in Kansas City.

With the opening of the 1948-49 season, the orchestra dropped the name of "Little Symphony" and became the "Independence Symphony Orchestra," with sixty members. This season has seen a marked improvement in the playing of the orchestra and an added interest on the part of each member. The first concert of this season included Mr. Whitney Tustin, solo oboist with the Kansas City Philharmonic Orchestra as the soloist. Also a local guest conductor was asked to assist at this concert. Plans for the other three orchestra concerts included as guest artists Mr. John Ehrlich, cellist, Miss Doris Ann Harding, pianist, and Mr. Richard Smith (a local boy and also a member of the Kansas City Philharmonic Orchestra), trumpet soloist. Again this year the plans have included a Multiple Piano Concert, partici-

tion in the *Messiah*, and the annual May Festival Week. The Community Music Association co-operated with a local club in bringing the Kansas City Philharmonic Orchestra to Independence to play a concert for school children. It was necessary to have this concert on a very large scale, with 5,500 children all together at one time. [Accordingly it was held in the R. L. D. S. Auditorium.] The response was perfect, and the attention far beyond anyone's fondest hope.

At the beginning of this current season, the Community Music Association was worried about the financial drive, and plans were in the making when a most fortunate and unbelievable thing happened. One of the "Independence boys," who had been away for a number of years, returned—a millionaire with very wonderful ideas about Independence and its cultural needs. He liked the way in which the Community Music Association was functioning and asked if he could establish a memorial for his mother by financing the concerts. The association has found it most satisfactory to just think about music and know that the money is there for the operation of the program.

THE PLANS have been kept simple, adding just a little to the previous year's plans, thus keeping the organization on a steadily growing basis. The concerts are now known as memorial concerts and are free to the public. It is pleasant to see mothers and fathers with their children at a concert, to see a boy and his date, to see elderly people, to see the well-groomed and the most simply groomed people all listening to music. The concerts have a "homeness" which is commendable. There is a feel of appreciation and pride in each concert.

The orchestra this year has been able to purchase a bassoon of its own out of the budget. The Community Music Association has the assurance of money for operation each year

(Continued on page 22.)

A Way of Service

By BETH L. DAVIS

WHEN YOU visit the Campus Shop in Independence, Missouri, you will find a group of consecrated women who have found a way to serve; some are still serving even after they have passed their four-score and ten. One of these sisters was ninety-one in March. It is very seldom the Campus workers meet without her. "But what can she do?" some will ask. Her work is very necessary; she unravels old sweaters and rewinds the yarn to be used in the making of woolen garments. Like many of the Campus workers, she is never satisfied with what she accomplishes in the day at the shop, so she often takes an armload home with her to do during the week.

Another sister who is eighty-eight years old has braided 113 rugs which sell from \$2.50 to \$4.50. Still another has tacked 1,700 balls of rags ready for the looms to make into rugs.

Then there is the worker who took the best parts of men's white shirts and made over one hundred baby dresses. These have all gone overseas, along with 50,000 pounds of clothing and food and over 20,000 pairs of shoes, to the needy in other lands. All clothing has been cleaned, pressed, mended, and sized, while the shoes have all been sewed, reheelled, and soled when needed.

This is only part of the work that goes on in the Campus Shop. Many hours are spent in washing, cleaning, pressing, ripping, cutting, and sewing, for every inch of usable materials is utilized. Where the entire garment is not in condition to be used as it is, the best parts are taken and recut for smaller garments. Other pieces are used for quilt and comfort blocks, while the smaller and less desirable pieces go into the making of

I haven't even mentioned the but-

ton department, nor the hats, jewelry, or fancywork. Then there is the bedding, quilts and comforts. This project alone occupies at least three rooms. Many such articles as this could be written to cover the work of the Campus Shop and volumes more to cover its needs.

I HAVE VISITED the Campus Shop only once, as I live several hundred miles from the Center Place. But I have become keenly interested in its needs through correspondence with one of the Campus workers.

It seems the present needs may be divided into three groups:

First—it needs more help. Surely there are at least another hundred women within driving distance of the Campus Shop who can spare at least four or five hours a week to help. Or, if you live hundreds, even thousands, of miles from Independence, you can piece quilt tops. Mother and I have received cut blocks and thread with the instructions—"All you need do is set the blocks together according to the sample block sent with the pieces." This is something the older members can do, too. Those of you who are unable to stand on your feet or get around to do much local project work, but whose eyes, hands, and desires still long to do something for the work of the Master, can serve in this way.

A second need is for finished products. Here is a way in which every class—including the junior age—can help. All members of the church may assist wherever they are. This is especially true of the smaller branches. In many of our city congregations, the women are kept busy fulfilling local needs. But they, too, may be able to find time to complete at least one project to help lift the burden from the faithful few at the Campus Shop. One group of fifteen sisters met at the Central Church in Kansas City on a very cold, stormy

day in January and tied and bound six comforts. So some of the busy groups are sensing the great need of the Campus Shop and finding time to do something about it.

The third is for materials. Few are the homes that do not annually carry out badly worn or outgrown garments and destroy them. Please do not burn or throw away old sweaters or outgrown clothing of any kind, even when you consider them beyond repair. The Campus workers will salvage much from them. But be sure all articles are clean. Hours of time for these workers will thus be saved and the work on a garment or comfort for some needy person speeded up. Shoes of all kinds for men, women, and children are needed. If the leather has not deteriorated, they can be repaired to give much service.

Why should we let a group of less than two hundred faithful workers carry the burden? The church needs many, many more faithful, conscientious workers like these sisters at the Campus Shop. Perhaps some in your branch will want to help out. What are YOU going to do?

Undernourished

By C. J. Lant

We often read of children who are undernourished. There is too much neglect on the part of parents and society at large. But there are things other than food which children and adults alike may hunger for. Two of these are love and human kindness which all of us might bestow.

When a mother dies, a child may go through life starved for maternal love and care. To be robbed in this way is indeed tragic. Years of lonely searching may follow in an attempt to find some of the love and understanding missed because of the death of the mother.

God may be hard to find until we suddenly are made to realize the good about us in all mankind; then we are filled, because in finding one we find both.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

If we had sufficient faith and diligently tried to keep all the commandments, would we be able to rely entirely upon healing through administration and personal prayer, rather than resorting to medical treatment?

ANSWER:

There is no doubt that the gift of healing ought to be more in evidence in the church than it now is. On the whole, members of the church are not as worthy as they should be and have not the faith in the gift of healing that they should have. Some have attached too little significance to administration. This ordinance should be sacramental in nature and effect. There is no question that many blessings and benefits are available to the people who live worthy of the gift of healing.

We must not, however, regard our relationship with our Heavenly Father too lightly. God is still higher than we are, and we are still subject to his majesty and power. Though he loves us and desires to help us, he is not at our command. It was not intended in the total purpose of his creation that he should hurry to our rescue every time we want him.

God lets us do a great many things for ourselves; otherwise we would not be free. Often we are sick as a result of our poor choices, and our Heavenly Father leaves us to the operation of normal recuperative forces.

We also need to remember that our Father has honored the medical profession (Doctrine and Covenants 127: 2; 129: 2) and has used God-fearing doctors many times to bless his people. It is not amiss to believe that, even in this manner, the gift of healing is exercised. It has been said that hospitals were once regarded as the place people go to die, but that they now go there to get well. A recent survey shows that our church institution, the Independence Sanitarium and Hospital, has one of the lowest mortality rates in the United States. When men use their intelligence and skill in saving the lives of their fellow men, it surely must be that they are working with the Creator in compliance with the laws of healing.

Despite the foregoing, we would con-

tinue to defend the theorem stated in the first paragraph. Many blessings are available for our people who have been denying themselves by their lack of faith and worthiness. When man has done all he can do for himself, he should feel that he can turn to his Creator and receive a blessing in harmony with the Father's will.

A. ORLIN CROWNOVER.

QUESTION:

Jesus told the Twelve (Matthew 10: 20, I. V.): "Ye shall not have gone over the cities of Israel till the Son of Man be come." Is there any record that Jesus returned to the twelve as here promised after his ascension?

ANSWER:

We know of no historical record showing that Jesus returned to his disciples at any time during their lifetime, except his appearances after his resurrection, which in no way fit the coming mentioned in the question.

While Palestine was the home of the Jews, it is well to remember that there were other groups of Israel in other parts of the earth (the Book of Mormon mentions four), of which Jesus spoke, saying, "Other sheep I have which are not of this fold." These groups also have their cities, which must also be reached. Jesus, but not the apostles of that day, visited these other groups as he said he would (John 10: 16) and as the Book of Mormon says he did (III Nephi 7: 14-26). The ministry of his servants, the apostles in succession, would eventually be to all portions of Israel.

The instruction given by Jesus to his disciples in this chapter shows, upon careful examination, that it applied to more than the immediate apostles to whom he was talking. It was given also to their successors at the time this ministry would be fulfilled, for some of the things of which he spoke were not fulfilled in their days, but await the latter days. Many prophecies speak of Israel's restoration in the latter days, which will be effected by the Lord sending his authorized servants to them with the gospel, and gathering them in. It is then that all Israel will be saved, as Paul says (Romans 11: 23-28).

The coming of the Lord referred to

may possibly be that mentioned by him in Luke 12: 38-55, I. V., when in latter days he will come to his servants who wait for their Lord, and will minister to them in a private way. He "will come forth and serve them," presumably in preparation for their last great work in the harvest field.

CHARLES FRY.

QUESTION:

Has the Holy Ghost a form like God and Jesus, or is it an influence, a power that comes from God and Jesus?

ANSWER:

We believe in God, the eternal Father, in Jesus Christ, his Son, and in the Holy Ghost. Of the many Scriptures which might be quoted in this connection, we note only: "Father, Son, and Holy Ghost are one God, infinite and eternal, without end."—Doctrine and Covenants 17: 5.

There seems to be no question but that the Holy Ghost is divine (Matthew 28: 19; Acts 5: 3, 4; etc.). There also seems to be no doubt, according to the Scripture, that the Father, Son, and Holy Ghost are distinct from one another (John 15: 26; 16: 13, 14; John 17: 1, 8, 18, 23). The Father is the creator and ruler of the universe. The Son is our redeemer, who became man for the purpose of our redemption. The Holy Ghost is the executive of the Godhead, who applies to each believing soul the benefits of redemption. Distinctions within the Godhead are possibly better understood as diversities of divine operations rather than as differences in the divine nature.

The Holy Ghost is a person in the sense that he works by personal activities on persons. Paul, for example, evidently regarded the Spirit as possessing the essential powers of personality. He mentions the mind, or thoughts, of the Spirit (Romans 8:27); he says that the Spirit distributes spiritual gifts as he (the Spirit) wills (I Corinthians 12: 11). In similar fashion the Apostle Peter represents the Holy Ghost as being lied to by Ananias (Acts 5: 3). A being with a mind, moral sensibility, and will is not just an impersonal influence or power.

Yet, despite the foregoing, we cannot say simply, "Yes, the Holy Ghost has a form like God and Jesus." Nor is it enough to say that the Holy Ghost is a person, for the term "person" is not understood by all of us as having the same meaning. But we are safe when he recognize that the Holy Ghost is God in action, bearing witness of the Father and of the Son, carrying forward the work of Divinity among men, seeking our co-operation in our own creative development, and enlightening and empowering and encouraging us always as his present work in building the kingdom.

F. HENRY EDWARDS.

Lifesavers

(Continued from page 7.)

rheumatism, and so forth. They are most miserable in any other climate. Some delegates from Phoenix had to leave general conference. They were here two or three days and then it rained. Remember? They just could not stand the damp, cool weather. They left general conference much against their wishes and went back to the heat of Arizona. They like Arizona, and we would, too, if we were afflicted with arthritis.

A man will leave his job or sell his business, as one of the farmers did in Zion, and move to Arizona. And it is not only from Zion that they go—they go to Arizona from all over the United States. A husband will move out there because his wife is ill. Would you move, would you sell your farm, would you dispose of your business and try to get another business out in Arizona for the sake of the health of your wife? Suppose it's your child—your boy or girl. In some families the father and mother enjoy good health, but their son or daughter runs a risk of dying where they are, so they move south out of love for the child. Would you do that to improve your own health or that of some one in your family? Hundreds and thousands of people are doing so. Yet I challenge you to think carefully now—is physical health more valuable and of more concern to you than spiritual health?

Twenty out of every one hundred of our people don't care enough about their spiritual health to be in a location where they can go to church. They move away from church privileges and don't seem to care about sacrificing to insure spiritual health! The thing which Christ is concerned about is the quality of our spiritual souls, our personalities. We can see the physical characteristics of those about us, but Christ can look at us and know the kind of spiritual personalities we are. And he's concerned about our development.

That's what is on the mind of Christ! I challenge you to have upon your heart and mind the welfare of other people.

IN A FIRE in a Kansas City home recently, a mother was able to save her baby. She was alone at the time, her husband being in the hospital. Two of the older children, however, were burned to death. The papers told how the fire officials had to restrain the mother physically to keep her from rushing back through the flaming corridor in an attempt to save her other children. Had she done so she, too, would have lost her life. What causes mothers to risk their lives like that? Would you do that for your child? Would you do it for a stranger?

Suppose a fire should break out next door to your home. You know the mother is away. Perhaps the children started the fire playing with matches upstairs in their room. You know there are two or three children up there—perhaps a baby in a crib. Would you not rush up there, even at some risk to your own life? Would you be too concerned if you should singe some of your hair or get some of your skin burned if you saved a child's life? We would expect such heroism from almost everyone.

The Christ in a superlative degree had that deep concern for life. He was interested in physical life and healed people from their physical ailments, but he was primarily interested in the quality of their soul, their personality. I challenge you to have on your heart and mind the thing which was on the heart and the mind of the Christ. That is his call today. "All are called" to seek the welfare of others.

We should be interested in spiritual safety as well as physical safety, shouldn't we? As a member of the Traveling High Council, I frequently travel by train. Every time the train stops to change crews, to check the wheels, or take on more water, a little blue and white metal sign is hung on the rear coach. In big white letters it reads "Safety First." We all have noticed the big

transcontinental trucks that carry, written in big words above the driver's cabin, the same motto, "Safety First." The transportation companies are interested in saving physical life.

In West Virginia I went into the factory where the famous "Wheeling Brand" metal products are made—pails, ash cans, oilcans, etc. The employee, holding a long sheet of steel, guides it through a stamping mill. Down comes a big punch and rapidly cuts out the bottom of an oilcan or some other part. In the past many of the employees got their fingers too close. There is hardly one of the older workers who has not lost from one finger to a whole hand. Now safety signs are placed in the factory. Furthermore, someone has invented a little gadget for the machine that knocks any fingers out of the way before the punch descends. Just interested in fingers! Christ is interested in fingers, too, but he is more interested in the whole spiritual soul.

In Memphis I visited the huge new veterans' hospital with Brother Van Nieuwenhuyze, one of the contractors. There were thousands of patients there—war casualties. Some had their eyes out, or an ear, jaw, or arm gone. There was one basket case—a fellow who lost both arms and both legs. Our government rightly spends millions of dollars in order to help rehabilitate these men. Think of all the hospitals in our land, including our own Sanitarium. It's a good thing to be interested in physical life. God is interested in physical life, and we should be too. But like him, we should also be interested in spiritual life. Think of the millions of people who daily are being wounded spiritually by the booby traps of our civilization. We, as Latter Day Saints, are called to be concerned about all phases of life.

I WAS THRILLED to contact some university young people of the church in Chicago not long ago and about seventy-five young men and women of our church attending Kansas University at Lawrence. One

meets the same type of student at the universities in Berkeley and Los Angeles. They are interested in becoming expert lifesavers—not beach guards, of course; they're interested in becoming skilled in some profession. Some wish to become doctors; others, lawyers, teachers, merchants, etc. But more fundamental today, they are also interested in *getting knowledge in order to better save people's souls*. I was thrilled with that attitude. It is spreading throughout the church. So many seek knowledge only to better feed their physical bodies. Are we using our talents, strength, and power only to get food and nourishment and clothe ourselves? Shame on us if we are. Christ organized his church to save lives, and he calls us to have the same urge he has. I hope this call bothers our people, bothers them until they join wholeheartedly with the Christ to develop righteous lives.

We are called to be a light to the world. In Maine the lighthouses are on the big islands off the coast where there is danger. They don't put the lighthouse back thirty-five or forty miles on the mainland in a national park among the gardens where there is little risk to life. God calls us to be lighthouses—to be a city set upon a hill.

I repeat, we are interested in life whether we realize it or not. One time I was preaching at an all-day meeting in Wisconsin, and I noticed a small girl walking around on an old, open, stone well curb, where there was a windlass and an old oaken bucket. She lost her balance and fell over against the windlass, the handle rocking back and forth. Several screamed, while others rushed to her rescue. What causes such reactions? Why are we all concerned? Our hearts jump right up in our throats, and we tremble for five or ten minutes afterward. Instinctively God has made us concerned about saving life. God calls Latter Day Saints to be as equally concerned, if not more so, over spiritual life. Don't we care what happens to people? Are we unconcerned if they go to the prison house?

Some people will not get celestial glory who have had the opportunity in this life and have refused it; that is made very clear to us in the seventy-sixth section of our Doctrine and Covenants. Those who have had an opportunity to help Christ in this life and refused to do so may merit only terrestrial glory. They have not been "valiant." Will some people get an inferior glory because they don't care? Will we get celestial glory if we don't care?

ARE YOU INTERESTED IN LIFE? Are you interested in the spiritual welfare of your neighbors next door? Are you interested in their boy? Are you interested in young people and newly married couples? Are you sufficiently interested in your own children? How much money are you willing to spend to bring them eternal truths? How much time do you give to secure spiritual quality in your children? Are you spending more time and more money to take care of them physically than

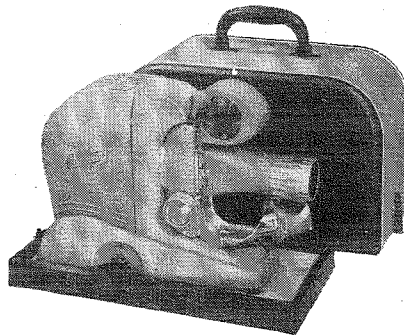
you are to feed and clothe them spiritually?

God calls us all to be lifesavers for this generation. We have it built into our nervous systems. In accepting baptism we pledge ourselves to assist the Christ. The Holy Spirit calls us to be concerned over the souls of other people in our area. There are hundreds and thousands of them within our reach. Must they go through life spiritually crippled and maybe be sent to the penitentiary of God to study and relearn the rules of life because we have not cared?

Do you care? I think you do. I hope our people can get the vision of the Christ. I hope we can see more clearly the purposes of God. I shall read that passage of Scripture again; it is as good today as it was in the time of the Apostle Paul, who wrote it to the saints at Philippi: "Let this mind be in you, which was also in Christ Jesus." Again I challenge you to think, What *is* in the mind and the heart of Jesus? It should be in our hearts and our minds also.

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Audio-Visual Aids Dept.

Herald House

INDEPENDENCE, MISSOURI

The West College Church League

Independence, Missouri

Briefs



Front Row: Donna Barrett, Dean Barrett (baby), Kay McArthur, Charline Thompson, Frieda Audet.

Second Row: Joseph White, Leader; Myron May, John McArthur, Rebecca Doster, Margaret Hoyt, Don Barrett.

Back Row: Jack Ochs, Bob Audet, Julian Lentell, Fred Doster.

IN MARCH, 1947, when the West College Zion's League was organized, there was no church in which to hold meetings and no money with which to build one. This served as a challenge to the small group of young people and their leaders, Mr. and Mrs. Oval Webster. Their first project was a series of movies shown in the Little Theater of Stone Church. The next was a paper drive which brought in \$94.95. The 1947 General Conference box lunch sales netted almost an even \$100. Most of this money was applied to the building fund for the new West College Street Church, which is now nearing completion. Ice cream socials by summer and chili suppers by winter, with many groups working together, have brought the fund to its present \$25,000 mark.

Not all activities have pointed toward making money, however. Picnics, swimming parties, and fellowship services have brought the members of the group together in the type of comradeship which leads the way to Zion's living. Thanksgiving and

Christmas mean sharing, and each year since their organization the West College Leaguers have taken baskets of food to the needy in their neighborhood. Frequently before their regular meetings begin they visit some shut-in who is unable to attend church. On these occasions they present a short worship service for the one who is confined to his home. They also assist other Leagues in various projects.

When work on the new church began, masculine members of the League rolled up their sleeves and helped with the manual labor. This has meant the saving of many hard-to-get dollars, and it has given the workers a lot of satisfaction. As one of them put it, "When I leave the church after working on it, I feel as though I'm leaving a part of myself there."

Members of the West College League invite visitors to drive by the new church and look it over. When it stands completed, they extend the invitation to Saints everywhere to worship with them in the sanctuary they have helped build.

—KAY McARTHUR.

BUCHANAN, MICHIGAN.—Mrs. Hattie K. Bell of Chicago, representing the Department of Religious Education, recently taught in an interdenominational training school at Buchanan, Michigan. She taught the teachers and gave demonstration work with children in the field of junior church. In a July 31 report, she said the training work was successful and she was highly complimented for her efforts. Apostle Reed Holmes and Elder John Darling of the Department of Religious Education feel that the church was well represented in this endeavor on the part of Sister Bell.

OMAHA, NEBRASKA.—Members of the Omaha Branch voted recently to organize a mission in South Omaha, to be located between 26th and 27th on "D" Street. This will care for some fifty Latter Day Saint families south of Center Street. The building at that location is available, and the members of the Omaha Branch are in the process of organization to finance the matter. A soliciting committee of five members has been set up, and the present drive is for \$4,000. Elder Charles Neff is the pastor in Omaha. It is noted that there are 120 Protestant families within a two-block area around the church, so the missionary opportunities are excellent.

ELDORADO, KANSAS.—Diana Kay, daughter of Mr. and Mrs. Wesley Briggs, was blessed on Sunday night, June 28, 1949, by Elders Myron LaPointe and J. J. Wilson. Mrs. Briggs was formerly Delroise Carroll.

INDEPENDENCE, MISSOURI.—On the week end of July 27, forty-one young people from St. Louis, Missouri, made the trip by bus to Independence, where they were entertained by the Stone Church senior and teen-age Zion's Leagues. Saturday afternoon was spent in recreation on the Campus grounds. Also included in the day's events were tours through The Auditorium, the Sanitarium, and other institutions of the church. Sunday they were visitors at Stone Church.

Elder Fred O. Davies, pastor of Walnut Park and Gudgell Park congregations, presented a series of missionary sermons on the lawn of the Slover Park church in northern Independence during the week of August 1. Members of the other congregations were invited, and the average attendance each evening was about two hundred, with many nonmembers included. Music was furnished by members of the Slover Park congregation. Two such missionary endeavors for each month are planned to take place in each of the fifteen congregations in the city.

Excellent work is being done on the Campus recreational grounds. Lee Hart, supervisor and caretaker of the grounds and recreational facilities, is kept well-occupied by the numbers of Independence young people, both church members and their friends, who are using the tennis courts, the soft-ball diamond, the volley-ball courts and croquet grounds. The newest sport added is that of archery with capable instructors. The Men's Club is sponsoring the building and furnishing the materials through the donations of its members, for a new building on the Campus grounds, a combination canteen and storage room for the expensive equipment used on the grounds. The footings for the foundation are in and the work is being done rapidly by volunteer labor. Next in the offing is intensive work on a miniature golf course and an additional tennis court. Carl Mesle, as church youth director for the city of Independence, is overseeing and directing this fine contribution to the welfare of young people.

Myron Reed Schall

Coach, boxer, inventor, minister

MYRON REED SCHALL, pastor of the Sacramento (California) Branch, is a man of many talents. For the past nine years, he has served the University of California, College of Agriculture, located at Davis, California, as boxing coach. Before that, for ten years, he was a member of the physical education staff at Stanford University, where he helped to develop many of the university's fine boxing teams. He came to the Sacramento Elks Club from Stanford as physical director and instructed physical education classes, with stress placed on swimming and boxing. He remained at the Elks Club for nearly three years. His career in athletics began during World War I while he was serving in the Navy. He became middleweight boxing champion of the U.S.S. "Pocahontas," losing but one bout in fourteen months. On June 6, 1942, he shattered the world's endurance punching bag record by punishing the leather continuously for nine hours and five minutes at a tempo of 144 blows per minute.

These feats are by no means the most important accomplishments in his life, however. His interest in religion is much deeper than his interest in sports. He puts it this way: "I have a feeling of long standing that God has an investment in me. Feeling this as strongly as I do, I must be active in his service." He was baptized in the Rio Grande River near the little town of Del Norte, Colorado, on July 14, 1904. J. F. Curtis, traveling alone, baptized and confirmed him on the same day, with his mother as an only witness. His first ordination was to the office of priest on November 19, 1933, at Berkeley, California. On August 8, 1934, he was ordained an elder and elected president of the San Jose (California) Branch at the same meeting. Arthur Oakman officiated at both ordinations. On October 12,

1942, he was elected president of the Sacramento (California) Branch, which position he still holds. He served as director of religious education for Northern California District for a number of years. Following his resignation, Mrs. Schall was elected and still serves in that office.

OF HIS WIFE, Pastor Schall says, "She was the first person I ever baptized. She was graduated from Greeley State Teachers' College in Colorado and taught for eleven years before I signed her up for life. We were married while I was a freshman at Stanford, and we had two children before I received my A.B."

There are three children now. Celia May, a graduate of Graceland and Sacramento State College, is continuing her studies in speech and English towards her Master's Degree. She is president of the Northern California Graceland Alumni Association, editor of the *Sacramento Branch News Sheet*, and coeditor of the *Southwest Mission Zion's Leaguer*. Myron Reed, Jr., has been in the Naval Air corps for five years. He is an ensign and a plane commander in the Naval Air Service. He plans to leave the service soon and enter a university where he will study chemical engineering. Lawrence Roderick (Rod) has just completed his first year at Graceland and plans to become a photographer. He was ordained to the office of deacon just before entering college last fall.

In his spare time, Pastor Schall "invents." He has patents on a striking bag swivel, an abdominal board (referred to as the "sadist's delight" by his Cal-Aggie boxers), and a "down indicator" for football games. Graceland was one of the first institutions to use it.

He gives a great deal to life and derives a tremendous satisfaction from the giving. His best gift, he



will tell you, is eulogized in this verse by Ella Wheeler Wilcox:

I gave a beggar from my scanty store
Of hard-earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry as before.

I gave the Christ, and through that Christ
of mine
He found himself—a man, supreme, divine,
Fed, clothed, and crowned with blessings manifold,
And now he begs no more.

—"The True Gift," from *Masterpieces of Religious Verse*.

—NAOMI RUSSELL.

Future Features of the "Herald"

The "Herald" of September 26 will be devoted to special articles about our church historical properties at Nauvoo, Illinois, and Kirtland, Ohio. From historical sources, selected materials will be presented which have been long out of print and not available to many readers. A number of beautiful new pictures taken by Harold D. Smith of Nauvoo will be used. This issue will also carry an editorial by President Israel A. Smith, announcing a contest for designs for permanent markers for our church historical properties.

Let's Take Our Children to Church

By **BERT EMBLETON**

SOME PEOPLE think that small children should not be taken to church. They consider it to be too hard for them to keep quiet, that they cannot enjoy the service, and that the service would be spoiled for the parents and others near by. If small children are taken to church, then we must seek to overcome all these difficulties.

Should we keep children at home? Many have tried this. They usually find that as a child gets older he is even more difficult to handle if he has not been used to attending. No love of church has been developed in the child, and the parents necessarily have attended less. Visitors come to the home at church time, and gradually the link with church is broken. This is the tragic story of many of our former members now lost to the work.

The word of God is always a good guide. We have the example of infants being brought to the Master. The disciples rebuked them, but Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." In fairness to the disciples, we should note that they had not yet received of "that power from on high." When Jesus visited the people on the American continent, he spoke many wonderful things. He offered a prayer to his Father which was "so marvelous that it cannot be written." After that he blessed their little ones, and the heavens opened, and angels descended and ministered to these children. Suppose they had stayed at home with them? (See Book of Mormon, Nephi 8: 17-27, page 649.)

Our responsibilities to our children are clearly defined in latter-day revelation. (See Doctrine and Covenants 55: 2.)

There are some who hold views

in the other extreme. They seem to think that children should be allowed to wander around the church building like the "sacred cows of India." They bang on the piano, slam doors, run up and down the aisles, disarrange cupboards, spill things, and are generally destructive. (This applies to some adults too!) These two extremes are, fortunately, the exception. The general view and practice of our people is to take children to all services whenever possible from the time they are babies.

FIRST, a word to you parents who have the responsibility of caring for small children in church. There is no doubt whatever that a child's environment helps to determine the kind of adult he will be (Proverbs 22: 6). Therefore you should want your child to have a happy home life from the very beginning. Your attitude toward others also affects your children so you need to do all you can to make your little ones happy in church. In consideration of others you must try to prevent disturbances. This requires great patience, perseverance, love, and careful planning. Let your child have a drink, candy, gum, or cookies; let him look at books or draw pictures. Do all you can to keep him happy and yet minimize disturbances. As the child grows up, talk to him about church conduct, but never nag. At Communion service, you might take along a little "treat" to off-set the "left-out feeling" when the emblems are served. Always point to the day when your child can partake. Be especially careful that no unhappy incident occurs here.

When a baby cries, take it out of the place of meeting immediately unless there is no other room to go to than the one in which the service is being held, and severe weather pre-

vents going outdoors. Try to avoid spanking, but don't pamper either. When a child is taken out of church, the experience must not be so pleasant as to encourage bad behavior.

Above all, plan, pray, and prepare for your children at church. Take quiet toys and avoid crinkly paper wrappings. No two children are quite the same, so you will need to find out what is best for yours. During times of prayer, keep your eyes open, for here truly you must "watch and pray."

The day will come when you must gradually wean your children from all these amusements in church. Eating, drawing, reading, and the like must cease. At the end of each service, be sure to clean up all the scraps of paper, crumbs, etc. Soon the children can be taught to do this. If you take each step gradually, you will see the results and be thankful. However, there will be times when, in spite of all your efforts, you will be embarrassed and humiliated. You will be crushed by a remark or look from someone who is disturbed. This may be quite unintentional. You will go home resolved never to bring your little ones again.

Here we have the concrete evidence that the Spirit of God works with his people. As you see your children develop a love for Jesus and his church, comfort will come to you. As their thoughts and actions become church-centered, as you see them learning of the gospel, you will rejoice. Then before the next church meeting you will prepare again for the struggle.

AND NOW A WORD to those who do not have the care of little ones in church. If you come to church with a desire to serve, here indeed you can do much. A kind word, or a smile will work wonders. You can help by making room for parents with little children so they

The Home Column

may sit near the exit. Above all, be sympathetic. Remember, the parents of small children are tired. Sunday morning is not a leisurely time for them. They arise at least as early as on week days. They must wash, feed, and dress their energetic children and see that they don't get dirty again, in addition to making their own preparations. After carrying a baby or traveling by bus, street car, or automobile, they probably arrive at church weary. Try to make their hour or so at church as pleasant as possible.

TO THOSE who minister to the little ones, I suggest a place be provided where parents can take small children when they cry. Church school classes for all ages help. Even a very small child should be instructed as well as entertained.

Junior church in its proper function is another asset. By proper function I mean that children should not lose the opportunity to witness and have part in the ordinances of the church. And may I say a word about sermons? When there are small children in the congregation, think of them when making preparation. Speak to them, too. It will help the whole service.

Adults must set a good example at all times. So many of the incorrect things we see children do are those things they copy from us. I am not trying to set up any "rules of conduct" but am attempting to make helpful suggestions. With the love of the Master in your heart, be patient with the children who are not yet old enough to understand.

In conclusion I say this to the children. As you grow up, try to help your parents. Giving you the opportunity to "grow up in the church" has been a hard task. If you respond and show them you love Jesus, the church, and them, they will be happy over what they have done for you. Learn to think of others.

Together let us labor in love "till we in the unity of the faith all come to the knowledge of the Son of God."

Convert Your Companion

By CHARLES EDGAR WARD

When you marry outside the church, should you convert your companion before or after the wedding? . . . The author brings a simple, persuasive answer to this question. Will it work in all cases?

BOB was from a Latter Day Saint home. He was grounded in the principles of the gospel. He faced the facts of life with clear eyes. He had seen more than one marriage where the husband went to one church and the wife to another only to end up by neither going to any church.

He had the desire of all normal young people. He wanted to establish a home, but his desire went further than that: He wanted a Latter Day Saint home. He had always said, "I will marry a Latter Day Saint girl."

Then Bob met Mary. She was everything he had always pictured in his ideal girl, but she was *not* a member of the church.

Bob went into conference with himself. That night the pastor had spoken from the text, "Lovest thou me, more than these?" It was a problem. Was he required to sacrifice that which seemed at the time to contain his life's happiness? Being a true Saint, he "took it to the Lord in prayer."

NOT LONG AFTER THIS, as he was preparing his church school lesson, his eyes fell on Luke 22:32, "But I have prayed for thee, that thy faith fail thee not, and *when thou art converted*, strengthen thy brethren."

Those four words—"when thou art converted"—seemed to be an answer to his problem. He asked himself, "If I *am* converted, why cannot I convert her?" His heart was light—it was just a matter of salesmanship. He had sold himself to her; now he must sell his church.

Bob started his selling campaign the following Sunday afternoon. He casually suggested that they go to church in the evening. He saw that she met the pastor and a representative group of the congregation. He saw that she came away with a good impression.

One evening in conversation with Mary's parents, he mentioned the "Word of Wisdom" as a teaching of the church and attributed his own good health to a life-long adherence to it.

Later he brought the pastor to Mary's house—not as a missionary searching for converts, but as a friend he wished to know his other friends. All the time, Bob was bringing to the attention of the family the truth and beauty of the everlasting gospel. He did not preach; he practiced. He did not argue; he demonstrated.

Such a good impression was made upon Mary's folks that the pastor was able to hold several cottage meetings for round-table discussion at the home.

Months later Mary asked for baptism, knowing what she was doing. She was truly converted. She did not join Bob's church only because she loved him but because she loved Christ.

Then Bob's dream came true. He married a Latter Day Saint girl, and established a Latter Day Saint home.

The time to convert is before the wedding. After marriage there are plenty of adjustments to make without trying to change religious opinions.

Where Are the Men?

By LLOYD E. CLEVELAND

Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day.—Doctrine and Covenants 4: 1.

THERE WAS A DAY when, as a nation, we were said to be protected by “iron men and wooden ships.” In that day, men of courage and resourcefulness measured up to the responsibility of building a new type of society. It was truly a hazardous venture, and the iron men of that time would ill-fit the organized, often semi-regimented routine of modern living. Today we fashion our ships of iron, but what has happened to the souls of the men who man them?

We speak, of course, in figurative language. It is not our purpose to impugn the courage of any man, but rather to bemoan the false gods of materialism and technology which sap the spiritual lifeblood of any people who forget God. Almost lost in the babble of today’s voices are the few who warn of danger and destruction, protesting that our brave new world is neither brave nor new. Our great need, say these few, is for good men and women, not technological advancement. Our greatest failure is our inability to produce

such persons in large enough numbers. And this brings the problem right home to our own doorstep. Have we neglected our mission as a church? Have we a formula for filling this need?

ONE LATTER DAY SAINT leader has said that our primary purpose is “to bring the gospel of Christ into the lives of men and the lives of men into the kingdom of God.” If this purpose is to be accomplished, we must have men—iron men—who are willing not only to rise in prayer meetings all over the land and say they are dedicated to the service of the Master but to prove themselves in the thick of battle. *Where are these men?*

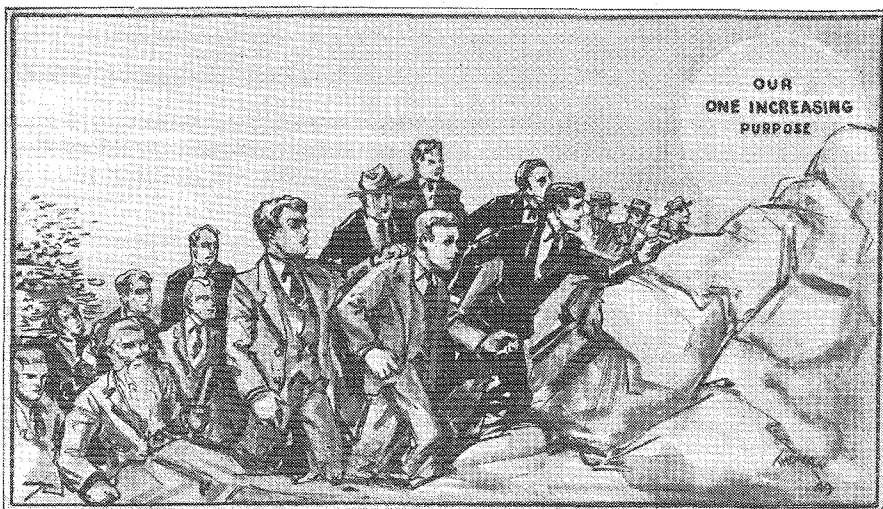
Recent general conferences have been notable from the standpoint of advanced classwork, capable direction, and the determination to go forward, but time after time many of us have asked ourselves and others, “Where are the men?” as we surveyed the valiant but small group on the rostrum.

Yes, where are the quorums of Seventy who should be witnessing, the complete district organizations, the flood of alert “local” men? Where, too, are those lay members who have “studied to show themselves approved” and who keep their “growing edge” sharp so that they can evangelize their immediate friends and neighbors?

Look around you. Then take a good look at yourself in the mirror. Are you one of the men (or women), or are you just another church member wandering loosely about looking for Zion? Would you be startled if it suddenly appeared, ready-made and with all the latest conveniences? Ah, if it only could be! But all the wishing in the world will not make it so—not unless that wishing is a prelude to action.

IN RECENT YEARS I have talked to a great many young men engaged in various types of work. If our conversation veered around to church work, as it often did, these trained and talented persons almost invariably evinced a deep concern for the progress of the church and a willingness to give their time and abilities if called upon. Yet for some reason, in spite of our great need for full-time men, these individuals are not chosen. Why?

Perhaps we can find the answer if we are not afraid to critically evaluate our actions, both as members of a general church and of a local congregation. Since we are units of both, owing allegiance to both and working for the advancement of both at the same time, it is often pointed out that the general church should not weaken the local branches of that church by drawing away men whose contribution is of great value locally. Again, if a person fills an important position in the



business world, he may be told that it would be unwise for him to give up that position, on the assumption that his value to the program of the church is greater here than it would be in full-time church work. It is possible that this reasoning is sound in some cases and not in others. In any case, if the individual concerned is thoroughly imbued with the ideal of service he may and should continue to labor wherever openings develop. To assume that every such talented individual should automatically be ordained and set apart for general or even local church work would indeed be unwise. Still, pleadingly, we cry, "Lord, if not these, where *are* the men?"

AT THIS POINT we may have to reorient our thinking. We may, in humility, be forced to admit to ourselves that while our human judgment would sanction and even expect the setting apart of more and more men, we should accede prayerfully to the will of God as expressed through his chosen servants. We should pray for the men God has already chosen as laborers in his vineyard and support them in every possible way. One important point to be remembered is in connection with the term "humility." By this term, which appears so frequently in our literature and thinking, we do not imply a blind and unreasoning obedience to any cause nor the total submergence of personality of the individual member. All of us treasure the God-given right to differ from the opinions of others. Yet Jesus desires that we be one, even as he and his Father are one. This does imply humility and love, and the blending of personalities in such a way that the objectives of this, Jesus' church, may be attained.

Where are the men? They are all around you in every walk of life. Some are ready now. Some are preparing. Some will never respond to the call because of cloudy vision which blinds them to life's realities and flatters them into choosing inferior substitute goals of achievement.

Personally speaking, I grew up with the admonition, "Get thy spindle and distaff ready, and God will give thee flax," ringing in my ears. A wise admonition, indeed. Wherever I turn my hand now I find more "flax" than I can care for.

THIS LITTLE GEM from a clipping will bear mulling over: "Nothing is particularly hard if divided into small jobs." Are you the person for one of those jobs?

Choosing men to handle the affairs of God here upon the earth is a grave responsibility. In the early days of the Restoration a stern rebuke came to those in administrative authority concerning the ordination of men "called but not chosen" (Doctrine and Covenants 92: 1). Let us search ourselves. If we think we are qualified to serve in some respect, let us kneel in the same sincere attitude exemplified by young Joseph Smith and ask God to open the way for us. As much as Jesus needs workers today, the answer will not be long in coming if we have truly prepared ourselves.

One thing we should try to avoid. Let's not, in football parlance, become side-line quarterbacks. It's very easy and much more comfortable to be a spectator and yell instructions and insults from the bleachers, but if we expect any of the glory we'd better get our equipment on and get into the game. This is the eleventh hour. Daily we see the fulfillment of revelation. Millions who are yet in darkness wait to hear their first gospel sermon from men authorized of God and his Son, Jesus Christ. Are you willing to let those who seek but cannot find by themselves die for want of a man—a man such as you could be with a little more effort and prayer? Where is that zeal, that devotion of yesteryear which would not let men rest until they told the story? Pray God that it might flame anew in our hearts and find abun-

dant flower in our lives as we march forth—not in dozens, nor yet hundreds, but in thousands, to do battle for souls in the ceaseless conflict between the forces of good and evil.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.—Doctrine and Covenants 10: 2.

Devotions of the Heart

CHURCH-GOING is an established habit, recognized for its value in reminding us of spiritual needs and blessings. By going to church one may renew his spirit through participation in a planned service, calculated to turn the mind into channels of peace and deeper thought.

But there are devotions of the heart too . . . those precious moments during the week when we close our minds to the world around us and seek a quiet interlude with our loving and sympathetic Master. Whether we be riding a crowded bus, or in a busy office, or in the fields, or at home where duty clamors for our attention, these moments of withdrawal for devotion provide an oasis for our souls. They offer a renewed contact with the source of our strength. They bring a needed tranquillity . . . and an answer to problems which may seem too much for us. We find in these moments real release from tension, a "second wind" of hope and faith, a new belief in the goodness and purpose of Life.

Let us enter into these devotions of the heart often. They are the most sincere form of worship, the most satisfying complement to our everyday living. —LOUISE WRIGLEY

New Horizons

www.LatterDayTruth.org

Independence, Missouri—

A Musical Democracy

(Continued from page 11.)

with a yearly increase allotted for future operation. It is the plan of the Independence Community Music Association to go on with the orchestra concerts, including guest artists, co-operation on the *Messiah*, the May Festival, and perhaps the multiple piano concert. The association knows that from now on some of the concerts will be presented by some of the best musical talent in the entire country, and all of this will be free to the citizens of Independence. The interest is keen, the challenge is great, the determination is to improve the community through cultural interests. The hope is for a steady, thoughtful, and well-planned growth.

The latest development in the activities of the association has been the arousing of interest among the people of Independence in a cultural or arts center. There is no (civic) auditorium in which to have concerts, plays, opera, or lectures. It has been necessary to use a very poor setup, but now there are well-formed plans for the establishment of a community center for Independence. A committee has been formed and has

sent to each organization and club a request for assistance in making plans for such a center. The response has been excellent, so it is the hope of the Community Music Association that some day a concert may be held in a very lovely concert hall. "Truly from dreams a wonderful reality may occur, and it is our hope to keep the idea of music education, participation of all, simplicity, a true presentation of the arts, accompanied by deepest appreciation for our many blessings."

Learn of Him

(Continued from page 3.)

quillity. His promise, in the words of the King James version, is, "Ye shall find rest unto your souls." Goodspeed translates it, "Your hearts shall find rest." Interpret these any way you wish, the ultimate effect is the same. With the intellect and emotions at peace, the body can rest.

It isn't the work we do that wears us out and breaks us down, sending some to the doctor, some to the hospital, and some to the asylum. It is the worry, the fear, the tension, the dislike of some people, and the hatred of others—the fighting and clashing of wills—that shortens our years and makes miserable the little time we have. The program of Jesus,

"Learn from me," is a cure for all that. It is his prescription of rest for the heart and soul that will set us free from pain and trouble.

The Easy Yoke

Modern Christians may find a stumbling block in the expression, "My yoke is easy." Who wants to be harnessed like an ox, even for eternal glory? Many people in the time of Jesus were too poor to own beasts of burden. Wheeled vehicles were scarce, and roads on which they could be used were few. If a man needed anything transported, he might have to carry it himself. The yoke was a convenience that saved the arms and let a burden rest comfortably on the shoulders, if not too heavy. The yoke was a common experience and a commoner sight in those days. Compared with all other yokes, that which Jesus placed upon the people was light and easily borne, for it was regulated by love and mercy.

It is not a case of wearing the yoke of Jesus, or none at all. Some people wear the yoke of business, which can be so heavy it wears the heart out and shortens life. Some wear the yoke of professional service, which exacts its toll. Some people have destroyed their lives wearing the yoke of indulgence and pleasure. And then, of course, there are the victims who wear the yoke of sin.

The yoke of sin—to consider it for a few moments—is merciless. It takes no consideration of the suffering or death of the victim; it clings to him to the end of his life. The unhappiness and sorrow it brings to many, to the innocent relatives as well as the offenders, is immeasurable.

All life carries with it a servitude of some kind. We cannot avoid it. All we can do is to make a choice. Fortunate and happy are those who choose the yoke of Christ, which is weighted and adjusted by infinite love and kindness.

Learn of Jesus. Learn from him. He is the kindly, considerate master. His yoke is adjusted to our shoulders, not to carry his burdens, but to help us carry our own. —L. J. L.



INDEPENDENCE, MISSOURI

Pastor's Handbook

1949 - 1950

The handbook for the pastor is now ready. The First Presidency is sending one copy to each pastor, but additional copies of this program for the church year, including monthly themes and topics, are available for sale.

50c

Northeastern Illinois District Conference

The Northeastern Illinois District Conference will be held Sunday, September 11, at the Mission Church near Marseilles, Illinois. Services will be as follows: 9:15 a.m., musical program; 9:30, prayer service; 10:45, worship service; 2:00 p.m., annual business meeting and election of officers. A basket dinner will be served at noon. Apostle D. T. Williams is to be the guest speaker.

LLOYD HADLEY,
District President.

Change of Address

Glen H. Johnson
Annastraat 2
Rotterdam, Holland

New York-Philadelphia District Youth Rally

A youth rally will be held at Deer Park on September 2, 3, 4, and 5. General Church appointees John Conway and William Guthrie are to be present. Circulars will be sent upon request. Register with Paul M. Frisbie, 8425 Eighty-fifth Avenue, Woodhaven 21, New York.

Texas Youth Retreat

A retreat for the young people of the Central and Southwestern Texas Districts will be held at the Bandera Reunion Grounds, Bandera, Texas, September 2 to 5. Seventy Harold I. Velt is to be in attendance.

FLOYD HUBBLE,
Youth Supervisor.

REQUESTS FOR PRAYERS

Prayers are requested for Mary E. Boyce, a patient at the Alberta Provincial Mental Hospital, and for the members of her family who need strength, courage, and wisdom during this time.

Mrs. George Smith of Knoxville, Iowa, asks the prayers of the Saints that she may be healed and become useful in God's work.

Prayers are requested for Cora Emerson of Sioux Falls, South Dakota, who is severely afflicted.

Mrs. W. A. Simmons of Spearman, Texas, asks the Saints to pray that the people in the community may overcome their prejudice toward the church. She would like for them to become interested in the work.

Mrs. Rose Sodersten of Clearwater, Nebraska, asks the Saints to pray that she may soon be able to meet with other church members often and be of service to those about her.

ENGAGEMENTS

Lusha-Cooper

Mr. and Mrs. Marion F. Cooper of Chicago, Illinois, announce the engagement of their daughter, Barbara Janice, to Donald Lusha also of Chicago, son of Mr. and Mrs. K. D. Lusha. Both attended Graceland College last year, from which Donald was graduated in June, and to which Janice will return this fall.

WEDDINGS

Williams-Buck

Ella May Buck, daughter of Mrs. Lois Cline of Merwin, Missouri, and Joseph David Williams, son of Elder and Mrs. David N. Williams of Kewanee, Illinois, were married July 31 at the Walnut Park Reorganized Church in Independence, Missouri, the groom's father officiating. Both Mr. and Mrs. Williams attended Graceland College. They are making their home in Independence.

Treadway-Corbin

Mary L. Corbin, daughter of Mr. and Mrs. Harold Corbin of Randall, Illinois, and John Treadway, Jr., son of Mr. and Mrs. John Treadway, Sr., were married at the Galesburg (Illinois) Reorganized Church on August 7, Elder Ambrose King officiating. They are honeymooning in Canada.

BIRTHS

A daughter, Pamela Jane, was born on March 22 to Mr. and Mrs. Pearl Philbrook of Springfield, Massachusetts.

Mr. and Mrs. William G. Searles of Racine, Wisconsin, announce the birth of a son, Jeffrey Paul, born July 18. Mrs. Searles is the former Darline Lafferty.

A son, Jerry Wayne, was born on April 22 to Mr. and Mrs. Claude E. Hendricks of Henderson, Illinois.

DEATHS

CARSON.—Ada, was born June 3, 1871, at Springfield, Missouri, and died July 7, 1949, at Pensacola, Florida. She was reared in Oklahoma by a foster mother. Her first marriage was to the Reverend Kenneth Wickliffe, a Baptist minister; seven children were born to them, five of which preceded her in death. Following the death of her first husband, she was married to John Taylor; one son was born to this union. Mr. Taylor also died, and she married J. P. Carson, a member of the Reorganized Church. She was baptized and confirmed on December 5, 1915, at Pittsburg, Kansas. At the time of her death, she and her husband were helping to organize a mission at Pensacola.

She is survived by her husband, J. P. Carson; two sons: Thomas Wickliffe of American Falls, Idaho, and Archie D. Taylor of Houston, Texas; one daughter, Mrs. Rachel Baldrige of Chanute, Kansas; nine grandchildren; and seven great-grandchildren. Burial was in the Elmwood Cemetery in Chanute.

BLOUNT.—Dr. Stephen Landon, was born at San Augustine, Texas, on March 9, 1873, the eldest son of Thomas William and Mary Elizabeth Rather Blount. He was graduated from Texas A. and M. College in 1896, and in 1898 from the University of Pennsylvania with a degree in veterinary medicine. He practiced in West Virginia, South Africa (during the Boer War), Texas, and Illinois. In 1930 he was married to Betty Carson of St. Louis, Missouri, and moved to a farm near Blythedale, Missouri, later making their home in Bethany, Missouri. He died at the age of seventy-six.

Besides his wife, he leaves a son, Clinton W. Blount of New York City; two daughters: Mrs. Eugenia Bauer of St. Louis, and Mrs. Pearl Moore of Delavan, Wisconsin; two brothers: Frank and Thomas Blount of San Augustine, and a sister, Mrs. Emma Johnson of Hot Springs, Arkansas. Funeral services were held at the Wheeler Mortuary, Elder Moroni Traxler officiating. Burial was in the Pythian Cemetery.

SMITH.—Verlie Ethel Jeffrey, was born July 1, 1905, at Council Bluffs, Iowa, and died unexpectedly on July 30, 1949. She spent most of her life in Council Bluffs until seven years ago when she went east, residing at Washington, D. C., and Greenbelt, Maryland. She had been a member of the Reorganized Church since 1913 and was active in the choir, Music Club, and Temple Builders organization.

She is survived by her husband, O. A. Smith; three daughters: Mrs. Herbert Faulkner, Jerrie and Vicki, all of Greenbelt; her parents, Mr and Mrs. Thomas Jeffrey of Council Bluffs; and a brother, Ralph Jeffrey of Omaha, Nebraska. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Cedar Lawn Cemetery, Council Bluffs.

Church Supply Catalog

including curriculum and church and church school supplies

is now available from

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Independence, Missouri

1949 Reunion Schedule

Reunions	Date	Place
Chicago	Sept. 2-Sept. 4	Palos Park Y.M.C.A. Camp
YOUTH CAMPS		
Missouri Valley	August 26-31	Camp Sheldon, Columbus, Nebraska.

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P.S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

14042

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*** WANTED**

This editor needs a place for the disposal of things that are near the end of their usefulness, good but not quite good enough. An eraser nearly worn out. A pencil almost too short. Half a bottle of pills for which the disease has been forgotten. A typewriter ribbon gone dry, but with no holes punched in it. It could be reinked if one only knew how. A small knife with one blade broken, one dull. Odd pieces of scratch paper for something that will probably never be written. A nice collection of blotters, some of them pre-war. A clock that used to keep pretty fair time, but nobody knows how to fix it. A fan that runs when the mood is upon it. Economy forbids junking them, efficiency forbids using them. What should one do?

This reminds one of the story of the man who was dying. He wasn't good enough to go to heaven, nor bad enough to go to hell, so they just let him get well and sent him back to earth to see what he would do next.

*** DOGS**

Dogs know more about "How to Win Friends and Influence People" than people do. Even Dale Carnegie could learn something from them.

Have you ever watched a dog looking for new friends? He is the world's best ambassador of good will. He offers love and companionship in return for a little food and care. He flags you down with his tail, puts on the most ingratiating manners, and smiles in his doggy way. You must be tough to resist his salesmanship in favor of dogs.

A small abandoned waif slipped into the shop while the door was swinging shut. In ten minutes she had begged a breakfast, made friends with everybody, had a sack bed arranged, and began a nap. Returned to the street, she cried at the door in a shrill, pathetic, off-key, quavery soprano. Big H. found a home for her with a lad over in Bronzeville, and she accepted gratefully.

People could learn a lot from dogs, if they only would.

*** OFFICE**

We didn't know until last Friday that Big H., our Chief Expediter, the Man Who Can Do Everything, has an office. It is in the broom closet under the stair. He has no chair because he never has time to sit down. No desk, because he writes standing up. "A file is a place where people lose things," he says, "so I just use boxes." One of them contains an unclassified assortment of brads, twine, electric plugs, screws, washers, tape, and 2,431 other things. "I find them by the touch system," he said, fumbling in the depths for a tack. It came out, sticking in the end of his finger. "Works perfectly," he said, removing it carefully. . . . Price lists are tacked to the door; also bills, receipts, and accounts of the employees' canteen, which he manages. . . . Does something break? He repairs it. Does a gadget refuse to work? He persuades it. Is your "Herald" a little late getting to the post office? He comes quick to help. He even keeps a big special comforting smile for hurt feelings. His is the office that helps all the other offices get their work done.

Zion's League

Annual III

"We Explore Our Stewardship"

This paper-bound book contains a complete year's program for your church's League. It is divided into eleven sections—July and August are combined—with specific suggestions and helps for each week's program. Each of the sections has worship, study, recreation, and service material in it. It is well illustrated and clearly written. Every officer and supervisor of each League will need to have this Annual.

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INDEPENDENCE, MISSOURI

THE SAINTS'

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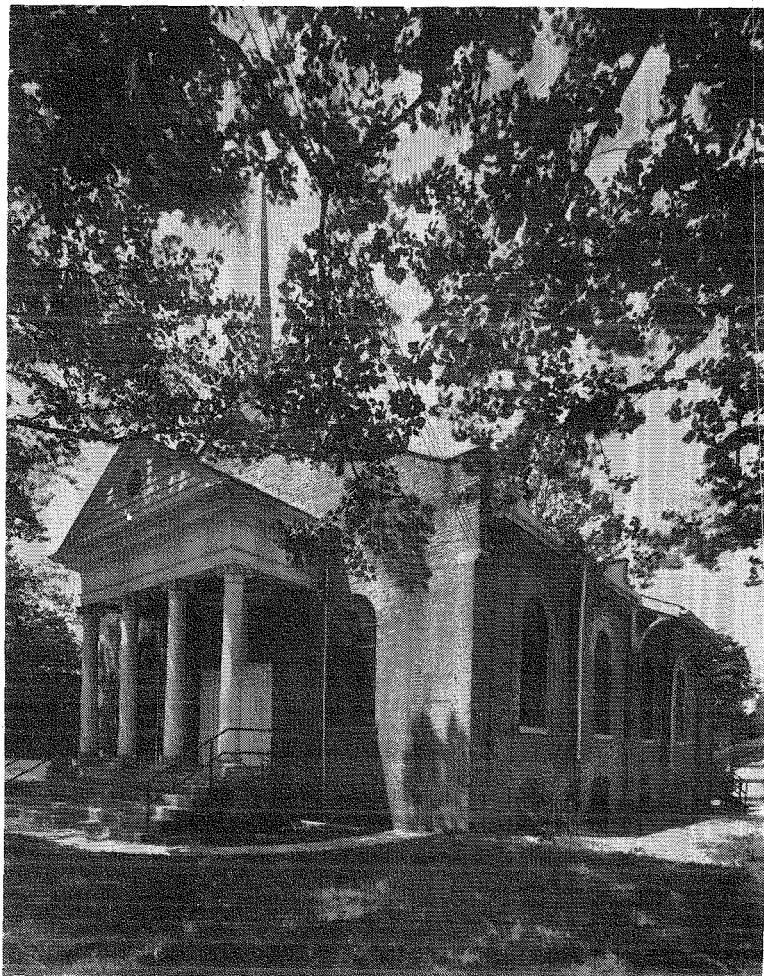
Louisville, Kentucky

*From a dilapidated
"powerhouse" to a
modern house of
gospel power in
ten months.*

Formally opened

March 27, 1949

(See page 11.)



"The Sacrament"

ON THE FIRST SUNDAY of September many Latter Day Saints will say, "I attended the Sacrament meeting." Now more and more of us know that this church observes several sacraments, and it is in order to ask which one was being administered. The Communion, or Lord's Supper, is the sacrament most commonly suggested to the mind when the term is loosely used. But it could be the blessing of a child, ordination, or it might be that of marriage.

The church has never officially acted to declare which of its rites and ceremonies are sacraments and which do not have sacramental value, however there is no doubt but that we could have agreement on seven of them. Then why should we carelessly refer to one as "The sacrament"? The answer seems to be that the distinction has not been clearly kept by our writers and teachers. Scriptural support for the restricted use of this general term can be found even in the Scriptures. Therefore, it is not a matter of right but of clearness. Let's say what we mean and what all others will understand. The simplest statement of the fact is to say, "I attended the Communion service."

Introducing...

REED M. HOLMES (page 5) was born in Mansfield, Washington, June 17, 1917. He was graduated from high school at Cœur d'Alene, Idaho, in 1934; from Graceland College in 1937; and from the University of Iowa in 1939. He has done graduate work at the University of Seattle and with the Boston University School of Theology.

Brother Holmes has been under General Church appointment since June, 1940, and has served in the Columbia District, Southern Ohio, and the Atlantic States Mission. Immediately prior to his call as a member of the Quorum of Twelve in 1948, he was president of Southern New England District and pastor of Boston Branch. He is now serving as Director of Religious Education and editor of *Guide-Lines*, as well as missionary supervisor of Eastern Colorado, Kansas, and Oklahoma.

On August 4, 1943, he married Dorothy Lois Carter at Columbus, Ohio. They have three children: David, 5; Carol Louise, 3; and Joy Ellen, 2.

Brother Holmes' special interests are evangelism, public relations, religious education, and effective priesthood administration.

PAUL A. WELLINGTON (page 8) was born in Mapleton, Kansas, April 15, 1919. He was graduated from high school at Fulton, Kansas, in 1937, and received his B.S. in commercial education from the Kansas State Teachers College at Pittsburg, Kansas, in 1946. He is now living in Seattle, Washington.

Brother Wellington was married to Fay Young, April 25, 1943. They have one child: Linda Anne, aged 5.

Before serving 3½ years in the army, he taught school one year. Soon after his return from service, he went under General Conference appointment. He was ordained a priest in 1938, an elder in 1943. His present mission is Seattle District, with Seattle as an objective.

His hobbies are radio and photography.

RUBY TINKHAM (page 10) last wrote for us in the issue of April 16, 1949, and was introduced to our readers at that time.

ZYGMUND P. RONDOMANSKI (page 12) was graduated from Chapman Technical High School in 1928, and studied music under Percy Goetschuis of the Institute of Musical Art in New York City. He is now studying as a part-time student at the Kansas City Conservatory for his bachelor's degree.

From 1928 to 1943 he was a professional photographer in New London, Connecticut; from 1944 to 1946 he managed the Elko Photo Products of Kansas City; at the present time he is photostat operator.

Brother Rondomanski has written several musical compositions and had them published. He has played in concerts and with orchestras for many years. At the present time he is a member of the Independence Symphony Orchestra and other local musical organizations.

Brother Rondomanski makes his home in Independence, Missouri, with his wife, Blanche; his daughter, Shirley, 17, and his son, Timothy, 16.

THE SAINTS' HERALD

Volume 96

September 5, 1949

Number 36

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

BANDERA, TEXAS, REUNION

Apostle W. Wallace Smith reports a fine reunion was held at Bandera, Texas, the week of July 24. It was a joint gathering of Southwest Texas and Central Texas Districts. Two hundred and seventy-five campers were registered for full attendance. Sundays brought a total of 404 and 365, respectively. Nine baptisms climaxed the week's worship.

President Israel A. Smith was present for the first week end. Other members of the staff included Apostle Smith; Mrs. Rosamond Smith, who taught a women's class; Bishop D. O. Chesworth; Mrs. Alice Chesworth, who was in charge of music; Seventy Z. Z. Renfro; and Elder Carl Mesle, in charge of young people.

BAPTISMS FOR JULY

Total baptisms reported in July for the church as a whole amount to 647. This is the largest number since July, 1929, when the total for July was 786. The total number for the year thus far is 2,587, the largest in twenty-five years with the single exception of 1930 which at the end of July had a total of 2,625. Children's Day baptisms reported in July are 405.

APOSTLE HIELD IN INTERNATIONAL MAGAZINE

In the September 1, 1949, issue of the "Pemex Travel Club Bulletin," published by "Petroleos Mexicanos" at Mexico City, Mexico, there is an illustrated article on Palenque by Apostle Charles R. Hield. Included among the pictures is a photograph of the Temple of the Cross, the Temple of the Sun, and a picture of the author beside the interior plaza of the palace at Palenque, which is really the ruin of a magnificent Mayan city. In the article Apostle Hield tells of his travels there and of the people he meets, with information concerning the archaeological features of the ancient city.

BUSY WEEK END FOR DeLAPP

Bishop G. L. DeLapp drove to Lamoni, Iowa, Saturday morning, August 15, to officiate at the funeral of Joseph C. Danielson, long a business and community leader in that city. On Sunday morning he went to Stewartsville, Missouri, to deliver the 11 o'clock address at Far West Reunion. Sunday evening he was speaker at the campus service in Independence.

BAPTISMS IN ST. LOUIS

In a letter dated August 2, Frank McDonald, pastor of the St. Louis, Missouri, Branch, says: "At our baptismal service in June, seven children and three adults were baptized. One of the adults completed another family circle; the other two adults—a husband and wife—brought a new circle into the light of the gospel. We have several prospects for another baptismal service in September."

BAPTISMS IN NORTHERN INDIANA

Luther Troyer reports that in the Northern Indiana District there have been fifty-two baptisms since the first of the year. Of the fifty-two, he baptized eight—seven of them in Detroit.

The Gospel of Work

“Six days shalt thou labor, and do all thy work.”

—Exodus 20: 9.

Labor Day

On Monday, September 5, the nation pays its respect to those who work. Union labor is responsible for the recognition that is given on this day and largely figures in the ceremonies, public meetings, and parades with which the event is commemorated. But, by courtesy, we remember all who work, and honor them on this day.

Some years ago a thoughtful young contributor wrote an article for us entitled, “The Dignity of all Labor.” That is a good thought for this time. There is dignity and honor in all useful and productive labor.

The Fourth Commandment

It is a curious combination that includes the “Law of Work” with the fourth commandment, concerning the keeping of the Sabbath. Since it was forbidden on the Sabbath, work makes a negative entry into the Ten Commandments. We have given disproportionate attention to “not working” on the Sabbath.

Does it appear necessary, in view of the well-known laziness of the human race, that we should give so much attention to the negative part of the commandment? Too many people are obeying that part already.

The really important part of the “Law of Work,” from the viewpoint of life and economics, is this: “Six days shalt thou labor, and do all thy work.” God tells us to get busy and do something; it is time to go to work. When our most remote ancestor was expelled from Eden for mismanagement of his responsibility, he was told, “In the sweat of thy face shalt thou eat bread, till thou return unto the ground.”

God Works

God himself believed and practiced the “Law of Work.” His Son

worked also. Jesus said, “My Father worketh hitherto, and I work” (John 5: 17). Goodspeed translates it, “My Father is still at work, and I work too.” That agrees with latter-day revelation, in which the Lord said, “There is no end to my works” (Doctrine and Covenants 22: 23).

The Scriptures record only one time in all eternity when the Lord took a vacation (Genesis 2: 2). A rest must have been needed after the prodigious work of making the world in six days. It was on that day that the Lord made the human race, and it must have been a tedious chore. So many people, monotonously alike, and complaining from the moment they began to draw breath. A rest was in order.

The Principle of Rest

God knew that his people would need rest. He prescribed rest for them each night, and to this he added one day in seven. Sometimes, when the work is hard and the weather is hot, six days can seem as long as eternity.

Jesus recognized that many people are overworked, that they are tired and need a chance to rest and recuperate. To them he said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.”—Matthew 11: 28.

The Reward of Labor

In the parable of the vineyard (Matthew 20: 1-15), Jesus indicated what he would have done in case of a labor dispute. There was no collective bargaining then, no provision for government to interfere. Under circumstances like that today there would have been a strike, and half

the crop of grapes would have dried on the vines before a new contract could have been written. Modern improvements can always make things a little worse for us. Jesus asked those men the question, “Is it not lawful for me to do what I will with mine own?” Today many an employer is asking himself that question, and the government’s answer to him is, “no!”

Injustices of the past, on both sides, have still to be remedied. It is a little hard to comprehend some strikes today; but one should not judge except on a basis of a complete knowledge of the circumstances. Hardships are now being suffered by the people, due to excessive costs of materials and excessive demands for wages. We cannot see where this will end, but we may presume that it will not be good.

The Good Workman

One of our good men, who served in the war, building for destruction, showed a fine house plan. Now he is building for peace. We went out to see the house he had built from plan. It was a thing of beauty—practical, substantial, and useful. As a creative and competent artist, as well as an artisan, he had approached his task with the best tools, materials, and skills that could be employed. That house, with many others like it, is helping to realize the dream of “Zion the beautiful,” which beckons our people on.

In honoring labor on this holiday, we think of those men who are studying to show themselves approved, workmen who need not be ashamed (to paraphrase Paul). There is dignity in all good and competent labor. There is honor in honest effort. There is respect in thorough preparation. One writer said, “There is nothing wrong with this country that work will not cure.”

L. J. L.

E d i t o r i a l

Across the Desk

THOSE ATTENDING the Southern California Reunion set aside August 3, 1949, to pay tribute to a member of their district whom the whole church has reason to remember with appreciation. At the request of the First Presidency, Elder John W. Rushton read their greetings and paid his personal tribute in behalf of the Los Angeles Metropolitan and Southern California Districts. These tributes follow:

Dear Doctor:

Here, today this group represents the many, many friends throughout the church world to whom, as counselor, minister, and physician, you have ministered with understanding, sympathy, healing skill, rare devotion, and unflinching sacrifice. Since 1915—at least to the members of the church in the two districts of which this reunion consists—you and your dear wife, Ida May ministered to the bodies, minds, and souls, through all conditions with tender and efficient skill, and by your Christian personality gave comfort, encouragement, and healing so that you are enshrined in their hearts and minds. They wish you to know now of the affectionate esteem in which you are held and join unreservedly in the fine tribute which the members of the First Presidency have requested to be read at this time on their behalf:

July 30, 1949

Dr. A. W. Teel
Los Angeles, California

Dear Brother Teel:

The Presidency joins your many friends in extending congratulations and good wishes on this occasion in your honor and express appreciation of the contribution you have made to the church at large, and to its members in many places, over the long years you have been active in your dual professions of physician and minister.

For the faithful and efficient service

rendered this organization in official capacity as physician to the church, we acknowledge our indebtedness, ever mindful of your conscientious effort to impart information to the membership through church publications and in public address. Through these ministrations you have established yourself in the hearts of the people and rendered a service which will long be held in grateful remembrance.

But from those whose privilege it has been to know you personally and to benefit from your wise counsel and skillful treatment in times of physical and spiritual distress will come the greatest meed of praise and gratitude. Such have realized that your kindly helpfulness has been lighted by the gracious Spirit of the Master, whose hand is ever extended to the unfortunate and afflicted.

We have shared with you the great loss and sorrow which has recently come into your life through the passing of your good and gracious companion, who was ever a partner in your good works.

In behalf of the General Church, the Presidency extends saintly greetings, and the earnest wish and prayer that your days of strength may be lengthened and that the blessing of health and joy of service may be yours until:

"He who bade thee rise and work
Bids thee now lie down again."

The First Presidency
(Signed) I. A. Smith.
F. Henry Edwards.

SINCE YOU WERE GRADUATED from Keokuk Medical College and became an alumnus of the Iowa State University, many honors have come to you which are chronicled in the "Red Book of the American Specialists in Eye, Ear, Nose, and Throat." In addition to being a Fellow of the American Medical Association, you were appointed by the late Governor Hadley of Missouri to be a member of the visiting staff, in which capacity you visited all the state institutions. For several years you were elected to be coroner of Clarke County, Missouri; also, you were honored in being elected to the State Legislature at Jefferson City, Missouri, which position you relinquished when Mrs. Teel and you decided to make your home in California.

Besides the many and exacting

duties of private practice, you found time to respond to the call of the University of Southern California and of the University of California at Los Angeles for lecture work. You also contributed for a number of years articles on diseases, diagnosis, pathology, and hygiene to the *Herald*, popularizing expert and professional information in this wide field.

We remember with appreciation also the ministerial work which you have given ungrudgingly as elder and later as high priest. For some years you served as assistant pastor and afterwards as pastor of the Central Church of Los Angeles through a critical period of transition.

In 1917 when our country was engaged in war and the call came for medical men to go into the battle zone, you enlisted and for over two years served patriotically your country in time of need. Among other services you were Ophthalmologist in the Inter-Allied Commission and treated many of the Russian prisoners of war in Germany.

IN OCTOBER of 1928, you responded to the call of the church, and until 1947 served as Church Physician. You became a familiar figure teaching in the large classes at General Conference, among which yours had the reputation of being the largest of such gatherings. Here you became still more widely known and revered.

When you began your professional career, the country doctor's life was an heroic epic. It is portrayed vividly in such classic writings as Ian MacLaren's "*Beside the Bonnie Brier Bush*," and Dr. Hertzler's "*Life of a Country Doctor*." Many of us recall the suggestive painting of Sir Luke Fildes "*The Crisis*," in which the doctor's devotion to human need in times of suffering is so beautifully portrayed. This is the classification in which your early life can be placed.

At this point we pay tribute to
(Continued on page 22.)

www.LatterDayTruth.org

Hear Ye Him

Based on a sermon

By APOSTLE REED HOLMES

THERE IS A PARK in Boston where anything can happen and usually does. In the early days of America, witch hunters used to dunk their so-called witches there. Men were placed in the pillory for minor offenses. They were subject to the jeers and taunting of those who were good or at least hadn't been caught in their evil. Down through the years, Boston Common, like Times Square, has developed a reputation for soapbox orators. Almost any Sunday afternoon you will find the followers of various religious denominations and political parties competing for your attention. Mostly these are radicals pleading for your sympathy.

One Sunday afternoon a year ago we strolled by, tasting this speech and that, and came across one of the fellow travelers of Communism. He was rambling on, radically condemning this nation for what it had done and had not done. All of a sudden a little man, evidently of English extraction, stuck his nose almost into the face of the speaker and said, "Mister, do you believe in God?" The Communist paused, then stammered his way through a denial of God, still pleading for followers.

There are many voices which clamor for our attention. These voices have learned to speak intimately to us. They use every appeal to get close to our hearts and minds. They use every enticement to coax us in the way they want us to go, even in the selling of shaving cream and in the advertising of movies. Words and pictures appeal to our lower motives. Our nation is more noted for its cheesecake than for its convictions.

Men and women have grown accustomed to selling themselves short in order that they might give

testimonials. Even prominent people who have won public esteem by making good sell themselves for a mess of pottage. One of the most disgusting advertisements of our day shows self-styled men of distinction debasing themselves in the sale of liquor. These add their voices to all others who seek our allegiance and plead for our support to their particular cause. We are tempted on every side by money, by low moral standards, by prestige. As individuals we need to be alert to the true nature of the voices which beckon to us.

There are voices clamoring for the attention of our families, too. You and I who have children know that one of the most regrettable things about our national life is the emphasis placed upon pleasure. Every enticement is used by those who have pleasure for sale to speak to the emotions of youth and adults. They make us a pleasure-seeking crowd. We have even come to measure life and happiness by the standard of pleasure. We are more apt to ask, "Is it fun?" than, "Is it worth while?" The prevalence of these appeals makes our children so accustomed to evil that they give in to evil as a matter of course. The family is tempted by voices which would divide and conquer. The family must be on the alert to the quality of the voices which call for our loyalty.

OUR NATION, along with other nations, is spoken to with intimacy by various ones who want to change the pattern of our life. One of the great historians, Arnold Toynbee, has said that our day is much like this—we stand between two blaring loud speakers which compete for our attention. Each one proclaims a way



to use our resources and to fashion our life. Many doubt that we shall be able to exercise enough intelligence and determination to choose the better way. And because there is so much doubt that mankind shall choose the right way, we are confronted with fear on every hand. We are not so afraid of the blasting of the A-bomb as we are of the inability of men to use atomic energy wisely. Our fear rises out of our doubt that we shall have the resolution of soul to be the kind of people we ought to be.

Toynbee longs to hear a still, small voice which can penetrate above these blaring loud speakers. We need a still, small voice and yet a voice which can speak with authority, intelligence, and power. The people of the world long to hear a voice which can speak peace above the cry of all those who speak of war.

Many voices have pleaded for the attention of men down through the ages. There was the persuading voice of Machiavelli. Many men have responded and allowed their lives to be fashioned by his purposes. He was one of those who claimed that "might makes right," that the "end justifies the means." He preached the glory of war, the justification of dishonesty, the right of men to plunder and kill to achieve authority. His voice still haunts us as we hear its echo in the voices of others like Hitler. With eloquent and raucous voice, Hitler stood up to

thrill the multitude. He proclaimed the millennium was at hand and had the audacity to declare himself the savior of the German people. Millions cheered him on. He could claim them as his own. They hearkened to his voice.

There was Mussolini, another echo of Machiavelli, self-styled savior of Italy. He was another of the Caesars who down through the corridors of time appealed to men. There are thousands of husky voices, squeaking voices, and voices smooth as syrup, appealing to all nations of the world to follow their pattern. The genius of Karl Marx and his followers is that they have detected the injustices of capitalism and have turned the normal bitterness of the victims of injustice to their own cruel and selfish ends. As a nation we need to be alert to the nature of the voices which appeal to us.

HOW MANY TIMES we listen to voices that have no power to help and to save us! Everybody seems to have an answer, whether you have a cold or falling hair. Nearly everyone has a choice prescription. The road of life is strewn with wrecked lives who have heeded the wrong voices.

One of the great values of the Book of Mormon is that it records realistically the story of the ancient Americans. The writers of the Book of Mormon just as faithfully recorded tragedy as they recorded prosperity. The supreme tragedy of the Book of Mormon is that on too many occasions the people listened to voices which sounded good but which took them on the road to ruin. There was Corihor, for instance. He was protected by the democratic law of freedom of speech and religion. He took advantage of the good situation and began "to preach unto the people that there should be no Christ." He said, "Oh, ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ for no man

can know of anything which is to come. Behold these things which ye call prophecies . . . they are foolish traditions of your fathers. How do ye know of their surety?" Corihor said with an emotional pitch to his voice that their beliefs were the effect of a frenzied mind. He said, "This derangement of minds comes because of the tradition of your fathers which leads you into a belief of things which are not so."

There were many who listened to Corihor and his type through the years of Nephite history, and because they listened to these men instead of the prophets, their nation was lost. The final author of the Book of Mormon engraved his heartfelt plea, "Come unto Christ and be perfected in him." This man had seen the slaughter of his people because they had hearkened to the wrong voices—the voices which seemed all right but which destroyed them.

TODAY men use the same appeals Corihor used. They pooh-pooh the idea that Jesus is the Christ, the Son of God. Like the radical in Boston Common, they even deny there is a God. These men say to us that the traditions and faith of our fathers are wrong. They tell us that we are people of a frenzied mind. The tragedy of the Book of Mormon story could very well be duplicated in our history. Speaking of our land, the prophets of the Book of Mormon said, "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity and from all other nations under heaven if they will serve the God of the land who is Jesus Christ." This conditional promise applies to our nation as well as all others in the Americas.

Let us understand, then, that our chief danger is not from military invasion. Our chief danger is in our willingness to listen to the wrong voices and to heed the wrong counsel. We are in danger because we have allowed our convictions to become weakened. Even the motto on our coinage, "In God We Trust,"

comes close to being a mockery. To the extent that our belief in God is weakened and our lives are no longer characterized by our belief in Jesus Christ, to that extent are we in danger.

We ought to heed the counsel of the Book of Mormon prophet, "Come unto Christ." And when we come into his presence, we shall do well to listen to what he has to say. From the mouth of God himself came the finest advice ever given to man. That advice and counsel came dramatically at the time of the baptism of Jesus, at the time of his appearance among the Nephites, and in the midst of the first great spiritual experience of Joseph Smith. Our Heavenly Father, mindful of our needs and desiring our welfare, said, "This is my beloved Son, hear him." Among all the voices which clamor for our attention, the voice which can do the most for us is that voice which was authorized to speak as the Son of God. It is the voice of Christ which can speak peace to our minds and to our world. It is the only voice which can still the tempest.

I am growing more fond of the story of Jesus in the boat when he was awakened because of the fear of his disciples in the midst of the storm. I marvel at the great composure of him who rested while others were afraid. There may be some who doubt the fact that Jesus stilled the waves of the sea when he spoke, but whether you believe that the storm was stopped or not, you cannot deny this fact—when Jesus spoke, the tempest that was in the hearts of his disciples was stilled. They were given courage to go their way unafraid. You may be sure that the voice of Jesus is the only voice which can still the tempest and calm the fears in our hearts today.

LET US VISIT some of the places where men have heard the voice of Jesus. First of all, let us walk down to the shore of the Sea of Galilee. A group of men are busy, engaged in their craft. They are fishermen bronzed by the sun. There is good-natured banter back and

forth. Another bronzed young man of vigor and determination with a light in his eye and purpose in his voice comes striding along the shore. There is something about him that goes deep into the hearts of these fishermen. When he talks with them, their souls are stirred. The gestures of his bronzed arms lend significance to the invitation of his voice. His eyes demand decision. The young men go with him when he says, "Follow me." There were other voices pleading for the attention of these young fishermen, but they very wisely gave heed to the voice of Christ. The time came when they followed him to the mountaintop. Life was beginning to seem uncertain to them. There was no guarantee of food or clothing or shelter. They were lonesome for home. They were a bit weary of well-doing. They said, "Master, it is a bit hard to follow thee when all about us our friends have a sure place to sleep and have opportunity to lay by for a rainy day. Our competitors are taking over our business. If this project of yours should fail, we would be without means of livelihood. There are some things we need and feel we have a right to have." They were growing restless and impatient. The Master replied, "Your Father knows you have need of all these things. But so does everyone have need of these things. Now they are shared by only a few. Some day, some place, somebody must set up a witness that all mankind may have these things and have them in abundance if they seek first the kingdom of God and establish his righteousness. I have called you to be the righteous. You are to bear this testimony that when men seek first the kingdom of God, then shall all men everywhere have according to their needs and just wants."

We hear him as he passed by, teaching his disciples, meeting the questioning of the scribes, and healing the sick. In our moments of solemn reflection, we know that what he said was and is right. Out of the pages of the Bible come the words of

Jesus encouraging us to live a life that shall be fruitful of peace, good will, health, and happiness, fruitful of hope and assurance. The people of the world are hungry for the voice of one who, backed by the authority of his own life, can say, "I am the way, the truth, and the life." When this voice has been hearkened to and tried, it has never failed us, but those voices which plead for us to follow in paths that are opposite to Christ have failed every time.

A YOUNG MAN was bombarded with voices—voices religious. He was puzzled. He didn't know which way to turn. Within the churches called Christian, there were voices that were out of harmony with each other. Then a still, small voice spoke to him saying, "If ye lack wisdom, ask of God." He did, and the voice answered and said, "This is my beloved Son, hear him." That voice might have continued to say, "He is the way. He has the answer. He is right. The others are wrong. He is right because he gives you my wisdom. He speaks my mind. His voice is my voice." The young man found answer to his pleading. That young man was Joseph Smith.

The problems which prompted his prayer to God are still problems for men. What about the division of Christianity? Which church is right? Which shall I join? Where will I find Christ?

In a recent issue of *Look* magazine a most revealing article was featured. It is entitled "Why Protestants Need to Wake Up." The author says:

Organized religion in America today is headed toward self-destruction. In their . . . feuds the 250 denominations and sects seem determined to pull what is left of our social structure down around their heads. Never in the history of our nation have religious tensions been more acute. . . . As more and more people turn to the churches for guidance, many of the clergy are making themselves and religion ridiculous. . . . Organized religion as we now know it is perhaps being weighed in the scales of humanity for the last time. Our

churches have become the expression of class distinction and racial segregation, yet it is their Christian mission to make us all brothers of one another. . . . During the war none of the traditional church reached down among the neglected, illiterate and impoverished persons flocking to our war centers to earn a living wage for the first time. This was because our Protestant clergy does not even speak a language that the disinherited millions can understand.

TODAY, as much as in the day of Joseph Smith, people need to experience the voice of Christ calling the churches back to his mission. Every voice that is raised to appeal to men and women and to youth, especially, should be checked as to its basic harmony with the voice of Christ. Those who have the responsibility for speaking the voice of Christ in a troubled world must represent him well. Our world needs to hear the voice of love as it comes from the lips of Jesus Christ. Our world needs to be recalled to the purpose of God. It needs to hear the message of repentance. Our world needs to hear the good news of the kingdom of God.

It is the business of the church as it speaks and acts for Christ to set up the prophecy of the kingdom of God. For more than 1,000 years, the world has waited to hear once again that the kingdom of God is a possibility on the earth. We are sick of war and violence. The church has been restored that it might set up a demonstration, a pattern of the kingdom, yet we of the church wait and the fundamental qualities of the kingdom have not yet been achieved in our lives. We speak falteringly of the kingdom because we do not yet have the authority of it written into the way we live. The people of the world want to hear the good news that the way of Christ is workable. They want to see it in the life of the people of Christ. They want a visual demonstration that the way of God can be established in the life of men. They will never believe it as long as they

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As a Man Thinketh - By PAUL A. WELLINGTON

For as he thinketh in his heart, so is he.
—Proverbs 23: 7.

DO YOU EVER WONDER what people are thinking? Do you ever become concerned about it?

"Oh, but that's none of my business!" you say.

Isn't it? Isn't it your business to be concerned if your house is robbed, or if your neighbor leaves town with your wife, or if the boy next door throws rocks through your windows?

Yes, it is your business what other people think. It is especially true when this "thinking" results in actions which affect you.

And what about your own thinking? Are you concerned with the thoughts that enter your mind? Are you concerned with the results of your thinking? If you believe that a man should have two wives—and your wife disagrees, there's friction. And if you believe there should be eight children in your home when she wants only one, there's an unhappy marital relationship.

Perhaps that's an extreme sample of what "thinking" can do to your family, business, school, social, and moral life.

Undoubtedly, two different types of children grow up in homes where there is such a divergence of opinions as: "What was good enough for me is good enough for my children" against "I had so little; I want my child to have everything—no hard work as I had to do."

Disagreement is sure to occur in business if the unionist thinks, "The capitalist is trying to enslave us," or if the businessman thinks, "The union is trying to ruin my business."

In school, failure is the end result of such thinking as: "My formal education is a sure path to an easy job," or "Dad is paying the bill for me to have fun at college—I'll settle

down later," or "I can buy the test for \$1, so why study?"

If a person feels "They're a bunch of snobs," or "They aren't my equal," his social relationships will be strained. Only by believing "People want to be my friends" will he gain and hold friends.

There's a difference in those persons who live by such varying moral codes as, "Confess your sins—then do what you please next week" and "Your good and evil works shall judge you."

As we become more aware of the part our thinking plays in our lives, we realize the need of developing the right kind of thinking if we would live righteously.

HOW SHALL WE THINK RIGHT?

There is a verse in the Bible (Luke 2: 52) which holds the key to this problem that confronts us daily. It reads: "And Jesus increased in wisdom and stature, and in favor with God and man." The life of Jesus illustrated the principle of growth as being a part of the process whereby he gained "favor with God and man."

So it is with us. Never at any time in our life do we reach the point where we have "arrived." If we do, we die—physically, mentally, and spiritually. And we *lose* "favor with God and man."

Let us apply this principle to our thinking and state a rule to guide us: *Never let your thinking become stagnant!!* Before we can think right, we must *think*. The mind must not be closed by the feeling that one knows all the answers.

NEVER LET YOUR THINKING BECOME STAGNANT

This basic principle has many aspects. Let us consider a few of them in order that we might have a greater insight in making application of them to our daily lives:

1. *Realize you can be sincerely wrong.* Hitler was undoubtedly sincere in many of his beliefs. Stalin and other Russian leaders are probably sincere in many of their beliefs. Yet, they can be wrong. We, too, can be sincere in what we think and believe, *but*, in spite of our sincerity, we can be wrong!

2. *Don't limit your vision by prejudice.* The people in Columbus' day believed the world was flat—and their vision was limited. Many people today limit themselves by refusing social or business relationships because of prejudice toward race, color, or creed. The Jews once thought of their God as a "God of the Jews only"—and lost the vision of a God who was no respecter of persons. Some people are prejudiced toward a particular religious denomination because "this church was good enough for mother, so it's good enough for me." They lose the vision that could be theirs if they would only think for themselves.

3. *Accept truth added to truth.* If someone makes a better mousetrap, let's use it! If someone develops a "squirtless" grapefruit, let's buy it! If someone can bring us a greater vision of a just and loving God, let's accept it!

4. *But test its validity!* Basic principles matter tremendously in determining truth. An engineer doesn't accept the idea of a new-fangled bridge without checking carefully the principles of construction involved. A purchaser of grapefruit doesn't accept the "squirtless" specimen if he discovers some other important characteristic, such as the flavor, has deteriorated. So also in moral and spiritual truth we must examine carefully all aspects of new truth before we accept it. We must be broad minded. Sturdy principles have deep roots in deep soil: we must dig deep if we would find them.

5. *Be willing to drop misconceptions.* We usually think of misconceptions existing primarily among children who have not experienced as much as adults. We laugh at the child who thought his Sunday school teacher said "Jesus' twelve bicycles" instead of "Jesus' twelve disciples," but we adults are also as full of misconceptions. One popular religious misconception of the day is that all you have to do to be saved is to accept Christ as your personal savior. This sounds good but leads to great complications of reasoning. With this conception, you can eliminate a just God. For instance, if a morally good but non-Christian woman is murdered, she is not saved according to this theory because she has not accepted Christ. Some would say she goes to hell for ever and ever. The murderer is convicted and sentenced to death, but accepts Christ before death and is saved. Some say he would live with Christ and "mingle with the angels" forever. Thus, the justness of God ceases to be! Admitting that Christ is our savior *is* important, but conceiving *what he is* is more important. We must expand our view of the intelligence of God to be at least compatible with our own intelligence.

6. *Make your beliefs realities.* A lawyer who came to Jesus began a sentence in the way millions of us do in framing alibis: "But he, desiring to justify himself, said" We frequently *pretend* we believe, rather than actually believing. We try to make our beliefs real by covering them up with alibis and excuses. What we need mixed with our beliefs is "an outward sign of an inward grace." "Faith without works is dead."

7. *Allow the Spirit of God to guide you into all truth.* Paul says: "To will is present with me; but how to perform that which is good I find not." We realize that of ourselves we cannot achieve truth. Alcoholics Anonymous members use this principle as a means of conditioning themselves to call upon a power

greater than their own for help. Many great spiritual leaders of the ages have depended upon this same source for the unfolding of truth. This need of partnership between God and man was experienced by Oliver Cowdery as he was assisting in translating the Book of Mormon. God told him of the way he could receive this knowledge of truth and assist in the translating:

Behold . . . you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought.

And the admonition applies to all people: Think it through—with the Spirit of God to guide you into all truth.

DEATH—OR LIFE ETERNAL

How we think *is* important to us and to our neighbors and friends. Thinking can bring us death, or it can bring us eternal life. Paul, writing to the Roman saints, said: "For to be carnally minded is death; but to be spiritually minded is life and peace."

We can choose life or death by the way we think.

Hear Ye Him

(Continued from page 7.)

have to read about it in a book. But when the people of the church can speak of the kingdom and have their words backed by the authority of the kingdom life, then shall more of the people of the world respond to the challenge of Christ.

We should like to call up the multitudes of those who have been maimed by war, pockmarked by immorality, bruised by greed and carelessness, and have them march before us as a visual demonstration that heeding the voices of the anti-Christ yields nothing but unhappiness. These could testify to the

stupidity of the way we have lived. They would testify to the folly of war, of crime, of adultery, of dissipation. They would say that they did not intend to live in this way, but that they were enticed by the voices of those who led them to their ruin. I feel sure they would say to us that there is a famine in our land—a famine of hearing the word of the Lord.

But let's not stop here. Let's call up the host of those who have followed the way of the Lord, who have heeded the voice of Christ. They, too, might say that we have a famine in our land—a famine of hearing the word of the Lord—but they would testify that the happiness of eternal life, the absence of regret and remorse, the experience of goodness, and the fellowship of righteous people are abundant and worth while. These would urge us to listen to the voice of the Man of Galilee. He understands our pain because he has suffered pain. He knows our temptations because he has met temptation. He knows our fear for he has seen us afraid. And out of his knowledge of our suffering, he would speak those words which alone can save us:

Come unto me, all ye that labor and are heavy laden, Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls. Seek first to build up the kingdom of God and establish his righteousness and all these things shall be added unto you. If ye abide in me and my words abide in you, you shall ask what ye will and it shall be done unto you.

We want to hear that voice which speaks the truth. We know it is truth, not falsehood, which makes us free of littleness, immorality, and war. Truth promotes life. Let us realize, then, that life and truth come through Jesus Christ.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

The Grain of Faith - *By RUBY TINKHAM*

SAM STEVAS has the finest farm in the state of Ohio. His corn has the fattest ears, his cows give the richest milk, and his hens lay the biggest eggs. If you ask Sam how it happened, his eyes will twinkle, and a big grin will spread all over his homely face; then he'll reach up with a hard, calloused hand and remove his old brown corduroy cap and start ruffling his tufts of bristling red hair. Into his faded overall pocket will go the other hand, and you will see him caressing a little box.

Fifteen years ago Sam opened his front door on a cold, stormy night in December and saw a stranger standing there. There was nothing unusual about this, for strangers often made the wrong turn at Beggar's Corners and ended up at Sam's house. He gave the stranger a good meal and a warm bed for the night.

In the morning, the stranger was up and ready to leave when Sam came downstairs. He held out his hand to Sam and in it lay the little box.

"Sam, here is a gift from my boss. It is very rare and very valuable. It will bring you all the good things you want from life."

Sam seized the little box eagerly and opened it, only to step back in startled surprise. Inside the box lay a small grain of something that resembled sand.

The man smiled and continued quietly, "Sam, what you see there is a grain of faith. It is the most marvelous ingredient ever discovered. It will mix with anything. It is so powerful it will move mountains or stop the sun in its course. It will bring you anything you desire."

Sam's mind rapidly conjured up visions of the new tractor he needed so much, a larger silo, and some really fine purebred Jerseys.

The stranger watched affectionate-

ly as the wonder and excitement grew on Sam's face, and then he continued gravely, "In order to use this grain of faith, you must do two things. First, you must love the great man who gave it to you; and second, you must love your fellow man. Can you do that, Sam?"

Still a little bewildered, Sam nodded assent, and the stranger left.

ALL THROUGH THE YEARS that followed, Sam never forgot what the stranger had told him. He always checked with himself to make sure he obeyed the two rules before he got the little box out. Then he would sit down and talk his problem over with his friend and make his request.

Once he thought it had failed. He had asked for his favorite Jersey, Bessie, to win first prize at the state fair, for he had wanted to hang that blue ribbon inside the cab of his new truck where all the members of the dairy association could see it. When she lost, he was discouraged, and he determined to take it up with the head man—until he talked with the kid that won.

The boy was as enthusiastic about farming as Sam had been twenty years ago, and that first prize meant he would go to college in the fall. Sam was amazed to hear a seventeen-year-old talk about important things like soil conservation, contour farming, and artificial insemination. Suddenly Sam realized it was going to work out all right. The boy would get the schooling he had always wanted, and Sam would keep Bessie another year.

The little box is worn and shiny now from so much use, and Sam will grin proudly when he exhibits it at the end of his story.

Funny thing, though, Sam swears the little grain inside is ten times larger now than it was when the stranger first gave it to him.

ABOUT TWELVE MILES down the road from Sam is another farmer, Jake Lados. Jake is a wiry little man with shrewd eyes and a sharp tongue for bargaining, and he had a guest the same night Sam had his.

Jake was expecting something from the stranger for his hospitality, and his beady little eyes showed acute disappointment when the stranger handed him the small box. His disappointment turned to anger when he saw the speck of dirt inside.

"So you want to play jokes on old Jake, do you? Make a fool out of him! Well, get out of here, Mister, and don't ever come back!"

The stranger tried patiently to explain what the grain of faith could do, but Jake would not listen, and he kept ordering the stranger to leave immediately. Then Jake flung the box angrily into a drawer.

Try to tell him how to run his business! Why he—Jake Lados—was the smartest farmer in the whole southeastern district. Who had any better beef than he? Who raised any finer corn or had any bigger barns? Love your neighbor, huh!

But the depression came and then the drought. Jake saw fine shoots of tender green corn turn a sickly yellow. He saw his beef stand in line for a drink of muddy, slimy water. He watched his barns empty slowly of life-giving feed, and felt his stomach turn sick with agonizing despair.

Then he thought of the little box. It was supposed to perform miracles. It was magic. It would save him.

He rushed into the house with sweat streaming down his face unnoticed; his legs trembled at the thought of its being gone or lost. It had to be there. He searched frantically and his nervous fingers dropped it.

Then he stopped, horrified and incredulous: He had forgotten the rules on how to use it!

The New Louisville Church Building

By W. H. BURWELL

THE LOUISVILLE CONGREGATION had outgrown its facilities and planned either to enlarge the church being used or build a new one. For over two years the building committee, with S. M. Stacy as chairman, was busy, trying to draft plans which could be financed by the branch.

Seemingly every possibility had been canvassed without any prospect of building when Pastor James B. Welch saw a "For Sale" sign on the old powerhouse which formerly supplied power for the streetcar service. This building was on a large corner lot in a fine residential section of the city. Although it was rather dilapidated, Pastor Welch saw the possibility of its being converted into a suitable house of worship and immediately obtained an option on the property for \$10,150.

With the approval of Maurice L. Draper, the apostle in charge, and General Church officers, the branch decided to purchase the property with the \$10,163 on hand. Money from the old property, which was eventually sold for \$9,500, was used for remodeling.

The architect who was engaged to draw up plans for converting the powerhouse into a church building generously donated a large percentage of his work.

President F. Henry Edwards and Bishop Henry L. Livingston inspected the property in the interest of the General Church and recommended a substantial loan for assisting the branch in building.

AFTER THE PLANS were completed and approved, they were submitted to various contractors for bids. The hearts of the building committee members sank in despair as the bids were presented. The first bid was for \$39,975; the last bid for \$23,762. Acceptance of this bid meant the branch would have to raise over \$10,000 in cash during the

period of construction. With faith that the means would be available, the members accepted this task and on March 27, 1949, less than ten months after its first being considered—the building was officially opened. The total cost was approximately \$35,000, all of which has been paid except the loan from the General Church.

Much hard work was done by the members of the church who constructed the solid mahogany pews, laid the floor covering, painted the basement, finished the woodwork on the rostrum, equipped the kitchen, and made tables for serving meals.

Opening day presented the first opportunity of stopping for a few moments to appreciate the results of their efforts. It seemed miraculous that so much had been accomplished in so short a time, and it would be hard to convince any member of the branch that the Lord had not had a hand in the work. Saints from every branch in the district, from adjacent districts, and friends in the neighborhood assembled for the opening service. The auditorium, designed to seat 384, was filled to capacity; about 450 were present.

After appropriate expression of appreciation by the pastor for the work of the architect, contractor, and building committee, President Israel A. Smith gave a splendid discourse on the basic events of the Restoration. Following the dinner, which was served by the women's department, Bishop H. L. Livingston addressed the audience. The day's activities were brought to a close with an instructive sermon by Apostle Wallace W. Smith.

Missionary J. H. Yager followed opening day with a two week's series of sermons. His energetic labors and realistic approach in presenting the gospel won many friends to the church; ten converts were baptized, and many others were challenged to

give serious thought to accepting the gospel.

The Saints of Louisville are happy that another phase of branch life had been accomplished and are eagerly looking forward to improving facilities in order that they may better serve the church and community.

As Pastor Welch puts it, "We intend to keep on using the building as a transformer station—a transformer for people!"

Church Raffles

A magistrate in Hamilton, New Zealand, recently fined a man and his daughter fifty-five pounds (two hundred dollars) for selling tickets in an automobile raffle organized as a Roman Catholic charity. According to the *Ansgar Lutheran* of August 8, the magistrate said: "Lotteries of this kind are an encouragement to people to spend beyond their means. The fact that the proceeds of the raffle were for church purposes was no mitigation of the offense." Commenting on the defense plea that the raffles for church purposes have been an established custom for many years, the magistrate said: "I am very sorry if that is so."

This type of money raising is practiced by the same group in Independence and other American cities, though state and local laws usually are against such practices. Tolerant enforcement officials let it get by.

It seems to be well understood in our church that such methods of raising local funds are considered unethical. We are wondering however, if our members are not giving encouragement to such illegal schemes by buying raffle tickets. Perhaps there is a need to develop a stronger consciousness among our membership against this evil.

Approaching the Upper Heights of Music in Worship

By ZYGMUND RONDONANSKI

THERE SHOULD NEVER be any question as to the place of music in the church. It should be given our most devoted attention as we seek to amplify its effective use in the religious service. A glorious musical service in an exalted spirit of cooperation is very important in the growing role of church life.

All religions have sought the inspiration of music to enhance the divine spirit. Men of different faiths have turned to music to give them spiritual uplift.

In preparing the hearts of the people for worship, music should be rightly chosen and thoughtfully played.

There are different types of music performed in the church services, but the most recognized and understood by the average congregation is the hymn.

To improve upon the grand old hymns we know, and to learn new ones that we ought to know, we should plan for a congregational rehearsal before a service. As the plan is carried out more and more, new and beautiful hymns will be added that might otherwise have been overlooked. Too many good hymns are neglected, and too often we find the congregation unfamiliar with a hymn chosen for some particular service. This is a very sad situation indeed and could be avoided if all members would cooperate in showing their desire and interest in working to improve upon the performance of our hymns in the service. Each person taking part should try to memorize or at least be familiar enough with the words to convey a clear meaning. It does make a difference in our emotions and feelings if we are familiar with the music we are singing.

While sitting with a group of our people in church one morning,

about fifteen minutes before the service, I listened to the organist play some preludes that were in every way suited for the occasion, but I could hear whispering going on, and there were just a few listening to what was being played. I noticed a tremendous difference, however, when the organist played a selection that was familiar. Gradually the whispering and noise ceased, there was a different atmosphere; everybody seemed to be listening. Throughout the group a faint humming could be heard.

Even though there is a great difference in the singing ability of congregations, much can be done to assure adequate singing of the hymns. The first and most important step to be taken into consideration is gauging the tempo.

BACK IN THE SIXTEENTH CENTURY, the sacred hymns were chorales emanating from the Cantus Firmus which was made up of long notes of the preceding centuries. The earliest form of choral music (meaning music in which everybody can take part) dates back to the sixteenth century, when Martin Luther composed hymns for his church. Before his time the text was in Latin, but he put the words of prayer and praise into choral singing.

There seems to be a slight difference, however, in a chorale and a hymn. According to the rules of strict four-part writing, the chorale demands a change of harmony upon each accented beat, whereas the hymn is not so restricted. This would make the melody of the chorale more stately and dignified, stronger and weightier, and slower in tempo. The chorale proved to be the nucleus of Protestant church music in regard to hymns. From this we may safely determine that the

majority of hymns should be taken at a moderate tempo.

Hymn tunes generally fall into two classes of rhythm: the vigorous, energetic type, and the gentle, soothing variety. We realize that some hymns demand a march tempo which, of course, could be used for processional and recessional purposes. There is a place for the bright music of praise, but we should choose that place with a knowledge of its effect.

The music of the church should show recognition of being different from any other form. A selection, for instance, which the mind associates with the theater, should not be used in a service of worship.

Some consider a fairly fast tempo essential in hymn playing. In this they are mistaken. A satisfactory rhythm can be obtained in slower music and life as well. To sing the music too slowly gives a depressing effect, yet it is to be remembered that most members of the congregation have untrained voices. Too rapid a tempo puts them at a disadvantage, spoils the effect of the old hymns we love to sing, and detracts from the reverent attitude desirable in the church.

It takes discernment to avoid playing too slowly, so that the singing will not drag, and still not play fast enough to mar the singing.

IN MASSED SINGING, particularly in slow tempo, care should be taken with the accents. The carrying over without delay from the end of one measure into the first beat of the next prevents stagnation. The important beat being constantly delayed interferes with the rhythm considerably.

It would be well for our people to try to do for the church what the Welsh people do for their community. The splendid and large

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Is it true that while there has been much controversy about specific incidents, the whole issue of difference in religion between us and others can be summed up in the one thing—current revelation, God speaking to the church, declaring his will in its present doings?

Having committed ourselves to be guided by current revelation and all past Scripture, The Three Books, would it be consistent for any of us in a secret lodge to kiss the Bible and vow in the name of God that the Holy Bible (alone) shall

choirs that are numerous among the Welsh miners are credited as one of the best examples of choral work, because these people train in a national school of music called the Eisteddfod.

Our music leaders of the church have a burdensome duty to perform and need co-operation and support from all members.

To accomplish the tasks that are set before us, to grow and enrich our goal toward the building of Zion, we must all make every effort to do our part. We should not make our congregational singing merely a "filler in" in the service without meaning or benefit. A singing congregation is a powerful influence for the bringing of a peaceful atmosphere. We should all learn to live in the music we are singing.

If we would come to the realization that music is very important to the service and would not use it as a matter of routine, then we should more quickly be on our way to the upper heights of music* in worship.

With such excellent material to choose from and with the ways and means by which to convey it, we can make music in the church an achievement as yet unrealized.

govern us as a rule and guide for our faith and practice?

Is it consistent with Christ's teachings, "swear not at all," for any of us with others in secret to swear before Almighty God that we are willing to be killed if we at any time in any manner divulge any of the secrets of our lodge?

Is it wise for any of us to join any organization that may sanction things contrary to our gospel in order for us to get a better stand-in in society or in business?

ANSWER:

The question of differences between us and other religions certainly is not "summed up in the one thing, current revelation, God speaking to the church." There are other religions that believe in current revelation such as Bahaism, but this church and Bahaism are as far apart as the two poles. The Adventist movement owes its existence to what is termed the revelation of God to Mrs. White, but between our church and the Adventist movement there exists a gulf of differences. If the difference between us and other religions that believe in current revelation is great, then the difference between us and those that do not believe in current revelation is even greater.

Behind the three questions listed here there is an implied one which we cannot help but infer—the church's attitude towards secret societies. The answer to this question can be found in the wise writings of Joseph Smith as found in *Church History*, Volume 3, page 676. He states:

All we wish to write about them is this. We know nothing in the gospel making them necessary: nor do we know of any authorized by the church. There is nothing enjoined in any of them that is noble, kind, and good, that is not enjoined in the gospel covenant.

The answer taken by the church is as follows:

Resolved, That in the opinion of this body, this church has no right to subvert the liberties of its members by prohibiting their membership with what is known as "secret societies," unless such society shall first be con-

demned by either a decision of the General Assembly of the church, or by the law of the land.—*Church History*, Volume 4, page 102.

We doubt that anyone is required by any secret society oath to so interpret his vow, "the Holy Bible [alone] shall govern us as a rule and guide for our faith and practice," that he shall follow no other guide at all. He can follow no conflicting guide. The Bible must be the guide by which other guides are judged. In this sense, the vow would be permissible since accepting the guidance of the Book of Mormon and Doctrine and Covenants is fully consistent with accepting that of the Bible.

Also, since the church does not "subvert the liberties of its members by prohibiting their joining secret societies," the answer to the question is left to the member himself. Christ never forced anyone to do his will, and for the weak ones he always prayed (Luke 22: 31, 32). It will be inconsistent for an individual with a high degree of faith to take such a vow without making his belief in continued revelation known to the lodge. If the lodge accepts the individual after his beliefs have been plainly stated, and he takes the vow as worded in the question, the writer sees no inconsistency. The vow will then have been qualified by the explanation given by the individual.

The question of swearing is not lumped up in the one statement, "swear not." The swearing that is profane has no place in the teachings of Christ. But the swearing that involves oath-taking or covenant-making is not entirely out. Baptism is a covenant and an oath. The oath, however, that involves murder and secrecy is inconsistent with the teachings of Christ. He wanted his disciples to be like a city that is built on a hill—nothing hidden. The works of darkness were condemned by him.

The answer to the third question is quite obvious. Anything that sanctions things contrary to the gospel is unwise for us to join regardless of financial loss or loss of personal prestige. The Saints are to "abstain from all appearance of evil (I Thessalonians 5: 22), and hold to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4: 8).

GEORGE A. NJEIM.

The man who refuses to face facts doesn't believe in God.—Marcus Dod.

Worship Suggestions for October

Theme for the Month: JESUS IS CALLING

OCTOBER 2, 1949

Theme: JESUS IS CALLING TODAY

Worship Center: Picture, "The Light of the World," Holman Hunt.

Prelude: "Behold the Savior at Your Door," S. H., No. 328.

Call to Worship:

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me.

Solo: "Oh, Jesus, Thou Art Standing Outside the Fast Closed Door," Episcopal Church Hymnal, No. 132.

Prayer: That we may hear the knock and open the door.

Talk:

What does it mean to have Jesus come in and sup with us? On our part, it means a sincere invitation to him to enter and abide in our hearts and lives. Something *happened* when Jesus entered into the homes of his friends.

Take Zaccheus, the publican, for one example. (Read Luke 19: 1-10, Inspired Version.) And there were Mary and Martha of Bethany. (Read Luke 10: 39-43, Inspired Version.)

What happened when Jesus invited his friends to dine with him? (John 21: 4-19, Inspired Version.)

Hymn: "Jesus, My Shepherd," S. H., No. 272.

Challenge (or charge to standing congregation): "I gave my life for thee; what wilt thou give for me?"

Hymn: "Thou Didst Leave Thy Kingly Crown," S. H., 154.

OCTOBER 9, 1949

Theme: JESUS IS CALLING HIS SAINTS

Worship Center: The same as for October 2.

Prelude: "Awake, Ye Saints of God, Awake!" S. H., No. 204.

Call to Worship:

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but ac-

ording to his own purpose and grace, which was given us in Christ Jesus before the world began.—II Timothy 1: 8, 9.

Hymn: "Where Cross the Crowded Ways of Life," S. H., No. 350.

Prayer:

That we may sense the world's need of the gospel and of the church, and that we, through obedience to its laws, may enable the church to meet the needs of the world.

Poem for Meditation:

"They have taken away my Lord!"
And sorrowing civilization
Treading her suffering way
Past the graves of her children,
Mourns, "And I know not where they have laid him."

Ye who are called by my name, awake from your slumber.

In ye would I walk! In ye would I go forth to meet her.

Weeping, she waits in the garden.

Thy step on the gravel—my voice—

"It is He! He is risen"

—Margaret Gibson.

Scripture Reading:

Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich Even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.—Doctrine and Covenants 6: 3, 4.

OCTOBER 16, 1949

Theme: JESUS IS CALLING US

Worship Center: A sheaf of wheat or shock of corn and a scythe or sickle.

Prelude: "Jesus Is Calling!" S. H., No. 332.

Call to Worship:

If ye have desires to serve God, ye are called to the work."—Doctrine and Covenants 4: 1.

Hymn: "Jesus, My Shepherd," S. H., No. 272.

Prayer: That we may hear and answer this call personally.

Scripture Reading: Revelation 14: 14, 15, Inspired Version.

Hymn: "Oh, Reapers of Life's Harvest," S. H., No. 387, first stanza.

Responsive Reading:

Behold, I am God, and give heed unto my word, which is quick and powerful, sharper

By MARGARET GIBSON

than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my words. Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you. . . . Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.—Doctrine and Covenants 6: 1-3.

Hymn: "Oh, Reapers of Life's Harvest," S. H., No. 387, second and third stanzas.

Challenge (Congregation standing):

Say not ye there are yet four months, then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he who reapeth, receiveth wages, and gathereth fruit unto life eternal; that both he who soweth, and he who reapeth, may rejoice together.—John 3: 37, 38.

Hymn: "Oh, Reapers of Life's Harvest," S. H., No. 387, fourth stanza.

OCTOBER 23, 1949

Theme: JESUS IS CALLING THE WORLD

Worship Center: Picture, Tom Curr's "All of Us," or Stemler's "Christ and the Children of the World."

Prelude: "The Whole, Wide World for Jesus," S. H., No. 391.

Call to Worship:

Go ye into *all* the world, and preach the gospel unto *all* nations. . . . Of a truth, I perceive that God is no respecter of persons.

Hymn: The same as for the prelude.

Prayer: That we may love equally the people of all nations, creeds, and colors.

Scripture Reading: Acts 10: 1-35, Inspired Version preferred.

Solo: "From Greenland's Icy Mountains," S. H., No. 401.

Theme Talk:

There is one member of the Reorganized Church of Jesus Christ of Latter Day Saints to every 14,000 persons in this country, or 1/140 of 1 per cent. Sharing equally, we are each responsible

Reverence - By JANE BRUNSON

for the conversion of 14,000 persons. It seems an impossible task until we realize that the powers of heaven are with us. Our tithes will help send missionaries who will convert many. Our church school teachings may draw many into the church. We may bring friends and acquaintances to meetings, and we may buy and distribute tracts and *Heralds* widely. We should live as examples of the truth, and also should pray that all mankind may see and accept the light of the gospel. This we know: no word of truth spoken for God returns to him void. Then let us be and speak and write and teach. Angels will open doors for us as we go out in his name. "If God be for us, who can be against us?"

Hymn: "I'll Go Where You Want Me to Go," S. H., No. 292.

OCTOBER 30, 1949

Theme: JESUS CALLS US TO SERVICE

Worship Center: Sallman's "In His Presence."

Prelude: "Take My Life," S. H., No. 307.

Call to Worship:

Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Hymn: "Work for the Night is Coming," S. H., No. 222.

Prayer: That we may serve where we are needed in our own branches.

Scripture Reading: John 13: 1-17.

Hymn: "Take My Life," S. H., No. 307.

Theme Talk:

We look for Zion, but until we build it through service, it cannot become a reality. It will be a place of workers—people who have served where they could in their home branches. Zion will not materialize suddenly, simply because men and women, in fear of things to come, flock into its borders. Those who have been idle in their home branches, who have failed to share the labor, who have not paid their tithing when they could will not become Zion's timber simply by the process of changing their locations.

Baptism is only a doorway into the church and into a life of active devotion to the cause of Christ. It is not salvation in itself. Conversion means turning from a self-centered to a God-centered life. It means that we shall hereafter be concerned about the things that concerned him and labor at the tasks which occupied him.

Hymn: "A Charge to Keep I Have," S. H., No. 201.

Solo: "This Is My Task." (This may be purchased from any good music store.)

ON THE OCCASION of our annual district youth conference, I visited the Kirtland Temple this summer for the first time. The temple met my expectations completely although not in exactly the manner I had anticipated. It is unquestionably an architectural triumph for its time, adhering to no one particular style. The work was accomplished by unskilled men, but a beautiful story of their love for God and their patience is revealed in the intricate carvings on the windows, pulpits, and tall pillars. Every window has been made with a different design.

But it wasn't the architecture that impressed me most. This temple was built for God, according to his own instructions, over a hundred years ago. The thing I love most about it is that it is still a temple to God. When we entered the lower auditorium, we were instantly surrounded by an atmosphere of reverence and worship. There was no one talking loudly, nor did there seem to be any whispering. People chose their places quietly and did not change seats during the service.

When the organist began the prelude, there was complete silence in the congregation. There was a feeling of spiritual meditation that could not be mistaken as we sat there watching the sunlight filter through the leaves of the trees outside and then through the wavy pioneer glass panels of the Gothic windows. It seemed that God was very close.

This type of experience has been denied in many of our local branches for lack of consideration and thoughtfulness. So often we fail to realize that when the organist or pianist begins the prelude the service has begun. Sometimes the congregation doesn't become reverent and quiet until after the prayer has been offered and the Scripture read.

It would be a wonderful thing to feel that God is close to us and pleased with us in all our services, but he does not choose to enter a place of clamor and confusion. Only if we prepare for his presence can we hope to have such an experience.

STORY SERMONS AND PLANS

for the JUNIOR CHURCH

By Marian Walter Gannaway

All workers with youth, and particularly the leaders in junior churches, will welcome these forty-three fresh, invigorating story sermons on vital themes of special interest to junior boys and girls.

This new book contains an informative section dealing with plans for the junior church and contains many valuable suggestions for the organization and administration of a junior church. (Ready September 12)

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INDEPENDENCE, MISSOURI

Friendly Neighborliness

By MRS. HAROLD I. VELT

WHO IS MY NEIGHBOR?" was among the vital questions asked of Jesus. The lawyer who asked it was perhaps seeking to justify himself in discriminating between people who might be considered of one's own class or station in life and others below one's social level.

Jesus answered with the parable of the Good Samaritan—a parable simple to the understanding, yet profound in its implication that wherever one is found to be in need, there is one's neighbor; and conversely, he who helps the needy is neighbor to the one helped.

There are individuals in every community who are probably more needy and lonely than those about them realize. This world has many problems and disappointments which at times leave people feeling friendless and cold. A personal interest in their welfare by someone not related and apparently under no obligation to them is something of inestimable value. Often there may be thus created a bond of affection that otherwise would never have been known. To love and be loved is truly the greatest happiness of existence.

People moving into the community from other states and countries where conditions and customs are different often need help in getting adjusted. This affords a splendid opportunity to get acquainted and to develop an interest in the church.

It is one thing to be concerned about those who make up your world and another thing to adequately express that concern in quiet acts of thoughtfulness which cheer and revivify.

Remembering a birthday, an anniversary, or the graduation of a friend may mean much. Or it may

be the tucking of a handkerchief of a neighbor's favorite color in a little note. It may be a dish of cookies, some fruit, flowers, or vegetables from your garden. It may be a favorite recipe, or a humorous reading, cartoon, or poem, or a *Herald* article, tract, or book. A toy or book will brighten the heart of a sick or crippled child. A hundred other things may be done to express your regard for your neighbor. Make an art of

September

"Thirty days hath September" has been true since old Roman days. How could we ever figure out the days of the rest of the months without September?

Probably no month is filled with greater family emotion. Summer is over, vacation ended, and the school bell rings.

For the first time the baby leaves home—only for a half day, but it's the first step toward the final break. It's hard to give up these tiny tots, but life never stands still nor turns back, so we gently loosen the tiny, clinging hands.

A short time and high school—then college and such a definite break!

Pride, hope, fear, anxiety and sincere prayers follow each child regardless of age. Fortunate is the one who is prepared to fully appreciate and make the most of each step as it comes.

Yes, summer with its fun, its work, its variety of activities is over. It has been good, but hasn't it been hectic!!

As we wave the last good-by and turn back into the house, how wonderful it is to greet again the most helpful of all friends—Patience Routine.

—Lula Carmichael

remembering by jotting down on a calendar or notebook the things you want to do. The simple little things to gladden the heart are of more worth than the most expensive of gifts, so do not wait to do something "big."

It has been said that our greatest crime against our fellow men is not cruelty but indifference. Friendly helpfulness may be given not only in times of accident, sickness, distress, and sorrow but also in times of festivity such as weddings, anniversaries, showers, birthday parties, or the arrival of a new baby. There are numerous ways the spirit of neighborliness may be expressed. Of course we should be discreet and quick to discern when our presence would be an intrusion.

Learning to be friendly

In "the pursuit of happiness" (one of our inalienable rights), it should be remembered that friendly people are always happier than others. I personally know a number of women of different nationalities who seem always to be happy. It does one good to know them. They act friendly and are gracious to all persons, regardless of station, color, or class. Why are they happy? Because through the Spirit of the Master they have love for people. They do not speak unkindly of others; they are well adjusted to life, feel no undue fear, jealousy, or envy. This is their secret of happiness. They like people as individuals. The man who collects the garbage is as much a personality to them as the banker, the minister, or the highest officer of the community. They have learned the art of being friendly, which makes them happy. They know that the person, not the rank, is what counts with God. The color of the skin, the size of the bank account, one's social standing, the house one owns,

The Home Column

Prayer Philosophy

THE SIXTH CHAPTER of Matthew, verse nine, of the Inspired Version of the Bible reads:

By EDITH G. BEGGS

Therefore after this manner shall ye pray, saying,

Our Father who art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done on earth, as it is done in heaven.
Give us this day, our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And suffer us not to be led into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, forever and ever, Amen.

In this manner we were taught to pray by the greatest teacher of all time. After this manner pray ye, "Our Father . . ." How all embracing this is! Not just your family and mine, but all humanity. Not just your church and mine, but all churches, for surely anywhere man bows his head and honestly and reverently prays this prayer, God will hear and bless him for it. Let us not pray as the man did who said, "God bless me, my son John, his wife and my wife, us four and no more, Amen," or do as the so-called Christian in the following illustration:

A beggar cold and hungry knocked on the door of a comfortable dwelling one night and asked the pious gentleman who answered it for something to eat. "Come in, come in!" said his host. He ushered the beggar into a magnificently furnished room, in the center of which stood a table groaning under its weight of good food. Choosing a crust of bread, he gave it to the beggar; but as the poor chap made ready to devour it, the host exclaimed, "No! You must first give thanks to God." "But I do not know how," said the beggar. "Then repeat what I say," commanded the man of the house. On the first words, "Our Father," the beg-

gar hesitated in astonishment. When asked why he did not proceed with the prayer, he questioned, "Did you say 'Our Father'?" The righteous one replied, "Yes, why do you ask?" "My Father, and yours?" continued the beggar. The other replied somewhat impatiently, "Yes, of course." "Then," said the beggar, "you and I are brothers!" and with a hungry look at the bountiful table, he asked, "Aren't you ashamed to give this crust to me?"

PRAYING IS our means of approaching the Heavenly Father. Our prayers need not be wordy, but they should always be sincere.

Long, flowery speeches to the Almighty, no matter how earnest, do not receive any priority or culminate in any greater favor than does the simple cry, "Help me, Father," backed by faith and the latter by works.

In fact, prayer need not be words at all. It may be a thought, a deed, or a song—anything that lifts our souls from the sordid things of life to the throne of grace.

The language of prayer, no matter in what tongue or kingdom, or clime it is spoken, is universal when directed to the one and only God. He who knows man's every thought and sees his every deed, also hears his every prayer, whatever his nationality or color.

With God there are no foreigners, and no man needs an interpreter. Prayer is a compass when we do not know our way. It is an anchor when seas are stormy. It is a line of communication between us and God, ready for any emergency, but needed all the time. Keep the line busy. Keep it connected.

and the work one does are not of first importance.

Actions speak louder than words. Better than sermons have been the lives of friendly neighbors.

GOD AND MY NEIGHBOR

I sought my soul . . . my soul eluded me;
I sought my God . . . my God I could not see;
I sought my neighbor . . . and I found all three.

Author unknown.

Picked From the Periodicals

By Aarona Booker Kohlman

August magazines are a mixture of summer-fall—with food for hot weather and clothes for fall. Other subject matter is equally as varied but interesting and stimulating.

For a heart-warming, true tale read "Our 'International Family,'" *Reader's Digest*. It strikes a blow at racial intolerance.

Heavier, thought-stimulating reading, whether you agree with it or not, is "Will the North Atlantic Pact Bring Peace?" *Reader's Digest*.

Another article with which you may not agree, "We're on the Road to Bankruptcy," *American Magazine*, is also good reading and should help you to form an opinion of a vital issue of today's government.

"What Would You Do in an Accident?" *McCall's*—well, do you know what you should do?

"Hope for the Homely Girl," *McCall's*, is "doctor's orders for a good life—and a gay one."

Food catches the attention with the color illustration and the recipes in "Quick Breads for Summer," *Family Circle*.

"What Goes on Here," *Woman's Day*, is a discussion of President Truman's Point Four, first mentioned in his inaugural address, which is of considerable importance in American foreign policy and international relations.

"Don't Let the Experts Run You," *Woman's Day*, is just what you need if you have read so many authorities that your confidence in yourself as a mother is wavering. It will restore some of your faith in your own judgment.

Everyone should read "Can You Say You're Sorry?" *Good Housekeeping*. Learning to say it and mean it can make life better.

The arts, crafts, and hobbies section of *American Home* is particularly good this month, starting off with "Every Man, Woman, and Child Needs a Hobby." Suggestions and patterns are given for varied crafts in several different articles.

Letters

Gift of Peace

Recently I came to Kenmore, New York, from Detroit, Michigan, where I had been employed, because I was no longer able to keep working. Here I have made my home with my daughter, Dorothy McKenzie. A thorough physical examination revealed that I must enter the hospital for a major operation.

I asked for administration at the New York District conference. Very naturally I wondered if I should survive the operation. In my administration I was given no promise of recovery, but in God's own great wisdom, he gave me a greater blessing than I asked. I was given the assurance that I was in God's hands, and his will for me would be accomplished. A great peace entered my soul and all fear of the surgeon's knife and the subsequent suffering was removed. This stayed with me until the operation was performed a week later.

I entered the Millard Fillmore Hospital in Buffalo, May 22. When the operation was over, I suffered a great deal, but also was able to sleep between hard spells of suffering. Doctors and nurses told me that my recovery was remarkable and that I was a good patient.

Now after six weeks, although I am not able to work, my doctor assures me that I am making satisfactory recovery and I must be patient, as it will take time.

God seemed to rule even in the financial aspects of this ordeal, and while the expense was great I am blessed. Even the hospitalization service paid more than I expected, and I have been able to take care of all this without having to borrow money. I am so grateful to God for this blessing.

Since God has seen fit to spare the life of his handmaiden, there must be something for me to do for him. My prayer is that I may find my work for him and do it as God wants it done. There is no greater blessing than the joy of work well done for the Master.

MRS. OLIVE DAVISON.

356 Kinsey Avenue
Kenmore 17, New York

Recipes Wanted

The young women's circle in our Long Beach Branch is endeavoring to publish a cookbook as one of the projects to raise money for a new church building. We are in need of tried and tested recipes of all kinds. If you have any in your files we might use, we would appreciate having them. Also include your name and address so that we can publish them along with each recipe.

IRENE PETERSON,
Committee Chairman.

45 A Atlantic Avenue
Long Beach, California

Divine Help

A strange thing happened to me today. I was out calling on nonmembers, who live nine miles west of here and three miles south.

I came to a place where four men were standing about a threshing machine, and there I stopped my motorbike beside the highway. The machine slipped, and both it and I partly slid down a four-foot embankment to the field where the men were. I walked the rest of the way down and began to talk to two of the young men, who listened to my message about Christ and the church, and accepted some tracts.

This done I tried to mount the embankment with the motorbike but could not do it. I made another attempt and the bike rolled up to the highway by itself. I had hold of the handlebars, but I was not pushing it. I found that I could walk up the incline to the road easily.

I feel sure that an angel of the Lord was accompanying me while I was on the Lord's errand, and that it was the angel that drew me and the vehicle up to the highway.

I bow my head in gratitude and love to our Heavenly Father.

C. R. BULLER.

Parker, South Dakota.

Can Now Walk

I have received a wonderful blessing, and I wish to thank all of the Saints who remembered me in their prayers. I appreciated the lovely cards and letters which I received in answer to my request for prayers. I received a brace in the latter part of July, and I can get around without the aid of crutches at the present time, to the astonishment of the doctor. He predicted that I will be able to walk without the brace in four months.

(MISS) SUE LAMAN.

1516 Eackart Street
Fort Wayne, Indiana

Blessings in Disguise

An age-old belief is that anyone afflicted is cursed of God. Some may feel this way when illness overtakes them, but they should not. My life decries such a belief.

My first blessing came in 1930—the year I was born. I was a "blue baby" and declared dead by the family doctor. My parents, however, refused to give me up. They and Nora Hardin, all church members, worked over me and prayed that I be given life. This helped to anchor both Nora and my parents to the faith.

Although I lived, I was anemic and a bleeder. When I was three years old, I bled for twelve hours. Only after administration did the bleeding stop. Through God's mercy and great kindness both of these afflictions were removed.

Other incidents of healing have taken place in my life. I have never had good health, but I consider this a blessing since it has been largely responsible for my believing in the church. Because medical doctors have been unable to help me many times, I have become more dependent upon God for help. This dependence has brought me closer to him.

We often complain of the troubles that come to us, but frequently they are blessings in disguise.

VIRGIL C. TELLJOHANN.

412 East Kibby Street
Lima, Ohio

God Was There

It had been a long, hot day. There was much stock to put out, plenty of customers, and all in all a day full of the labors of a clerk. I slipped quietly home, hoping the neighbors would not see or hear me, because I wanted to rest in the cool quiet of my house. I closed the door behind me and lay down on the couch. I was tired, lonely, and homesick. I prayed a rather disconnected prayer for strength and courage, and a prayer of thankfulness for past blessings. After all, most of my life had been good

Slowly I realized He was there in the cool comfort of the walls I call home.

BERTHA MOREN.

7020 Columbia Avenue
Kennewick, Washington

Tribute to T. E. Fitzwater

Many men who reach the age of seventy are content to take a well-deserved rest or are forced by ill health to give up an active life. Others, especially those of the ministry, who are fired by their faith and convictions, work with zeal until their closing hours. Such a man was Thomas E. Fitzwater who ministered to the Saints in Fanshawe, Oklahoma, until his death on May 30 of this year. He had visited Fanshawe many times and had baptized several converts, but did not make his home here until 1946. He was elected pastor of the branch in October of that year. Because of his sterling qualities, he was admired not only by members of the congregation but also by the townspeople. Through his endeavors, many came to have a much higher opinion of the church.

Brother Fitzwater spent his days in friendly visiting, distributing tracts and other church literature, conducting cottage meetings, and doing hard, physical labor for the church. A carpenter by trade, he built his home and also helped others. Through his influence, a member donated a tract of timber to the Fanshawe Branch. At the time of his death, Brother Fitzwater was planning to cut this timber and haul it to the pulpwood market, with the proceeds going to the branch for repairs on the church.

He was most happy when he could be working for the church. He often went to Independence to make recordings of services to be used in the local church and in the homes. The closing days of his life were spent in telling other patients in the hospital about the church.

The people of Fanshawe miss him, but will long be inspired by his life of service. Elder Jewel Jackson, who has also given many years of service to the church, is taking his place as pastor.

MRS. W. N. PERKINS AND
MRS. FRANK ESTRADA, *for*
the Saints of Fanshawe.

Fanshawe, Oklahoma

Wants to Contact Saints in Provo, Utah

Not long ago I read in the *Herald* about the special blessing that went with Brother Ammon White in his work as a patriarch. I received my patriarchal blessing from him and have derived much comfort from it. Although I am isolated, I hope and pray that the time will soon come when I can again worship with people of my own faith. It has been twelve years since I was able to, and many times the trials and temptations seem more than I can bear. Please pray for me and my children.

I would like to contact the members in Provo, Utah. That is the branch nearest to us.

LALUE CURTIS.

Wellington, Utah

Helped by Administration

Following the birth of my daughter, Joyce Darlene, on July 30, I returned home from the hospital. A short time later I developed a severe pain which the doctor diagnosed as a kidney infection. There was no room for me in the hospital, so I returned home with some medicine the doctor prescribed, but the pain continued to increase. As it grew worse, my husband called Elder E. L. Loyd to come and administer to me. I received a wonderful blessing and am able to do my work now. God is doing all he can to show people that he still lives and is ready to bestow his richest blessings if they will but believe in him and live so that he can bless them. Let us remember to thank him for his kindness.

MRS. R. J. MEYERS.

1219 Forest
Kansas City, Missouri

Briefs

ODESSA, MISSOURI.—The Central Missouri Stake Reunion opened Saturday night, July 16, with the singing of "Christ for the World We Sing." Elder S. E. Mifflin was in charge. Stake Missionary John Puckett of Independence was the speaker, his theme being "Witnessing for Him."

The reunion theme was "Witness for Him," with a sub-theme each day for all the services—"Hear Ye Him," "Obey Ye Him," "Suffer for Him," "Walk With Him," "Minister With Him," "Be Sanctified With Him," "Grow in His Grace," and "Come, Build My Zion."

The general prayer services were in charge of the new stake president, Harry J. Simons, and assisted by the new stake bishop, Willard C. Becker, Apostle E. J. Gleazer, Elder Albert Scherer, Elder E. E. Jennings, president of Far West Stake, and other members of the priesthood within the stake. The Lord spoke through his servants on Saturday and Sunday mornings, giving encouragement to strive to do his will and admonishing the Saints to witness to the world that they are his people, to be a light that shall penetrate unbelief, fear, hatred, and despair.

The general class was taught by Elder E. E. Jennings and Elder Harry J. Simons, stressing the theme. The men's class was in charge of Stake Bishop Willard C. Becker. The women were privileged to have Mrs. Harry J. Simons as their teacher. Elder John Puckett taught the Leaguers. Brethren Clifford Long, Clair Weldon, Lynn Weldon, and a number of good teachers had charge of the children's activities.

Lakeside Reveries at 7:20, in charge of Mrs. Ora Hansen, contributed many good thoughts in poetry, story, and song—reminding one of Jesus' teaching by the Sea of Galilee.

The music was under the capable leadership of Mrs. Metta Anderson. Nearly every group from the stake provided special numbers for the services. The Warrensburg adults directed by Mrs. Willard C. Becker, the children's choir directed by Mrs. C. J. Long, and the reunion choir directed by Mrs. Metta Anderson made their various contributions. An outstanding number was the cantata, "Behold, It Is Written," by Louise Hills Lewis, presented by the Holden choir.

Sometime previous to the reunion, a play contest was sponsored among the Zion's Leagues by Stake League Director Paul Landsberg. At reunion the Holden League presented "The Prodigal Son," and Oak Grove presented "Joseph, the Prophet." Both plays were excellent and fitted in with the reunion theme.

A high spot in the reunion activities was the inspiring sermons given by Brother E. E. Jennings. Each evening his topic was the theme for the day, and everyone who heard him felt the challenge to work harder on the Lord's work.—Reported by LOUISE LOVELAND.

CHICAGO, ILLINOIS.—The following officers were elected for the term beginning October 1 at the First Chicago Branch: Elbert Chandler, branch president; Eleanor Chandler, director of religious education; Robert M. Pawley, book steward; and Lawrence E. Johnson, secretary.

GULF STATES DISTRICT.—The Gulf States District Reunion closed on Sunday, July 17, having 287 campers and a total registration of 600. The estimated attendance for Sunday, July 10, was 1,000, with approximately 1,300 on the closing Sunday. An excellent spirit of co-operation and responsiveness to the theme, "Witness for Christ," prevailed. Apostle W. Wallace Smith was in charge, being assisted by District President W. J. Breshears. Classes

and recreation were provided for all age groups. General classes and classes for men and young people were taught by Apostle Smith, Bishop D. O. Chesworth, W. J. Breshears, and Jack A. Pray. Mrs. Rosamond B. Smith taught the women's class, and Mrs. Evelyn Breshears directed the children's division. The theme for men, women, and young people was "Each One Win One," and for the children, "Stepping Stones to Zion." Mrs. Alice K. Chesworth directed the reunion choir, assisted by Mrs. Helon McCall, the district director of music, and the evensong. One of the high points of the week was a trip to "Bonnie Beach" swimming pool, where 108 swimmers enjoyed a full afternoon of recreation. A business conference was conducted on each Saturday afternoon.

Eleven men have recently been ordained to the priesthood in the Gulf States District. Three to the office of elder, four as priests, one teacher, and three deacons. Their names and local branches are as follows: Gordon C. Gibson, Escatawpa, Mississippi, elder; David Turner Givins, Ocean Springs-Biloxi, Mississippi, group, elder; Clarence Lee Langham, Brewton, Alabama, elder; William Oscar Harper, Atmore-Flomaton, Alabama, group, priest; Elias B. Sherman and Calvin LeRoy Barnes of Escatawpa, Mississippi, priests; Morris R. Taunton, Belleview, Florida, group, priest; Daniel A. McQueen, Escatawpa, Mississippi, teacher; Johnie L. Rogers, Escatawpa, Mississippi, deacon; Joseph G. Arguelles, Ocean Springs-Biloxi, Mississippi, group, deacon; Donald L. McMullan, Vancleave, Mississippi, deacon.

SACRAMENTO, CALIFORNIA.—At the invitation of the Stockton Branch, the choir gave a repeat performance of the Easter cantata, "He That Liveth," in that city on the evening of May 1. Pastor Myron Schall gave the sermonette.

Children's Day activities began with a baptismal service at 9:45 a.m. in charge of the pastor. Brother Albert Burdick baptized Raymond Leslie Westlake, David Glen Garrison, Darryl Robert MacDonald, and Gerrie Elizabeth Cline. The children of the church school and their teachers gave a program at eleven o'clock, followed by a confirmation service pre-

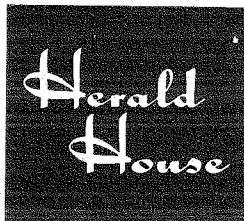
sided over by the pastor. Confirmations were by Evangelist W. H. Dawson, Bishop E. C. Burdick, and Elder Laurence MacDonald. Also at this service Steven Mark, son of Mr. and Mrs. Kenneth Honeychurch, and Henry Lee, son of Mr. and Mrs. Alex Burcher, were blessed. On May 1, James Alan, son of Mr. and Mrs. Albert Burdick, was blessed by his grandfather, Bishop E. C. Burdick, assisted by W. H. Dawson. On May 29, Phyllis Ann Jensen, daughter of Mr. and Mrs. Bernard Jensen of Roseville, California, was blessed by Elders Myron Schall and Cecil Jacks.

The Zion's League gave a church carnival on June 17, donating part of the proceeds to the district League project of raising money for new reunion grounds. The League recreation committee sponsored an all-church swim party and picnic on the campus of the University of California College of Agriculture at Davis, California, on June 25. Two other activities that combined recreation and worship were conducted by the League in July. At the first one on July 9 and 10, they entertained young people from Stockton; on July 23 and 24, League members from Modesto were their guests. Saturday's activities included baseball and swimming, while on Sunday they began with an early morning breakfast and devotional service.—LENA SWANEY, Reporter.

MOBILE, ALABAMA.—High Priest Jack A. Pray was installed as pastor of the Mobile Branch at an installation service held July 3, 1949. Elder Pray replaces Elder A. Orlin Crownover. The Gulf States district president, High Priest W. J. Breshears, introduced the new pastor who accepted the responsibility. Elder Franklin Steiner represented the congregation in an acceptance and pledge of devotion.

EAST ST. LOUIS, ILLINOIS.—Jacqueline Marie, infant daughter of Mr. and Mrs. Harold O. Good, was blessed July 17, 1949, by Elders C. E. Smith and W. C. Car.

Judith Porter was baptized by Elder Charles Fletcher and confirmed by Elders Charles Fletcher and C. E. Smith on July 24.—Reported by VIDA HAULEN.



INDEPENDENCE, MISSOURI

Pastor's Handbook

1949 - 1950

The handbook for the pastor is now ready. The First Presidency is sending one copy to each pastor, but additional copies of this program for the church year, including monthly themes and topics, are available for sale.

50c

Home-front Evangelism

MY MIDDLE-AGED FRIEND, who has been a member of the church for eight years, looked a bit grim when she told me why it took her twenty years to decide to join.

"My husband was a member when we were married, and I went to his church because he wanted me to learn about his religion and join him in it. The people of his branch knew that I was a non-member, yet I have sat many times in a church school class and listened to the teacher not only criticize and deride other churches, but say that anyone who marries outside the church is making a great mistake. Is it any wonder that it took me twenty years before I dared to join a church where nonmembers who had come to learn about the religion were treated like that?"

What a wonderful job of home-front evangelism that teacher and class performed on my friend! And before you are too quick to say that such a situation would happen only seldom, stop and think how many thoughtless discussions you have witnessed in a church school class when strangers to our religion might have been present. You might even stop to think how many such discussions you have contributed to.

Let's consider this business of marrying outside the church. All of us must admit that there are many fine, high-minded, idealistic, good-living people outside the Latter Day Saint Church. Why should

we not love and marry them? And, since they are of that high caliber, they are the best recruits for our membership. As a most potent type of evangelism, it seems to me marriage with one outside the church should not be overlooked. It would bring good, intelligent people into close contact with us, and, if we perform our job of home-front evangelism as we should, the church would be immeasurably helped by the addition of those people to our membership. My friend was one of these, but it was no thanks to the members of the branch where she was that she joined her husband's church. It was rather in spite of them than because of them.

What makes us act this way? What makes us feel that we are so much better than other churches?—And don't try to tell me that we don't. I have sat in church and listened to sermons that did not say a thing except that our church has so much that other churches lack. Nothing constructive there. I have sat in reunion testimony services and listened to one after another get up and extol the things that our church has that other churches do not have—gifts of the spirit, authority, Book of Mormon, Doctrine and Covenants. Does the fact that we possess these things give us the right to lord it over the rest of the religious world? I don't think so. And I will go so far as to say that if we go on feeling superior and acting in an overbearing way toward our fellow Christians, what we do have

By **JOSEPHINE SKELTON**

will be taken away from us. Any gift that we as a church enjoy, comes from God and can be taken from us if we do not use it as he intended that we should.

OF COURSE I BELIEVE we are unique in the things we possess, and I am impressed by the very fact that we do possess them. But over and above that, I am impressed by the responsibility such possessions bring to us. Because we have more knowledge and are closer to God than other churches, our responsibilities to the world are greater than those of any other church. We have more to live up to. We have more work to do. We have more evangelism to accomplish. A higher plane of living is possible to us because we have the blueprint. Our sin is greater if we do not live up to our high knowledge than is the sin of those who do not have the blueprint and so cannot be expected to live up to it.

Our ministers and evangelists cannot do the job alone. They alone cannot overcome a bad impression which some bigoted member made when a stranger came to learn about our church. They cannot enter a home and erase the bad impression which quarreling parents, who claim to be Christians, make on children's minds. More than one of my friends at the university have told me that they first became estranged from the whole idea of religion because, if what they had seen in their homes or what they had seen in their home churches was a good example of Christianity, they wanted none of it. The over-all ideals and many doctrines of a church may be as high and godly as ours, but if the example shown in the homes of our members and in the branches is not high, godly outsiders will not be impressed.

THE GREATEST PROBLEM we have to face today is the problem of members who say, "We are the chosen people. We have the authority. We have the gifts of God," and then leave it there and look down their noses at other churches which do not lay claim to such high possessions. These people should read the first chapter of Amos and find what happened to Israel when the chosen people began to get too big for their shoes and stopped being worthy of any shoes at all. We are the chosen people only when we choose to act like it. We can afford to be generous, tolerant, kindly, and gentle with those who are not as fortunate as we. More than that, it is our duty



The ministry of labor is often a more effective means of bringing people into the church than preaching.

to be generous, tolerant, and helpful to them instead of deriding them. And more than that, we are failing in our responsibility to God if we do not use his gifts to us to serve the world.

In talking to some of the ministers of our church, I have come to feel that our religion presents the most intelligent and realistic approach to Christianity and the whole business of living. Any intelligent, thinking person would have to accept our church on the basis of reason alone. But religion is not all reason. There must be a tremendous emotional satisfaction as well. There can be no emotional satisfaction in a church where individual members are overbearing, bigoted, and narrow minded. Many fine people are lost to us every year, both those who are members and those who might have been converted, because the lack of harmony and tolerance in individual members has driven them away.

Evangelists cannot do all the missionary work for us. We are responsible for the example of our religion in action which we present every day, every hour. Humility, tolerance, and generosity on the part of us as individuals in our daily lives will do more to bring people into this church than any number of sermons from a pulpit.

On Being Liked

As I was walking along the strand at the beach one day, I passed a man and his young son. As I did so, I noticed the wistful expression on the little boy's face and heard him ask, "Daddy, do you like me?" The man reached down, patted the little boy on the head and said, "Of course, Son, I like you!"

What any one of us would give just to be liked! The happiest child in school is always the most popular one. The most successful business man is the one who is thought well of by his fellow workers. And this popularity cannot be purchased with fifty cents at the corner bar. It takes something much harder to come by. It takes a genuine friendly interest in one's neighbor. It takes a kindly disposition. It takes personality—"that outward glow of a light within." And above all, it takes a genuine love for one's fellow being.

—By Marie Gosline

Youth Looks Forward to Its Civic Responsibilities

By **DAVID LEONARD**

THE SUN APPEARS on the distant horizon and arouses a sluggish world from slumber. The day dawns anew, crisp and clear, bringing life again to those things which have been still while mankind has rested. This is a typical dawn. I have no doubt that the sun will

the dawn discloses a situation very similar to the one we faced then. Because of the scourge of war, we are in the same condition economically and politically that we were over two decades ago. Yet we are fifty years ahead scientifically.

Here Is the Writer



Dave Leonard is one of the busiest young men in Independence, Missouri. Since his parents moved here nine years ago, he has made himself well known in the oratorical field. The accompanying article is the speech that won third place at San Francisco in the Optimist International Oratorical Contest held in June. Dave is vice-president of the student

council at William Chrisman High School, president of the Spanish Club, and a member of the National Forensic League, holding the highest degree possible in that organization. He is active in the Stone Church Teenage Zion's League also.

As a representative of youth, a heavy responsibility rests on my shoulders, for it is up to each young person to determine and plan what kind of world the dawn will reveal a quarter of a century from now. It is in our power, by preparing for our civic responsibilities, to build a new world. It is our free agency to choose whether or not the instrument of peace is kept in stride with the instrument of science. It is up to us to decide how to build and then to do the building. These are the responsibilities which face us.

Can and will youth be able to shoulder such a task as this? I give you a definite, affirmative answer. The young men and women of today will accomplish their purpose if they are given a chance and if they are supplied the necessary leadership. I plead with you to provide my generation with greater educational opportunities, to use your abilities as leaders to aid in training us for the type of citizenship for which the war-sick world is so desperately crying. We look forward to our responsibilities because we know it is up to us to make sure there is no recurrence of what has happened before. We look forward to ending this terrible quarter-century cycle by preparing and keeping the instrument of peace in accordance with the instrument of science. If we live up to our responsibilities, the sun will no longer dawn on scenes of chaos, but rather it will shine on an era of peace between peoples in which men are treated as human beings, not animals, and democracy will be the outpost of freedom for the world.

rise any differently twenty-five years from now than it arose twenty-five years ago, because the only thing that changes is the world upon which the sun rises. I have no doubt that the world the sun looks upon now is much different from the world it saw twenty-five years ago. And I have no further doubt that the world the sun will see twenty-five years hence will be entirely different. The dawn a quarter of a century ago found the world struggling to maintain sanity and become normal again after emerging from the throes of a terrible conflict. People were beginning to have a desire to look to the future and prepare for their responsibilities. But enough people didn't understand, enough didn't realize the necessity of preparing, enough didn't learn the value of a human life, for today

New Horizons

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Across the Desk

(Continued from page 4.)

the years of faithful service given by your dear wife who, as your assistant, often accompanied you to your office so that you could accommodate working people who had to be at their work at an early hour. Sometimes your day began as early as 5 o'clock in the morning and continued until after 7:00 in the evening. Your work made unremitting demands, and no call was made for your services to which you did not respond with cheerfulness and even at personal cost.

We remember too that it was the testimony and devoted life of Sister Teel which brought you into the church and made your services available to us.

Today we are reminded of the intimate relationship which exists between the profession so honorably represented by you and the ministry of the church. Wherever the emissaries of the gospel have gone, schools and hospitals have been the accompaniments. From the days of the infant church, the "beloved physician," St. Luke, has had many noble followers. Now in our own day, we honor such men as Dr. David Livingstone and Dr. Albert Schweitzer, who have brought their talents and rare gifts in science, art, theology, and medicine to the service of their Master, and to which select company you and many others belong.

IN HONORING YOU, we honor the profession to which you belong. We join in thanking God for the ministry of a "fellow servant" and reverently acknowledge that he has wonderfully blessed your skill and ministry as the beloved physician of countless numbers.

In conclusion, we note your name "Ambrose" derives from the Greek and means "that which is divine and immortal." Truly you are immortalized in the hearts and lives of many

Bulletin Board

Notice to Kansas State College Students

A group of Saints have organized a study class which meets every Sunday morning at 10 o'clock in the home of Mr. and Mrs. David Karr, 607 North Manhattan Street, Manhattan, Kansas. This is followed by a preaching service at 11:00. Anyone living in Manhattan or near by is invited to attend these meetings.

Des Moines District Conference

The annual Des Moines District Conference will be held September 24 and 25 at the church in Des Moines, 717 East Twelfth Street. A play will be given at 7:30 Saturday evening by the Des Moines dramatic department. Apostle D. T. Williams is to be in attendance and take charge of the conference. The business meeting will be held on Sunday afternoon at 2:30.

ARDIS BRIGGS,
District Secretary.

Northwestern Iowa District Conference

The annual Northwestern Iowa District Conference will be held September 18 at Moorhead, Iowa, beginning at 9:30 a.m. with a prayer service. District officers and delegates to the 1950 General Conference will be elected and district reports presented at the business session. Apostle D. T. Williams is to be in attendance.

RUBY ADAMS,
District Secretary.

Notice to Texas Members

Members living in the vicinity of Breckenridge or Clyde, Texas, are requested to contact Elder Paul W. Hempel, Box 461, Albany, Texas, if they wish to fellowship with the Saints in that area.

A. ORLIN CROWNOVER.

Ontario Youth Convention

A Thanksgiving week-end convention for young people will be held at London, Ontario, on October 8, 9, and 10. Additional details will be given later.

E. M. KENNEDY,
Chairman, Publicity Committee.

ENGAGEMENTS

Cochran-Martin

Mr. and Mrs. Loyd E. Martin of Wichita, Kansas, announce the engagement of their daughter, Elaine to Dan Cochran, Jr., son of Mr. and Mrs. V. D. Cochran, Sr., of Joplin, Missouri. Mr. Cochran was graduated from Graceland this spring; Miss Martin also attended Graceland in 1949.

Selle-Griffin

Mr. and Mrs. M. H. Griffin announce the engagement of their daughter, Beth, to Marvin Selle of Sandpoint, Idaho. Miss Griffin a graduate of Graceland College, is employed by Western Auto in Kansas City, Missouri. Mr. Selle is a student at the University of Idaho.

who have been blessed in your ministry. We think reverently of our Savior's promise to his faithful servants: "Come ye blessed of my Father, enter the kingdom prepared for you, for when I was sick . . . ye visited me."

WEDDINGS

Averill-Patton

Lois Irene Patton, daughter of Mr. and Mrs. C. F. Patton of Englewood, Colorado, and Robert A. Averill were married in a home ceremony at Colorado Springs, Colorado. Elder J. D. Curtis read the double-ring service. They are making their home near Chicago, Illinois.

Cavin-Sheppard

Elaine Sheppard, daughter of Mr. and Mrs. Earl L. Sheppard of Wichita, Kansas, and David E. Cavin, son of Mr. and Mrs. R. S. Cavin, were married June 19, Elder Myron LaPointe officiating. The bride, a graduate of Graceland, is continuing her studies at Wichita University.

Olson-Taylor

Nellie Grace Taylor, daughter of Mr. and Mrs. W. P. Taylor of Colorado Springs, Colorado, and Corporal Leslie Wayne Olson, son of Mr. and Mrs. Harry Olson, also of Colorado Springs, were married July 17 at the Reorganized Church in Colorado Springs. Elder J. D. Curtis performed the double-ring ceremony. The couple will live in Colorado Springs.

Meeks-Chambers

Ellen Chambers, daughter of Mrs. Mable Smith, and Dean Meeks, son of Mr. and Mrs. Burl Meeks of Twerton, Ohio, were married by Elder William P. Vickroy of Columbus, Ohio.

REQUESTS FOR PRAYERS

Prayers are requested for Bert Royston, 110 West Twenty-first, Wichita 4, Kansas, who is ill with diabetes.

BIRTHS

A daughter, Carol Ann, was born on August 6 to Mr. and Mrs. Lester Rolinson at the Dunnville Memorial Hospital. Mrs. Rolinson before her marriage was Iva Dickout of Wainfleet, Ontario.

A daughter, Donna Sue, was born on June 18 to Mr. and Mrs. Don Armstrong. She was blessed on July 17 by Elder Elvin Baughman.

A daughter, Nancy Kay, was born on July 23 to Mr. and Mrs. James Buck. Mrs. Buck is the former Alberta Thompson.

Mr. and Mrs. Ward Kilgore of Rising City, Nebraska, announce the birth of a son, born July 29. Mrs. Kilgore was formerly Barbara Quick.

A daughter, Barbara June, was born on August 10 to Mr. and Mrs. John Keith Weiss. Mrs. Weiss is the former Donna June Adams.

A daughter, Sandra Kay, was born on January 19 to Mr. and Mrs. William Grot of Ottawa, Illinois. She was blessed April 3 by Elders O. T. Hayer and Clement Malcor. Mrs. Grot is the former Charlotte Williamson.

A son, Thomas William, was born on February 28 to Mr. and Mrs. William Fewell of Ottawa, Illinois. He was blessed on May 8 by Elder B. A. Hogue.

A daughter, Regina Ruth, was born on March 21 to Mr. and Mrs. Robert Fewell of Marseilles, Illinois. She was blessed on May 8 by Elder B. A. Hogue.

A son, Dennis Truman, was born on May 15 to Mr. and Mrs. Alvin Hackler of Ottawa, Illinois. He was blessed on June 12 by Elder B. A. Hogue. Mrs. Hackler is the former Shirley Nelson.

Mr. and Mrs. Ora Catlin of Marseilles, Illinois, announce the birth of a son, Terry Alton, born July 1. Mrs. Catlin is the former Francis Hayer.

Mr. and Mrs. Donald L. Crowther of West Salem, Illinois, announce the birth of a daughter, Deborah Kay, born July 21. Mrs. Crowther is the former Ruth Staley of Independence, Missouri. Both parents are graduates of Graceland College.

Mr. and Mrs. Robert I. Wakeman of Independence, Missouri, announce the birth of a son, Scott Douglas, born August 8 at the Independence Sanitarium. Mrs. Wakeman is the former Catherine Louise Bohrer.

Mr. and Mrs. Elmer Garrett of Nauvoo, Illinois, announce the birth of a daughter, Katharine Sue, born August 18. Mrs. Garrett is the former Roberta Lewis, a Graceland graduate.

DEATHS

CAMPBELL.—T/Sgt. Willard A., son of Mr. and Mrs. James Campbell, was born on



July 2, 1924, at Olivia, Minnesota. He was baptized at Stone Church, Independence, Missouri, on his eighth birthday by Elder John Sheehy. Entering the Army Air Corps in 1942, he was sent overseas in May, 1944, and went on his final mission from Italy to France on July 24, 1944. Captured German records reveal that the plane to which he was assigned crashed in a field of mines near Fos sur Mer, France. Three of the crew members bailed out and were captured. In the absence of any information indicating the survival of Sergeant Campbell, the records of the Department of the Army show that he is dead.

He is survived by his parents of Independence; and three brothers: Richard and Robert of the University of Kansas, and James of Independence.

DANIELSON.—Bertha, daughter of Thomas and Ann Danielson, was born November 15, 1878, near Marseilles, Illinois, and died July 1, 1949, at Ryburn-King Hospital in Ottawa, Illinois. She had been a member of the Reorganized Church since her youth. She is survived by one brother, William Danielson. Funeral services were conducted at the Seals Mortuary in Marseilles by Elders I. E. Turner and Robert Anderson. Interment was in the Oakwood Memorial Park at Ottawa.

HEXDOL.—Kenneth Marvin, son of Andrew and Pearl Thorson Hexdol, was born March 24, 1931, at Morris, Illinois, and drowned on May 8, 1949, at Morris. He had been a member of the Reorganized Church since October 3, 1943, and was a senior at the Morris High School.

He is survived by his parents and two sisters: Yvonne and Cheryl. Funeral services were held at Mission Church near Marseilles. Elder David E. Dowker of Detroit officiated, assisted by Reverend Stoa and Reverend Thorson. Interment was in Section Cemetery near the church.

RAW.—Patrick J., son of James and Anna Raw, was born at Lingo, Missouri, on March 14, 1881, and died at St. Luke's Hospital in Kansas City, Missouri, on July 30, 1949, after suffering a heart attack earlier in the day at his home in Kansas City. He was married to Elizabeth Ann Evans on January 9, 1901, and was baptized into the Reorganized Church on October 25, 1903. On February 4, 1906, he was ordained a priest, which office he held the remainder of his life. For thirty-nine years he operated a grocery store in Kansas City, retiring from business two years ago. He was a past-president of the Retail Grocers' Association and a member of the board of directors of that organization for more than fifteen years.

He is survived by his wife; a son, Frank J. Raw of Kansas City; a daughter, Mrs. Eliza-

beth Floynd of Lonejack, Missouri; two brothers: Edward Raw of Waverly, Missouri, and Charles Raw, with the Army in Texas; two sisters: Mrs. Elizabeth Eckenroed of Kansas City, and Mrs. Pauline Campbell of St. Louis, Missouri; four grandchildren; and four great-grandchildren. Funeral services were held at the Central Reorganized Church in Kansas City, Evangelist H. A. Higgins officiating. Burial was in Mound Grove Cemetery in Independence.

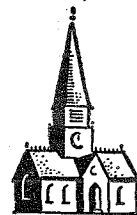
PRETTYMAN.—Catherine Ruth, daughter of James and Catherine Cannon, was born May 21, 1848, in Ohio, and died August 10, 1949, at the home of her daughter, Rebecca A. Bills, in Independence, Missouri. She was baptized into the Reorganized Church in her youth and was married in 1864 to Charles W. Prettyman, who served the church many years as a missionary. While her husband was in the mission field, Sister Prettyman operated a hotel at Comstock, Nebraska. Her husband preceded her in death in 1925; they had been married fifty-six years. Since 1939 she made her home with her children and, until a week before her death, enjoyed comparatively good health. She celebrated her one-hundred-first birthday on May 21.

Surviving are five daughters: Mrs. Bills of Independence; Mrs. Allie Arnold of Broken Bow, Nebraska; Mrs. Hettie Brandt of Curtis, Nebraska; Mrs. Della Bangs of Kennedy, Nebraska; and Mrs. Jessie Dunbar of Sacramento, California; two sons: Zenis of Henry, Nebraska, and Lige of Sacramento; twenty-seven grandchildren; eight great-grandchildren; and one great-great-grandchild. A son, Fred, died last year at Seattle. Funeral services were held at the Speaks Mortuary in Independence. Elders Perry Hiles and Leonard Lea officiating. Burial was in Mound Grove Cemetery.

LEWIS.—Carrie M., daughter of Lars and Ann Lewis, was born August 11, 1864, at Marseilles, Illinois, and died February 24, 1949, at her home in Stewartville, Missouri. She was baptized into the Reorganized Church at an early age and was an active member until her death. She will be long remembered for her thoughtfulness and kind deeds. Funeral services were held at the Lyon Mortuary, Elders Willard Becker and Gordon Hidy officiating.

COLE.—Joseph G., son of Mr. and Mrs. Henry Cole, was born near Birmingham, England, on November 12, 1861, and died August 7, 1949, at Henderson, Illinois. He was baptized a member of the Reorganized Church on May 18, 1879, was ordained a deacon on December 17, 1881, a priest on March 23, 1884, and an elder on June 3, 1914. He served as a pastor of the Peoria (Illinois) Branch for a number of years. He was a great lover of music and directed the Rock Island District choir; in his younger years, he played a trombone and belonged to several bands in England and the United States. He was married to Elizabeth Tyler in England on March 24, 1883, and came to America immediately after the wedding, locating in St. Louis, Missouri, until 1902, then moving to Peoria, Illinois. In 1935, they moved to Henderson, where he spent the rest of his life. On March 7 of this year he fell and broke his hip; he never recovered from the accident.

He is survived by a son, Claude, and a daughter, Amy Hendricks, both of Henderson; eleven grandchildren; and fourteen great-grandchildren. His wife, a son, and daughter preceded him in death. Services were held at the Lindberg-First Funeral Home in Galesburg, Illinois, Elders Ambrose King and J. O. Dutton officiating.



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*** NOTE IN THE MAIL**

A paragraph in a letter from a friendly reader comes nearer to explaining the purpose of this column than anything we have seen. Louise writes:

"It's odd, isn't it, how many small things life is made of, including the perhaps seemingly unimportant 'just-in-fun' things which ease us more smoothly and smilingly from day to day. I think we too often lose sight of them in trying to be earnest and full of effort and diligent . . . don't you?"

A sense of humor is a buffer against life's bruises and hurts. It is a friendly companion when you are alone. It is an unguent for headache. It is a prophylactic against infection with the "blues." It helps you to understand and forgive your erring friends more easily; it lets you smile at their foibles and still love them. Best of all, it keeps you from thinking you are more important than you are, and it gives you the saving power to laugh at yourself, which makes you more charitable with other people.

Wit can make trouble because it carries a sting. But good humor sometimes carries a key that will unlock closed doors—doors that cannot be opened by force or logic or argument.

For all of its serious purpose, a church and church people often need the kindly service of a sense of humor to lubricate the friction that develops in the machinery of human relations.

*** SHOP NOTES**

You have heard of "Old Faithful," the geyser that helps make Yellowstone Park famous. It goes off regularly, about every hour. . . . Here in the shop, we have a drinking fountain that goes off every time you touch it. On first try, it gives you a dribble; on the second, a shower. Shop folks call it, "Old Faceful." (Visitors, be careful!)

*** BOOKS**

This screed, friends and countrymen, is a complaint and a suggestion on the subject of books.

The last time you bought a book (and how long ago was that, my friend?) you saw how prominently it displayed the names of the author and publisher. But was there any place for your name? Oh, plenty of blank pages, to be sure. But no printed invitation to write your name. And we like to write our names, don't we? We try out all new pens, pencils, and typewriters with them. Why, just for good psychology, publishers ought to put such a place in a book. More people would buy books if they had special places for the owner's name. For, once you buy a book, you have more to do with that copy than anybody else; more than the author and publisher, who by this time are all done with it.

And here's something else, thrown in free. If the publisher would add, in a prominent place, a few unkind remarks about people who borrow books and don't return them, it ought to help. A choice selection of imprecations and maledictions for the habitual offender, and a curse on the fortunes and posterity of the determined book thief would be appreciated.

Well, all of this may be like rain in the ocean, as usual with good suggestions. But someday a smart publisher is going to wake up and discover this all by himself, and then all the other publishers will, like Stevenson's "sedulous ape," copy him.

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INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

A Camel Caravan by the Sea of Galilee



Photo by Adelbert Bartlett

VOLUME 96

SEPTEMBER 12, 1949

NUMBER 37

www.LatterDayTruth.org

Cover Picture—The Camel Caravan Northbound

A SUMMER MORNING sunburst here glorifies the historic Plain of Ahma hard by the famous Horns of Hattin, or traditional Mount of the Beatitudes, where it is believed Christ stood when he gave to the world one of his greatest sermons on the heights above blue Galilee. In the picture a storm is threatening on the sea below. This is the ancient route of the caravans passing between the Valley of Jezreel on the south and the foothills of the Lebanons on the north on their way to Damascus and the East. Eleven camels are shown crossing the Plain of Ahma.

Called of God

IN HARMONY with the program initiated by the leading quorums of the church, the *Herald* is to give a missionary emphasis between the dates of September 15 and November 15. We like to tell about people and things we love. The measure of our faith and devotion to Christ's kingdom on earth is our missionary mindedness. Many of us have rekindled the fire of our first love in the gospel through our reunion experiences this summer, and we are just waiting for opportunities. Usually, however, opportunities to win one for Christ are made by you, they do not come labeled nor with handles attached.

Every member of this church has a divine call to missionary endeavor. "All are called according to the gifts of God unto them." "Whosoever will thrust in his sickle and reap, the same is called of God." Perhaps you cannot preach but you can talk and warn and serve. Hyrum Smith was told, immediately after the foregoing, that "You need not suppose that you are called to preach until you are called" (Doctrine and Covenants 10: 2, 8). Obviously there are two kinds of "calls." One is general and one specific. "Whosoever" includes all those who have a desire to do good. Do not wait for a specific call to priesthood and ordination to tell your neighbor and fellow worker of the hope we have in Christ and his earthly kingdom. We are engaged in a great work today and must be about the business of building the walls of Zion.

Introducing...

EDMUND J. GLEAZER (page 5) was born in Belfast, Ireland, March 23, 1895. He was baptized February 4, 1912, at Philadelphia, Pennsylvania, by W. W. Smith.

In October of 1915, he married Jane Laurie. The Gleazers have three children: Edmund J. Gleazer, Jr., who went under general church appointment in 1938 and now is beginning his fourth year as president of Graceland College; Eleanor Jane, who is Mrs. Ralph Whiting; and Ruth Ann, who is Mrs. Gordon A. Wood.

During the years 1921 to 1923, Brother Gleazer studied social science as a special student at Harvard University. He has held the priesthood since April 25, 1917, at which time he was ordained an elder. In 1918 he was ordained to the office of seventy; in 1922 he entered the apostolic quorum.

Apostle Gleazer has given many years of missionary service to the church. At present his assignment is to labor in Zion, besides four districts in Missouri, two districts in Illinois, and Lamoni Stake. Among his hobbies he lists fellowship and travel.

VERDA E. BRYANT (page 9) wrote "A Shorthand Supplement" in the issue of April 23, 1949, and was introduced then.

MARK H. SIEGFRIED (page 14) wrote on "The Irvingites" in the *Herald* of June 13, 1949, and was introduced at that time.

THE SAINTS' HERALD

Volume 96

September 12, 1949

Number 37

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

HERALD MANAGER COMPLETES TRIP

Kenneth L. Graham returned August 12 from Silver Lake Reunion where he represented the Herald House as book representative. On the way out he stopped for a short time in Salt Lake City, and on the return trip he visited the home town of his mother, Mrs. Lena Graham, at Minot, North Dakota.

CANADIAN INSTITUTES

Elders E. Y. Hunker and John Darling are completing plans for church school institutes to be held in Manitoba, Saskatchewan, and Alberta, Canada, during the month of October.

YOUTH AWARDS

The Department of Religious Education reports that Stanley Zahniser of Muscatine, Iowa, a Boy Scout, has recently completed the program set forth by this church for the God and Country award.

Two Oriole girls, Alice Moore, Stoughton, Wisconsin; and Yvonne Rhyan, Stone Church, Independence, Missouri, have completed the Light of Life program and have received their final awards in this program for girls of the church. Five Girl Scouts of the Boston, Massachusetts, area have recently completed this program also. They are Ruth Beverage, Doris Davis, Carolyn Fisher, Kay-Frances Fisher, and their leader, Mrs. Kay S. Fisher. These five received their final award at the Onset reunion this year.

MCDOWELL SPENDS SUMMER IN WEST

On June 15, Dr. F. M. McDowell left Independence to go to the Montana Youth Camp at Elston, near Deer Lodge. The setting was deep in the evergreens. He says that two days before the camp opened there was six inches of snow.

After the youth camp, he spent three days at Brother Harvey Eliason's cabin in the mountains by a beautiful lake near Deer Lodge with Brother and Sister Elvin Vest and family.

From there Brother McDowell went to the third annual youth camp at Deception Pass, and then a few days were spent with Bishop Monte Lasater. This was followed by a two-day youth retreat of the British Columbia District at Caltus Lake. He was in Vancouver a week, where special services were held at the Vancouver church and the New Westminster church as well as a district priesthood institute at New Westminster.

He spent a few days with Brother and Sister L. R. White, the city manager of Burlington, Washington, and then a few days with Lauren and Wana McDole, thence to Silver Lake Reunion for one week. His pleasure was expressed at the large number of priesthood which attended the reunion and shared in the activities. He went next to Hagerman, Idaho, for the Idaho and Utah Districts' reunion, the largest and best ever held there. The week end of August 20 and 21, he spent time with the Aaronic priesthood of Independence at Gardner Lake, and on the week end of August 27 and 28, he met with the priesthood of the Utah District at Salt Lake City. This last trip was made with the company of Mrs. McDowell and Mrs. McDowell's mother, Mrs. Carrie Goode, who for many years had looked forward to traveling again the trail from Omaha to Salt Lake which she had made when a young girl in a wagon train.

The Hope of the World

“Our fundamental principles remain always the same, even though they may temporarily be obscured or dimmed by the mist of misspent efforts. In God we still trust, and Christianity still shines as the hope of the world.”

—President Frederick M. Smith in a message to the General Conference of 1932.

THOSE WHO SAT in the Auditorium in 1932 listening to the address to the General Conference could hardly have understood its full significance as we can now. Since that time, much of the world as we knew it then has been destroyed; but the truth of the message has endured. Despite the changing world, the fundamental principles of life, of the gospel, and of the universe remain the same. They are obscured, as President Smith said, by “the mist of misspent efforts.” We trust in God, because our trust in so many other things has been shaken or betrayed. “The wisdom of their wise men” has perished, and “the understanding of their prudent men” has been hidden (Isaiah 29: 14). God is all we have left to trust. Christianity is still the hope of the world because men’s plans are able to survive only as they conform to its purpose. All that goes contrary to Christianity eventually perishes.

A SINGLE WORD, *uncertainty*, overshadowed the world at the time President Smith spoke. It overshadows us now. Our perplexities have changed, it is true. The great enemy now—in America at least—is not “want” but “fear.” A new kind of economics has been tried which threatens our economic life, and we wait to see the outcome. A new kind of political theory is being tried which may destroy our political freedom. Experiments have been made, too, in reviving old pagan and pre-Christian concepts of ethics and morality. All these things have been tried in defiance of the “fundamental principles” that have been so long accepted by the civilized world. We wait to see the outcome, always with interest, often with doubt, sometimes with apprehension.

And besides, as most of us have observed, there is the atomic bomb. We do not know what we are going to do with it; we do not know what it is going to do to us. We are afraid. We wait.

THERE IS A PAUSE—an ominous dramatic caesura—in the affairs of men.

Some years ago we were driving across country, and saw rising in the peaceful summer sky—an exquisite cerulean blue that day—cumulus clouds like mountainous castles, a majestic and awesome picture before us. When they had reached their maximum height, there was a long pause in which it seemed that nothing at all was happening. All creation, all eternity seemed paused in a dreadful waiting. Then there was a flash of lightning out of the depth of the clouds, and a long roll of thunder, *rallentando*, echoing away into vast distances, ending in a whisper. With this overture, our cloud castle was torn by a violent upheaval, a black funnel raced out of its depths and across the plain, and the next hour left a memory of natural fury that time cannot erase. For some reason now, that long pause seems the most memorable part of the day’s experience.

Perhaps, at some future time, a historian will look back at our day and call it “The Pause.” It would be an apt term. Whether it is ever so named or not, this moment in history is such a pause. The storm may pass by us; it could tear us to pieces.

FUNDAMENTAL PRINCIPLES—what did President Smith have in mind when he spoke those words? We have all heard of them; we ought to know them; we often forget them; we need to be reminded of them many times. Ways of presenting them vary greatly. These would certainly be among them:

1. There is the principle of the Holy Family. You may never have heard the term used in this way, and it may surprise you now. We are the family of God. “O Lord, thou art our Father,” said Isaiah (64: 8). “God our Father,” said Paul (Romans 1: 7). “All ye are brethren,” said Jesus (Matthew 23: 8). This is world-wide fraternity.

2. There is the principle of stewardship, mentioned often in the Scriptures. Jesus commended the “faithful and wise steward” (Luke 12: 42). Universal responsibility is found in this principle.

3. The principle of our mission was given to us in the words, “Seek ye first the kingdom of God, and his righteousness” (Matthew 6: 33). God’s people have a duty and an opportunity to build and demonstrate the philosophy and the pattern of Christian life—Christian *community* life. That pattern must be built up progressively. It must begin with the individual, helping him to establish Christian home life, the foundation unit of the kingdom of God. An association of Christian homes leads to Christian community life, whose ultimate objective is a Christian nation and a Christian world.

That is the “hope of the world”—the shadow of Christ falling upon it, touching the life of every individual, and influencing every human relationship, from the smallest home unit to the largest international association. We can do something about it, beginning with ourselves here and now, and eventually reaching all men. L. J. L.

E d i t o r i a l

Official

Old Tracts Needed

To the Members: Please look through your literature and if you can spare them, please send to the Presidency tracts and treatises on the Mormon question, especially those dealing with the dogma of polygamy.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Across the Desk

Sanitarium Day

The Presidency and Bishopric express their appreciation for the fine response by the church to the needs of the Sanitarium. *Herald* editors are in receipt of the following from Sisters Gertrude E. Copeland, Superintendent, and Nelle Morgan, Director of Nursing:

We are grateful to each and everyone within the width and breadth of the land who helped make the "Independence Sanitarium Day" a real success this year, and we are grateful to those in the smallest to the largest branches who put forth unusual efforts to make this day a success. The offerings have now totaled the sum of \$12,430.87.

We thank you from the bottom of our hearts.

From Apostle D. T. Williams,
August 22, 1949:

The last Saturday night of the Woodbine Reunion will go down in the history of the United Reunion Association as the day when it was given birth. You already have been made acquainted with much of the preliminary work which started one and a half to two years ago to bring to pass an association of four districts—Northwestern Iowa, Southwestern Iowa, Northeastern Nebraska, and Southern Nebraska Districts—for reunion work. We had no difficulty at all in the meeting to consummate this organization. The reunion committee is composed of the four district presidents and the four bishop's agents, including Bishop Adams of the Northwestern Iowa District. Added to these as members of the committee are the apostle in charge; the secretary, who is elected as

being outside the above number. Brother Charles Neff was elected in this latter connection. The presidency of the reunion is composed of the apostle in charge and one chosen from the reunion committee to act as his associate. Brother Clifford Cole is serving in this capacity.

We are in serious quest of a permanent reunion ground. A special committee has been appointed to look for some location which might be of advantage to us as a reunion site.

Apostle P. E. Farrow, August 24, 1949, writes:

I was present at four reunions and one youth camp, which were all of the gatherings of this summer in my field.

All of these were outstanding in quality so that I can readily testify that this is the best summer I have ever experienced at reunions. I am hopeful that this will result in a more enlightened and deeply spiritual ministry with greater gains throughout the whole field from the stimulation those who attended have received.

From Elder Blair McClain, Detroit, Michigan, comes a brief statement about the Blue Water Reunion, which is much like the reports coming from all our reunion gatherings:

Those who attended the entire period of the Blue Water Reunion heard the frequent remark, "This is undoubtedly the finest reunion I have ever attended." The spirit of fraternity and brotherly love made all reluctant to leave the grounds when final dismissal was given at 3:30 p. m. Sunday, August 7.

The theme, "Witness for Christ," was the same theme used throughout the entire church. Everyone in attendance received testimony of Christ and the burning desire to witness for him. As usual, the early morning prayer meetings and preaching services were the outstanding spiritual uplifts of the reunion.

Blue Water again confirmed the tradition, "This is a young people's reunion." Approximately 200 young people between the ages of twelve and twenty-five were in attendance throughout the entire period. The early morning prayer services and classes for young people were an inspiration to be long remembered by them.

Beginning at 7:00 a. m. with devotions conducted by Elder Eldon Osborn and continuing throughout the day to the close of evening prayer by Brother Carl Hicks, the day was full of fellowship and the power of

God's Spirit. Those who worked in the kitchen and dining hall, those who took care of the physical needs of the grounds and equipment; the ministry of a competent nurse; the men's, women's, and general classes—all testified that the fellowship of Zion was something to be longed for, prayed for, and worked for.

We look forward to the reunion of 1950 and trust that the stimulus gained thus far may carry us through with accelerated activities in the great cause of witnessing for Christ and the building of his kingdom.

In a letter of August 18 from District President Howard F. Miller, we received a report of the first Hawaiian reunion held August 8-14 at Camp Erdman, Mokuleia, Oahu, T. H. We quote from his letter as follows:

From the start of our first assembly at Camp Erdman on Monday, August 8, our services throughout the week were of the highest type. We had almost perfect attendance to all our classes and prayer services. Our closing prayer service on Sunday, August 14, lasted an hour and fifteen minutes with thirteen prayers and fifty-two testimonies.

He reported that they had ninety campers with a Sunday attendance of 126. Three people were baptized including a Japanese girl who was a former member of the Utah church. She will begin her training at the Sanitarium in the near future.

Elder Eugene A. Theys on August 23 wrote from Rotterdam, Holland:

I will be leaving Rotterdam the first week of September to go through the Holland Mission. It will be my first opportunity since taking over Brother Scherer's work here in June.

Our latest report from the Department of Statistics shows that we now have 1,229 members in the German Mission, and I have sent another twenty-three baptismal statistics in today, so at the rate we are going, we should have 1,300 by December 31.

On my last trip into Germany, we organized three more fine mission groups, one at Winzer (which is in Bavaria), one in Mulheim Ruhr, and the other in Stuttgart. These last two places are the kind of cities we must get our work started in. I believe that within the next few years we will be able to open several more groups in the Ruhr Valley, the industrial area of Germany.

A Church for These Times

A sermon delivered at Graceland College on January 23, 1949

By E. J. GLEAZER, SR.

IF THERE IS ANYTHING this world needs today, it is, in my humble opinion a church for these times.

Now I'm speaking not as a member or minister in this church when I make this statement. Of course, as a representative of the church, I would remind you that we *have* a church for these times. I never have believed that any more than I believe it this hour. I could not be a disciple—one who accepts the Restoration Movement, knowing what God has wrought—and come to any other conclusion.

I've made a study through the years, regarding the attempts of other organizations to bring to pass righteousness on the earth. By way of contrast, I am in a position to say that we *do* have a church for these times. My message has to do with the theme of evangelism and an evangelistic church. Every day we live suggests to us the need for such an institution. It is evident that our civilization is doomed to a miserable end unless some improvement can be made. We have observed the various efforts that have been put forth all over the world by individuals and nations, and in some instances by a combination or an association of nations, to save the situation. Yet I have to say that little has been accomplished which offers any hope of a peaceful, righteous world. We cannot have a peaceful world unless those of us who dwell in it are righteous. I would not have any of you think that I am out of sympathy with the efforts of good men and women in our land and other lands who are giving of themselves and their substance to establish what they call a lasting peace. But there can be no lasting peace unless we succeed in bringing men and nations into a right relationship. And while

I pay tribute to the devotion of many of these people, some of whom are actually giving their lives, still I know from that which has been prophesied and from what we can observe that although their efforts may be sincere, they shall come to naught.

THE PROBLEM is not just a social problem or an economic problem or even a political problem; the whole difficulty is in man himself. Now it depends upon what school of thought we are following as to how we describe this problem which is confronting the world. Those who are interested in establishing the righteous peace that we referred to see it as a political problem; they also sense something of a social significance. As you're observing, there's great contrast going on daily between the so-called "democratic way of life" and this Russian exponent that is commonly referred to as a "Communistic way of life."

I have heard individuals recently challenge the use of the word *Communist* as it applies to that which is transpiring in Russia today. However, it is a controlled economy which means a government of dictatorship. But you may have observed that to a certain extent, we too have a controlled economy. And in some respects, we also have individuals who attempt to dictate our way of life. I am not referring to the chief magistrate of the United States; I mean those individuals who, if they had the authority, would take away our freedom in this land today. These people are not always found in the legislative assemblies of our states or nation. Some of them may be found as prominent individuals of such groups as the Manufacturers Association, and some of them are



influentially engaged in various labor organizations.

As I observe the contest now going on regarding the economic form by which we shall conduct our affairs, I see the relationship that this has to earthly governments. To be frank with you, I can see no success for either group, and I merely mention the two extremes. There are other forms both political and economic that are being advanced by certain advocates in various parts of the world. I don't know why it is men and women whom we have every reason to regard as intelligent do not seem to sense that it is not a matter of what type of government we have, nor is it a matter essentially as to the form of our economic organization; but basic to any security, something must transpire to change the hearts and the minds of the people who compose our society.

I haven't said anything regarding the great contribution that is made by the educators of the world, through which they're attempting to help society, but some of the most outstanding people we have in this field are calling our attention to the fact that they're doing all that they can, but it is not enough.

I WAS IMPRESSED recently while reading an article in which Mr. Dewey, the unsuccessful candidate for the presidency of the United States, pointed out that the greatest

scarcity in our land is not automobiles or for various other commodities but what he termed the old fashioned faith of our forebears. As a member of this church I am in accord with his statement, but we could go further than that. The old fashioned faith—even the devotion of our fathers—is not sufficient for this hour. We must go beyond that, and in the absence of that which I'm advocating this morning, with Mr. Dewey, I do wish for that old fashioned devotion they had for worth-while values.

Most of you are members of this church; if you're not, I hope your association here will convince you that you should be. Let me remind you, as members of this church that when we talk about problems, the real problem is the result of what man is himself—or shall I say that problems grow out of the fact that man is not what his Creator intended him to be? It is quite evident that most people are unaware of the existence of God. Possibly more than anything else the attitude which contributes most to the unfortunate situations we find in the world today is the lack of an awareness upon the part of individuals that God is God.

I'm not satisfied when someone attempts to give a definition of Deity. Whether you've learned it or not, we've got a little contest within our own church now, discussions in various centers by individuals regarding the Godhead. Some of our members are challenging the idea held forth in our article in belief of a trinity in insisting that there's only one God. I'm afraid that the time we're devoting in such arguments is delaying the regeneration necessary in your life and mine to bring to pass our righteousness. Thirty years ago I could have told you all about God—I wouldn't attempt to define him this morning. I know I couldn't and I don't believe that I've yet met anyone else in the church or out of the church capable of giving a definition.

In speaking today regarding the

lack of the awareness of God, I'm not concerned in the matter of a definition. I'm not concerned merely in some lip service that says, "Yes, I believe," or "I'm a believer." I'm concerned with the individual's being conscious within himself of a power greater than he is, of a Supreme Being, a Creator, and that mankind has some relation to him. I believe the world problem which is a result of man himself grows not only out of the fact of his unawareness of God, but also out of the fact that man has not sensed God has purpose in him.

We have members of our church who could be compared to the people Paul addressed on Mars' Hill when he said that God was unknown to them. These people thought they were going to play safe. They were very superstitious. They were going to make sure that they did not ignore any gods, so they believed in a plurality of gods. They had a statue, or an image, and it had this inscription upon it, "To the Unknown God." There's just too many people even in our church today who have such a relationship, who are in touch with the same God who revealed himself to Joseph Smith. They had a remote God that is of no value in helping men qualify to meet the conditions that prevail in our world today.

I THINK THE PROBLEM in man grows out of the fact that he has not sensed his dependency on this Supreme Being. There's a Scripture that reads something like this: "It is not within man that liveth to direct his own steps." How many people even in the United States of America are conscious of this truth? And has it occurred to you that out of our membership there are few who daily acknowledge the fact that it's not within us to direct our own steps? Not many of us take advantage of what this church offers, indicating that we consider ourselves capable of directing our own steps. Such may be true of those who go through the formality of having daily prayer, and there are many of us who do

not even make that effort. The problem in man also grows out of the fact that he has no regard for the law of God. It's a strange thing how we will acknowledge the rule of law in practically every other realm but in ourselves. We attempt to build our civilization disregarding the law of God.

I think man finds himself in the predicament he's in today because he has not acknowledged the power of the Spirit. There are various institutions in our land and elsewhere loudly proclaiming what they call God's Spirit. But what they attribute to that spirit is ridiculous. Yet some of us go to the other extreme, because of the fact that people act so strangely and attribute it to the power of the spirit, we assume that there is no place in our life for that which has been referred to as the Spirit of God. There are many remarkable statements in the good Book to which we could refer, but I'm thinking especially of one that reads like this, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." There is a spirit in us, and we must sense this fact if we are to answer the purpose of our creation. If we're to save our own civilization, we must sense our dependency on the power of this Spirit.

WE ARE IN our present predicament because we've failed to recognize the fatherhood of God and the brotherhood of man. Here are two phrases that we play with—two phrases that fall frequently from our lips, but few of us grasp the significance of either one. Even presidents seem to sense their responsibility as the rulers of our land. They attend church, they still utilize the Bible upon which they take their oath, and they incorporate into their various addresses certain scriptural texts. They play up the theme about the fatherhood of God and the brotherhood of man, and it's true not only of our chief magistrates but also of some of the politicians when they run for office.

I made a reference a little while

ago to certain organizations of men. How many of these organizations who talk brotherhood, sense fatherhood? I'm reminding you that we will never have brotherhood until we first sense our relationship to a common Father. But even these terms of brotherhood in most instances are merely empty phrases, they do not carry over in the world.

I think I've observed through the years that a good husband doesn't have to continue to tell his wife that he loves her. I believe many of you who are not yet wives but who have hopes of becoming such will already agree with me that the young men of your choice don't have constantly to breathe into your ears the fact that they love you. Their love will be revealed in their concern for your welfare, and in that which they do to make you happy. I make the same application regarding the brotherhood of man.

Whether or not we are converts to this idea of brotherhood will be revealed not in what we say or sing but in what we do. Of course this also applies to any profession we might make regarding the fatherhood of God. Man has yet to realize not only the possibility of the fatherhood of God and the brotherhood of man, but that there can be brought to pass on this earth such conditions that in our everyday affairs we will demonstrate this brotherhood and fatherhood.

I wonder how many people in our own church believe this today. I've heard a few folks insinuate that this might have been brought to pass a hundred years ago, but conditions are different now, and they doubt that we ever shall have a Zion or kingdom relationship. All Zion is in reality a manifestation in daily behavior of the fatherhood of God and the brotherhood of man. This church was established by God to save man from the conditions that threaten his existence on the earth. I hesitate to speak so plainly because I know there are a great many people who resent some of us on the basis that we are the Jeremiahs—calamity-howlers—of this generation.

But as the very foundations of society are being shaken, I think someone ought to proclaim what is transpiring that is destructive to the welfare of man and society and not stop there, but go on to point out the possibility and the actuality of the establishment of the kingdom of God.

CAN YOU THINK of a clearer statement describing what is transpiring today than "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world."—Doctrine and Covenants 1: 3. That's what is wrong with us as a people and as a world.

I rather marvel how this statement touches upon the provisions of this message. First, the Lord is attempting to bring to our attention the need of recognizing him. We have forsaken him, we have strayed from the ordinances, we have broken the everlasting covenant. No people would be guilty of this if they were aware of God. Man is in his deplorable predicament because he has failed to sense his dependency upon the law of God. The Lord says, "They have strayed from mine ordinances and have broken mine everlasting covenants; they seek not the Lord to establish his righteousness." Then you have the prediction of what's going to happen to these people "whose substance is that of an idol, which waxeth old and shall perish in Babylon." They shall fall as did Babylon. And the Lord goes on to say, "I the Lord, knowing the calamity which should come upon the inhabitants of the earth"—not the vengeance of God, as so many people have suggested from time to time, but the calamity that would come as a consequence of man's own sin which he brings upon himself—"called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave unto him commandments, and also gave commandments to others, that they should proclaim these things unto the world." There is the way out. That is why

this church must be evangelical. We have a message for the nation. We are called of Almighty God to make known to man the seriousness of his predicament, so he can make his adjustment to Almighty God. We're called upon individually and as an institution to proclaim the acceptable year of the Lord. We're called upon to make known to the people of this world what God has brought to pass in these last days. We're charged individually and as a church to keep the commandments which are the laws of life as also are the inhabitants of this earth. "And all this that it might be fulfilled which was written by the prophets. The weak things of the earth shall come forth and break down the mighty and strong ones."—Doctrine and Covenants 1: 4.

But man should not counsel his fellow man, trusting in the arm of flesh alone. God wills "that every man might speak in the name of the Lord, even the Savior of the world." I see significance in that statement which I've never noticed in this connection before. What about international relationships? You talk about racial strikes; you talk about the matter of color. Man should not counsel his fellow man, neither trust in the arm of flesh but speak in the name of God, the Lord, even to save the world. If we could do this and do it in spirit and truth, we would not have a racial problem; we would not have a social problem. If we could accept these words and make them work, we would have the brotherhood of man and all that it promises to bring to pass—"that faith might also increase in the earth."

OUTSIDE OF THIS GOSPEL, what do you see today that suggests to any of us the possibilities of faith increasing in the earth? I've had men and women and boys and girls tell me they have contemplated suicide. If such be true in what we are to term "the household of God," what do you suppose the situation

is in the midst of people who know not the gospel?

I'VE HAD YOUNG MEN come to me and inquire regarding the future, "Is it worth the effort?" I ask you this morning, outside of this church and what it promises, is there anything on this earth that challenges you on today? I listened carefully to a radio broadcast recently, regarding certain political situations in Europe and South America. Attention was called to the fact that under the leadership of Montgomery, the military forces of five different countries in Europe are consolidating to create an army of a million men. The whole purpose of that endeavor is to insure the peace of a portion of western Europe. You've heard plenty regarding our own budget in the United States and how the larger portion of this budget is necessary for military purposes. We're going to preserve our democracy and save our way of life by being prepared for what? To fight?

Then I'm reminded of a simple statement in the word of God which reads something like this, "They that live by the sword shall perish by the sword." And another one, I think it is in Deuteronomy somewhere, "Woe unto them that go down into Egypt for help." It looks as if Egypt might have to go to Israel for help now, but there was a time when that was the reverse. The Scriptures, and I've mentioned only two texts, indicate over and over again that there's no help, no security in anything that man is able to bring to pass through military or economic might. Sensing its resources, the United States is attempting, under the leadership of President Truman, to so improve economic life throughout the world that our way of life will not be challenged by dictatorships or for any other reason. And yet, any intelligent American who takes time out to think, knowing something of the resources of our nation and our skills as a people, will admit with certain

statesmen who have already spoken that we do not have sufficient resources in the United States to attempt any such a program.

AS I SEE THE PICTURE TODAY, there is no hope for our nation or any other nation outside the plan that God has revealed. So far as I am aware, we as a church are the only people who have been called by God to share this plan with the nations of this earth.

Personally I do not think we have even started our work. I have never seen a more favorable opportunity for a church than that which confronts us today. My concern is whether or not we're ready for this hour. Are we consecrated sufficiently to pay the price? I assure you, and some of you will live long enough to see the fulfillment of my statement that you're going to have to give your life for one cause or another. You can't save it. My admonition is to give your life where it is going to count most. And I sincerely say that you should consider yourselves fortunate that your feet have been directed in that path wherein you found this church. If you will rise up as sons and daughters of Almighty God, you shall yet bring to this nation and the nations of the world what no other people are capable of providing.

We're made very conscious of our lack of numerical strength, but some of the greatest movements recorded in history came from individuals who lived in humble surroundings. From time to time we are able to visualize what our active, present membership in this church could accomplish if we would only move as a united people under God's Spirit. To become an evangelistic church, we must do more than proclaim the message; we must live the message. I have every confidence that the prophetic words which indicated that the time would come when the nations of this earth would be constrained to acknowledge the kingdom of Zion is indeed the kingdom of our God and his Christ shall be realized.

I'm not permitting the wickedness man has brought to pass on this earth to eclipse my vision of Jesus Christ or the possibilities of the rise of his kingdom. There isn't anything transpiring today that God did not know of before hand—"Knowing the calamity that was coming upon the earth, I called upon my servant Joseph Smith and others." Knowing that calamity, he has called upon us. We have not, as an institution, become the evangelistic force that some of us have every reason to believe we should become. Individually, we must be awakened. Individually, we must become aware of the divinity of this movement, our dependency upon God and upon his laws and upon the power of his spirit. We must not lose sight of the actual possibility of becoming a brotherhood in the sense of the term. While some of us have been spending days and years contemplating economic or social forms that would make Zion a reality, I pray God that we may sense the necessity of the change that must take place within us referred to by some as the process of regeneration. This was mentioned by Jesus Christ when he talked to Nicodemus about being born again.

As we utilize our gospel to bring to pass this transformation within us, we can't help becoming evangelistic as individuals and as an institution. If under the burning influence of this spirit and because we have learned of him, we shall carry this message into the lives of others, sharing with them in this great evangel, we shall demonstrate to this world that God has spoken, that his commandments are sure, and that his kingdom shall become a reality.

Future Features

The editors are promising one of the best "Heralds" of the year in our "Historic Buildings" issue on September 26. Many facts and side lights never before assembled will be presented.

A "Historic Markers Contest" will be announced by the presidency. Your artistic imagination might be used to win a valuable prize.

Leaven for the Lump - By VERDA BRYANT

HOW MANY TIMES have you looked upon a group of youngsters in the church and said to yourself, "Behold, the church of tomorrow!"

Yet I should like to know where I can find the Scripture (which we as a church seem to follow almost as gospel law) which says that this "church of tomorrow" will take form in the twinkling of an eye on some future inaugural day when the old folks give up the reigns and turn them over to the young people.

We complain that the church is losing its young people, and certainly statistics show we are not retaining our natural increase. Many have offered suggested solutions to this problem, and I should like to be numbered among these who think they have an answer.

I believe the keynote to the solution has been struck by the leaders of the church in their acknowledgment of the work of the youth and their assigning them to greater responsibilities for the general church. All of us are happy to see our young families taking missionary responsibilities both in this country and overseas, and there is little doubt that their youth and zeal will reap rich rewards.

The solution to our problem of holding our young people lies in every member's finding early in his church life an opportunity for service commensurate with his age and abilities, and then growing ever onward and forward in his work.

Someone has said that religion is like a bank—you can't get anything out of it until you have put something into it. Yet many of our people have never been given an opportunity to put much into their religion. There is work for all to do, but the task is to give each an opportunity to do that for which he is qualified or is willing to qualify. Opportunities for service must be given even to the youngest of our children. They, too, must find their niches and grow from there.

ONE TEACHER complained to me recently that for twelve years she had to arrive at church school ahead of time and arrange the little chairs for her department. I suggested that she assign the job to some of her children for short periods of time, and that this might help bind them closer to the church by feeling they are needed. She said they would forget or show up

late or get under her feet and that it would be more bother than to do it herself. In this attitude lies one answer as to why just a few of the people do all the work in the church.

Of course the youngsters might get under a teacher's feet, they might forget, and she would have to be prepared to do it anyway: but with the proper encouragement, a little night-before reminder and much patience, a new worker for the church might be started on the way to successful service.

Did you ever see a girl who didn't love to bring flowers for a worship center? An avenue of service might be opened for someone to share her garden with others in this manner. There are dozens of small jobs that can become an important work for Jesus if properly suggested, encouraged, and carried out. The distributing of hymnbooks and church papers, counting the offerings, marking the roll book, and after-class cleanup are only a few suggestions.

One word of caution—the same person should not be used all of the time just because he can do it a little better than the others. Some of the most troublesome youngsters can be brought into line easily by being made to feel they are responsible for a certain task. We must remember that when we use our young people and children, we are not primarily interested in seeking perfection; rather we are more interested in what is happening to the person.

The small child's work should gradually grow into the young person's work. Singing in the chorus, playing the piano for church school, teaching the tiny tots, helping in the nursery, serving as secretary, and preparing worship centers or worship services will gradually develop the ability to do greater work.

Young people's groups should be encouraged to present a full evening's service. Thanksgiving, Christmas, Easter, and other memorial days present excellent opportunities for young folks to develop along these lines. Then there is one thing for the older generation to remember—when the young people put on a program, everyone should be there to observe and take part. It is disheartening to present a good program and have only a handful of people in attendance. This lack of interest on the part of the older members generates in young

people the feeling that their work is not important. Their efforts should receive the whole-hearted response of the entire congregation.

ONE GROUP COMPLAINED that it had but one pianist who was beginning to resent being "chained" to her post Sunday after Sunday, year in and year out. All the others capable of filling the job were too timid or reserved and hesitated even to substitute. Someone suggested that several of the young people be allowed to play between the church school hour and the church service. By taking turns and playing pieces with which they were familiar, they lost their reticence and soon that congregation had a whole corps of pianists.

Recently I attended a branch away from Independence where teen-age boys acted as ushers. We were met at the door with sincere, happy smiles and ushered to our seats in a manner that made us really glad to be there. These young men felt the importance and responsibility of their task and performed their duty with a dignity and reverence which older men, long accustomed to the routine, could never have given it.

Yet there are many who raise their eyebrows at such procedure. Why is the ordained office of deacon immediately associated with ushering and taking the offering? There is no Scripture which says these jobs require the services of ordained men. True, the deacons are "appointed to watch over the church," but the same passage continues to say they are also "to be standing ministers unto the church" (Doctrine and Covenants 83:22). Are janitor work and ushering the answer to the command "to watch over the church"? Doctrine and Covenants 107:46 further tells us that deacons are "for helps and for governments, for the work of the ministry, and for the perfecting of my saints."

Still our deacons go on supposedly fulfilling their duty by ushering people to their seats and taking the offering every Sunday, year after year.

DURING VACATION CHURCH SCHOOL at Stone Church, four Oriole girls worked in the primary department. Their duties were to distribute supplies, run errands, take the roll, assist in

games and handcraft, and fill in wherever needed. Even with such a list of duties, they found much time when they were not actually working, and they made notebooks for themselves like the youngsters were making (and, whether they realized it or not, they were learning many things they had not known before). They called themselves the "1/4 W—3/4 P's," meaning, they explained, "one-fourth work—three-fourths play."

They minimized their work to me one day when I was offering them my appreciation. They didn't feel that what they were doing was really important. Someone had made the remark that they were merely putting in their time to get their "Light of Life" hours. I immediately assured them that without their help I would be like the proverbial "chicken with its head cut off," and that their ready service freed my mind for more important details. They relieved me of all the routine work, the supplies were promptly delivered to the nine classes without even a reminder on my part, and the roll was carefully and accurately taken.

Though this is really another story, it does deserve a place in this treatise. These fourteen-year old girls devised the cleverest and quickest way of taking the roll I have ever seen. Each child had an enrollment card on which there was space to check each time he was present. (It would have been easier to merely have marked the days absent, but the system wasn't set up that way.) The girls clipped these cards together by classes. Then, instead of making roll sheets for each teacher to check each child present as is usually done, the girls made up sheets with the days of the week marked on them and thumbtacked one in each classroom. As soon as the class met, the teacher counted noses and if the proper number was there she merely marked "all here" opposite the date. If one was absent she wrote the name of the absentee. With a single glance the girls found out who was absent in each class and all others were automatically checked present. This negative manner of taking the roll speeded it up considerably, especially when consideration is given to the fact that we never had more than three absent in any one day out of our seventy-six enrollees. And some folks will tell you that youngsters don't have any constructive ideas to offer!

WE SHOULD RECOGNIZE that each person, regardless of age, needs a

little corner in which to work, and that unless he finds an avenue of service NOW, his interest may wane, and perhaps the next opportunity will come too late. He must be made to feel that the service he has rendered has been a help, and that it was important. We know, of course, that every job from the least to the greatest is important in the sight of God if it is done with a willing hand, a happy heart, and to the best of one's ability.

Someone said recently that until we take the big "I" out of our personalities we will never have Zion. However, in my opinion, it is the big "I" that is going to build Zion. What can "I" do to serve my God? What can "I" say to help spread the gospel message? What can "I" give of myself for others? What can "I" be to witness to others what the gospel has done for me? "I" am important in the work of the Lord—not that "I" may collect to myself, but that "I" may build for others.

It is inherent in the make-up of human nature that each feel important, receive recognition, and become something through his own personality. People need to be needed. The hardest blow that can come to some is to feel he is not needed. We know each person is important, that the Lord needs one and all in his work, yet we should recognize that no one is so important that the Lord cannot get along without him.

My observation is that although we know how badly the Lord needs each of us, we as church members go on year after year hindering others from finding their places because of our individual attitudes toward the work we do for the church.

We often go by extremes in our church—either we do or we don't. There seems to be no half-way point with Latter Day Saints. Either we take our responsibility seriously or we consider it of little import. Either we give everything we have to our work and jealously guard any rights we think are ours because of our position, or we expect it is everybody's duty as well as our own. Either we are challenged by unexpected difficulties, or we fizzle out when the going gets tough. Either a job is done by someone who has done it for ten, fifteen, twenty-five years, or it is tossed around like a juggler's ball with a new person elected for the work each year and often with someone's having to fill an unexpired term.

Many times we marvel appreciatively at one who has stuck by a task in the church for a quarter of a century. Sis-

ter Martha has skillfully taught the primaries for fifteen years. Sister Ellen has sung all the important solos for twenty years. Brother Alvin has been the bishop's agent for twenty-five years, and dear old Brother George has been an usher for thirty years, never missing a Sunday.

Then comes the time when age, health, or other responsibilities necessitate their resigning, or death takes them from our midst. They are honored because of their loyal devotion over the long period of years, and much ado is made of how they started from nothing and built to the point they have attained.

RECENTLY THERE WAS HEADLINED in our local newspaper the story of a woman (not of our denomination) who had resigned her teaching position in the beginner's department of her church school after twenty-five years of continuous service.

At the risk of being misunderstood, I must say that somehow such acclaim strikes me in much the same manner as if I were to read the screaming headline, "James Jones resigns after serving his company for fifty years as an office boy." I immediately want to know why he has been only office boy for fifty years.

I want to know why Brother George has remained an usher for thirty years and wonder how many young boys might have gained their first real experience in church service as ushers had Brother George gone on to a greater work for the Lord.

I wonder how many talented young singers have sought and found opportunity for expression in churches other than our own because, "Of course, Sister Ellen must sing this solo." How much service of young business geniuses has the church been deprived of because Brother Alvin monopolized his job as bishop's agent for twenty-five years?

It may be a revelation to watch Sister Martha handle the primary department, the children may be enthralled by her teaching—but how many potential young teachers have been robbed of a chance by her dogged devotion to her work?

Don't get me wrong! I am strong for loyalty to the church and to one's particular responsibility; but this of which I am thinking goes far beyond a mere loyalty and obstinate devotion to one's work. It goes beyond being wedded to one's job in the church and reaches out to a greater appreciation of the whole work for Christ.

In almost every instance these loyal,

devoted workers have built up their job to the point they have reached by hard work, by the trial and error method, by sheer determination and stick-to-itiveness. I, along with others, want to shake their hands and congratulate them on their good work. I want to be among the first to show my appreciation, because I know the kind of odds many have had to work under; but I would also like to inspire them on to an all important work which these people *alone* can do.

WHAT HAPPENS when one of these loyal, devoted workers is suddenly removed from the list? The branch staggers; there is a hole in the organization, and the work of the Lord is impeded. Someone else has to try to take over, and he usually must start from the bottom, learn by the same trial and error methods used by his predecessor, and have almost super-human devotion. Most likely he will so acutely feel his inadequacy in comparison to the previous worker that he will give up in despair. Then comes the round of juggling until the work so painstakingly built up over the years is completely torn down. How can such calamities be prevented?

Each worker should consider his job in the church as a steppingstone in his own progress toward greater service for God, but he should also consider that he himself is a steppingstone in the evolution of his job. There is no job created for any one person, and no person is created for any specific job.

I recognize that circumstances, localities, and the positions themselves must be taken into consideration when I make the following statement: but, generally speaking, everyone who has had the same responsibility for ten or more years should consider the possibility that he may have monopolized the job too long.

I hasten to add that I am not recommending a wholesale resignation of these workers who have proved themselves, but rather I would recommend they shift responsibilities so that they become, rather than the loaf, the leaven for the lump.

For the good of the work of the Master, every person who has any responsibility whatsoever in the church should have an understudy—someone who is in training to take over that particular responsibility at some future time. That apprentice should become thoroughly familiar with details and relieve the one in charge of much of the work as he progresses, thus giving the proved worker opportunity to go forward in further service.

I KNOW that we cling to our loyal workers who have proved themselves because we are not sure what some new worker will do, but it is the people who are shoved into a job for which they are not prepared who become discouraged and quit. Those who are properly trained before taking over full responsibility seldom disappoint us.

Then there should come the time when one of these loyal workers would stand up in business meeting and make a statement like this: "I nominate Mabel Allen for the position I have occupied for seven years. She has worked with me for many months and knows the routine well. I think she should be given an opportunity to express her abilities in this work." Probably many others may also have felt that Mabel should do the work but would hesitate making the suggestion for fear of hurting the one who has occupied that position for so long.

Then when elected, Mabel should be allowed to try her own wings. Her predecessor should stand by always ready to give counsel—when asked for—and to lend a helping hand when needed, or to slip back into the position if some unexpected emergency arises; but otherwise, it is hands off! Of course Mabel won't do it the same way—she may do it better!

And what of the one who has been relieved of a responsibility she has held for so long? She can go on and on. There is no top in the work of the Lord. She can teach others to follow in her footsteps or do district work. With her background and experience she can create her own new job—we can all think of dozens of jobs that could be created if only there were man power enough.

In the business world a worker often hesitates to show everything he knows to another for fear that person may get his job; but in the work of the church *we should be afraid someone won't get our job!*

LET US EXAMINE and see how this idea would work in actual practice. For example, let us take the case of Sister Martha, who handles the primary children so beautifully. She looks over the young girls of the branch and mentally chooses several potential apprentices. She suggests to one that perhaps the children tire of her stories and would this young girl come in and tell a story to the children a week from Sunday? After several such attempts among the girls, Sister Martha has probably narrowed the field of possibilities down to two or three. She might then suggest that on a particular

Sunday a few weeks hence something more is needed than the quarterly offers. Does one of these girls have any ideas? Could one of them check at the library and see if something better could be found? After several weeks of this type of approach, undoubtedly Sister Martha will have found the girl she thinks best. Could Anne please work with her as her assistant for the next few months? Gradually Anne learns the routine of the primary department and takes more and more of the responsibility and contributes several good ideas for the improvement of the work. It may take a year or two, but under the guiding hand of Sister Martha, who recognizes that Anne's training is just as important as the teaching of the primary children, another real worker has been added to the roll.

Anne may be a little surprised when the request comes for her to assume the responsibility of the department, but after the shock has worn off, she will begin to get dozens of ideas and be filled with the desire to accept. That is the way the Spirit of God works with people.

Then what happens to Sister Martha when Anne takes over? Now she truly can become the "leaven for the lump." If she is the kind of person I think she is, she will gather around her a group of potential young teachers and pass on to them the tricks of her trade—the little things that work and those that won't work in reaching the children. She will cite examples of unusual behavior in children and tell how she coped with them. She will prepare a dozen or more to be good teachers, and the church will be stronger because these young people have found their niches. Had Sister Martha clung to her job in the primary department, these young people might still be floating around aimlessly like so many gas-filled balloons on strings in the hands of the circus barker.

I REALIZE that such procedure could not be followed with all positions in the church and in all locations, but I would like to recommend to anyone who has held the same position of responsibility in the church over a long period of years that he ask himself the following questions:

Do I feel that my work is really important in the building of the kingdom of God?

Am I constantly challenged by my work?

(Continued on page 23.)

While We Dream of Zion

By **GEORGE M. DOUBLEDEE**

ALL IS QUIET around me this evening as I write. An accumulation of mail from the past few days has just been read, and the desire to write from a happy heart has prevailed upon me and won. The children—Johnnie, age six; Lois, four; and Melvin, a little more than a year old—are in bed. From the very absence of noise, I would say they, too, are dreaming of something more beautiful than the hard facts of life.

While outwardly it is quiet, except for the washing of the dinner dishes by my wife, Juanda, there still rings in my ears the whine of the cylinder of our combined harvester, as the Waukesha power unit dutifully turns the wheels in threshing the last of the year's oil bean crop. Memory takes a step backward to find me still in the field at the close of a day of labor. Man and machine are working side by side to bring into American homes one of the most wholesome and nutritious crops grown by the farmer today from which vegetable oil and many other important products are made.

As the tractor crawls along, dust follows me on the wind, mingling with perspiration and lubricating grease on my face and hands, giving me a strange, half-human appearance. There are weeds in the bean rows, and the combine groans under a load it was not made to bear.

The tractor lights are turned on as darkness overtakes me; there are a few rows left, and we will keep working to finish the job this evening. The tractor maintains its steady drone, lights illuminating the field ahead, and the laboring machine behind me, whose flashing sickle cuts beans and weeds alike, sends the matted mixture to the racing cylinder, thence to be separated on the rattle screens.

There is a sting in the air as night settles, giving the remaining rows a colorful glitter. Frost falls down my back from the spinning reel as it pushes the ripened grain from the sickle back into the whirling mechanism, and I slide the zipper fastener on my work jacket all the way up.

It has been a long day, and a hard one. Tired muscles long to relax, and internal pangs reiterate the claims of hunger. An irritating fuzz from the bean stems has got into my underclothing, causing a sharp itching, and a savage desire to scratch.

THIS EVENING, as always, there goes before me a vision of Zion's beauty, a picture of God's purposes accomplished by the faithful and chosen engaged in sincere, prayerful labor. This is a goal that will not be reached without effort—not a gift, free by the grace of God. It will come through sacrifice to reward those who have the wisdom and foresight to look beyond the ugly dirt and exhausting labor to the beautiful view of new social and spiritual conditions.

From my earliest childhood I have been called a dreamer. I have always loved the beautiful things of life—"The feel of the better grade of cloth," as one individual put it. Yet I know that denim changes to serge, and serge to gabardine only by concentrated, directed effort, not by observation or dreaming. The best things of life must be earned. Prize possessions usually cost the most, not always in dollars and cents, but in prolonged, determined effort. The most valued cannot be purchased at all, but come through the grace of God, to those who have made covenant with him by sacrifice. The soul of man has a price or exchange value.

ICAST MY LOT with the reorganization fourteen years ago, more than eight of which have been spent in the ministry. I have listened often to the beautiful accounts of a redeemed Zion and the joys to be gained in that blessed condition; but no one has bothered much about the other side of the picture—the labor, sweat, and sacrifice to bring it into being. Many are eager to do praiseworthy work; few are willing to work at the most essential tasks, if their efforts are to go unnoticed or have little chance of gaining favorable comment. If the job at hand requires "common labor" and even a small amount of perspiration, it either goes begging or remains undone.

Perhaps I am too new in this work to warrant notice, or perhaps I have strange ideas, but you may put this prediction down in your book of remembrance, if you will. There will be plenty of sweat and aching muscles and many tired bodies "this side of Zion." Those who shall be commissioned captains to serve in her glory will have earned their places by sincere concern, hard labor, and a continuous prayer of consecration. Those who depend on

"birthright," or inheritance may be foolish virgins. For those who labor to bring to pass the purposes of God, there will be work shirts on the line holding the edge on the white ones to the tune of about six to one!

Many were the questions and remarks I received about my contemplated move to the "regions round about." How was I preparing to fit into the vision of Zion? What could I do for it that thousands could not do at least as well? With so many of the priesthood there, would I have an opportunity for advancement along ministerial lines? I love to work for Christ, and this last question in particular caused me serious thought.

SHORTLY AFTER ARRIVING in Missouri, I received the consent of James C. Daugherty, then pastor of the Medoc Branch, to open a mission at a little Union Sunday School in Galesburg, Missouri, five miles away. Here I filled a morning preaching engagement each week for more than two years. Then William Patterson, our district president, placed me in charge of a group of Saints in Scammon, Kansas, some twenty-five miles west of our farm. God certainly prospered us while we were laboring there. A total of fifteen were baptized in three years. It has been a "hard row to hoe" to get others of the ministry to help in this little mission because of its isolated position in the district and the limited size of its congregation. Sometimes I marvel at the patience of the people in listening to the same speaker, month after month, with *me* in charge and only *myself* to assist! I'm far from convinced that we have too many in the priesthood here. It appears to me that if the Lord had made each of us in the ministry twins, we could use twice as many more!

AS ALL GREAT ENDS have humble beginnings, let us come down out of the clouds of dreamland, and look about a bit. The good earth is the safest place for the foundation for any structure. Agriculture is the backbone of every sound, enduring, organized economy in existence! If we are to build, let us start with the foundation. Can we base Zion on anything more solid or enduring than the life-sustaining fruit of the earth? Are the children of

God educated in sufficient number in the art of producing that fruit for all to have sufficient nourishment in Zion? Will not this work be one of the foremost timbers of the temple?

One of the first thoughts of all who arrive in Zion will be, "When do we eat?" Will it be wise to depend on the people of the nation in times of calamity to feed us? When we must "flee to Zion for safety," will we be able to walk into waiting houses and orderly, well-organized stores in which to buy our provisions? "But *they* are to have all that arranged." Just who is this "third person plural"?

Perhaps I may be pessimistic, but I came here in answer to an undeniable urge to prepare to help feed church people. I came to see just how much I could put into the vision of Zion, not how much I could get out of it.

I'm not advocating that all members rush back with their faith in God, and what they have in their pockets expecting divine assistance to erase all error on the grounds of misinformation. I was reared in this line of work, so many of the whys and wherefores came to me naturally as I grew to manhood. Experience is a hard teacher, and many times an expensive one, so do not be deceived by the idea that all Saints are exempt from the law of averages. Our cows are no more likely to bear twin calves than one belonging to a nonmember neighbor. There is much more to this business than may appear on the surface. Farming a few years ago with beasts of burden, and in this enlightened age of precision and high speed machines, are very different matters.

Let us all pray earnestly the Father will call enough into this work that should the time come upon us "as a thief in the night" there will be sufficient nourishment to keep away the pangs of hunger until others can be schooled and enough be produced for all. He could feed us on manna as he did the children of Israel but do you not think we have had sufficient time and warning? Let us be quick to remember the admonition, "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom . . . and my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer." Let us pray we may have the wisdom and foresight to learn well our lessons in unity and love, that hardships and suffering will not be our bed-partners as we bring Zion from dreamland into reality.

While we dream of Zion—and dream we will—let each of us do so constructively.

Lambs of the Fold—By Bessie Kanneman

*I think when I read that sweet story of
old,
When Jesus was here among men,
How he called little children as lambs
to his fold,
I should like to have been with them
then.*

THIS AFTERNOON I attended a baptismal service at the Stone Church at which sixteen "lambs" entered the kingdom of God through the portals of baptism. This is as God designed that man should enter his kingdom. Sixteen lambs offered themselves to God to be laborers with him in the building of his kingdom here upon earth.

They did not go with lagging or faltering steps, but with the buoyant, sprightly step of eager youth setting out on a new adventure in life—and it is a new adventure to them, the adventure of feeling the directing influence of the Spirit of God in all of their daily activities, and of knowing they have a closer relationship with their Heavenly Father. It is the adventure of waking in the morning with the feeling that new responsibilities have been placed upon their shoulders—responsibilities which, when rightly understood, will cause them to grow in wisdom and grace and knowledge before God and men.

How alert and full of life they were! Instructions had been given by the one in charge that they should be led by a parent or the one who brought them there up to the steps of the baptismal font to the hands of the one who should baptize them. But without exception the children led the parents. They were so eager to enter into this new covenant they could hardly wait to get into the water. I particularly noticed the look of trust and confidence on the face of each little one as he placed his hand in the hand of the officiating minister. I pray that trust and confidence may never grow dim as the years go by.

MANY TIMES I have wished a wire recorder could be used so that certain spiritual and inspiring testimonies or talks could be recorded and sent out for others to hear. Such was the case this afternoon as I listened to the heartfelt and inspiring talk given to the children and parents in regard to the responsibilities and blessings placed upon the members of the church—the responsibilities of the parents in the rearing and teaching their little ones the kingdom way of life, and the added responsibilities of the little ones in their daily life before their schoolmates, their duty to God and the

church. Nor was the talk for the parents alone, but for every adult man or woman who daily walks before these little ones.

An army of youth born and reared in Christian homes where the love of God and one's fellow men are the rule rather than the exception, was the picture brought to our mind as we looked over the congregation and saw the young men and women who previously had made their covenants with God. He has always called young people to step forward and offer their services in his behalf. Those who are older in years and "sot in their ways," are not easily persuaded to venture out into new and untried fields. But youth likes the challenge of being given a bold, adventure-some task.

Samuel was a very small child when Hannah took him to the temple. He walked uprightly before the Lord all the days of his life and became a prophet of the Lord. Daniel was a very young man when he was chosen to be in attendance before the king; because of the purity of his heart and his righteousness, he found favor in the sight of God.

Not all young people are venturesome though; some lack imagination and the quality to go forth to conquer new fields. It is not the task of every man to walk at the head of the parade, nor to be the leader of the orchestra. To some God gave one talent, to others he gave more, but to each is given some task to perform. All do not recognize their opportunity when it comes their way, consequently they lose the reward they would have received.

I WAS IMPRESSED as I watched those eager little ones sitting on the edge of their seats waiting to be called, with how pitifully few in number was this army of the Lord as compared to what it could be had we who already have made a covenant in baptism lived closer to that covenant instead of trying to serve God and mammon at the same time. God has repeatedly told us we cannot do this; we will love the one and hate the other. We must have faith enough in the promises of our Savior to believe him when he says, "Seek ye *first* to build up the kingdom of God and to establish his righteousness and all these things shall be added unto you." The material things of this world that can be destroyed by time and the chemical changes in the atmosphere are not worth sacrificing the building of the kingdom of God for. The life of the kingdom is indestructible; it is eternal.

Preserved in Safety - By M. H. SIEGFRIED

THE HISTORY of our church is replete with adventure, love, disappointment, success, and turbulence. Withal we have a history, too little of which has been written, and much of what has been written too little read.

An instance of this is *The Inspired Translation*, as we often refer to it. In reality, it is not a translation at all, but a revision or correction of the "King James Translation." Just what is the brief history of how the manuscript was made and "preserved in safety" from 1830 to 1867 when it was first published?

Joseph Smith, with Oliver Cowdery acting as scribe, was translating the Book of Mormon plates when he discovered some differences between the quotations therein and those in the Bible. While thus engaged, Joseph was told to translate or correct the version of the Bible then commonly in use. Hence, in June, 1830, one year after the copyright for the Book of Mormon was secured and about the same time it was published, the Inspired Version had its beginning.

What became of the manuscript? It was never delivered to Jackson County, Missouri, for the reason the mob tore down and destroyed the printing establishment there in the autumn of 1833. The manuscript was kept by Joseph Smith in Kirtland until his arrival in Far West in the early part of the year 1838. James Mulholland (for whom Mulholland Street in Nauvoo is named) was the private secretary of Joseph Smith at this time. To him was committed the keeping of the important papers and church documents when the Prophet was so unlawfully, unjustly, and unfairly thrown into jail by Governor Boggs in November, 1838.

Mulholland was fearful the mob at Far West might find these papers and destroy them. He hid them from time to time and from place to place.

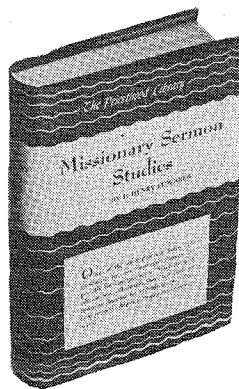
Strange things occur in perilous times and in active lives. This faithful secretary had married Sarah, the youngest sister of Ann Scott to whom he committed the keeping of the manuscript of the Inspired Version, for the reason he thought the mob less likely to attack her than him. The story of Ann Scott was published in *Autumn Leaves*, Volume 4, page 18. From this we quote:

They also searched other houses of the Saints, including that of President Joseph Smith, who at the time was confined in Liberty Jail. Joseph's confinement in prison, coupled with the ruthless invasions of the mob, caused his scribe, Elder James Mulholland, to seek a place of safety for important church papers in his possession. Among the papers in Mulholland's keeping was the manuscript of the Inspired Translation of the Bible, the revelation on the rebellion, etc., etc. Brother Mulholland requested me to take charge of these papers, as he thought they would be more secure with me, because I was a woman, and the mob would not be likely to search my person. Immediately on taking possession of the papers, I made two cotton bags of sufficient size to contain them, sewing a band

around the top ends of sufficient length to button around my waist and I carried those papers on my person in the daytime, when the mob was round, and slept with them under my pillow at night. I cannot remember now the exact length of time I had those papers in my possession; but I gave them to sister Emma Smith, the prophet's wife, on the evening of her departure for Commerce.

Emma Smith, having received the manuscript, carried it in like manner across the state of Missouri over the icy Mississippi. She "preserved" this manuscript "in safety" as Doctrine and Covenants 42:15 said would be done. How she did it, God alone knows; but she did, turning it over to a committee of the Reorganization in 1866 for publication. God bless her sainted memory for the safety she provided until she found those who could be trusted to publish it as her martyred husband had left it.

And so we have the Holy Scriptures. A fair comparison of this version with other versions will, we believe, convince anyone that a good work was done.



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INDEPENDENCE, MISSOURI

Briefs

SPRINGFIELD, MISSOURI.—Seventeen new members have been baptized in Springfield Branch. Evangelist Ray Whiting recently conducted a series of meetings, and Arthur Starks held cottage meetings at the homes of several Saints and three nonmembers. All three asked for baptism. The service was held at Swann Creek on July 21 with confirmations at the church on July 24. Elder W. J. Breshears, former pastor of Springfield, spent several weeks visiting here, giving two sermons on Sunday, August 14. On August 12, the Fifty-Fifty Class held a covered-dish supper at the church. Following the supper, religious experiences were related and Pastor F. M. Bishop gave a short talk. The Westport Mission group meets every Thursday evening for a prayer service and devotional in the homes of various members. An all-day picnic will be held on Labor Day. Proceeds will go to the Westport Mission fund. Seventy Saints from Springfield attended the Reunion of the Ozarks.

BALTIMORE, MARYLAND.—The annual branch business meeting was held on June 29, and the following officers were elected: Robert Carr, pastor; Alma Mehlich, secretary; Hobart Rogers, treasurer; Garrett Jones, church school director; Lily Vitek, music director; David Mehlich, librarian; and Lillian Carr, publicity agent. Installation services were held on Sunday, July 10.

Arthur Starks, district church school director, and Paul Frisbie, district young people's director, visited the branch on June 5. Following the Communion service, dinner was served by the women's group, after which the two men conducted classes for Zion's League and church school workers. The Leaguers sponsored an outing on Sunday afternoon, June 26. Twenty-two young people attended.

William Guthrie, president of New York District and missionary to New York and Philadelphia, gave an illustrated lecture on the life of Christ on Sunday evening, July 10.

LINCOLN, NEBRASKA.—At the annual branch business meeting, held August 17, Elder John Schrunk was elected pastor to succeed his brother, Elder Francis Schrunk. Other officers elected are: E. P. Oehring, church school director; Mrs. George Weller, adult supervisor and historian; L. A. Rife, young people's leader; Mrs. Francis Schrunk, children's supervisor; Miss Veva Allen, church school secretary; Mrs. Clarence Cheasebro, branch secretary; Dave Krahl, treasurer; Vinton Wight, custodian; Mrs. A. M. Pfanmiller, music director; and Mrs. Norman Fulton, publicity director. Apostle D. T. Williams was present at the meeting.

At a meeting August 21, the branch approved the appointment of Elders Laurence A. Rife and Francis T. Schrunk as counselors to the pastor. —VINTON WIGHT, Reporter.

DOW CITY, IOWA.—Seven adults and three children have been baptized in this branch since April 25. A building and repair fund has been established by the Dow City Branch. Mrs. M. A. Pearsall was appointed treasurer; Fanchon Quick, E. R. Butterworth, and Paul Argotsinger are a committee to solicit funds. Dale Argotsinger will return to Graceland as a sophomore next month, and Alma Baughman, Graceland graduate of 1949, will enroll at the University of Iowa at Iowa City this fall. Several members of the branch camped at the Missouri Valley Reunion held at Woodbine, August 6 to 14, while others made trips by car during the week.

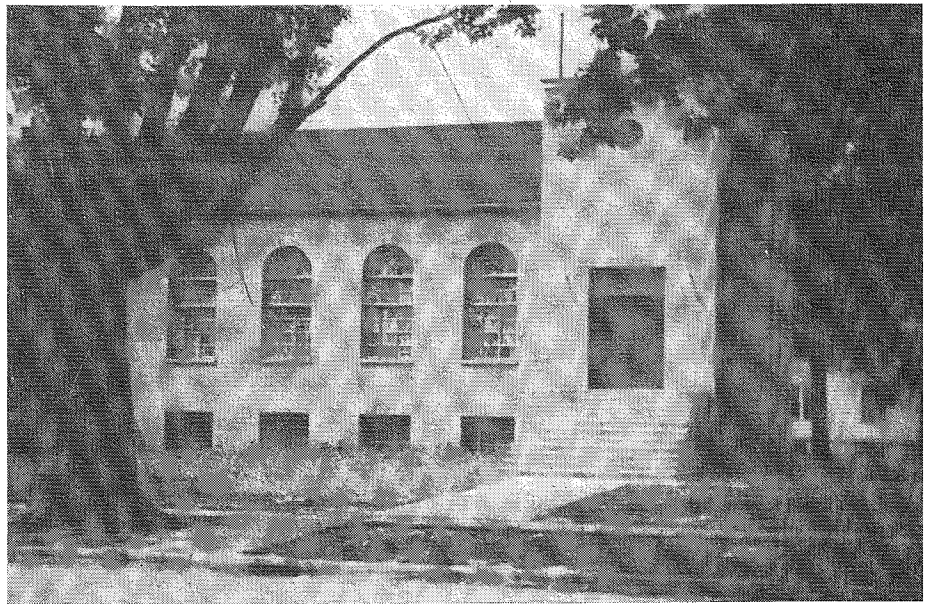


Photo by Sylvester Coleman

The Flora, Illinois, Church

By Velda Morefield

AMONG THE NEWEST CONGREGATIONS in Flora, the Reorganized Church was first started in 1942 when a group of thirty members with a pioneer spirit began meeting in homes for prayer services. Later, the Star Cafe building on East North Avenue was rented, and a church school was organized in October, 1943. The first missionary series was conducted by Elder Wayne Updike, at which time several were baptized.

Later the group moved to Kitley Hall downtown. It was while meetings were being held here that a branch was officially organized on June 15, 1945, with Elder Ed. Colvin as pastor. Mr. Colvin served the church as pastor until October, 1948.

Not long after the branch was organized, the members raised enough money to start the erection of a church edifice. The corner lot on South Locust and East Washington Streets was purchased and the building begun.

The cornerstone laying service was held June 29, 1947, with Apostle Arthur A. Oakman of Independence, Missouri, officiating. Several participated in the activities of the day, including the Reverend Robbins of Decatur, Illinois, Mayor Leo R. Allen, Rex W. Dale, principal of the Flora High School, and others who gave a fine program of music.

AT THE GENERAL CONFERENCE of October, 1948, Elder Sylvester R. Coleman was appointed to serve as pastor of Flora Branch and president of the Southeastern Illinois District.

The work on the church edifice continued slowly but steadily, until the members were able to hold services in the main auditorium. Although all the work was not yet completed, the congregation decided it would be well to have an opening day so that others could see the church which they sacrificed so much to build.

The formal opening was held on Sunday, June 26. It began with a prayer service at 9:30 and an address by apostle E. J. Gleazer at 11:00 o'clock. A basket dinner and fellowship followed, after which Apostle Gleazer spoke to the priesthood while Pastor Sylvester Coleman addressed the women's group. Brother Gleazer spoke again at the evening hour. Special solo numbers were provided at the morning services by Mrs. Grace Henson of Taylorville; Mrs. Mildred Fehrenbacher sang at the women's meeting in the afternoon and again in the evening. All the meetings were well attended and a fine spirit prevailed throughout the day.

The Quest for Knowledge

By MAY ELLIOTT

MANY PEOPLE hesitate on the brink of obedience to some gospel principle with the thought, "Now if I could only *know* that the gospel is true!"

The promise is that we *shall* know, if we do his will. In most cases, obedience must come first. Signs are not usually given to induce belief; instead they "follow them that believe."

A fifteen-year-old boy who had been in the habit of paying his tithing acquired a better paying, after-school job. His debt to the church for the few months past totaled twenty-five dollars.

"Twenty-five bucks!" he exclaimed, "I sure wish I knew whether or not this church is true. I hate to pay out that much without knowing. It wasn't so hard when it was only a dime."

His mother told him, "Pay the tithing first and doubt afterward if you want to."

"Then I'd have a big investment in it—I'd want to believe," laughed the boy. "I'd somehow like to remain neutral until I knew for sure."

"If you don't pay your tithing, soon likely you will find yourself wanting to disbelieve. It's hard to keep the mind neutral; and the gospel is so replete with blessings for one's life that to want to believe is an asset."

According to the Scriptures, to want to believe is the way to sow the seed of great faith. If we obey, we will want to believe, and sometimes one receives not only great faith but knowledge through obedience.

It Comes by Study

Most of us in this day are convinced that we should study "all good books," but so often other good books take up most of our time and energy to the neglect of our church books.

A few years ago I knew a young man newly enlisted in the armed services who was deeply concerned over the subject of religion. He had received some disillusionments and was enamored with some Buddhist ideas. He had also studied many books on Mohammedanism. He felt sometimes that nirvana would be the ideal state of the soul. He had been baptized at the age of eight, but we found that he had not even read the Doctrine and Covenants for himself nor had he studied the Book of Mormon. We suggested that he consider the gold on his own doorstep, and he did begin to delve into the Three Books,

aided by the writings of Edwards, Cheville, Elbert A. Smith, and other able church men. He also spent much time in prayer, and his efforts bore fruit. A year later he accepted a call to an office in the priesthood and was ordained. He received the blessing of faith, found happiness in service and had mental satisfaction and stability.

More testimonies are needed as and if one grows with the passing years. For with additional mental growth, a person looks at life from a fresh viewpoint and re-evaluates his former experiences; his spiritual life must keep pace. One can never say with complete truth that he knows what the books teach, for a man can study them a lifetime, and each application of mind to the Scriptures will bring new truths which he has not before seen.

It Comes by Prayer and Fasting

Moses fasted and prayed much. Daniel went without pleasant bread for three weeks. Enos, wanting to have assurance that his sins were forgiven, cried to the Lord all day in a lonely wood, and in the darkness of night he kept crying until the answer came. Alma once said that he had fasted and prayed much that he might know for certain that Jesus was the Christ and that his message was true.

According to the Book of Mormon, we should pray for our daily physical needs and means of livelihood, including the crops of the fields, and for our families and the welfare of our neighbors. But how many of us think to include in our supplication that we may grow in faith, understanding, and other spiritual graces? There is power in prayer.

Is Any Price too Great?

Almost any Latter Day Saint will say he believes in the final establishment of our socio-economic system which is the foundation of Zion. The highest spiritual development and good for the group and the individual cannot be realized until our fundamental Zion laws stressing equality are in force. Yet many are not sure that it can be done soon. "Sure, it could be," says one, "but the coming generation will have to do it." We've had our day—the younger generation must take over."

I've lived long enough to see and studied enough books to know that the younger generation is almost invariably conditioned by the preceding one. If

we have Zion soon, some generation must repent *in toto*; the old as well as the young must shoulder the responsibilities and pull together, having charity for each other at all times. It might as well be our generation. Looking out upon a world where such destructive forces seem waiting to disintegrate our very lives, perhaps we should say, "It had better be our generation."

Having read many stories of the struggles of scientific men who have achieved, I sometimes wonder if we do not become too easily discouraged. Perhaps we are unwilling to pay the price we need to pay. If you saw the movie or read the book about Madame Curie, you will have a mental picture of her long series of attempts and failures, of hundreds upon hundreds of boiling pitchblende retorts, and at the end of the years of toil, study, and tears that little brown stain. But this stain added so much to scientific thought, revolutionized certain fields of medicine, and ushered in our present scientific age. Terrible as is the threat of misused power, it can become wonderful in hands clean and consecrated to the good of humanity.

Men will toil long, ignoring discouragements and backsets for economic stability and riches. In a memorable story in the *Autumn Leaves* some years ago, Katherine Keck spoke of a miner who worked alone and of the rock he had picked at, perhaps for years, in search of ore that would pay. Men risk their very lives for wealth.

What price are we paying today for faith and knowledge which make our lives fit to work for Zion? Just how great is our desire for Zion? Do we desire it because we are afraid and want safety for ourselves, or have we sensed something even higher and more beautiful than personal safety? Have we seen the world's great need today, and how much greater that need may be tomorrow? Do we realize that God has chosen us that his word may become flesh in us? Has a sense of mission burned deeply enough into our conscience?

To be sure, Zion will be a place of safety. A certain amount of security is necessary to the working out of the complete plan. But just being in Zion will not insure even personal safety. So many forget, or have not read the books and do not know, that the judgments are to begin at the house of the

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Jesus states (Matthew 11:11), "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." Explain this statement.

ANSWER:

The answer hinges on who is least in the kingdom of heaven. The greatness of John above previous prophets is affirmed. But another is mentioned, who is at the same time both the least and the greatest in the kingdom of heaven. We do not see how such a description can apply to any other than Christ himself, notwithstanding it may be difficult for us to think of him as the least. He admittedly is the greatest.

While Jesus taught his disciples that "He that is greatest among you shall be your servant," he made himself an example in that respect, "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." He walked the humble walks of life, spurning the honors of men and the glories of this world; he received not the riches of the people though he gave far greater values to them. Several times he fed from his own hand the hungry multitude. He died poor and was buried in another's tomb.

In teaching the saints the nature of true service, Paul pointed to Christ as the perfect example, saying, "But made himself

Lord and will fall upon those who have claimed to be Saints but whom God shall have found wanting.

Obedience to the law brings faith, knowledge, peace, and even material blessings to individuals. Group adherence can bring even more of the promises to fulfillment. We have a definite, workable, social plan which can stand us in good stead in time of depression or other trouble. When it is in operation, it might conceivably teach some much-needed lessons to the new world which is trying to rise from the rubble of the old. But before we can maintain such a society, we individually must cleanse our hearts, repent of our sins, and become aflame with the love of God and a burning sense of the mission with which we are entrusted.

of no reputation, and took on him the form of a servant, and was made in the likeness of men." The Weymouth version puts it, "He stripped himself of his glory, and took on him the nature of a bondservant." The conditions of his voluntary humiliation and servitude are described in Isaiah 53 and Mosiah 8, where-in he submitted himself to the will of men that he might serve them to their uplift and redemption. Christ's mission was to give, not to receive; to serve, not to dominate. He made himself the servant of all, the bearer of other men's sins, even to the extent of dying in their behalf, and becoming the "least in the kingdom of heaven." He descended beneath all things that he might rise above all things.

CHARLES FRY.

QUESTION:

Are we justified in holding sales of suppers, ice cream, soft drinks, books, etc., on Sundays for financing other church activities?

Are we justified in sponsoring public church picnics on the Lord's Day, participating in the usual games of such occasions? How can we reconcile these to Doctrine and Covenants 59: 3?

ANSWER:

Both of these questions may be answered as one. Doctrine and Covenants 119: 7 suggests that the Lord's Day is a day of rest, a day of worship; that we should refrain from unnecessary work, but to let nothing go to waste nor neglect necessary work.

The church has never legislated on this particular phase of Sabbath activities, but the 1923 General Conference adopted the following:

The church approves the traditions, laws, and customs by which the Lord's Day is held in esteem, and looks with disfavor upon any movement or activity which, under church patronage, may tend to lessen respect for the sacredness of this divine institution.—*Priesthood Journal*, Volume 4, Number 2.

In 1892 the following was adopted:

That which is immoral in its tendency, or which will in any way interfere with the performance of duty as presented to us in the sacred word, or which tends to prevent us from rising to that high standard of thought and action to which all the Saints of God should aspire, should be excluded from entertainments held in different branches of the church.

That which is harmless and pure in its char-

acter and tendency may safely be admitted. Entertainments held for laudable purposes, when of a proper kind, are not only permissible but commendable, but all should so live as to enjoy that measure of the spirit of truth which will prevent them from indulging in that which would lead them away from God.

Care should be exercised in choosing Sunday recreational activities that the work of God may not be brought into reproach nor the divine purpose of the day be held in light esteem by his children. Upon such occasions, the effect of our conduct upon the young should not be lost sight of.

JAMES F. KEIR.

QUESTION:

Please explain how the office of Seventy arose, and how many it included.

ANSWER:

It is recognized that Israel was used by God as a type of his people to come, and many significant rites and truths were contained in the Mosaic laws and ordinances. Hence the fact that Jacob had twelve sons is found in after ages to have great spiritual and in some respects prophetic meaning. They later had twelve pillars, twelve loaves of showbread, twelve stones, twelve cakes of flour, twelve gates in the New Jerusalem, and twelve men, all of which represented either the twelve sons of Jacob or the twelve tribes of Israel. The twelve apostles of Jesus apparently were chosen in recognition of this established symbolism, as his leading representatives.

The seventy elders of New Testament times may also be traced to a similar symbolism. It was "out of the loins of Jacob" that seventy souls were reckoned of those who went down into Egypt (Exodus 1: 5). Afterward God commanded the "princes" of Israel, "heads of the house of their fathers, who were the princes of the tribes," to make certain offerings, including a "silver bowl of seventy shekels" for each prince (Numbers 7: 13). It was "seventy of the elders of Israel" that Moses took with him when he went to meet God in the mount. There were still seventy "ancients" (seniors) of Israel in Ezekiel's day, but they had become backsliders (Ezekiel 8: 9-12). The Jews trace the Sanhedrin (seventy men), the leading religious council of the Jewish people, to the Mosaic period.

The seventy of Christ's day are mentioned only in the tenth chapter of Luke. They were chosen after the twelve were appointed, none of the twelve being of their number, as the record states "other" seventy, that is, different from the twelve, were appointed. The Greek term indicates that seventy persons composed this early church council of elders, as twelve composed the apostolic council.

A. B. PHILLIPS.



“Ask and Ye Shall Receive”

By Betty Sanford Tripp

SUSAN LAY staring unseeingly out of her bedroom window. It was a beautiful night—she knew, for she could feel the cool summer breeze upon her cheeks and feel it whispering through her hair. But Susan's heart was so troubled within her that she was not conscious of the beauty around her. It was strange that one so young in years could feel such a burden resting upon her, but Susan was beset by fears that would not leave her. “What if she had to live alone all her life? What if she would never find someone to love her? Life would be so barren and empty?” Her parents were kind people and good, but they laughed at her apprehension. “You're still young, Susy,” they'd say, and Susan would feel foolish and ridiculous, but she could not banish the thoughts from her mind. She alone felt the weight of it upon her heart. Older people became so accustomed to their families and their happiness that they took them for granted. They seemed to forget the loneliness and frustration that surround young people. There's no set time for growing up and falling in love, and Susan had reached the crucial period in her life when questions must be an-

swered and decisions made for the future. She had endeavored to be happy, and she had been until the last year, when she felt there was something missing in her friendships and in her dating. It had been only recently that the thoughts of living alone, of never being loved or wanted had begun to disturb her.

“I don't believe I've even begun to live yet, Sally,” she'd tell her friend, who would only shake her head and puzzle over the change in her.

“You don't want to get married already do you, Susy?”

“I don't know,” Susan would reply. “But I think if I had a home to take care of and a husband to cook and sew for, I'd feel as if I was accomplishing something. I'd feel that I was doing something that mattered. It wouldn't be so hard to take disappointments if there was someone to share them with; do you think so, Sally?”

“That part might be all right, but I'm not looking forward to cleaning, scrubbing, washing, and ironing for a husband and a half dozen kids. I'm going to beauty school and earn some money.”

Susan would sigh and walk away troubled, wondering if maybe Sally wasn't right to be planning a career, but the thought of living alone or in an apartment with girls all her life persistently haunted her.

A SUDDEN FLASH of lightning across the sky caused Susan to glance up quickly at the heavens, but all was calm. There were no signs of a storm that she could see—just the beautiful stars twinkling down at her and the sweet smell of fresh air. She rested her head on the window sill and gazed dreamily into the night. Maybe life was waiting just around the corner for her. Maybe this was just the prelude before the actual beginning, for surely God knew of her longings and—or did he

know? Was it possible that he was so busy healing old Mr. Tobbin's arthritis and Grandma Parry's bad cough that he hadn't had time to look in upon her? Susan slipped to her knees on the floor beside the bed and bowed her head as she had been taught to do in childhood. “Dear God,” she whispered, “I know you're awfully busy right now, but I have a favor I'd like to ask of you.” Suddenly Susan was hesitant. What if God, too, thought she was too young? What if God thought she was worrying needlessly? But no, in the Bible it said he was concerned over even the smallest of sparrows that fell to the earth. He wouldn't laugh at her or make fun of her. He'd understand that she was lonely and distressed. “I wanted to ask you, dear Father, if you would help me. If you would send me someone who would love me. I will promise to make him a good wife. I'll try hard to make a Zion home for him and our children. I will work harder for you and dedicate my life and my home and my family to you.” She stopped a moment and then added, “But if you think I'm too young, Father, and you think there is something else I'm better fitted to do, will you please help me to know what it is?”

LIFE WENT ON much the same. Susan was able to find part-time work in a drugstore, making milk shakes and sodas, and although she was not satisfied, she felt it was better than factory work and she was not qualified for an office. Some days were brighter than others, and she found herself actually enjoying waiting on customers and exchanging conversations across the counter, but too often she asked herself if her heart would ever be in work of this sort. “If I were married,” she'd think, “I'd be at home now, baking a pie or shining woodwork or wash-

ing windows." And during every day she would watch and wait for some answer to her prayers, for she repeated her petition every night to the One she knew could help her find her life's work.

Then it was August and time for reunion. Susan and her family always looked forward every year to this week when they met together with church people from all over the district and were taught and instructed by men and women who had given their lives in service in the church.

There were very few young people there when Susan, Jim, and their parents arrived that first Sunday morning. And what few were there planned to return home that night. Susan was disappointed, but glad that her one closest friend, Sally, was remaining for the week.

SITTING ON THE COOL GRASS, listening intently to Elder Johnson, Susan felt that maybe it was a good thing there weren't many young people this year, or she wouldn't have concentrated so completely on the services and would have missed many of the fine things she had been hearing. Suddenly the whole impact of what Brother Johnson was saying impressed itself upon her: "Every person in this church, yes, and in the world, too, should have two goals in life—a short-range goal and a long-range goal. And a Latter Day Saint's long-range goal should be to build lives and character as much like that of the Master as is possible. It should be to serve God and Christ and this church in whatever capacity you are capable. There are many ways in which you can attain the qualities of godliness and give service to your church. Your short-range goal should be your stepping-stone. It won't be many years before you young people will be deciding your futures. Whatever you select to do, should it be becoming a doctor, a lawyer, a laborer, a farmer, a stenographer, or a housewife, determine that your occupation is going to be a help in your achievement of this long-range goal."

Susan felt a warm glow about her heart. He had included the housewife. He felt that the housewife had just as much opportunity to serve God and the church as did the stenographer. "Oh, dear God," she whispered within her heart, "I'll do a good job, I promise."

"Hello, Susy."

"Why, hello, Dick, I didn't know you were here."

"Just got in this morning. Had to work till last night. My vacation just started. Where's Jim?"

"He couldn't get away from his job, but he'll be over this evening probably."

"I don't see any young people around. Where are they—all out in the boats?"

Susan shook her head. "We're all that's here, our age," she explained. "Everyone's working, I guess. Oh, Dick, this is Sally Porter. She's one of my closest friends. Sally, Dick Jannings."

"Hi, Sally."

"Hi, Dick."

"Well, guess I'll run along. See ya'."

"My goodness, Susan, where did he come from?" Sally wanted to know as they moved toward the refreshment tent which had been their destination before Dick stopped them.

Susan smiled. "Now, Sally, you said you weren't interested in boys."

"He's not a boy. He's a man."

Susan laughed and put her arm about her friend as they walked up to the tent and ordered ice cream bars.

IT WAS A GOOD REUNION. Brother Johnson's classes were excellent, and Susan felt she was learning so much she'd never be able to hold it all. In the afternoon Susan and Sally joined the younger young people in boating and playing tennis or badminton. Susan also enjoyed the company of Dick Jannings who sat

beside her sometimes during the classes.

It was Mrs. Charles to whom Susan found her way most often. Mrs. Charles was a young mother with two lively boys who were forever getting into mischief. She was a happy, cheerful person, and her husband was a tall, young man, who treated his wife as if they had been married only a month. It was during one of Susan's talks with Mrs. Charles that she first realized other people were as interested in young people's problems as the young people themselves. Mrs. Charles also told her how she had met her husband.

"I have never approved of 'pick-ups,'" she said, "but one afternoon when I was with a cousin, two boys came by in a car and offered us a ride. My cousin hopped into the car before I was able to stop her, and as I was visiting her and didn't know the city where she lived, there was nothing for me to do but get in the car, too. I was scared to death. The car was a coupé, and as my cousin had scooted into the seat next to the driver, I was forced to sit on the other fellow's lap. I didn't even look at him. I was rigid and quiet and held myself just as straight and stiff as I could. The wind was blowing in a broken window and I shivered a little. The boy reached up very gently and buttoned my coat collar; when I looked down into his face, I saw that he was just as embarrassed and uncomfortable as I was. I saw something else, too, for I went home and told my mother that I had met the man I was going to marry. I did six months later. Ordinarily, Susan, real love doesn't happen that way. All girls want it to be exciting like that. They want it to happen all in a minute with just one look! But most of the time it doesn't. Be sure, Susan. Pray about it beforehand, then when the right one comes along, you'll know.

(Continued on page 22.)

New Horizons

Spirituality in the Home

By MRS. EDWARD W. NELSON

WHEN WE THINK OF HOME, we visualize a place where a father, mother, and children live together.

To women is given the privilege and responsibility of making a house into a home, and to the women of the church is given the special task of making a Zion home—a place where God's Spirit may abide and where Christ can visit and feel welcome.

Such a home must be built on the foundation of love—love for God and his righteousness and mutual love of parents and children.

A house, no matter how beautifully designed, built, or furnished, is not a home unless love dwells within it and a spirit of warmth, mutuality, and peace prevades it.

To the mother, the homemaker, is given the chief responsibility of keeping the light in a home bright and burning through dark days as well as sunny days; she can only be equal to it through a deep faith in God. We are told to seek for the best gifts of which faith and love are precious treasures, for these are gifts of God. They are acquired by prayer and grow through the experiences of the years. Such a commitment seems difficult when we view the world about us, its modern trend and complex demands on our time and thoughts.

We have been told to put first things first and, as Emma Smith was instructed, to "set aside the things of this world and seek for the things of a better." How much we have need of that instruction now in our speed-mad world as we try to put into a day or week an eternity of living.

Time is a precious gift and should be budgeted wisely. How can one cover all the seemingly necessary ac-

tivities each day brings and yet have time for the important work of studying and learning how to develop spiritually? Surely a "must" in every home is a worship hour; this "God's hour" should be the most important part of the day.

Stanley Jones in *Abundant Living* writes, "Turn to God, have a special time for prayer, so get needed resources for each day." If there are small children, the time thus spent should not be so long as to weary them; it should be bright and cheerful with each one taking part by choosing the hymn or Bible reading or sometimes offering the prayer. The father might mention something the family should be especially grateful for that day in the way of a blessing received or to ask forgiveness for some wrong done. Varying the procedure adds to the interest. Everything should be done in a reverent spirit. The most convenient hour should be arranged according to the activities of the family.

FOR STUDY we have been admonished to "read all good books." First there are the Three Standard Books in which we find God's communication: in the Bible to the Hebrews and Christians; in the Book of Mormon to the original inhabitants of America; and in the Doctrine and Covenants to the people and church of today. These books should be easily accessible, and everyone taught to realize they are precious because of the word they contain. They are to be used frequently in learning God's laws and the blessings to be received from him. As the Psalmist David has said, "Thy word is a lamp unto my feet and a light unto my path." There should

be no reason for stumbling or losing one's way in the dark when we have this light to brighten and cheer us on our pathway.

I hope a story I heard may never be true of a Latter Day Saint home: A little boy picked up a dusty Bible in his home one day and asked his mother, "Is this God's book?" "Certainly," replied his mother. "Well, I think we had better send it back to God—we don't use it here."

The greatest and most authentic textbook on personality is still the Bible.

THE SMALL COURTESIES of life smooth its pathway and constitute the lubricant of the home machinery. The parents' example has more power for good than all the words of teaching. Children are mimics and copy from what they see and hear. Would we have courteous, thoughtful children? Then we must be courteous and considerate at all times. Just as a pianist masters his instrument through constant practice, so character is formed by continually doing those things which are right and pleasing in God's sight.

The home atmosphere should be a happy, pleasant one, where bickerings, loud talking, and boisterous laughing are unknown. There is much goodness and beauty in the world to keep our conversation uplifting and enjoyable especially at mealtimes. Our homes should be given to hospitality, where children feel free to bring their friends, for the influence of a spiritual home cannot be overestimated. Its memory is carried as a beacon in the hearts and minds of those who have dwelt in it, and its hallowed influence draws those back again wherever they roam, for peace, beauty, and "the tie that binds their hearts in Christian love" are there.

The Home Column

Cheerfulness Versus Clutter

By LOUISE WRIGLEY

WE HAD BEEN in the new house only one day when it happened! The deluge of neighborhood children began. Big ones, little ones, middle-sized ones—they all came to inspect us. And the four- and five- and six-year-olds stayed to play with Johnny, our own “past-fiver.”

This was all very nice and sociable except there were so many children, and they came every single day, and stayed all day long! Even on sunny days the roomy basement seemed to fascinate them. Though I thought it fine that they should play there, within a week they had broken virtually every toy John had, nearly ruined some furniture which I stored in a far corner, and had driven me almost out of my mind with their constant “I want this” or “I want that” or “Johnny, ask your mother for”

By the end of the second week I had spanked Johnny twice in one day—an unheard of procedure in our home (which only made him belligerent and more disobedient)—and had scarcely spoken a civil word to my husband, who is a very nice person. On the ragged edge of my nerve, I thought wildly of refusing to answer the door when they came to play or of calling every mother in the block to tell them to please keep their darlings (I use the term loosely) at home.

Still, I knew in my heart that neither of these was the solution. I like children. I like to have them around me. More important, I couldn't alienate Johnny's friends any more than I would let him push mine around. When one of the little girls came to me asking for a needle, I gently suggested she ask her own mother. Her wide-eyed answer was, “Oh, no, I couldn't bother *her*. She's too busy!” All right, if all the other mothers were too busy, it was up to me to be on hand and at the same time protect myself from nervous prostration.

There was another thing I noticed. The children were quite destructive and didn't even seem to realize that they were. They had evidently never been taught respect for either their own toys or anybody else's. I decided then that they needed guidance, not punishment. Their own mothers, while charming ladies and good neighbors, couldn't “be bothered” with childish questions or behavior. Lots of adults are like that. Well, if I were going to have to supervise the whole neighborhood, I might as well do it with good grace.

THE NEXT MORNING found neglected ironing in the basket. What I was doing was more important, because it would insure fewer interruptions when I did start to iron. I combed through my stack of magazines, discarding all I could. Our closet yielded old shoes, a few old clothes, several empty boxes, a half roll of wallpaper, and a beat-up hat. Our dresser gave up some gloves I must have been saving for something, a torn bandana, and other odds and ends which came as a complete surprise to me. The package of construction paper and the paste came off the front closet shelf, and I found a pair of old scissors. Odd buttons, scraps of material from the sewing drawer, short lengths of bright colored yarn from all over the house I gathered things I had been collecting—or which had been collecting by themselves. I put them all into a large wooden box and took them to the basement.

Johnny helped enthusiastically when I explained to him that this would be our “clutter box.” Into it would go things we didn't need upstairs but which might be fun to play with. There would be plenty for everybody to have something different, but the one rule was that things must be laid nicely back in the box to keep them in good shape. Otherwise they would have to be

thrown away and that would diminish the number of things to go around.

When the morning callers began to arrive, I held my breath. Johnny explained this new source of something to play with, and I backed him up with a reminder about how they were to be used. In two minutes everyone had something out of the box, and all were having a grand time. In addition to riding the “trike” and wagon, playing with the cars, trucks, and books, this was something else. Of course they had squabbles at first. It was no magic formula. Still, it was amazing how soon they recognized that there was plenty for all and lots of different things too. They made their own rule: “If you break anything, you'll have to go home.” This was a natural, spontaneous group rule—their punishment—not mine.

The first few days they put the things away before they left under penalty of not being able to come again. Once the habit was established however, they picked things up matter-of-factly. They still disagree over possession sometimes, but usually the others say, “Kirby had that first,” or “Here, take something else.” They are fair and adequate judges for each other and are learning to make their own adjustments because they have been given the opportunity.

At the same time, they know I am here if they need me.

The nicest part of all is that the novelty hasn't worn off. I try to add something different every little while, which isn't hard, since all of us have things in drawers and closets which really should be cleaned out now and then.

I felt really complimented the other day when I heard Johnny remark outside the front door, “My mommy's *never* too busy. Come in and let her fix it.”

“Ask and Ye Shall Receive”

(Continued from page 19.)

THE REST of the week went by in a jumble of happy hours. Boat rides with Dick Jannings, campfires in the evenings when more young people arrived, and beautiful days and nights for camping. The prayer services inspired, comforted, and converted. The classes were filled with the spirit of truth and right. The speakers were outstanding. Susan had hoped secretly in her heart that she would meet Mr. “Right” here at reunion, but somehow she was not disappointed that she had not, for she felt every day that she was being drawn closer to a new adventure in her life.

The last night before reunion ended, Susan knelt down by her cot in the tent and breathed her thanks to God for the blessings he had bestowed upon her, asking him once more to remember her petition for guidance. The next morning in an early prayer service for young people, she stood on her feet and thanked God publicly for his watch care upon them during the week.

Just before the preaching service began, Dick and Susan sat on the bank, waiting for the time when they would go back into the building. They talked about the things they had learned during the week and how wonderful it would be if people could keep this spirit with them all the time instead of just while they were together at reunions. And then quite suddenly Dick reached over and took Susan’s hand and asked her if he might take her home after the services. Susan looked up at him startled. She saw a smiling, tanned face, friendly gray eyes, and broad shoulders—broad enough to carry her problems around. As she stared at him unbelievably, something warm crept into her heart, and she seemed to hear Mrs. Charles saying, “They want it all to happen in just one minute with just one look!” And then Susan knew. She knew God had answered her prayers.

OUR OWN SLIDE SET

The Gift of the Holy Spirit

by the

Laying on of Hands

This slide set has been carefully edited and prepared to aid persons in making a clear explanation of the fourth principle of our gospel. It shows, too, how our church conforms to the church structure, doctrine, and government set forth in the New Testament.

The slides depict each way that the Gift of the Holy Spirit is received through the laying on of hands—confirmation of newly baptized members, ordination of the priesthood, the blessing of children, and the administration of the sick.

Leonard Lea has written the manual which is provided without charge (one copy) with each slide set.

15 beautiful slides in full color and

the Manual

\$6.50

Audio-Visual Aids Dept.

Herald House

INDEPENDENCE, MISSOURI

Bulletin Board

Notice to Kansas State College Students

A group of Saints have organized a study class which meets every Sunday morning at 10 o'clock in the home of Mr. and Mrs. David Karr, 607 North Manhattan Street, Manhattan, Kansas. This is followed by a preaching service at 11:00. Anyone living in Manhattan or near by is invited to attend these meetings.

Books Wanted

Mrs. Earl Hoyt, 2646 Avenue B, Council Bluffs, Iowa, would like to purchase a copy of *The Parson's Text Book* and the four volumes of *Church History*.

Change of Address

Dick and Betty Nies
210 West Fourth Street South
Provo, Utah

West Virginia District Conference

The annual West Virginia District Conference will be held September 24 and 25 at Moundsville. The first session is scheduled for 7:30 Saturday evening, at which time Seventy Merle Guthrie will speak. Sunday's activities include a fellowship service at 9:30 a.m.; a sermon at 11 by Evangelist John R. Grice; and the business session at 2:30 p.m., at which the annual reports will be read and district officers elected. Report should be sent immediately to Mrs. May R. Griffin, 2001 Nineteenth Street, Parkersburg, West Virginia.

REQUESTS FOR PRAYERS

Prayers are requested for Mrs. Ernest B. Blett who is blind.

Nancy Cheatham, Route 2, Ava, Illinois, requests prayers for her daughter, Mrs. Eva Blue, who is to undergo a serious operation; for her son, Ezra Cheatham, who fell thirty-five feet and hurt his back; for all of her children and also for herself.

Each morning at 10 a.m., a group of elders administer to Mrs. Aileen Wood who is suffering with arteriosclerosis. The Saints are asked to join them in prayer at this time each day.

Prayers are requested for Mrs. Agnes Reed, 2 Oakridge Street, Greenville, Michigan, who suffered a stroke on August 7.

ENGAGEMENTS

Higdon-McFarlane

Mr. and Mrs. R. L. McFarlane of Independence, Missouri, announce the engagement of their daughter, Barbara, to William T. Higdon, son of Bishop and Mrs. Earl T. Higdon of Osborn, Missouri. Both are members of Graceland's class of '49.

Schmoll-Phelps

Mr. and Mrs. Lee Phelps of Holden, Missouri, announce the engagement of their daughter, June, to Ernest Schmoll, son of Mr. and Mrs. Jesse Schmoll of Pleasant Hill, Missouri.

Cox-Briggs

Mr. and Mrs. Harry Briggs of Independence, Missouri, announce the engagement of their daughter, Lorraine, to Norman Cox, son of Mr. and Mrs. Norman Cox, Sr., of Cleveland, Ohio.

WEDDINGS

Barns-Beauchene

Mr. and Mrs. Sam Beauchene of Jefferson, South Dakota, announce the marriage of their daughter, Faye, to Harold Barns, son of Mr. and Mrs. Milton Barns of Stevens, South Dakota. The ceremony took place at the home of the bride's parents on August 21, Elder Charles Smith officiating.

Nagel-Moon

Sadi Anka Moon, daughter of Mr. and Mrs. Willard C. Moon of Lamoni, Iowa, and Harley W. J. Nagel, son of Mr. and Mrs. John Nagel of Independence, Missouri, were married August 26 at the Stone Church in Independence. Apostle Arthur A. Oakman officiated at the double-ring ceremony. They are making their home in Independence.

Kohlhof-Rook

Mr. and Mrs. O. B. Rook of Sioux City, Iowa, announce the marriage of their daughter, Avis, to Kenneth Kohlhof, son of Mr. and Mrs. Richard Kohlhof of Sioux City. The wedding took place in the Reorganized Church on August 21, Elder George Vandel officiating.

Mills-McAlister

Donna Flo McAlister, daughter of Mr. and Mrs. Homer McAlister, and Westle Mills, son of Elder and Mrs. Frank W. Mills, were married at the Reorganized Church in Rich Hill, Missouri, on June 2. The groom's father, assisted by Elder John Deller, officiated. The bride attended Graceland in 1942. They are making their home in Warrensburg, Missouri.

Burgess-Atkinson

Betty Jane Atkinson, daughter of Mr. and Mrs. E. J. Atkinson of La Porte, Indiana, and Wayne Burgess, son of Mr. and Mrs. R. E. Burgess of Knob Noster, Missouri, were married August 13 at the Methodist Church in La Porte by the Reverend Clyde H. Lininger. Both attended Indiana University, and the groom received his Master's Degree there in June.

Brady-Gregory

Joan Gregory of San Francisco, California, daughter of Mrs. Nell Klohn, and Elmon Ray Brady, son of Mr. and Mrs. Raymond Brady of Santa Rosa, California, were married August 21 at the Reorganized Church in Santa Rosa. Elder Hyrum Crownover, uncle of the groom, officiated. They are making their home in San Francisco where Mr. Brady is employed by American Air Lines.

BIRTHS

Mr. and Mrs. Thomas L. Carlson of Independence, Missouri, announce the birth of a son, William Paul, born July 9. Mrs. Carlson is the former Phyllis Laird of Portland, Oregon.

Mr. and Mrs. Raymond L. Gunn of Fort Madison, Iowa, announce the birth of a son, Russell Jay, born July 28. Mrs. Gunn is the former Alice Folkes of Enfield, England. Both parents are Graceland graduates, class of '48.

A daughter, Linda Sue, was born on June 3 to Mr. and Mrs. Robert H. Plumb of Redmond, Washington, formerly of Sacramento, California.

A son, John Thomas, was born on August 12 to Mr. and Mrs. Ward C. Booth of Belleville, Illinois. Mrs. Booth is the former Virginia Mae Ferguson.

DEATHS

ASHMEAD.—Gertrude Alberta, daughter of L. W. and Ada Newcombe, was born January 7, 1911, in Somerville, Massachusetts, and died August 12, 1949, in Edmonton Hospital of a sudden heart attack. With her parents she went to Onoway, Alberta, in 1914, where she grew to womanhood. She was baptized there

at the age of nine. She entered Graceland College in the fall of 1929 and returned to Onoway in 1932. In May, 1939, she was married to Clarence Ashmead; six children were born to them.

She is survived by her husband; four sons: a daughter; her parents, Mr. and Mrs. L. W. Newcombe of Stony Plain, Alberta; and a sister, Mrs. H. E. Pollock of Edson. One daughter died in infancy. Elder William Osler was in charge of the funeral service. Burial was in Heatherdown, Alberta.

Leaven for the Lump

(Continued from page 11.)

Does my work demand the best that is in me?

Do I have new ideas, or am I re-using the old ones until they have become trite?

Do I attack each task with vigor and enthusiasm?

Do I experience the spiritual drive that makes me refuse to accept defeat?

Do I wake up each morning feeling "it is good to be alive" with a renewed urge to carry on my work?

Do I feel God's Spirit to be with me, inspiring me ever onward?

Is my work drawing me constantly closer to God?

Does my work open avenues of greater service?

Have I made every effort to share with others my knowledge and experience?

Would I be willing to carry on for Christ if my job were suddenly taken from me?

If you have been forced to answer honestly very many of these questions in the negative, it should sound a warning note to you that perhaps you are in a rut and are not growing in the kingdom of God.

May all accept this challenge to become "leaven for the lump" so that we may go ever onward in the work of the Lord and hasten the accomplishment of the great task set before us—the building of the kingdom of God on earth.

"Know ye not that a little leaven leaveneth the whole lump?"—I Corinthians 5:6.

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P.S.

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

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*** IMMORTAL SEEDS**

The scientist may tell you that the only immortality he knows is to be found in the life germ of a seed, either in plants or animals. It is true that the mystery of life is hidden in the tiny heart of a seed, however small it may be.

William Jennings Bryan made a famous lecture on "Immortality," in which he mentioned the finding of some grains of wheat in an ancient Egyptian tomb. Using that wheat as an illustration of immortality, he said—if memory is correct—that if it had been planted, instead of being hidden away, the grain descended from it would feed "the teeming millions of the world." That poetic phrase was impressive.

For some reason, people thought that some of the seed from that Egyptian tomb had been planted, and that it had grown. This would seem a miraculous power of survival for the germ of life. We have sought for years for the origin of that story.

"Stepping Stones" for July 10 carried an item about the finding of some ancient corn in a cave in New Mexico. In response to it, P. J. Wilson, of Grannis, Arkansas, relates the following in a letter:

"We have some corn which was found last year in a cave in New Mexico. Two men from here were working in a silver mine, and while exploring in the many caves there they found this corn. . . . The corn was brought here and was planted. Out of the seeds planted there are now nine stalks of corn. . . . The foliage is the same as other corn. Description of the ears and grains given in "Stepping Stones" is exactly like this corn. Each grain (kernel) has a covering of chaff. It is different from any kind of corn that we have seen. The men who found the corn are reliable men."

Any account of the planting and growth of ancient grains, under scientific control, would be of interest, and we would appreciate hearing on the subject from any readers who can cite references to reliable magazines and books. Accounts in some types of publications cannot always be trusted. The tests should be made under carefully controlled conditions. Any tests made by agricultural experiment stations would be of interest.

*** MEMORIES**

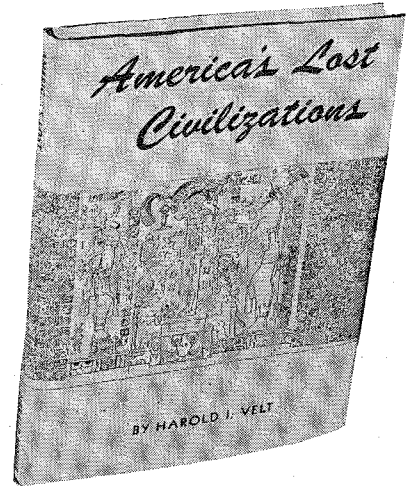
After a while it becomes embarrassing to be able to remember things so far back—things that happened when other people were still little bitty folks, or still in heaven. It makes you feel like ancient history. We used to think a good memory was an advantage. But now it seems that one can remember too much, and too long.

*** MEN, WOMEN, AND CHILDREN**

The success of church work requires that there should be the fullest sympathy, understanding, and appreciation among all groups of members and workers. As their problems differ, it is occasionally necessary to remind the people of the harmony that is necessary. The "Book of Mormon" makes a fine statement on the equality of the sexes in the field of inspiration:

"God is merciful unto all who believe on his name He imparteth his word by angels, unto men; yea, not only men, but women also. Now this is not all: little children do have words given unto them many times, which confound the wise and learned."—Alma 16: 145, 146.

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THE SAINTS'

Herald

VOLUME 96

SEPTEMBER 19, 1949

NUMBER 38

Samuel Powers

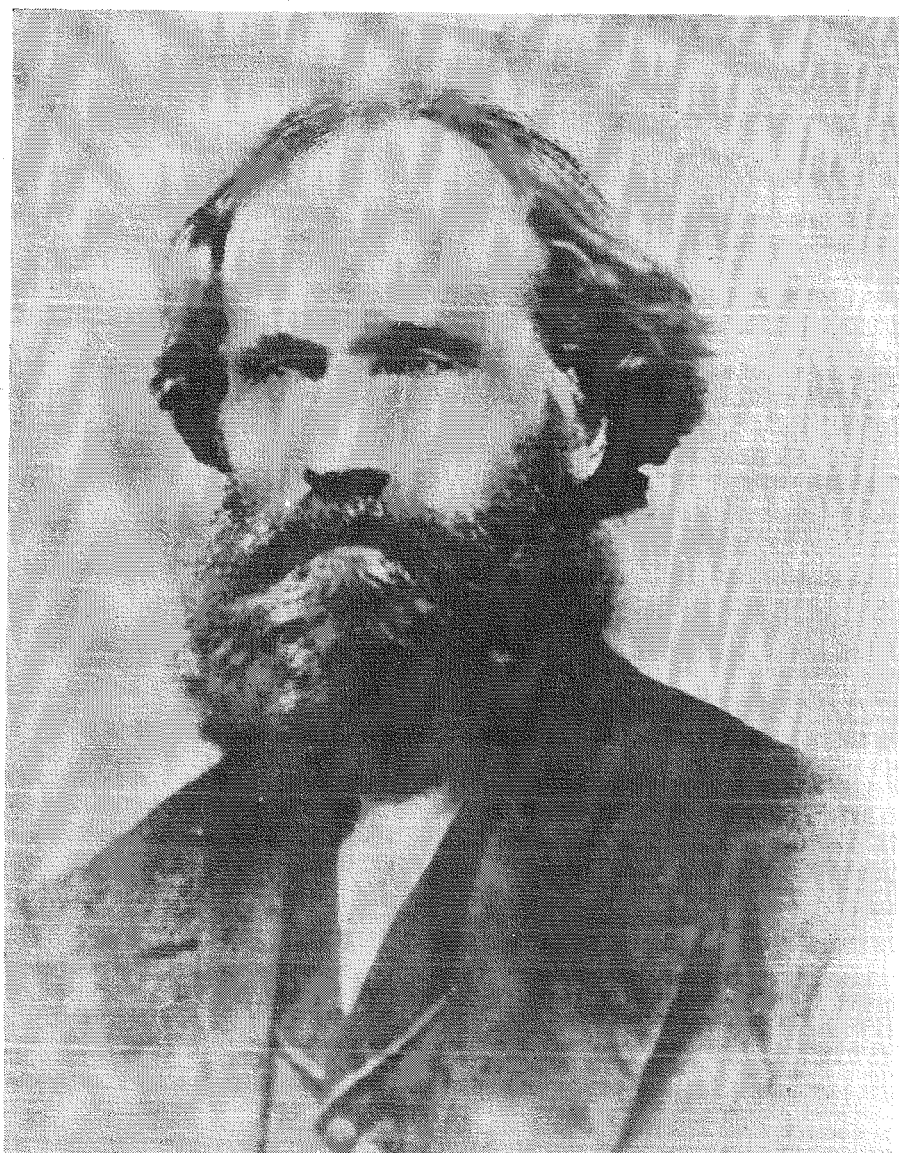
1819 - 1873

Seventy 1854

Apostle 1855

*Assisted in ordaining
the prophet — 1860*

(See Page 11.)



Many Voices

SOME OTHERWISE INTELLIGENT PEOPLE crack up and are placed in mental hospitals because they hear voices when no one is talking. The spiritualists attend seances where their "mediums" are supposed to be attuned to many voices and relay their "messages" to impressionable relatives and friends. The Lord told Israel, "The soul that turneth after such as have familiar spirits . . . I will set my face against . . . and he will be cut off from among his people."—Leviticus 20: 6.

Notice how easy it is to start a conversation about weather, sports, accidents, and scandal; but when the talk is directed towards spiritual uplift, it soon lapses into a monologue. "Out of the abundance of the heart the mouth speaketh." When your overflow is along religious lines, it must be poured out with tact, discretion, and subtily.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—II Timothy 4: 3, 4.

When Jesus answered the disciples' question as to the sign of his coming and the end of the world, he included this, "If any man shall say unto you, Lo! here is Christ, believe him not." Few men have actually been so naive as to claim to be Christ since Jerusalem's fall. However, many have in effect said, "Follow me, I will save the world." Social panaceas from "\$200 a month at sixty" to the confiscation of private property for community welfare are distracting voices that are all too common. The only voice that Latter Day Saints should seek is the one which has said, "Seek ye first to build up the kingdom of God, and to establish his righteousness." Hear ye Him!

Introducing...

MAURICE L. DRAPER (page 5) has written other articles this year and was introduced in the issue of May 21.

MRS. S. C. BETHEL (page 9) wrote for the issue of April 23, 1949, and was introduced at that time.

EMMA M. PHILLIPS (page 12) has been a frequent contributor to church periodicals. Her work appears in *Zion's Hope*, *Stepping Stones*, and *Daily Bread*, as well as the *Saints' Herald*.

She was born in Michigan, where she first became interested in the church by attending a Book of Mormon class taught by Elder William Patterson. Her interest led her to read the Three Books completely through. Her class experience, together with divine direction, caused her to unite with the church in 1931.

She was graduated from Port Huron High School in 1931. After completing one year of junior college, she took a year of work at the Port Huron Business College, and has done some extension work in the field of writing.

On February 11, 1942, she married Nephi C. Phillips in Toronto, Ontario. They moved to Independence in 1947, and Brother Phillips expects to become an American citizen in the near future. Both have been very active in church school work. For a number of years Sister Phillips has acted as leader of a Blue Bird band.

LOUISE SCOTT WRIGLEY (page 13) was introduced in the *Herald* of June 6, 1949.

MARGARET L. (FLICKNER) MAYMON (page 16) was born at Edwardsville, Indiana, and was a charter member of the New Albany (Indiana) Branch.

On June 9, 1929, she married George Maymon, a schoolteacher and member of the church. A few months after their marriage, Brother Maymon interested her in the church, and she became the type of member who believes in working out her salvation. She has taught in the church school, led the junior choir, and is active in the women's department. She has prepared and directed special programs for the church, such as Easter, Thanksgiving, Children's Day, and Christmas, frequently writing her own script.

THE SAINTS' HERALD

Volume 96

September 19, 1949

Number 38

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

SANITARIUM ADDS X-RAY SERVICES

The Independence Sanitarium and Hospital board of trustees, administrators, and Drs. John F. Bowser and James E. McConchie, radiologists, have been working for several months planning for expanding equipment and services to take care of the increased demands on the X-ray department by the many patients who receive treatment at the hospital. The latest type Keleket diagnostic equipment has been ordered installed in the Department of Radiology. When the installation is complete late in September, the total cost will be approximately \$14,000. The department will have the following rooms: one room for deep therapy and four rooms for diagnostic work, which includes one room for gastrointestinal work, one room for genitourinary work, one room for fracture work and one room for general radiography.

APOSTLE SMITH REPORTS REUNION ACTIVITY

Apostle and Mrs. W. Wallace Smith stopped in Independence for a few days on the way to their home in Portland, Oregon, after their reunion season. They have been at Brewton, Alabama; Bandera, Texas; Paris, Tennessee; and Hot Springs, Arkansas. Brother Smith reports that some excellent improvement has been made on the grounds at Bandera. A new dining hall has been erected, a pump house, showers, a missionary cabin, and several other cabins, and fifteen to twenty permanent platforms for tents.

Sister Smith accompanied him to all the reunions and taught the women's classes. There were more people at each reunion than there had been in past years and excellent unity and a desire to grow was prevalent. A total of twenty-three baptisms were held at the various reunions.

Bishop and Mrs. D. O. Chesworth were with the Smiths at most of the reunions and as a result a considerable increase in the number of financial statements filed was noted.

REUNION AT BRUSH CREEK

Bishop Leslie Kohlman reports that the reunion at Brush Creek, Illinois, was a fine experience, proving to be unifying for the people of the area. He commented on the activity of the young people who shared in all services including the general prayer service and the general classwork. A new dining hall has been built, providing much-needed facilities. Brother Kohlman was accompanied by his family at the reunion. Other workers and their families included Apostle and Mrs. E. J. Gleazer, Elder and Mrs. Sylvester Coleman, and Elder and Mrs. James E. Menzies.

E. Y. HUNKER AT HOME IN INDEPENDENCE

President of Seventies, E. Y. Hunker is in Independence visiting his family and attending to church matters after a busy reunion season.

His first appointment for the summer was at Detroit Lakes, Minnesota, the first, full-scale reunion held in that district for years. The success of the reunion exceeded expectations and Brother Hunker says he was aided by such people as Elder and Mrs. John Blackstock, missionary in Lamoni Stake; and by Glen Johnston, from Independence, Missouri, who led youth activities.

The Fairview, Montana, reunion was the largest ever had there. Workers included Elder

(Continued on page 4.)

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The Saving of Souls

I exhort therefore . . . that prayers be made for all men; for this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth.—I Timothy 2: 1-4.

How to Win One

This is what happened recently in the life of one of our young men—just one experience of many that he has had. He loves church work, he is a natural missionary, and he is actively engaged in the work of one of our missions near headquarters. Besides this he has just finished acquiring his bachelor's degree at college, and is going on for his master's degree. On top of all that he was recently married and now has the help of a very fine wife.

Near his mission there was a family that belonged to another church. One member of this family, a lad in his teens, was suffering from an incurable ailment. His people were rather prejudiced against our church. In a spirit of sympathy our young brother went to inquire about the sick lad, stayed to visit with him, and after that went regularly to read to him. The lad enjoyed this very much, and the family appreciated it. Despite good medical care, the lad died. The parents asked our brother to preach the funeral sermon. Then they became interested in the church, and the pastor of that group visited them and discussed the gospel with them. Some members of the family have been baptized and others are likely to join in time.

Our young brother loves people. He is very kind and friendly. He believes in the gospel, and he knows it is so good for others that they all need it. He is a hard worker and a diligent student. What he has done is not too difficult for others to do, if they will. Anybody can be friendly. Anybody can visit the sick and perform little services out of the kindness of his heart.

The whole case could have been lost by a lot of unwise argument at

the wrong time. Our brother preferred simply to meet human need with love and service. Then, when the time came to explain the gospel, he was prepared to do it.

Many more of us could go and do likewise.

The Return to God

You will find this splendid piece of wisdom in *The Confessions of St. Augustine* (I, 28):

I was carried away to vanities, and went out from thy presence, O my God. . . . For it is not by our feet, or in change of place, that men leave thee, or return unto thee. . . . In darkened affections is the true distance from thy face.

Through the prayers of his splendid mother, and the ceaseless search of God for his soul, St. Augustine eventually forsook his sins and became converted.

On another occasion he wrote, "I stood with my back to the light." When we do that we walk in darkness, for our own shadow falls upon the path we tread. When we turn to God we face the light, and we can see clearly where we are going.

It may be a trite observation to state that every road goes in two directions: one is away and the other toward the goal. There is no benefit in being on the right road if one is traveling in the wrong direction.

There is only one important question: "Do you love God?" If you do, you will turn toward him; if you do not, you will turn away.

Perhaps the great futility of our times is the number of rather good people who are earnestly trying to

be Christians with utterly no idea of what it is to love God. All their talk is about whether God loves them. That should be accepted as an article of faith, a basic proposition. For God does love us. Most good parents love their children. But there are children who have not learned to love their parents. Some of them do not learn until too late. Let those who wish to be Christians concentrate upon loving God.

Love will bring us back to God. St. Augustine was right in understanding that affection is the factor of greatest importance.

Jesus understood this better than anyone. He proclaimed the Law of Love. "Thou shalt love," he said.

Be Patient

In the work of saving souls it is wise to work diligently, but to be patient in waiting for results.

Jesus said in the Parable of the Sower (Luke 8: 15), "bring forth fruit with patience." The farmer tills the soil and plants the seed. Then he works at other tasks while he waits for the rain and sun to bring his harvest to maturity. The good fruit of the gospel cannot be reaped without that patience.

Sometimes we present all the Scriptures concerning the faith, then expect an immediate conversion. We are surprised and disappointed if it does not happen. The mind has been convinced but the heart has not been won. Time passes, and we think the cause is lost, but this is reckoning without the undying love and enduring patience of God. People need a personal testimony, an experience with God, to bring them in. We must wait for that.

Though we may have closed a case as a failure, God holds it open for an ultimate victory. Sometimes it is years before the harvest of some single slow-moving soul takes place. We must remember that this harvest is not for a short earthly season; it is for eternity. L. J. L.

E d i t o r i a l

Official

Pastors and District Presidents

Many district and branch conferences and business meetings are held at this time of the year, and many new district and branch officers are selected. It is important that the office of the First Presidency shall have the complete and up-to-date list of district and branch presidents and mission pastors and their addresses at the earliest possible date.

The new *Pastor's Handbook* is now ready for mailing, and we are very anxious that copies shall reach everyone holding pastoral responsibility without undue delay. We will appreciate the co-operation of the presiding officer of every district, branch, and mission in personally sending to our office in the Auditorium, Independence, Missouri, the name of his district, branch or mission, together with his mailing address.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

Across the Desk

Elder Charles D. Neff, Omaha, September 6, 1949:

My first reunion experience was certainly a happy and fruitful one. As you know, I was on the staff at the Missouri Valley Reunion at Woodbine. If my first impression is a lasting one, I shall always be a promoter of these affairs.

I have been thinking that one of the finest public relations jobs we could do would be that of letting the public know about our reunions. Many, many churches, as well as other social and civic organizations are looking for a successful plan of family camping. We have it, plus many more aspects which are indeed appealing. Is it out of the question to find someone of ability in the church to "make the reunion circuit" next year, taking pictures, and gathering information for a feature article? I feel certain that many publications as well as news-gathering organizations would see in such a presentation a great opportunity for readership. In fact, if the church cannot afford such a venture, we possibly could sell the idea to some magazine or newspaper that would be happy to get the

story. However, I believe it a better plan to do it ourselves.

We probably could not get our message into such an article directly, but we could let the country know the story behind our reunions, plus the fact that we have always had a successful formula for family camping. Certainly it would build prestige. And by covering all reunions, interest would be coast-to-coast rather than localized.

Perhaps a similar approach has been previously considered. If not, I honestly believe, as a result of my experience (limited though it is) in the public relations field, that we could do a fine piece of promotion through the medium suggested above.

Elder James C. Phillips on August 25 wrote:

The Cash [Michigan] Reunion is history for another year. We had 233 campers and roomers on and near the grounds for the week and nearly 1,000 the last Sunday.

Especial mention should be given Elder Blair McClain for his leadership and wise counsel to the people. Our prayer services led by him were very inspirational and of a good quality, and our people were strengthened by them. Bishop Beck rendered a fine ministry to the young people and adults in his two classes. He reports that approximately twenty-five inventories were made out during the week. Elder Virgil Billings was well received, and his sermons were a great challenge to the people to build the kingdom. One could not help noting the unity and fellowship which existed among the people.

The leadership given the reunions by the general church was the most outstanding factor contributing to their success. Knowing that throughout the entire church the people would be testifying to their desire to "Witness for Christ" has had a profound bearing on them as well as inspiration for the teachers in their classwork. It seems when we drop our provincialism and look at the work of the church and the building of the kingdom from a more centralized direction for the whole church to participate in, such as this reunion theme, a greater challenge comes to the people and a greater desire to go forward together.

Apostle Oakman's presence on the last week end was of a great help to our people. He spoke of about the largest crowd that has assembled on the grounds, and his message was well received. This reunion has helped our people, and they have been richly blessed. Many have expressed their renewed desire to go home and work much harder than before. To me it has been a great success.

NEWS AND NOTES

(Continued from page 2.)

and Mrs. Philip Moore, Elder Arthur Gibbs, Patriarch J. F. Curtis, and Elder V. W. Ditton, district president, who worked to make arrangements and assured that the attendance would be successful. Special missionary emphasis was made, with Brother Gibbs' preaching the missionary sermons each night. The church at Fairview where the services were held was not large enough to accommodate those attending.

Brother Hunker spent a week end with Elder and Mrs. Elvin Vest and their two children at an institute at Weyburn, Saskatchewan.

At Saskatoon, Saskatchewan, reunion Elder E. A. Ledsworth was alert to secure the best reunion facilities yet had in that area. Through his assistance and the assistance of the Vests and other local workers, Brother Hunker said the people enjoyed the largest reunion ever had in that territory. A fine spirit prevailed.

The reunion at Sylvan Lake, Alberta, was also the largest attended reunion in their history. Workers there were the Ledsworths, Vests, Brother Hunker, and many local workers led by District President Elgin Clark. Brother Hunker says that this reunion built up to an excellent close.

He was encouraged at the two Canadian reunions by the response of the corp of young men, some holding priesthood and others recommended for priesthood. This gives considerable hope for the future in those areas.

Baptisms at the reunions he attended totaled eighteen.

Brother Hunker went on to Wyoming for two all-day Sunday meetings and was pleased to be accompanied by Mrs. Hunker on these occasions. The first was of the North Central, and Northeastern Wyoming Districts, and the Rapid City, South Dakota, group held at the foot of Devil's Tower. The second was of the South Central and Southern Eastern Wyoming Districts at Guernsey Lake Park. These were among the first all day gatherings since 1942. The fraternity was excellent and much good was accomplished.

Brother Hunker stopped in Billings on his way to Wyoming and visited the family of Sister Lillian Chase, whose husband, Dr. Chase, was the brother of Mrs. Alice Burgess of Independence.

EDWARDS AND JOHNSON RETURN FROM COLORADO SPRINGS

President F. Henry Edwards and Bishop Walter N. Johnson returned Monday, August 29, from the reunion at Colorado Springs. Brother Johnson was there full time, and he and Brother Edwards worked with Apostle Reed Holmes, District President Ward Hougas, and Elder Houston Hobart. They report a very fine reunion.

MESLEY REPORTS REUNIONS

Apostle C. George Mesley tells that all three reunions he recently returned from reached a fine, high level of intelligent, spiritual participation among the Saints. Mrs. Mesley and their son, Gordon, accompanied him to these gatherings and the family enjoyed sharing in each other's ministry. Brother Mesley feels that the youth camps are doing a great work in stimulating young people to devotion and participation in reunion leadership.

Elder Silas Condit, after about seventeen years of acting as the president of the Idaho District retired this year. This presidency has been temporarily taken by Elder Philip Moore. Apostle Mesley is pleased to announce the installation of R. Vern Webb, General Church appointee, as pastor at Spokane.

(Continued on page 22.)

Life After Death

By APOSTLE MAURICE DRAPER

MAN IS IMMORTAL. Experience and good reasoning combine with the Scriptures to assure us of this. It is apparent that man is of a dual nature—that is, there is more to life than the body.

Spirit and Body

We know that the chemicals found in the body of man are common also to plants and other animals, to the soil and atmosphere. The mass and structural relationship of these chemicals seem not to be changed at the moment of death. The appearance of the body, so far as size and shape are concerned, is unchanged. Yet, beyond doubt there is a tremendous difference between a body just after death and that same body before death. While alive, it is capable of many functions, even when in an unconscious state, which are impossible after death. The differences, ranging from the complex activities of conscious persons in life to the inability of a dead body to retain even its physical structure, are very evident.

What is responsible for the difference? Something is gone! Call that something the life force, intelligence, the spirit—as long as we can agree on that to which we refer, the name is not important. We are thinking of that peculiar power which gives the body the characteristics of life which disappear in the experience of death. The bodily functions moving voluntarily, thinking, reacting to stimuli of various kinds, maintaining bodily organization—all these things become impossible after death because something fundamental is gone. For lack of a more descriptive name, we shall call it the spirit of man. Even though we are left unsatisfied as to the details, all our experience bears testimony to its existence.

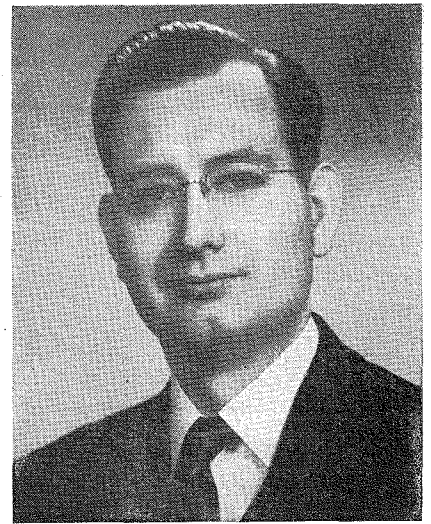
The Spirit Returns to God

The spirit departs from the body to a destination unseen by mortal eyes. There are numerous evidences of an original, purposeful intelligence at work in the universe. These evidences are noted in the characteristics of man. Only God could create the powers expressed in the intelligence of an Einstein, the artistry of a Da Vinci, the spiritual insight of a Moses. This same God who calls the spirit of man into being and weds it to the physical body in mortal life receives it back into his care when the mortal life is ended. "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."—Ecclesiastes 12: 7.

So far as the future is concerned, obedient persons may expect to experience harmony, pleasure, and well-being, while the disobedient person sows the seeds of strife and confusion in his own being. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Revelation 2: 7. "The wicked shall be turned into hell, and all the nations that forget God."—Psalm 9: 17.

Paradise

John writes that paradise contains the fruit of the "tree of life," available to "him that overcometh." The implications of this Scripture are plain—the Christian is called to "overcome evil with good" (Romans 12: 21), to overcome his carnality, and by obedience to sanctify himself for eternal life. Paradise is a condition of harmony and adjustment, consequently a condition of peace and rest, though not necessarily of inactivity, for life always involves activity. It is a temporary abode for repentant spirits awaiting the time of their resurrection. An ancient



American prophet once declared, "the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow . . . until the time of their resurrection" (Book of Mormon, pages 448, 449).

Hell

"The wicked shall be turned into hell, and all the nations that forget God."—Psalm 9: 17. This statement introduces a concept about which there has been much confusion. Detailed descriptions are not possible in the light of our present experience. But the Scriptures and our observations indicate the fundamental ideas involved in the concept of hell and punishment.

It should be pointed out that it is the spirit that goes into hell, not the body. The body remains here on earth and returns by the natural process of decay to the dust of the earth from which it came.

It is commonly supposed that hell is a fiery place, where the unfortunate inmates are tortured endlessly in raging fires of unimaginable heat. But we are reminded that it is the spirit of the wicked person which enters hell. A literal fire, requiring physical substance upon which to feed can have little effect on the disembodied spirit which has no con-

nection with our sensory nerves. It is illogical to assume that the suffering experienced in hell is physical, even if there were the fires of hell as sometimes described. Actually, the Scriptures distinguish between the "lake of fire," which is the second death (Revelation 20: 14), and hell. Indeed, when its purpose is achieved, hell will be destroyed by being "cast into the lake of fire" (Revelation 20: 14).

Referring to the judgments of God upon those who have defiled the earth because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah 24: 5), the prophet says, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24: 22. The fact that the wicked must be restrained indicates that they are conscious, and that they are in a state of suffering. But it is not the suffering occasioned by blistering heat on a physical body. It is the agony of a restrained spirit, becoming aware of the consequences of rebellion. It may be the blind rage of one who is utterly hopeless, or the agonizing awareness of one who may even yet sense the injustice of his misdeeds, for hell is more than simply a place of suffering.

Isaiah states, in the above Scripture, that after many days they shall be visited. Who is the visitor, and what is the purpose of his coming? In I Peter 3: 18-20, we read how Jesus suffered for the world in order to bring us to God, and how by that same spirit he went and preached to the spirits in prison. In the next chapter, sixth verse, Peter tells us that the gospel is preached to them who are dead that they may be judged by the same standards as those who received the gospel in the flesh. What reason could there be for the preaching of the gospel to the spirit restrained in hell unless it is possible for them to respond and receive benefits of the gospel?

As its purpose is achieved, hell shall relinquish its claim on the spirits which are there. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."—Revelation 20: 13.

Hell is a place of restraint, moral suffering, and spiritual punishment for rebellion against law. It is a place for teaching repentance on the terms of the gospel and from which finally the wicked shall be released to be judged according to their works.

Jesus in Charge of Hell

It is popularly supposed that the devil is the keeper of hell. But in Revelation 12: 8, we are told that Satan was cast out of heaven into the earth, not into hell. Again, in Revelation 1: 18, when John saw the Master in vision, he was told, "I . . . have the keys of hell and of death." Jesus, then, is in charge of hell. He has the keys, unlocks the gates, determines the policies, and supervises the activities there. This is why he could preach the gospel in hell, and why someday he can open the gates and release the prisoners.

Hell is a condition prepared by God and supervised by Christ to save what may still be worth saving of the lives of those who wouldn't be saved in any more complete measure.

The Resurrection of the Dead

A part of the Christian faith is that in due time men shall be resurrected in a union of the spirit with a body suited to the spirit's capacities. "It is sown a natural body, it is raised a spiritual body."—I Corinthians 15: 44. We do not know exactly what the resurrected body will be like. John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3: 2.

Apparently all except the sons of perdition shall be resurrected, even those who have suffered and been taught the better way of life in hell. Jesus said, ". . . for the hour is coming, in the which all who are in their graves shall hear his voice, and shall come forth; they who have done good in the resurrection of the just; and they who have done evil, in the resurrection of the unjust."—John 5: 28, 29. Paul said, "that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24: 15).

Since the Master visits hell and the gospel is preached there for the purpose of saving what is still worthy of salvation in the spirits of those who are there, we do not doubt the wisdom and just mercy of God in releasing them that they may be judged not only for their evil works but also for the good works they have done (Revelation 20: 13).

These Scriptures indicate that there are two resurrections—one of the just, one of the unjust. The exact time of these resurrections is unknown. Nor shall it be known until the time arrives, for that of the just is associated with the return of Christ, about which the Master said not even the angels in heaven know the day nor the hour. In I Thessalonians 4: 16, 17, we read, "For the Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first." "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."—Revelation 20: 4, 5. These Scriptures show that the resurrection of the righteous will occur at the second coming of Christ and that they shall reign with him a thousand years. At the end of the millennial reign, the unjust and rebellious, having been purged in hell of their sinfulness, shall come forth in the second resurrection.

The Purpose of the Resurrection

The purpose of the resurrection is found in our present experience. Our bodies are given us in order that we might receive the fullness of joy, which is possible only when death can no longer interrupt our best work. In this life, when death is possible at any moment, any work that we attempt may be left incomplete. Our major works of art, like the cathedrals, have to be left to others for completion. Our ideals of freedom and justice are never expressed in their fullness. But in the resurrection the spirit is joined to a body which is suited to its needs, and the fear of death is removed from all but those who are utterly rebellious. This inseparable union, which constitutes the redemption of the soul, gives promise of an opportunity to share with God in the creative work of eternity.

The fact of the resurrection is real. It is not wishful thinking nor imaginative daydreaming. It has already been accomplished in the life of Jesus. In his triumph over death, the Master made it forever plain that obedience to law carries its rewards into eternity. Through obedience men may gain power even over death in the inseparable union of spirits with bodies capable of performing the righteous will of those who are obedient.

Eternal Judgment

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Revelation 20: 11-13.

The words *eternal judgment* stimulate us to think of this final judgment when every person shall be revealed

for what he has become by his works. And this is correct, for it is a part of the process of eternal judgment, and it deserves our careful thought. But it ought also to be understood that judgment is a process, an eternal process, which has been, is now, and shall continue eternally making adjustments in the lives of men according to their deeds. That it is an eternal process is as much reason why it should be called eternal judgment as that its consequences determine the nature of our eternal future.

Judgment and Repentance

We are being constantly judged for the things we think, say, and do. In a large measure, each of us is the result of his experiences, choices, and deeds up to the present. If one would be something different ten years from now, he must begin now to do the things which will make him the kind of person he wants to be. This is the process of eternal judgment. In it the principle of Christian repentance has its effectiveness. In repentance, we cease doing evil and learn to do well. Judgment builds into our lives the things we do, and our better works make of us better persons.

The eternal consequences of our deeds are finally revealed in the event referred to in Revelation 20: 11-13, the day of judgment. This experience is described as the time when "our conduct with our fellow men will be revealed." In other words, this judgment does not change the nature of the people being judged, but it reveals what the process of judgment has made them. If we are rebellious now, our rebellion will then be revealed for eternity. If we respond to the call of Christ now, the results of our response will be revealed in terms of the Christian nature we have developed through obedience to the gospel law. The revelation, it must be emphasized, will be of what we have become by our deeds, and the fact of the revelation will not change our natures.

Degrees of Reward

In the process of resurrection and judgment according to our works, every man shall be rewarded according to his deeds (Matthew 16: 30). Paul makes it clear that because we vary in the quality of our deeds, we shall be rewarded in varying degrees. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—I Corinthians 15: 41, 42.

Our rewards and punishments result from what we are. The reward of a righteous man is the power of righteousness within him. And as men are not all equally righteous, so the powers of eternity are not shared by them equally. These glories may be said to represent degrees of divine fellowship, in which the powers of eternity are shared. "And this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3. The fullness of celestial glory (of the sun) represents fellowship that is complete with the Father and Son. A lesser glory of the moon involves a lesser fellowship, in which the full glory of the Father is not expressed. The least glory, that of the stars, involves only the fellowship of the Spirit. In each case those who partake of the various glories also enjoy the comradeship of those of like spiritual quality. But if there are any who have forfeited all their rights through utter rebellion, their punishment consists, in part, in eternal separation from God and the righteous.

Even the wicked, who are not the sons of perdition, but who have not lived up to their privileges and have paid the penalty for their carelessness and rebellion in hell, may be rewarded for the good that they may have done. Since many of their opportunities have been wasted, and some used wrongfully, their spiritual

capacity is not sufficient for the greater glories, but as one star differs from another, so shall be the rewards of those whose works are not adequate for full fellowship with God.

The Lake of Fire

"And whosoever was not found written in the book of life was cast into the lake of fire."—Revelation 20: 15. The sons of perdition—those who choose utter and complete rebellion, who deny the Son after the Spirit has revealed him to them, who put the Master to an open shame and crucify him in themselves—are cast into the lake of fire. A modern prophet has said of them,

These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.—Doctrine and Covenants 76: 4. (Joseph Smith and Sidney Rigdon, in a vision experienced by them together on February 16, 1832.)

We do not know who these persons are. Their identification is left to divine wisdom. But if there are any who have sinned away every opportunity of life, whose works are in determined opposition to the divine plan, and whose rebellion is utter and complete, the second death lays hold of them, and their end is likened to the lake of fire and brimstone.

Not only these, but the devil and his angels are cast into the lake of fire and brimstone, and death and hell are likewise destroyed (Revelation 20: 10, 14). This is the final end of all things unalterably opposed to divine law. But this is not hell, for hell is among those things which are destroyed, having achieved its purpose as a temporary restraint for those who may have sinned, but who

are still capable of learning repentance.

Eternal Life

How great is the mercy of the Lord, that he will save the works of his hands and make of sinful men his sons; that he continues to seek after even the rebellious and feel for them by his Spirit in the prison house of hell; that his Son shall suffer all men to come to a knowledge of the gospel even by his ministrations to the wicked and careless in hell. This is marvelous in our eyes.

How challenging is the conviction that men are now preparing for eternity! This life is the time when we develop our spiritual capacities for the future. At death, those who have eagerly sought truth await their resurrection in the condition of peace and rest known as paradise (Revelation 2: 7). Those who have rebelled must learn by the punishment and restraint of hell that the rebel cannot stand (Psalm 9: 17 and Isaiah 24: 22). The teaching of the gospel to the prisoners in hell will make possible their repentance (I Peter 3: 18-20; 4: 6).

In the resurrection the righteous will come forth to reign with Christ, and then comes the last resurrection when death and hell shall deliver up the dead that are in them (Revelation 20: 4, 5, 13). Having accomplished their purpose, death and hell shall be destroyed (Revelation 20: 14). Men shall be revealed for what they have become through their works, in the experience of final judgment (Revelation 20: 12). Their differing works will result in differing glories, that of the sun, the moon, and the stars, and as one star differs from another in glory, so also is the resurrection of the dead (I Corinthians 15: 41, 42).

In the life that is to be, men shall enjoy the fellowship for which they have suited themselves through the gospel. They shall share in the works of eternity, in bodies capable of responding to the righteous will of good men, never again to be frustrated at the caprice of death. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22: 17.

The Widow's Mite

I SHALL NEVER FORGET a wonderful experience that came to Bishop McGuire and myself early in our work for the General Church. We were working late, and all the office help had gone home. The telephone rang, and a woman asked how long we would be at the office as she would like to talk to us. We told her that we would wait to see her.

When she came, she said that her husband, who had been employed by a utility company, had been killed, leaving her with several children. After paying all expenses incident to his passing, she had a remainder from his life insurance from which she desired to pay her tithing. "How much will it be?" she asked.

Had we given in to our feelings, we would have said, "Sister, you will need every cent you have. You do not owe anything." But we remembered our duty to keep the law. Believing that in observing the law one's faith is strengthened, we told her the amount she owed, and she made out her check. Then we knelt down and implored our Heavenly Father to watch over, protect, and care for this little widow and her children. When we arose, we said to her, "As long as you live we want you to know that you have two big brothers who will always be interested in your welfare. We want you to feel free to come to us if at any time we can help you."

She never contacted us afterward, and I have confidence that our prayer in her behalf was answered.

—JAMES F. KEIR

Asking and Receiving - By MRS. S. C. BETHEL

ASK AND YE SHALL RECEIVE" and "Ask and it shall be given you" are positive statements. They are promises filled with the power of assurance.

We can learn many things about prayer from the New Testament. How, when, and what to pray for, and why our prayers may or may not be answered are revealed. The power of assurance is strongly emphasized by all the New Testament writers.

To pray is to enter into spiritual communion with God. Prayer is the best means of becoming acquainted with God. We must know God if we are to have our prayers answered.

We don't often go up to a stranger and ask a favor. When we do, we may doubt that the favor will be granted. When we ask a favor of a friend or someone who loves us very much, we feel certain that the thing we ask for will be received. Yet even our best friends and loved ones grow weary of our constant "gimmie" approach. Unless we do something to show our appreciation for them in return, we may find that they too will cease to help us. We cannot hope to have our desires granted if we approach God only in time of need and pray only for ourselves and those nearest to us.

WE ARE COMMANDED to pray. In Doctrine and Covenants 68: 4, we read, "And a commandment I give unto them, that he [the inhabitant of Zion] that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people," and in II Nephi 14: 11, "For if ye would hearken unto the Spirit which teacheth a man to pray, ye would know that ye must pray."

We are instructed as to what to pray for in several instances in the Book of Mormon and also in the New Testament. Paul, in writing to Timothy, said, "I exhort therefore that first of all supplications, prayers, intercessions and giving thanks be made for all men. For kings and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior."—I Timothy 2: 1-3. In Matthew 5: 46, we are told to "pray for them which despitefully use you and persecute you." Paul, in praying for the Ephesian saints, asked God to grant them strength by his Spirit, that Christ might dwell in their hearts by faith, that they would be given the spirit of wisdom and revelation, that the eyes of their

understanding might be enlightened, that they would be rooted and grounded in love, that they might be able to comprehend and to know the love of Christ. Paul was concerned about others and prayed for them.

Alma admonished his people:

Cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, mid-day and evening. Cry unto him over the crops of your fields that ye may prosper in them. Cry over the flocks of your fields that they may increase. But this is not all: ye must pour out your souls in your closets and in your secret places. And when you do not cry unto the Lord let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you.—Alma 16: 219-222.

In their great distress, the people who followed Alma prayed to the Lord in their hearts, never uttering a word, and God released them from their bondage. We are also told:

Behold I say unto you, ye must pray always and not faint; that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

We are told that God knows our every need before we ask. If we pray, "Thy will not mine be done," and let God in his wisdom, grant those things best suited to our needs, we will be able to see God's hand leading us along the way. Many times our prayers are answered in a way we are not able to comprehend.

MANY TIMES our prayers are answered instantly, so much so that we recognize it as a miracle. I remember one such occasion. My husband and I were traveling over some of Nebraska's steep hills. Something went wrong with the car. We would get about three fourths of the way up a hill and have to back down. There were deep ditches on either side and these attempts to reach the top were nerve-wracking. We had the car in several garages along the way, and in none of them were the mechanics able to locate the trouble. After several attempts to reach the top of an unusually steep hill, we finally made it and stopped the car. I was ill and told my husband that I could not endure the strain much longer. We prayed. I prayed first and with my eyes still closed while my husband was pray-

ing, I saw beneath the hood of the car. Two snow-white hands were working on the motor. Once more we started on our way and had no more trouble for the remainder of the trip, a distance of about 200 miles. I have never since doubted God's power to work upon the afflicted parts of my body when I needed a physical blessing.

ATTITUDE has an effect upon one's spirit, and those attitudes are best which are the natural or customary expression of the spirit of worship. There is no prescribed posture. The posture of prayer among the Jews seems to have been most often standing, unless the prayer was offered with especial solemnity and humility, which they expressed by kneeling or prostrating themselves upon the ground. The Hebrew for prayer, *tehninah*, meaning supplication, and *tefillah*, meaning to bow down, indicates their understanding of a natural attitude of prayer. In Doctrine and Covenants 85: 40 we read, "Let him offer himself in prayer upon his knees before God." God will accept our petitions if we are standing. In Christ's exhortation on prayer in Mark 11: 27, we read, "And when ye stand praying . . ." Whichever attitude of prayer is best suited to a particular service or occasion is acceptable to God.

One thing that I have always believed is that the eyes should be closed. To pray effectively we must shut out the world and the distractions immediately around us. It is impossible to approach God in a spirit of worship if we are observing the things going on around us. This is especially true in a service where unity of prayer is so essential. Another reason I believe the eyes should be closed is illustrated by an experience.

It was at a Sunday morning service. I had had to hurry to get to church on time. I could not relax sufficiently to enter into a spirit of worship immediately. Prayer was being offered. I did not close my eyes. A little child of about three was kneeling on the seat just in front of me. He was trying so hard to shut his eyes tight and observe whether I was closing mine at the same time. His mother had taught him to close his eyes while prayer was being offered. I was not setting a very good example for him.

And where are we to pray? We are admonished to meet together often and offer our prayers to the Most High God.

We are also told to pray in our families. "Pray in your families unto the Father always in my name, that your wives and your children may be blessed."—III Nephi 8:52. The family altar is the first steppingstone in the building of Zion.

"And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; and he did know the thoughts of their hearts."—Mosiah 11:59. They prayed in their hearts, never uttering a word, and the Lord released them from their bondage.

WE HAVE BEEN TAUGHT that if we ask we shall receive, but when we pray little doubts creep in. Our lack of sufficient faith may be one reason our prayers are not answered. In Mark 11:26 we read, "Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive, and ye shall have whatsoever ye ask." James 1:6, 7 says, "But let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Another reason for our prayers not being answered may be found in Mark 11:27 and 28.

When ye stand praying, forgive if ye have aught against any; that your Father also who is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father who is in heaven forgive your trespasses.

In I John 3:22, John bears testimony that his prayers were answered and why they were. "And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight."

Humility is necessary if we are to have our prayers answered. "Be thou humble, and the Lord thy God shall lead thee by the hand, and give answer to thy prayers."—Doctrine and Covenants 105:5.

In I Peter 3:7 we read:

Likewise, ye husbands, dwell with them [wives] according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Paul admonished the Thessalonian saints to "pray without ceasing."

IN JAMES 5:13-16 we read:

Is any among you afflicted? Let him pray. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name

of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up.

Confess your faults one to another and pray one for another that ye may be healed.

An illness may be an affliction, but an affliction need not be an illness. The synonyms for affliction as given by Webster are adversity, misfortune, trial, or illness.

Many today who ask for administration are not healed, and then they ask, "Why aren't such blessings experienced in the church today?"

God does heal his people today. I have seen many who have benefited by his miraculous power, and I myself have received blessings of healing.

Before I was a member of this church, the doctor said I could not live. I called for the elders and promised the Lord that if he would spare my life I would be baptized and would serve him to the best of my ability for the remainder of my days. The doctors and nurses in the hospital where I was a patient called me the miracle lady.

We moved to Kearney, Nebraska, in 1925. I had no piano at the time, and the pastor gave me the key to the church so I could practice. I was fast losing my sight at the time. One day as I sat at the piano and could not read the printed music before me, my very soul cried out to God that my sight might be restored. Unconsciously my fingers moved over the keys, and I was given my first selection by the Spirit—a very beautiful piece of music. The next day as I sat in darkness, for one fleeting moment I could see, and then all was darkness again. That evening at a prayer service I was administered to, and from that time on for twelve years I never wore glasses again.

In 1930 the doctor felt it was necessary to amputate my right arm because of infection. Arrangements had already been made at the hospital for the amputation, but I still have my arm today to use in God's service.

God is unchangeable. He is still a God of miracles; he does hear and answer prayer. "For the eyes of the Lord are over the righteous and his ears are open unto their prayers."

Christ gave instruction on prayer:

When ye pray, use not vain repetitions as the hypocrites do; for they think that they shall be heard for their much speaking. Be ye not like unto them; for your Father knoweth what things ye have need of before ye ask him.

I once heard the very briefest prayer ever offered answered. We had moved to Nebraska from Ohio when our oldest son was two. I received a letter from my sister-in-law telling me that her

baby was very ill and that the doctor said he would never walk. My little boy asked about the letter, and I told him of its contents. He walked over to a daybed and knelt down and prayed, "Jesus, make Junie well." A week later I received another letter telling of Junior's miraculous recovery.

And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

THE LORD'S PRAYER was given as a model. It is a form of prayer, the spirit of which best expresses the spirit of true prayer. That it was a model and not an authoritative form is shown by the fact that recorded prayer in the New Testament is filled with its spirit, but not one takes its exact form. Even the prayer that Jesus himself uttered as recorded in John 17, only followed the model.

The Lord's prayer is given in Matthew 6:9-15. In the ninth verse we read, "Therefore after this manner shall ye pray."

To follow through with the Lord's prayer we first must recognize God as our father. We are to pray for the coming forth of his kingdom on earth or the redemption of Zion. "Give us this day our daily bread" means we are to pray for our material welfare. "Forgive us our trespasses . . ." We are to pray for forgiveness. "And suffer us not to be led into temptation, but deliver us from evil." We are to pray for strength to overcome in the hour of temptation. Our prayer should include also thanksgiving, a confession of our weakness, and words of adoration and praise.

WE CANNOT GROW without prayer. It builds faith and helps to indicate the spiritual condition of the soul. It stimulates our thinking. The mind has a definite influence for good or ill on our spiritual and physical health.

If we let little doubts creep in when we pray, we begin to worry. Worry grows out of fear—fear of want, fear for health, or fear for loved ones.

When we worry we feel uneasy, anxious, fretful, apprehensive, and disturbed. Our health is definitely affected by these emotions. Worry, indifference, sadness, despair, and other depressing emotions dull the appetite and impair digestion. Since malnutrition is conducive to a gloomy state of mind, a vicious circle is formed from which it is difficult to escape. Much self-control is needed to overcome such a condition. Hence there is a need for encouraging others and praying for them. It is hard to pray or have faith in prayer when one is in a

depressed and burdened state of mind.

Love is the best of tonics. To love or be loved, to know that someone cares, is conducive to good health. So also are hope, contentment, and happiness—all of which stimulate the output of endocrine chemicals and thus raise the vital processes to a higher pitch in the improvement of health.

Worry causes one to become irritable and obnoxious to his family and associates. It should be replaced by a cheerful and serene outlook. Worry ceases when prayer becomes effective.

I once heard a missionary say that every member of this church should be a super optimist. It is impossible to be pessimistic if we have faith in the promise, "Ask and ye shall receive." There is nothing so wretched or foolish as to anticipate misfortune. So much depends upon our mental outlook. The following story gives us an interesting picture.

An optimist and a pessimist were snowed in for the winter in an Arctic igloo. All they had for food was a barrel of flour. In the middle of the winter, the pessimist looked into the barrel. "Already," he groaned, "it's half empty." The optimist took a look. "By George," he exclaimed, "it's still half full."

IF YOU FEEL that your prayers for "me and mine" are not answered, pray for others. When you pray for others your own burdens become lighter. When you intercede for others, your own surroundings become brighter.

Perhaps when we feel that our prayers are not being answered, it is like Nelia Gardner White is quoted as saying. "Some folks just don't seem to realize when they're moaning about not getting their prayers answered that NO is the answer."

Remember, today is the tomorrow you worried about yesterday.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunder. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human reed its unshakable strength. —Alexis Carrel in *Prayer Is Power*.

God's promises are sure and certain. They are meant for us today even as they were in times past. He is the same today and forever. His promise to us is—"Ask and ye shall receive."

Samuel Powers - A Leader of the Reorganization

SAMUEL POWERS was born near Brockville, Ontario, January 26, 1819. He was married to Miss Maria M. Moulton near Orono, Ontario, on January 26, 1842.

Either before or after marriage, we are not informed which, Mr. and Mrs. Powers united with the Christian Church, then known as Disciples. Shortly after marriage they heard an Elder Savage of the Latter Day Saint church preach. They left Canada and moved to Wisconsin in 1848, settling on a farm near Beloit. Several families of Saints lived near them, namely Henry Pease, Jason W. Briggs, Ed. Briggs, and others.

Elder Powers was early in the movement to reorganize the church, having united with the church in 1852; both he and his wife were baptized by Elder Z. H. Gurley. He related to a friend that this action was not taken until after a severe illness, during which he was made to understand that there was no hope for him except in obeying what he had been convinced for years was the truth.

In 1854 he was ordained a seaventy by J. W. Briggs, Z. H. Gurley, and Reuben Newkirk. He held this office for one year.

Samuel Powers was ordained an apostle in April, 1855, under the hands of J. W. Briggs, D. B. Rasey, and Z. H. Gurley. For the remainder of his life he was prominently and zealously connected with the church and did much missionary work. He was present at the April conference of 1860 and assisted in the ordination of President Joseph Smith.

He was a man of unusual mental development—both in power of thought and fund of acquired fact; goodness of heart, in regard to kindness of disposition and integrity of character; and of superior spiritual faculty in the exercise of faith and reception of the excellent gifts of God.

His studious habits caused the mental side to predominate, although his physical frame was above med-

ium height and well developed. His strong conviction that he was called of God to preach the gospel of Christ caused the rougher labors of life to bear heavily on his shoulders, as he was more at home in a spiritual and mental field.

He had a strong affection for home and the brethren of his faith and a great reverence of God. He paid little regard to the ideas of man and once said, "I have small desire to please man, but great desire to please God."

At the annual conference held in Amboy, Illinois, in 1864, he reported his labors of that period that he had preached in company with Brother Aldrich; he had baptized one woman who was at the point of death, and that she was healed. He also preached in Canada, New Hampshire, and Vermont, baptizing thirteen persons in all. His labors were very effectual whenever he took the field; but the requirements of home and its watch care often precluded the possibility of his traveling in the ministry.

For a number of years preceding his death, his health was quite poor. He died on Sunday evening, February 16, 1873.

He was well respected by those not of the faith also. At his funeral, held in the Baptist church at Beloit, Wisconsin, at which Brother Noah Dutton, of Janesville, Wisconsin, officiated, the house was filled, although only a few of the faith resided near.

At the time of his death the *Saints' Herald* contained the following tribute from the pen of its editor, Joseph Smith: "Brother Powers was one of the best and ablest men of the church, or in the northwest; a man full of the tenderest solicitude for the good of the human race, loving and kind. His rest must needs be glorious."

Church History, 1844-1872,
Volume 3, chapter 39,
pages 753-755.

Why Be Good? - By EMMA M. PHILLIPS

ONE OF OUR FIRST experience lessons in life is that if we are good, we get pleasant results; if we are not good, we get unpleasant results. The child learns that his own backyard is a good place to play, for there he has the safety of home surroundings. Likewise, he learns that the road is not a good place to play, for there danger lurks. If he is good, his parents smile with satisfaction upon him; if he is not good, they punish him and help him to understand how his mistake was made. The child soon learns that "be good" is one of the primary laws controlling the little realm of which he is the center.

Before many years he learns that his goodness has its affect upon the other people who move within the limited realm he knows. The old saying,

There was a little girl who had a little curl right in the middle of her forehead. And when she was good she was very, very good; and when she was bad, she was horrid,

can rightfully be applied to all individuals, for one's degree of goodness does have its effect upon others. The child learns that if he is "very, very good" other people will respond with happiness, and if he is "horrid," those about him will show dissatisfaction. Realizing how individual goodness affects the goodness of others is one of the foremost steps toward brotherhood.

When the desire to be good to others grows beyond an individual's little realm of friends, the foundation is laid for true happiness in that life. Those who continue to obey the "be good" law because of their desire for personal gain never acquire true happiness. There are no boundaries placed upon the amount of good a person can do, and there are no props or tools needed to do it. Here is an unlimited field

of endeavor that anyone can enter at any time and any place.

Of course, there is the desire to be good enough to inherit those mansions in heaven that poets sing about. The person who is good just for that purpose is not really good. He is an empty shell, a vacuum that has missed the paramount motivating power of Christianity. If the teachings of Jesus are truly followed, each person must have a keen interest in all of the people of this universe. There can be no being good for Divinity without being good for humanity.

WHILE I WAS GROWING UP at home, my mother often said to me, "If you try to follow the teachings of Jesus, it will not be difficult for you to choose between right and wrong. The problems of life come from trying to choose the better of two goods." When a person learns to refuse successfully the temptations of the world, he does not need to fear them. The complete life of a true Christian, however, is a series of deciding where he can be of the most value to his fellow men. There are many places to be of service to others, some places offering more and better opportunities than others, but all offering reasons for being good.

Jeremiah admonishes us (6: 16) that if we want to find rest for our souls, we are to find the good way and walk therein. Common theory would prove that those people who find the "good way and walk therein" must necessarily be good people. There is friendship, companionship, and a helping of one another along that way. If we of this church would have the good brotherhood on the good way, we would have Zion conditions. The only thing that keeps us from enjoying such pleasure is ourselves.

Being good does not mean keeping our halos polished. Most of us

at some time or other have met a person who seemed to glory in the fact that he was "good." Often we were tempted to add, "Yes, good, but good for nothing." Living a good life in the interest of fellow men makes one good for something. No matter which way a person turns, there is some good to be done, some challenge to be met. It is utterly impossible to willfully isolate oneself from others and live a good life at the same time.

In Shrewsbury, England, there is an inscription on an ancient tombstone that gives us a measure of goodness. These lines of wisdom written by an unknown sage in times long past are gems to be treasured.

For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can.

Harry Emmerson Honored

Brother Harry Emmerson, coach and director of physical education at East Junior High School in Sioux City, Iowa, has given long service in Boy Scout work, as scoutmaster and in other capacities, and was honored with the Silver Beaver Award last February in a ceremony at the Mayfair Hotel at that city. He has had supervision of "Teen Canteens," "Social centers," junior athletic teams, and other activities, for the past fifteen years. His present troop has been his responsibility for eight years, handling sixty boys with three assistants. Scout canoe trips have been made locally, in Minnesota, and in Canada. Brother Emmerson is one of a few men to receive the Silver Beaver Award while still an active scoutmaster.

Scouting runs in the family, as his son, Dan, received the Eagle award on his fourteenth birthday, the youngest in that council.

What of Tomorrow's Adults?

By LOUISE SCOTT WRIGLEY

EIGHT SIX-YEAR-OLDS sat restlessly in a small basement church school room looking at each other, thinking about getting up to wander around. A harried minister rushed upstairs to find a substitute teacher for the one who didn't show up and didn't call. When he finally found someone who protested lack of preparation, he said desperately, "Oh, that's all right . . . just keep them quiet."

In another branch where there was little room, adult classes were conducted, but there could be none for the children "until later when we get a bigger church." Obviously here the adult was considered more important than the seeking, receptive, future adult. How many of these "put-aside" children will be lost to the church?

What are we doing as individuals about the lack of properly equipped teachers in some of our church schools? Surely if we expect to have a church of tomorrow, these children in *all* our branches must be trained and taught today in the way they should go. We cannot start "someday"—the need is now.

This is not to say that we are not blessed with the services of many fine teachers at the present time. In many instances, the guidance of these wise, prepared individuals has meant the turning point in young lives, a steady pattern to work toward, a calm and important influence when decisions must be made. There are many consecrated workers who contribute invaluable hours and service to the building of the principles of Zion within young lives and hearts. These people have caught the vision of what is needed and, by taking their trust seriously, impart to their classes a greater portion of truth and knowledge.

Too often, however, the teacher for the youngest group of churchgoers is chosen merely because she is either willing or available—or both. Qualifications are sometimes passed

lightly over in the press of getting "anybody" to control the lively youngsters, so they will not bother the other classes. Sometimes really *teaching* the children, particularly the littler ones, seems of secondary importance.

BEING A TEACHER is one of the most satisfying positions available in church work. Too often teachers are looked upon as not too important characters, when in reality they have perhaps the most essential single function outside that of the pastor. Each Sunday they have the opportunity to help others learn—and if they are not properly prepared themselves, everyone suffers. Many teachers of the smaller children feel that if they rush to church school with their Bibles under their arms and good intentions in their hearts, they have done all that is required of them. Christ himself was first of all a teacher, and we could have no finer example and inspiration than that.

Actually there is a great need for institutes to be conducted—not just in a few places but wherever we have branches—by the priesthood, the pastor, and other people trained in the fields of education, child psychology, and related subjects. There should be made available to all who teach (often there is, but many are unaware of it) the teacher helps which are so much needed, suggestions for presenting material, and training in getting the most out of the lesson hour. Nearly all children are more-than-willing listeners if they are approached properly, but even a child's self-respect is damaged when he realizes that his teacher is merely interested in keeping him quiet and cares little whether he actually learns anything or not as long as the church school hour is peaceful. Children are not easily fooled for all their apparent simplic-

ity and can soon tell if one really likes them and is trying to do a good job or if the "teacher" considers his task rather boring and performs it only through a sense of duty.

AMONG OUR TEACHERS may soon be found many who, feeling the need of the church school, have tried in every way they can to give the best they have. They can and should be helped to make their best much finer by a little extra training. Many of these good people, in their eagerness to help, would be glad to find time in their busy schedules for either an institute or a regular training class for teachers. Much is to be gained by these contacts with other teachers—the exchange of ideas, methods, and experiences, and the lining up of suitable material in easy source form so that little time is lost in knowing and ordering what is needed for classes.

Material, though properly chosen or provided, must still be properly used. When quarterlies are written, it is not intended that the teacher must read all of the stories word for word. They can come alive in the imagination of the children if the teacher is a good storyteller (which nearly anyone can learn to be). After all, there is much about the life of Christ, as well as Book of Mormon heroes, to capture the imagination of a child. Children can easily and willingly be transported on this magic carpet of imagination to scenes of long ago and faraway and come to feel almost as if they had lived in those times. Actually there is never a dull moment in either of these chronicles. If any incident seems dull, perhaps it has suffered from thoughtless interpretation. The story is there. The thrill is there. If it becomes lost, perhaps the medium was not well chosen, perhaps the

preparation was incomplete, perhaps the interpreter failed to catch the picture in its fascinating entirety.

THERE IS frequently too little understanding of what the church school papers of our church are trying to do for us. For the six-tentenners, there is *Zion's Hope*. Stories are slanted for that age, and good thoughts are introduced in an interesting fashion. The editor spends long hours considering material and choosing only that which, in her opinion, offers something constructive and helpful as well as intriguing to the child. It is not to be expected that older children will listen attentively to these little stories when they have grown beyond them. Yet too often church school supervisors feel that because of their limited budgets they must get along with one or the other of the youth publications.

STEPPING STONES takes an older, more advanced attitude with the older age group. There is a world of good reading—and not dull reading either—packed into its pages. Naturally these stories and activities are beyond the scope of the little ones, and they should not be expected to listen to or appreciate them. A little careful choosing of material *ahead of time* for worship services and illustrative stories in the classroom will eliminate much of the boredom found there. The church school papers should be supported by every branch in order that they may bring finer material to an increased circulation list, and they should also be found in every home where there are children.

Church school literature editors are constantly on the lookout for new material that will "fit in," offering a variety to the teacher. The Herald House tries to keep abreast of new ideas, new helps. But without the co-operation of teachers who will use this material to advantage and realize its worth, the best results cannot be obtained. As our church publishing agent, it should be given a

chance to assist church school workers.

IN THE ADULT GROUP from which we glean our teachers, there are many who are unbelievably removed from that happy state of childhood which once was theirs. They have forgotten. As a result, they are completely in the dark as to what childhood needs and what its requirements are. The day is gone when children are expected to digest things far beyond them with docile obedience. Today our children are seeking, questioning, probing—and we would not want them otherwise. They will make better citizens tomorrow for the firm foundation they are building for themselves today. They will not accept blindly. They will know! The truths we teach will be more than ever precious to them if they are led to seek after knowledge for themselves. This should be the ultimate aim of any teacher. You cannot be with them always. So it is better to see that they know how to sift and weigh for themselves.

Normally we are perhaps all a little lazy in this present age; as a result, our interest must be aroused. From then on, new horizons unfold for us as fast as we are able to assimilate the new knowledge. A skillful teacher, awakening interest in the young child, leading him carefully until he can pick and choose for himself, making available information and sources for him, builds an invaluable background of which she may be proud and for which the child will later thank her.

Nor must the position of the home be ignored. What a tragedy looms in the home which shoves the little one off to church school without a thought of the individual responsibility involved. Too many mothers and fathers feel that their duty is done when Junior gets out of the car to disappear in the door of the church school room. They neither wonder nor care what happens inside, what has been or is to be learned. They are only relieved to think that they are giving Junior all the advantages of a Christian exist-

ence. Actually, they are giving Junior worse than nothing. He is not being stimulated nor encouraged to learn in the home which should be his place of refuge, his source of information, his place to fortify himself against the problems which may beset him. Lucky are the children who find real encouragement at home, real help, real interest.

THE TEACHER'S FIELD is vast and unlimited. In an ideal situation, the weekly exposure to knowledge that the child gets gives him enough to make him curious and interested, impatient to know more. Then the supplemental home teaching should lead him on and on down the road he seeks to travel. Children have an insatiable curiosity and a depthless capacity for storing up knowledge. If we can partly fill this deep well with clear water, how much better it is than to let it stagnate or grow dry. There are so many things to learn. Childhood is the proper, the planned time to start. God intended it should be, or he would not have instilled in the child such yearning to know everything about the world around him.

Can we deny these children their right? Can we afford to take the responsibility of *not* teaching them properly? Will we awaken to the trust which has been given to us, the task which we are expected to perform with cheerful hearts and open minds? Surely there is nothing more rewarding than teaching a child. Let us all help each other, that we may guide our children wisely and well, building a strong and educated church for tomorrow.

Future Features

"Religion, Intellectual Honesty, and Science," by Dr. E. V. Shute will be our lead article in the issue of October 3. It is the kind of stimulating and informative article you will want to study and keep for reference. You will also find a missionary spirit in the articles "Someone Invited Me to Church" and "When Did Christ Organize His Church?"

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is the basis for our interpretation of the "land shadowing with wings" (Isaiah 18) as applied to America? Has any revelation received by the church or its officers so interpreted it?

ANSWER:

We read in II Peter 1:20, "No prophecy of the scripture is of any private interpretation."

There is nothing in modern revelation referring to "the land shadowing with wings." The church has taken no official position on the question. Other interpretations are possible. Our missionaries have used this interpretation as part of the evidence for the Book of Mormon.

The nation scattered and peeled (pillaged whose land the rivers had spoiled, was no doubt the Israelitish nation. See Isaiah 8:7 where the king of Syria was likened to a river that overflowed its banks. Note in Isaiah 18:7 that after being scattered they were to be brought "to a place of the name of the Lord of Hosts, the Mount Zion."

Where does prophecy indicate they were to go?

Alma 8:3 states that Lehi was of Manasseh, the son of Joseph who was sold into Egypt. (See also III Nephi 7:13.) The fact that Manasseh was to cross the sea has Bible support. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."—Genesis 49:22.

The waters of the sea, we are told in Exodus 14:23, was "a wall." Apparently this wall over which the branches of Joseph would run was the sea, as the sea was the boundary of Manasseh (the son of Joseph). "Northward it was Manasseh's and the sea is his border."—Joshua 17:10.

The Bible gives another pointed prediction that people from the region occupied by Manasseh would go over the sea. When the children of Israel were about to pass over Jordan and subdue the Canaanites and possess their land, "Moses gave unto them, even the children of God, and unto the children of Reuben and unto half the *tribe of Manasseh* the son of Joseph, the kingdom

of Sikon, king of the Amorites." Heshbon was the capital city of the Amorites. (Numbers 21:26.) Sibmah, according to *Smith's Bible Dictionary*, was about 500 paces from Heshbon. People from this section occupied by Reuben, Gad, and Manasseh were to go over the sea. "For the fields of Heshbon languished, and the vine of Sibmah; and the lords of the heathen have broken down the principal plants thereof, they are come down even unto Jazer, they wandered through the wilderness: her branches are stretched out, *they are gone over the sea.*"—Isaiah 16:8.

There are other texts pointing to this migration, but this will suffice.

Others have seen North and South America as the shadow of wings. In the files of the *Chicago Tribune* is a cartoon by McCutcheon of a large American eagle flying high, and a number of small South American countries in baskets held in the eagle's claws. The purpose was to indicate the protection exercised over these smaller nations by the U.S.A. in the Monroe Doctrine.

The shadow of the eagle's wings below was North and South America.

—James F. Keir.

QUESTION:

Is it right for a minister at a preaching service to dismiss without a song or a prayer?

ANSWER:

It is a general custom to close our preaching services with a song and a prayer. However, there is nothing in the law which says that it must be done in this way. The omission of either a hymn or the prayer would not necessarily mean that it could not be a genuine worship experience.

The Scriptures tell us that the assemblies in the church are to be presided over by those in charge as they are led by the spirit. Usually those who are thus presiding are inclined to open the service with a hymn or prayer, or both, and close in somewhat the same manner. This is more or less a customary form of worship in our church and probably is a good form to follow on most occasions. However, we should not become so accustomed to a rigid form of worship that we are unable to enjoy the service when another program of worship is used.

The purpose of planning worship services is to bring the members of the congregation closer to God, and to increase their devotion to him and to the work of the church.

—A. Orlin Crownover.

Worship Services for Purposeful Living

By Alice Anderson Bays

This new collection of fresh, inspiring worship services and worship service materials serves a dual purpose. It supplies 20 completely planned services of special interest to youth, and for those who prefer to arrange their own services, there are 24 interesting and sharply pointed stories on a wide variety of themes.

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INDEPENDENCE, MISSOURI

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History of New Albany Branch

By Margaret L. Maymon

WITH A BRIGHT HOPE for the future and a realization of the blessings received in the past, the Saints of New Albany, Indiana, will dedicate their church building on Sunday, September 25.

The history of the New Albany Branch dates back to 1911 when services were first held in a hall on Vincennes Street under the direction of H. E. Molar, John Zahnd, and J. W. Metcalfe. This hall was rented from E. A. Jaegers, at that time a member of the Catholic Church. Mr. Jaegers was later converted to the Latter Day Saint faith and proved to be of great value to the branch in his office of priest and later as elder.

About seven families comprised the membership of this first mission. For a time services had to be discontinued because of the lack of leadership, those of the priesthood having moved away. Later they were resumed under the direction of H. W. Burwell and W. O. Robertson of Louisville, Kentucky, in the home of Brother and Sister Harry Thompson. There the Saints met for a time and were always given a warm welcome.

The group began to grow in numbers until it was necessary to find a larger building in which to meet. A hall was rented on West Main Street. These were the lean years of the depression, and it was often hard to raise the necessary funds for rent. It has been said that many times Brother E. A. Jaegers and W. O. Robertson paid the rent themselves in order to keep the work going.

Gradually new families moved in, and men were called and ordained to the priesthood. Among these were: W. O. Robertson and E. A. Jaegers, elders; George Maymon, priest; Chester Metcalf and H. B. Thompson, teachers. Later ordinations included: Chester Metcalf and Edmond Fouts, elders; Dallas Fouts, deacon; and Forrest Gatrost, teacher.

Ever desiring to progress, the Saints obtained better quarters at Thirteenth and Culbertson, where they worshipped for nine years.



THE NEW ALBANY BRANCH was organized on November 24, 1935, with forty-three charter members. Apostle M. A. McConley presided with District President J. O. Dutton assisting. Elder W. O. Robertson was elected pastor and served in that capacity until recently.

The Saints had an ever-increasing desire to obtain a house of their own for worship. The women's department, under the capable leadership of Sister Minnie Martin, directed its efforts in raising funds toward that goal.

In December, 1943, a fine little building in a good location was purchased from the Grace Lutherans for \$3,500. The \$1,500 down payment was quickly raised by cash donations from the members, together with a \$425.00 gift from the women's department. Much of the work preparatory to purchasing and getting the building ready for occupancy was accomplished through the untiring efforts of Brother Chester Metcalf, now president of the Southern Indiana District.

In March, 1944, the first service was held in this new church home. Missionary E. F. Robertson presented the opening address in which he admonished the Saints to be on guard against evils that might creep in and to be ever aware of the greater responsibilities they now bore.

It was a happy day for the branch. Though still laden with debt, the members felt that through prayer and hard work they could soon pay for the building. To this end a ways and means

committee was appointed, and today the branch is free of debt.

Many and varied were the methods used to raise money—rummage sales, bazaars, suppers, bake sales, offerings, and pledges. Every department helped and even the small children had a part in the final drive to erase the debt. Much credit must also be given the local merchants for their generous cash donations.

IN 1947 Elder Edmond Fouts was elected pastor. With the help and encouragement of his fine family, he is doing a splendid work in the branch. He is always one of the first to don work clothes for whatever task of labor needs to be done. This same willingness has been shown through the years in the service he rendered the branch as deacon.

Many improvements have been made since the building was acquired. An up-to-date kitchen, equipped with gas stove, steam table, and hot water system has been helpful in cooking and serving meals. An organ and baptismal font are recent additions, also, and the basement has been completely redecorated. The building, though not large, is compact and has proved to be adequate for the needs of the branch. However a building fund is being maintained for future expansion.

The New Albany Saints look forward to the dedication of their church building and to the presence of President Israel Smith and Apostle Wallace Smith on this occasion. It will be counted as one of the outstanding events in the history of the branch.

Briefs

NAUVOO, ILLINOIS.—The spring and summer months bring many visitors to historic Nauvoo. Bus loads of young people with their leaders from various branches have camped in the Nauvoo House over the week end and attended services at the church in a body on Sunday morning. Youth Camp, the Memorial Service, and the reunion brought many more.

President Israel A. Smith was the speaker at the morning service on June 26, and his sermon on the authenticity of the Book of Mormon will long be remembered. Bishop Mark Siegfried gave a lecture on Nauvoo at the Youth Camp and preached at the church the following morning.

The reunion, held from July 24 to 31 under the leadership of Apostle D. T. Williams and District President D. J. Williams, was of a high order. The booklet, *Each One Win One*, by Apostle Williams, was used as the basis for discussion in the three classes: Evangelist Ray Whiting teaching the men, Mildred Nelson the women, and Bishop Wayne Updike the young people. "The Message of Personal Evangelism" was the topic used by Ray Whiting in the general class which followed. Mildred Nelson taught a class in "Nutrition" in the afternoon and Wayne Updike at 7:00 p.m., on "Building Zion." Apostle Williams' sermons each evening were uplifting and inspiring. There were 125 campers on the grounds and many drove back and forth each day. Mrs. Arvella Propst was in charge of the forty-five children of junior age, with Cecil Ettinger as junior pastor. One of the finest exhibitions of memory work ever heard was given one evening by this group under Cecil's direction, when they repeated in unison the entire 10th section of Doctrine and Covenants. Thirty-nine children were cared for in the well-equipped nursery and kindergarten under the direction of Mrs. Mildred Smith and Mrs. Florence Ourth. A cantata, "Other Sheep I Have," by Louise Hills Lewis, under the direction of Edward Wright with Shirley Howard as pianist, was a fitting climax to the reunion.

Officers elected for the coming year by the Nauvoo Branch were: Pastor, Elder Arnold Ourth; secretary, Mrs. B. A. Galbraith; director of church school and treasurer, B. A. Galbraith; assistant, Leo Stevenson; music director and historian, Mrs. Elbert Tripp; adult leader and solicitor, Ralph Tripp; young people's leader, Mrs. Floyd Hartman; children's leader, Mrs. Harold Smith; publicity agent, Mrs. Floyd Hartman.

An ordination service was held in July, at which time John Williams and Bernard Galbraith were ordained to the office of priest and Floyd Hartman to the office of deacon.—MRS. MABEL ATKINSON, Reporter.

JACKS CREEK, TENNESSEE.—This group gained two new members when James Beechom and Ruby Beechom were baptized on June 26 by Elder C. R. Reynolds.

A week's series of services beginning August 20 was conducted by Elder O. S. Caldwell. Prayer services were held each morning at 10:00 o'clock and preaching services each evening at 7:30. Attendance was good with a number of nonmembers present. A fine spirit was present throughout the series, and the Saints were strengthened.

Guest speakers during the recent months have been District President Jerry Fitch, Elders C. L. Ross and Barney Ross, Brother Everett Smalley, and Missionary Joseph Yager.

Brenda Ann, daughter of Mr. and Mrs. Reaford Tucker was blessed August 25 by Elders O. S. Caldwell and C. B. Bailey.—Reported by Minnie Bailey.

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INDEPENDENCE, MISSOURI

Pastor's Handbook 1949 - 1950

The handbook for the pastor is now ready. The First Presidency is sending one copy to each pastor, but additional copies of this program for the church year, including monthly themes and topics, are available for sale.

50c

Church Supply Catalog for 1950

The 1950 Church Supply Catalog is ready. It contains listings and prices of quarterlies and church and church school supplies and equipment. Sent upon request with no charge.

Herald House

Independence, Missouri

How to Start a Nursery School

By **STELLA B. OMOHUNDRO**

IN OUR TOWN there is no kindergarten provided for in the public school system. The chief reason is that there is no room. In fact, there is so little room that any child not six by the end of the calendar year may not enter school until the following fall, when he is almost seven.

That fact is not particularly catastrophic unless a child is an "only" in need of learning the first principles of "give and take" in an orderly fashion before he is thrust into a bewildering situation with some other thirty children, when he has been used to "ruling the roost."

In brief, this very simply defined problem drove me into starting a co-operative nursery school in our town. Our only child, a three and one-half year old daughter, was used to having family attention centered on her. Attending church school was not enough to help her learn the rudimentary principles of getting along with others. She happened, at that time, to be the type who retired into a long silence when confronted with others. At home she would sometimes be aggressive, occasionally polite, but usually when associated with more than two of her contemporaries, she would simply retire.

Since we live in a world which requires getting along with others, we were fearful that if she waited until seven to meet the discipline of the classroom, she would have more than necessary delays in social adjustments; so I decided to take some action. This situation must be typical of other small, or even larger towns, with overcrowded schools, so perhaps it will be helpful to others to shorten the steps.

I found, almost immediately, other mothers in the same predicament. They wanted regular, disciplined association with children the age of theirs but hardly knew how to start.

THERE ARE TWO beginning points: first, the location of a suitable place for a nursery or kindergarten; second, finding a suitable teacher. You may be fortunate enough to find a large home to accommodate daily classes. In our town, we were able to secure the Community Hall for morning sessions five days a week from 9:30 to 11:30, free of charge. It was equipped with oil burners, two of them, which kept the children warm enough for their activities. This allowed us to keep down the fee charged.

While we could not find a teacher accredited by college training for handling preschool age children, we did find a woman who had taught this age for many years. She was the town's part-time librarian. She had received her training by experience, having started as a young girl in church school work. She had later helped in vacation Bible schools, and finally, during the war, had run a daytime nursery for working mothers. She had a fondness for children, a knack with them, and enough discipline to gain their respect.

Out of our experience, I would recommend the use of a teacher who understands children, even though she has not had the required academic training, over one who holds degrees in nursery education but still doesn't "like children."

This particular matter came into the limelight when we had our school inspected. We discovered that the welfare of preschool age children is a concern of our state. Perhaps it is in yours. Some mother suggested that perhaps we would have to be licensed by our city or state. The city was not concerned, we found, but in writing to the State Department of Welfare for information, our letter was referred to the Department of Child Welfare, and we received a pamphlet of

suggestions. Among the things this department was concerned about were fire protection, the number of lavatories, the training of the teacher, rest periods, lunch provided if the sessions lasted all day, the attendance of a nurse, etc.

When we called at the state office, we were further admonished on these matters, so we scurried home to do a better job. Fortunately the mother of one of the prospective pupils was a registered nurse. She volunteered to make a monthly inspection and to caution the teacher on what to look out for in the way of ailing pupils.

AT FIRST we solicited pupils through acquaintances and friends. We didn't advertise for fear of getting too large a class. The state frowned on more than twenty pupils to one teacher . . . and with good reason for such small children.

We got our mothers together for a council before the opening of school. We had already written to the United States Bureau of Child Welfare, as well as getting the pamphlets from our state bureau, and had materials from our library. We had also received information from the National Headquarters of the American Association of University Women at Washington, D. C.

Our teacher was willing to work on a basis of \$4.50 per child for the two-hour session, five days a week. So we decided to levy a fee of \$5.00 per month, with a \$1.00 enrollment fee (for supplies) and 50c per month reserved for renewing supplies. Also we added to our \$5.00, 10c a week for fruit juice, making the total cost per child \$5.40 a month.

In ordering our first supplies, we went into consultation with the teacher, otherwise, we settled all problems in the mothers' council, leaving her free of such jurisdiction.

We made a campaign through the

town for donations of supplies before we made our purchases. In this way we secured one small table and benches, another large table, and an old phonograph for playing records. In learning the cost of kindergarten chairs, we made it a rule that each child should bring a small chair, marked with his name, so that he could take it home after the close of school. Each child was also asked to bring a pair of blunt scissors and an assortment of colored crayons. Thus our initial fee of \$1.00 per child amply covered the purchase of blackboards, chalk, modeling clay, drawing paper, finger painting set, clips, paper cutter, and other miscellaneous items.

We also encouraged each child to bring a toy. The teacher soon found it necessary to ban guns and other noise-making items. We provided music books and puzzles. Since there was a piano in the hall, it was available for a former music teacher who gave one hour a day twice a week to teach rhythm. She encouraged the pupils to bring what they had in the way of rhythmical instruments; these were supplemented out of our funds—drums, cymbals, toy xylophone, triangle, et cetera.

From the mothers' council we appointed a supplies chairman, who regularly bought fruit juice at the best price, paper cups, napkins, toilet tissue, soap, and supplies for the occasional "parties"; an educational chairman, a former first grade teacher who consulted with the teacher on buying books for the reading of stories, advised new games, cut-outs, and techniques learned in the public school system; a music chairman, who hunted up suitable records for listening and games, and who enlisted the aid of the rhythm teacher, and a treasurer who sent out the monthly bills and kept our "books."

OTHER SUCH SCHOOLS have more officers, for instance, a transportation chairman to arrange to get the children to and from school. In our case, we left this matter up to mothers. Those in one block would take turns in seeing that the children

got safely back and forth. In larger cities, it is preferable to have cars stop-by for the children. Where the fees must be larger, and a charge is made for the location of the school, a ways and means chairman to raise funds to keep the school operating may be desirable.

It is desirable to have a balance between boys and girls, so that neither sex will feel isolated. In our case this took care of itself, although we always had more girls than boys. It is not too important—just so there are enough boys to feel "easy."

Our teacher organized the session to start with a roll call, answered by each child with a nursery rhyme. Then she read a story, followed by table play, finger play, and work with crayons. A period of activity followed this, some free playtime in

which the children acted out stories of their choosing under limited supervision.

On the days they had regular rhythm work, that followed, including singing, singing with movements, marching, and playing their instruments. On other days they usually asked for records to be played.

Then there was a rest period, refreshments (fruit juice) for which the children joined in a unison prayer of thanks and more handwork until it was time to get on their wraps.

Below are the rules our mothers drew up, based on many such lists secured from writing to the sources previously mentioned. Our rules proved adequate for our community. Perhaps others would be necessary in other places.

LEADVILLE CO-OPERATIVE KINDERGARTEN

RULES AND REGULATIONS

1. Tuition shall be \$5.40 per month, cash in advance. (\$5.00 Tuition and 40c for daily fruit juice for each child.) Upon entering there shall be a special fee of \$1.00 to help buy equipment.
2. In case of absence for two consecutive weeks during a month, one half of the month's tuition shall be refunded.
3. To be eligible for enrollment, a child must be at least three years of age—up to school age. He must meet the specified health requirements of the school.
4. Prior to admission to nursery school group, each child must have a physical examination by the family physician.
5. Prior to admittance, each child must be immunized against diphtheria and whooping cough.
6. Health records must contain authorization by child's parents to call designated family physician in case of accident or when considered necessary by person in charge of nursery school.
7. Health inspection of each child must be given by mother before sending child to school. (Do not send a child with any sign of sniffles, sore throat, or skin rash. If in doubt, keep the child home.)
8. If a child has been absent because of contagious disease, a doctor's permit must be brought when returning to school.
9. Weekly inspection by a nurse will be made at school.
10. If a child has been exposed to a contagious disease, parents should keep the child out of school for the incubation period of that particular disease plus three days.
11. If a child is absent two days or more, a written excuse is required on return. The teacher must be notified if a child is absent because of a contagious disease.
12. Any child developing any illness after arrival at school will be isolated from other children and sent home as soon as possible.
13. A parent may visit the nursery school during hours only when notice has been given the teacher, or on special invitation.
14. A parent may be asked to withdraw a child from school if:
 1. He is not emotionally ready for the group association
 2. The parent is careless or negligent on health matters
 3. Nonpayment of tuition
15. Although the school shall make every effort to safeguard the children, the parents must assume the risk of accidental injury.

Signed by.....
Parent or Guardian

We Mutually Agree - By DORIS M. OAKMAN

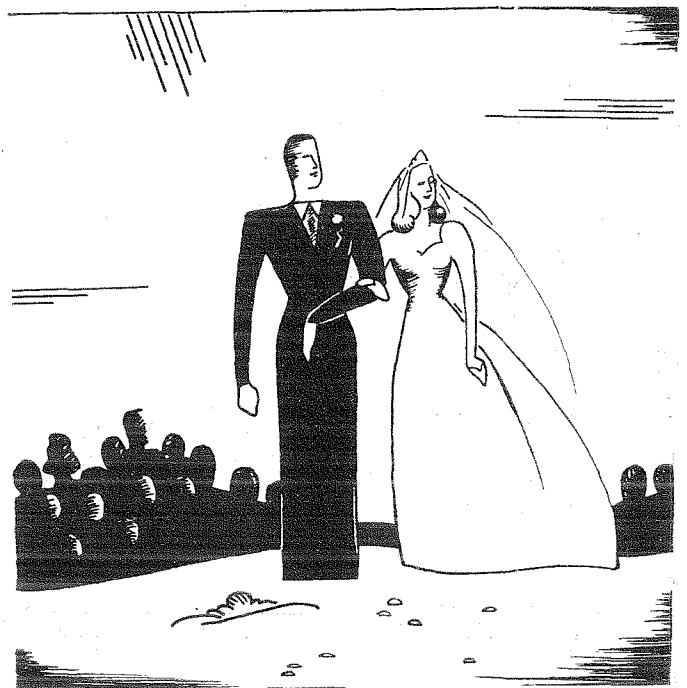
IN THE EARLY DAYS of the church when Brother John J. Cornish was active in the work, he used to follow an interesting custom at baptismal services. When the candidate was about to enter the water, Brother Cornish would call him by name and ask, "Do you agree to serve Jesus Christ through good and evil report all the days of your life?" When the candidate would answer in the affirmative, he was taken into the water and baptized. This custom was brought to England, and when I was baptized the same promise was exacted. These words have stayed with me and in some way made a profound impression on my thinking.

We mutually agree at baptism to serve God all the days of our lives. We renew the promise every time we accept the Communion after the prayer of blessing in which we take upon ourselves the name of Jesus Christ, that we may always remember him, that we may have his Spirit to be with us. Sometimes we forget the mutuality of our agreement. Maybe the going gets a little tough or we are unable to recognize the hand of God moving for our good, and we quickly take to the side lines and nurse our hurts. When we react this way, the church as a whole suffers. We individually are the church; without our personal support the church can do nothing.

There are many ways we can express to God our willingness to keep this covenant we have made. One of the greatest is to live in the present and make the most of today. None of us have a minute of tomorrow to spend, and yesterday is as dead as anything can ever be. We need to take a daily check on our appreciation of God. Then we need to stretch out our hands and help our brothers and sisters. There are kind words we need to speak while our loved ones can hear them. We can look for the good in those around us and today treat each other as if Zion were established. Being "kindly affectioned one to another" means treating our contemporaries decently. We have observed that it is easy to look to aged members and, listening to their experiences, catch a vision of Zion. However, by ever such a slight turn of the head we can also look to those our own age and see the promise of beauty and character. We can encourage and help them just by simple, ordinary daily living.

WE THINK there is nothing quite so ridiculous as the idea that the endowment will be given to the priesthood, and we will all suddenly love each other, and Zion will follow. Zion is a plant of a slow, steady growth, a procedure that will come about little by little as we learn to study and love and silently meditate and appreciate the nature of God. To all of us it is an educational process. We have to learn to understand the nature of God. We must experiment in our thinking and understanding and find out how God works with us individually. When we are armed with this knowledge, we must be tuned to hear the whisper of the Spirit that will lead us to do much good. The grind of everyday living is a Zion procedure. We have to learn to live together in love. How can we better do it than by starting where we are with those nearest and dearest to us?

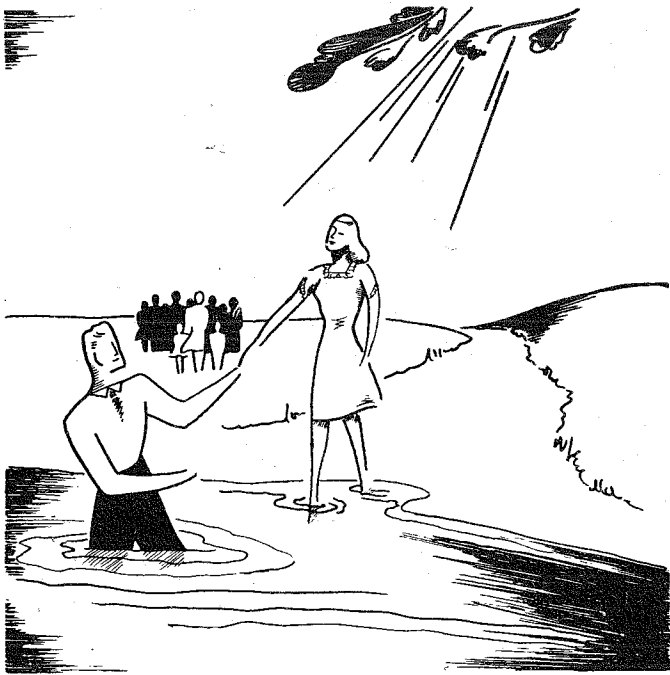
The wedding ceremony is full of beauty and promise, but the real beauty is portrayed later in lives of love, understanding, loyalty, and devotion. We are moved to deep appreciation by the realization that two people have succeeded through the years in living together in



The wedding ceremony is full of beauty and promise, but the real beauty is portrayed later in lives of love, understanding, loyalty, and devotion.

"Man, Creator of His Own Destiny"

By Trudy Turner



The ordinance of baptism is likewise beautiful, but the man or woman who has accumulated a circle of true friends at the end of the race and bears testimony of the goodness of God stirs us far more than the act of baptism does.

love, sharing joys and sorrows, and maintaining the dignity and decency of a saintly home.

The ordinance of baptism into the church is likewise beautiful, but the man or woman who has accumulated a circle of true friends at the end of the race, and bears testimony of the goodness of God to him or her stirs us far more than the act of baptism does.

WE HAVE ZION at our fingertips if we could only educate ourselves to appreciate today and all we have, and love those around us. All we have is a daily assignment; anyone can put forth an effort for such a short time. We are told that joint responsibility rests on us all. We should have no place for foolish bickering and grumbling. God has been so good even to the most unworthy of us that it behooves us to live today well. There is no room in any of our lives for ungratefulness. We can serve God only by helping each other. There is no future time when we will ever be free from one another. The tie that binds is eternal. All we have and all we ever will have through all time and eternity is people just like us. We need a course in mutual appreciation. We would do well to discipline our reactions and try to look beyond the little annoyances to the fine people we can help each other become.

We mutually agree to build Zion. Shall we let this precious opportunity slip by or push heaven's gate ajar and appreciate our Zion's opportunities in concrete terms of service to each other?

THE CARPENTER cannot build a good house without the right tools. And so it is with man in the creation of his own destiny. He must have the right tools, the right thoughts. For everything that was ever created is the result of thought.

What, then, should a man desiring success have in his tool-kit? First of all, a picture—a blueprint of what he desires to build or to be. If he desires to build a house, he must first see the perfect house already built. He must know with certainty that God has given him illimitable powers—the power to build the house and the power to create the life he desires. This picture must be held firmly in the mind, for thought-control is the most important tool a man possesses.

LET NO THOUGHT of failure ever enter the mind, for man becomes what he thinks. To think success is to become successful, for thoughts are powerful forces that immediately go into operation.

Let us remember that God gave man dominion over the earth. We are a part of God; therefore we are unlimited except as we create our own limitations.

A great philosopher once said, "Success is a quality of the mind." Real success must come from within. Whatever our circumstance may be today, it is the direct result of our thinking.

MODERN MAN is beginning to realize, through the aid of psychiatry, the untapped potentialities of the mind. While our western world has been making rapid strides in material progress, the science of mind has lagged far behind. To understand the mind in all of its aspects is to prevent mental illness which is increasing at an alarming rate.

For many centuries, the eastern world has devoted much time and attention to this subject. India, for all her poverty, is adept in utilizing the powers of mind—the power of the subconscious as a positive, vital force for man's good.

Once it was believed by the common man that the conscious mind was all. Now science is proving that this phase of the mind is about one tenth of its total capacity. It has been compared to the iceberg, the submerged portion being the subconscious. In the not too distant future, we shall begin to realize in truth that each man has many slaves at his command, and we shall come to regard the subconscious mind not as just a force to be reckoned with in the combating of mental illness, but as a God-given power through which we all may benefit.

New Horizons

www.LatterDayTruth.org

NEWS AND NOTES

(Continued from page 4.)

NEW STUDENTS AT THE SANITARIUM

Miss Nelle Morgan, Director of Nurses at the Independence Sanitarium and Hospital, announces that the largest class of nurses ever to arrive at the Sanitarium enrolled on August 31. Forty-three new recruits from Massachusetts, Oregon, California, Florida, Iowa, Ohio, Illinois, Kansas, Michigan, Idaho, Missouri, and the Hawaiian Islands. Nine young ladies are from Independence and nine more are from the state of Missouri. The next largest representation is six from the Hawaiian Islands. They are the Misses Grace Maruo, Margaret Lee, Evelyn Chock, Susie Higa, Alice Awaya, and Alice Tagami.

MISSIONARY WORK BY CHARLES MAY

Seventy J. Charles May spent the week of August 14 in Bonesteel, South Dakota, with Elder Harold Reid, president of the Central Nebraska District. A Vacation Church School was held in the church each morning for the children, and Elder May preached each evening.

On the last day of July he concluded ten days at Blue Rapids, Kansas, where nine were baptized, four children and five adults, making a total of fifteen baptisms at that place since last Conference. Elder May says the work in that place is characterized by a fine personal missionary spirit.

CONSULTATION IN WASHINGTON, D. C.

President Israel A. Smith and Bishop G. L. DeLapp left Monday August 29 for Washington, D. C., to consider with members of that branch the location and purchase of a building site for the Washington, D. C., church. They planned to be gone several days also visiting other points in the East on church business.

THE REUNION ASSOCIATION

Apostle D. T. Williams announces that the organization has been culminated of the Missouri Valley Reunion Association at a business meeting held on August 13 at Woodbine, Iowa. This association is for the purpose of bringing together the four districts, Northwestern Iowa, Southwestern Iowa, Northeastern Nebraska, and Southern Nebraska, for work toward ownership of permanent reunion grounds and better reunion planning. This year is the first reunion in which all four districts have officially associated. The Woodbine Reunion was formerly the Northwestern Iowa District Reunion at which the other districts were guests.

REVISION OF TEXT

The Department of Religious Education is in the process of editing a revision of the booklet previously called "A Yearbook for Church Schools."

NEWS AND NOTES EDITOR MARRIES

Sadi Anka Moon, editor of News and Notes, Stepping Stones, and assistant editor of junior quarterlies, was married Friday evening, August 26, at Stone Church to Harley Nagel of Independence. She will continue in her work at the Herald Publishing House. Her husband plans to attend the University of Kansas, where he will study for his M.A. in sociology.

LAMBERT FAMILY REUNION

The Forty-ninth annual Lambert Family Reunion, held each year the day before Labor Day was in Independence, Missouri, this year. There were seventy-five present. The original Lamberts were Richard and Jane who came

from England when the Saints gathered at Nauvoo. They had six sons and six daughters. Of this second generation there are two still living: Mrs. George (Hattie) Lambert of Nauvoo, who is ninety years old, and Mrs. Alex (Ann) Lambert who is eighty-two years old. Well known to church people were J. R. and Daniel F. Lambert who would have been of this second generation. Gathered for the family reunion were the third, fourth, and fifth generations. Members of the third generation are Mark H. Siegfried, Richard J. Lambert, and Elbert Lambert, the latter from Nauvoo. Kenneth L. Graham, manager of Herald House, is a member of the fourth generation.

WORK IN MARLIN, TEXAS

Elder Arthur Rock, pastor at Marlin, Texas, visited the Department of Religious Education on September 6, bringing with him Brother and Sister Alfred Feldman, members of the Marlin Branch. Brother and Sister Rock and their family live in Waco, Texas, where he is working on his Master's degree at Baylor University in the field of radio. Recently he prepared, for a course in the radio department, a television show based on the archaeological evidence of the Book of Mormon and entitled "Whence Came the Red Man?" which met with considerable appreciation from the professor of the course.

The Rocks travel thirty miles by bus from Waco to Marlin three times a week, Sunday, Wednesday, and Friday. On Friday evening the group in Marlin have a very successful and inspirational fellowship class. Brother Arthur Allen, another student at the university, alternates teaching with Brother Rock. The president of the class is Earl Allen. On the fourth Friday of each month the group has a social evening. About twenty members of the branch meet for this class, which uses as its text, "Book of Mormon Studies."

The group in Marlin has been fortunate in receiving excellent publicity in the local newspaper.

THAT MUSKOGEE, OKLAHOMA, GROUP AGAIN

Readers will remember that Muskogee Branch started a mission recently, and that mission has in turn started another mission church school about fifty miles away at the town of Black Gum. Five young people were baptized there on the third Sunday of the month, and the average attendance at the church school is forty-five.

STARTING TO BUILD AT WICHITA

Wichita, Kansas, members, under the pastorage of Myron LaPointe, have demolished their old inadequate church building in preparation for building a larger new edifice on the same site. Most of the work is being done by members of the congregation.

MRS. VICTOR WITTE RECUPERATING

Helen Witte, the wife of Victor Witte of Tulsa, was released from the Sanitarium on Friday, September 9, after an operation on August 22. She is recovering nicely.

NEWS OF EASTERN COLORADO REUNION

An excellent reunion was held on the grounds near Colorado Springs with a high degree of fellowship and fraternity present. The Eastern Colorado District is united in its work. Ward Hougas headed an excellent staff of workers, and the camp pastor was Howard Sheehy. General church workers were President F. Henry Edwards, Apostle Reed Holmes, Bishop and Mrs. Walter N. Johnson, and Elder Houston Hobart.

At a reunion business meeting, the district decided to sell the reunion grounds because it is inadequate in space and housing. Next

year the reunion will probably be at Pine Crest Camp grounds at Palmer Lake, Colorado, about twenty miles north of Colorado Springs.

HIELD REPORTS REUNIONS

An excellent reunion of the Western Colorado District was held at Delta, Colorado, according to the report of Apostle Charles Hield. It was held Wednesday through Sunday. Assisting Brother Hield there were Seventy Russell Ralston, Patriarch William Paterson, and Pastor Arthur Rose.

About 800 Saints filled the grounds for the Southern California reunion held at Pacific Palisades near Santa Monica for a larger reunion than held in recent years. Brother Hield tells that outstanding work was done by Sister Mamie Blakeman and Brother Glen Holmes in their work with the young people. A special feature was the dramas presented from 7:30 to 8:00 each evening on the missionary themes of the reunion. Another high point was the annual presentation of the Last Supper, by the Santa Ana men, a tableau portrayal of Da Vinci's famous painting. Garland Tickemyer assisted Apostle Hield in charge of the reunion program.

At the Northern California Reunion, Apostle Hield says there were about 50 per cent more campers this year than last. It was held at Pacific Grove near Monterey. Helpers included Bishop J. Stanley Kelley, Elder and Mrs. Herbert Lynn, and Patriarch William Paterson. Excellent evensong dramas prepared by Katherine Lynn showed various missionary and pastoral events in the lives of a Latter Day Saint family.

At the same time as the Northern California Reunion, a labor leaders' conference was held in the large Pacific Grove grounds. Excellent relations were developed between the two groups through inter-group sports contests. Many questions were asked, and many visited our church services. Good opportunities were given for presenting our philosophy to these leaders and to some of their visiting lecturers who included professors from near-by colleges and universities.

The Zion's League at both of these reunions was led by Brother Tickemyer. These young people were very active, and among them were a number of college students, including several from Graceland.

The Arizona Reunion, held at Camp Lawton on Mount Lemon, was 25 per cent larger than last year. Bishop and Mrs. J. Stanley Kelley, Seventy George Njeim, and Elder and Sister Herbert Lynn were among those who assisted Brother Hield in the work of the reunion. Among the projects that met with considerable interest were the numerous artistic charts produced by the Lynns on the various subjects relating to the missionary work of the church. Mrs. Lynn does the art work, and Brother Lynn furnishes the ideas, flavored with his training in the use of color in the science of reading and advertising. Together they have worked countless days in expanding their set. Apostle Hield gives their work his highest commendation.

Eddie Green, Ronald, and Bonnie Green led a fine recreation program at the Arizona Reunion, and Mrs. Lynn led in the presentation of her dramas. The Tucson and Phoenix groups also presented dramas depicting a priest's visit and the right and wrong way to have cottage meetings.

ILLINOIS REUNION PLANS

This year at the Chicago District Reunion at Palos Park, the members of the district decided to work toward uniting with Northeastern Illinois for a full scale reunion next year. The Chicago Reunion was three days this year, and Northeastern Illinois has not enjoyed having a reunion at all.

Bulletin Board

Spring River District Conference

The Spring River District Conference will be held in Joplin, Missouri, on October 8 and 9. The first service is scheduled for 7:30 Saturday evening. President I. A. Smith and Apostle E. J. Gleazer are to be present.

JOHN BLACKMORE,
District President

Southern Missouri District Institute

An institute sponsored by the Department of Religious Education for Southern Missouri District will be held at Kennett, Missouri, on September 17 and 18. Everyone is invited to attend. Elder John Darling of the Department of Religious Education and other general church officers are to be in charge. The theme of the institute is "We Learn of Him."

GOMER L. MALONE, *Director of Religious Education, Southern Missouri District.*

Change of Address

Elder and Mrs. Louis Zonker
346 Maitland Street
London, Ontario

Southern Michigan District Conference

The Southern Michigan District Conference will be held at Muskegon, Michigan, on October 1 and 2. Apostle Arthur Oakman and Bishop T. A. Beck are to be present.

MABEL B. FOSTER,
District Secretary.

Kentucky-Tennessee District Conference

The semi-annual Kentucky-Tennessee District conference will be held October 1 and 2 at the Oak Hill church in Tri City, Kentucky, beginning at 10:00 a.m., Saturday, with a prayer service. The business session is to be held at 2:00 p.m., Saturday; district officers will be elected at this time. Apostle Wallace Smith is to be in attendance.

JERRY C. FITCH,
District President

Northern Michigan District Conference

The annual Northern Michigan District conference will be held at Gaylor on October 9. It will begin with a 9:00 a.m. fellowship service, followed by preaching at 10:45 (Apostle Arthur Oakman), and a business session at 1:30 p.m. Branch secretaries are requested to mail their reports to Mrs. Ada Allread, Boyne City, Michigan, before the conference. All are invited to attend.

ALLEN SCHREUR,
District President.

Sault Ste Marie District Conference

The Sault Ste Marie District conference will be held Sunday, October 16, at Sault Ste Marie. Activities of the day are to be as follows: prayer service, 9:30 a.m., Eastern Standard Time; preaching, 11:00; business session, 2:30 p.m., for the election of district officers and General Conference delegates. Apostle Percy E. Farrow is to be in attendance. Dinner will be served by the Sault Ste Marie Branch, and an offering taken to help defray expenses.

W. A. BUSHILA,
District President

Saskatchewan Religious Education Institute

Southern Saskatchewan District will sponsor a religious education institute in Regina on Thanksgiving week end (October 8, 9, 10) at Thompson Hall (Y. M. C. A.). Seventy E. Y. Hunker will be in charge with Elder John Darling, associate director of Religious Education, assisting. Activities for each day will

include a 10:00 a.m. prayer service, classwork at 11:00 a.m. and 2:00 p.m., preaching in the evening. The annual district business meeting will be held Monday afternoon at 2:00 o'clock. All members in the district are urged to attend.

A. F. BERGERSEN,
District League Leader.

Notice to Canadian Bishop's Agents and Solicitors

All September reports are to be sent to Bishop Joseph E. Baldwin, 346 Maitland Street, London, Ontario.

BISHOP W. N. JOHNSON.

Oregon District Institutes and Conference

A priesthood and departmental leadership institute will be held for the southwestern section of Oregon District at the Myrtle Point church on September 23, 24, and 25. Members from other sections who plan to attend should make reservations with Charley McCracker of Myrtle Point.

Another institute will be held at Baker, Oregon, on October 8 and 9 for the eastern section of Oregon District. Out-of-town Saints may make reservations with W. T. Ferguson, Ninth Street, Baker.

District President and Mrs. J. L. Verhei will attend both institutes. Elder Elwin Vest, missionary for Oregon District, and his wife will be at Myrtle Point and possibly Baker.

Oregon District Conference will be held in Portland on November 3, 4, 5, and 6, at the Masonic Hall, East Seventh and Burside Streets. A meeting for priesthood members and their wives will be held at the Southeast Portland church, Southeast Seventy-second and Rhone Streets, on Thursday evening; all other services will be in the hall. Bishop G. L. DeLapp and Apostle C. G. Mesley are to be guest speakers and teachers, with Elder Elwin Vest conducting a special class for newly ordained men. District officers and General Conference delegates will be elected at the business meeting on Saturday afternoon (2:30).

J. L. VERHEI,
District President.

REQUEST FOR PRAYERS

Prayers are requested for William M. Parks of Joliet, Illinois, who is very ill.

Prayers are requested for Caroline Christianson who is very ill in the Rolette Hospital, Rolette, North Dakota. She is suffering with dropsy and heart trouble.

Prayers are requested for Mrs. F. G. Elder, 6038 Dodd Street, Route 1, Mira Loma, California, who is very ill.

Prayers are requested for Weltha Larson of California who is ill with a serious affliction.

ENGAGEMENTS

Stayton-Elefson

Mr. and Mrs. E. A. Elefson of Butler, Missouri, announce the engagement of their daughter, Jean, to Manley Stayton, Jr., son

of Mr. and Mrs. Manley Stayton, Sr., of Phoenix, Arizona. Both were members of the 1948 graduating class at Graceland.

Pearson-DeTray

Mr. and Mrs. Donald E. DeTray of Independence, Missouri, announce the engagement of their daughter, Betty Jean, to Russell W. Pearson, son of Mr. and Mrs. Nels M. Pearson, also of Independence. The wedding will take place October 21 at Liberty Street Church.

WEDDINGS

Davis-Surbrook

Ona Lee Surbrook, daughter of Mr. and Mrs. William H. Surbrook of Grain Valley, Missouri, and Charles E. Davis of Eldorado Springs, Missouri, son of Elder and Mrs. Paul R. Davis, were married at the Coal Hill Reorganized church on August 20. The groom's father performed the double-ring ceremony. The bride is a graduate of Graceland, and the groom will be graduated in 1950.

Johnson-Webster

Phyllis Wheeler Webster, daughter of Mr. and Mrs. J. Alton Wheeler of North Stonington, Connecticut, and Harry Newton Johnson, son of Mr. and Mrs. Clifton Johnson of Clarksburg, West Virginia, were married August 26 on the lawn of the home of the bride's parents. Elder Almer Sheehy read the double-ring ceremony. Both bride and groom attended Graceland College. They will make their home in Buckhannon, West Virginia, where Mr. Johnson is a senior at Wesleyan University.

Hartshorn-Shippy

Laurel Shippy, daughter of Mr. and Mrs. Frank Shippy of Lexington, Missouri, and Lewis Hartshorn, son of Elder and Mrs. Horace Hartshorn, were married August 26 at the Reorganized Church in Lexington. The bride's father read the double-ring ceremony. They are making their home in Odessa.

BIRTH

Mr. and Mrs. DeWitt E. Filer announce the birth of a son, Curtis Lee, born August 21 at Marysville, California. The father is a graduate of Graceland, class of 1948.

DEATHS

PINKERTON.—William, was born at Hamilton, Scotland, on December 27, 1878, and died July 8, 1949, at the St. Joseph Hospital in Belvidere, Illinois.

He was baptized a member of the church September 11, 1902, at Glasco, Scotland, by Elder John W. Rushton. He was ordained a deacon at Hamilton, Scotland, August, 1904. On March 4, 1907, he came to America. He was ordained May 5, 1910, to the office of priest at DeKalb, Illinois. On June 21, 1911, he was married to Miss Minnie Agnes Michael at Madison, Wisconsin, by Elder W. A. McDowell. He was ordained an elder at Belvidere, Illinois, September 11, 1911.

He had four children, all of whom are left to mourn his death: Earl William Pinkerton of the home, Robert A. Pinkerton of Belvidere, Dorothy Jane Pinkerton of Janesville, Wisconsin, and Mrs. Ray W. Manley of Cherry Valley, Illinois. There are three grandchildren.

Brother Pinkerton was a steadfast member and worker of the church. Also left to mourn is his wife. The funeral was held July 11 at Belvidere. Elder Lloyd Hadley of River Forest, Illinois, conducted the service.

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P.S.

*** BUCK FEVER**

Ever since the economic inflation of war days, people have been suffering from an old frontier disease, "buck fever." Not the kind, however, where they stand paralyzed with their hands frozen to a gun; but the kind where they become ecstatic and slightly demented with the idea of getting more than their fair share of dollars.

*** ON SECOND THOUGHT**

We meet so many ideas in life, of course, to which we should never even give a first thought. They just aren't worth the time. There is many a notion that, on knocking at the door of our attention should be refused admittance, simply because it is a vagrant and an offender, and will do harm if we let it in. You wouldn't let a drunken bum into your house. Why should you let a low, unworthy idea into your mind?

But there are other ideas that, on first thought, attract our sympathy and attention. They are pleasant enough when they arrive. They look good and have the external social graces. But soon after they come we discover a strange disquiet in our hearts, a feeling of separation from friends and those we love and a sense of insecurity and distrust. When that condition arrives, it is time to put those ideas out—firmly, resolutely, and bluntly.

A good "second thought" will protect us from many a sorrow.

*** PLANNING**

"Kiwanis Magazine" for August carries an inspiring story of how Mayor Russell G. Hileman swept corrupt politicians out of office in Michigan City, Indiana, and brought good government and competent administration to the city.

The keystone of his campaign and plan of action was a Central Planning Committee, composed of representatives of all leading city organizations, business and professional groups. These people served as volunteers, and brought expert knowledge, skill, and leadership to the solution of problems that had thoroughly baffled the politicians.

Here is a great idea, capable of wider application. It could apply to businesses. It could apply to schools. It could even apply to a church.

Suppose your church—your branch congregation—had a Central Planning Committee. Suppose it included your leading business men, your school teachers, your doctors and dentists, nurses—all persons of experience, skill, and capacity for leadership. That would really be a group of helpers. They wouldn't need to hold office, though undoubtedly some of them could give splendid help in carrying out the suggestions of the committee.

A pastor or a district president with enterprise and imagination could do wonders with this idea. In fact, it is already being done in some places, and in a limited way, by some of our churches. Some splendid successes have been made.

And one of the great benefits is the strength and help obtained from a wider participation of the congregation in church management. People give stronger support when they have a voice in government. Debts could be lifted, new buildings erected, missionary campaigns pushed to success, with the help of all the people.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Herald House

Zion's League

Annual III

"We Explore Our Stewardship"

This paper-bound book contains a complete year's program for your church's League. It is divided into eleven sections—July and August are combined—with specific suggestions and helps for each week's program. Each of the sections has worship, study, recreation, and service material in it. It is well illustrated and clearly written. Every officer and supervisor of each League will need to have this Annual.

\$2.50

Independence,
Missouri

THE SAINTS'

Herald

VOLUME 96

SEPTEMBER 26, 1949

NUMBER 39

Historic Building Issue

The Mansion House, Nauvoo, Illinois

(See Page 9.)



Trusteeship

THIS "HISTORICAL BUILDINGS" ISSUE contains much information which we believe the members of the church and other readers of the *Herald* will find helpful as well as interesting. The Church feels it is a part of our stewardship to see that the records and properties prepared at great effort and expense by the pioneers of the church be kept intact and in good repair. The same God who said that the Inspired Version should be preserved in safety also said that the Temple at Kirtland should be built and the Nauvoo House should be erected. Members of the Reorganized Church are happy to serve as trustees of these manuscripts and properties.

We believe it is providential that the original manuscript of the Book of Mormon as well as the original transcript of the actual characters on the plates has been kept securely; these and the Inspired Version we hold in sacred trust as the legal successors to the original church organized in the year 1830.

Let us remember that these historic properties, built at great sacrifice by the early Saints, also were the concern of the Almighty (Doctrine and Covenants 107: 18). It is evident from the language used that some of these buildings were to remain "from generation to generation, for ever and ever." To these religious shrines many of the Saints have gone in recent years that they might catch more of the spirit of the Restoration and, through this revered environment, feel the inspiration in the faith of our fathers. We here acknowledge our gratitude to the care and blessing of God which has made us the custodians of these properties, as we hold it another evidence that God has recognized this church as the church of his choice.

Introducing...

CECIL RAY ETTINGER (page 13) was born July 26, 1922, at Taylorville, Illinois, where he was graduated from high school in 1940. He attended Graceland from 1940 to 1942 and again in 1946. He received his B. A. degree from the University of Iowa in 1948.

He served with the United States Air Force from 1943 to 1946, and saw service in Europe as a fighter pilot. Vocationally he has done bookkeeping and clerical work.

Cecil is an elder and went under general church appointment in October, 1947. He is now serving as the church's representative in Nauvoo.

On August 1, 1946, he married Betty Jean Russell. They have two children: Cecil Ray III, 2 years; and Stephanie Lynn, 8 months.

Brother Ettinger's hobbies are photography and music. He has won national recognition as a bassoon soloist.

RAYMOND J. ASHENHURST (page 17) was born in Denlo, Missouri, May 1, 1913. He was graduated from Roosevelt High School in Des Moines, Iowa, in 1931, and became a member of a national honor society.

During the war he served as radio technician in the United States Navy from 1943 to 1945. From 1932 to 1936 he was employed as a bookkeeper; and from 1936 to 1947, except for the period of his war service, he was bookkeeper and bank teller.

Ray is an elder and went under Conference appointment in April, 1947. His first assignment was to Kirtland Temple, and he is now doing missionary work in northwest Ohio.

In 1936 he married Eva Phipps. They have two children: Patricia Bell, 10 years; and Harry James, 1 year.

Brother Ashenhurst's hobbies are reading, electric wiring, and radios.

THE SAINTS' HERALD

Volume 96

September 26, 1949

Number 39

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

COLLEGE STUDENTS CONFERENCE

In a larger gathering of such nature than ever before held, college students from many of the educational institutions throughout the United States met for a three-day conference at the Stone Church in Independence. About 125 visitors and many local young people participated in the discussions and lectures, and attended the dinner and the consecration service. Dr. E. V. Shute of London, Ontario, Canada, spoke to a large group of visitors and townspeople on Thursday evening, September 8.

Others who were active in the conference were Harley Morris, Sparta, Wisconsin; Dr. Lawrence O. Brockway, Ann Arbor, Michigan; A. Neal Deaver, administrative assistant of the superintendent of the Independence Sanitarium; President F. Henry Edwards, Apostle Reed Holmes, and Bishop G. L. DeLapp. One of the high lights of the conference was the making public of the priceless manuscripts of the Book of Mormon and the Inspired Version together with first editions of hymnbooks, the Book of Mormon, and other original pieces of writing. These were on display under guard at the Stone Church, being taken from the church vault in a bank in Kansas City. Other visitors besides the college students came to see this exhibition, the first public viewing of the Book of Mormon original manuscript since 1930.

JOINT COUNCIL MEETS

The Quorum of Twelve met in quorum council on Tuesday, September 13, at the Auditorium in Independence. All members were present except Apostle Roscoe Davey who is in Australia and Apostle D. Blair Jensen who is in Europe. Their deliberations continued daily until the twentieth when the bishopric and presidency joined them. The work of the joint council will continue for several days with the anticipation that business will be concluded before October 1.

ALBERT SCHERER IMPROVES

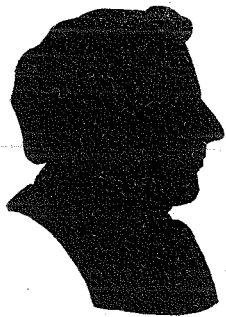
Elder Albert Scherer, who recently returned to the United States with his family from Holland where he was missionary, is improving in health constantly. He has requested permission to work part time and already is following a preaching schedule in and about Independence.

RECREATION GROUNDS

Work on the Campus recreation grounds progresses. The Scout Leaders and Senior Scouts of Independence finished the campfire circle during the week of August 22. This will accommodate up to 150 and is designed especially for small groups and for outdoor worship service. Lights were put up at the miniature golf course, and the new storage and refreshment building, being built by the Men's Club, was nearly up to the roof by August 27. Carl Mesle announced on August 23 that the second tennis court is opened for daytime play. The first court is equipped for night games.

MISSIONARY SERMONS IN INDEPENDENCE

Evangelist Ray Whiting preached a series of missionary sermons every night between August 22 and September 2 except Saturday and Sunday, on the lawn of the Enoch Hill Church. This is the second of several such missionary series being carried out in Independence during the autumn months. The attendance at these services is 100 to 200.



JOSEPH SMITH II

Historical Markers for Nauvoo and Kirtland By PRESIDENT ISRAEL A. SMITH



EMMA HALE SMITH

THE CHURCH for some years has maintained historic properties at Nauvoo which were owned by the Prophet Joseph Smith and that are now owned by the church, which acquired them from the heirs of the Prophet. We visited Nauvoo recently and are well pleased with the condition of these buildings and the surrounding grounds. Guides are maintained by the church for the benefit of tourists or others who desire to visit these Latter Day Saint shrines.

A few years ago wooden markers were erected, bearing simple legends that indicate what each building is, the date of occupancy, et cetera.

We now believe better, more complete, artistic bronze tablets should be installed, and a few general signs of the same character should be placed at appropriate locations from which all persons visiting Nauvoo will be informed as to history and present ownership of these buildings by the church.

Decision has been reached to have individual markers placed on the buildings or on granite or marble stones within each enclosure, showing what the building is, a concise statement of its history, its present ownership, et cetera. For this purpose we will give a prize of a fifty-dollar Government Bond for the best design for markers for each of the following buildings: Homestead, Nauvoo House, Mansion House, Kirtland Temple, and a general marker for Nauvoo.

We want our designers to use their own originality in each design and consider the suggestions which follow as being only illustrative.

The Homestead

"A log house, built originally about 1823. Joseph Smith and wife Emma with their three children took possession on May 11, 1839. Resided there until September, 1842. Frame addition was added later. Near it lay the remains of Joseph, Emma, and Hyrum Smith."

Suggestions: Profile of Joseph Smith in upper right corner, Emma Smith in upper left corner, facing each other.

A bas-relief of the original log house, lower left. Profile of Hyrum in lower right corner facing to left. Appropriate reading in center.

The Mansion House

"Built for residence of Joseph Smith and Emma Smith. Occupied from and after September, 1842. Bodies of Joseph and Hyrum Smith, after assassination on June 27, 1844, brought here, viewed by thousands. David Hyrum Smith born here November 17, 1844. Occupied for some years as a hotel. Remodeled and reduced in size years later."

Suggestions: Left upper bas-relief of original structure. Upper right bas-relief profiles of Joseph and Emma facing left.

At bottom across the marker, in relief: Joseph III, Frederick, Alexander, David.

Appropriate reading in center.

Nauvoo House

"Construction under way in 1844, but never finished by the church. Reduced from original plans and finished in the 1860's. Emma Smith died here on April 30, 1879."

Suggestions: Appropriate reading across the tablet. Below at left in relief the unfinished building as it

stood from 1844 to 1860's (186-?)
In relief, Emma Smith at right.

A General Marker

In addition we desire designs for two or more bronze markers (they can be identical), showing that the properties belong to the Reorganized Church, giving full name of the church, international headquarters at Independence, Missouri, organized April 6, 1830, at Fayette, New York. Maintained for benefit of visitors and searchers after the truth.

Suggestions: Kirtland Temple at upper left. Nauvoo Temple lower right. At bottom: "Our Creed—All Truth."

Kirtland Temple

Built 1833-1836, by the Church of Jesus Christ of Latter Day Saints, now owned and maintained by its legal successor, The Reorganized Church of Jesus Christ of Latter Day Saints, by decree of the District Court of Lake County, Ohio.

For the benefit of those who desire to submit designs, we publish pictures of all these buildings, also of Joseph, Emma, and Hyrum Smith; also a picture showing the four sons, Joseph, Frederick, Alexander, and David.

The Presidency and Bishopric will select three judges who will award the prizes; their decision will be final, and all drawings or designs submitted become the property of the church.

Drawings must be submitted before January 1, 1950. Sketches should not be smaller than 8½ x 13 inches.

Address all correspondence to the First Presidency, Auditorium, Independence, Missouri.

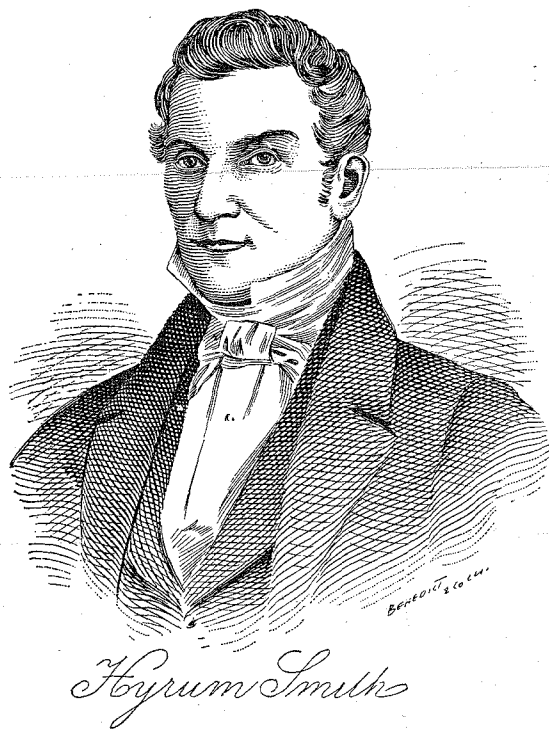
Acknowledgments

It was early in July that President Israel A. Smith gave us—Mrs. Lea and myself—a pleasant assignment in working up materials for this special issue of the *Herald* on our church historical properties. We arrived at Nauvoo during the reunion season, and so enjoyed the association of visiting church people and the ministry of Apostle D. T. Williams, Evangelist Ray Whiting, District President D. J. Williams, and others. Despite many activities, the historical work went on, based upon readings in *Journal of History*; *History of the Church*, by Heman C. Smith; the *Saints' Herald*; and articles by S. A. Burgess. In lieu of too many by-lines, it will be sufficient to state here that the following articles resulted from this reading and work: "Beginnings in Nauvoo," "The Mansion House," "Nauvoo House," "Nauvoo Temple," and "Kirtland Temple." Mrs. Lea's contribution appears in "New Horizons."

Most of the cuts—all of the new ones—are from the excellent photographs of Harold D. Smith of Smith Studio, Fort Madison, Iowa. We enjoyed the kind hospitality of the Smith family and their beautiful home, and have many grateful memories of their kindness and generosity. Brethren Cecil Ettinger and Glen Cargyle, guides at Nauvoo, were also very helpful to us.

To all who assisted in the completion of this project, our sincere thanks and appreciation.

LEONARD J. LEA.



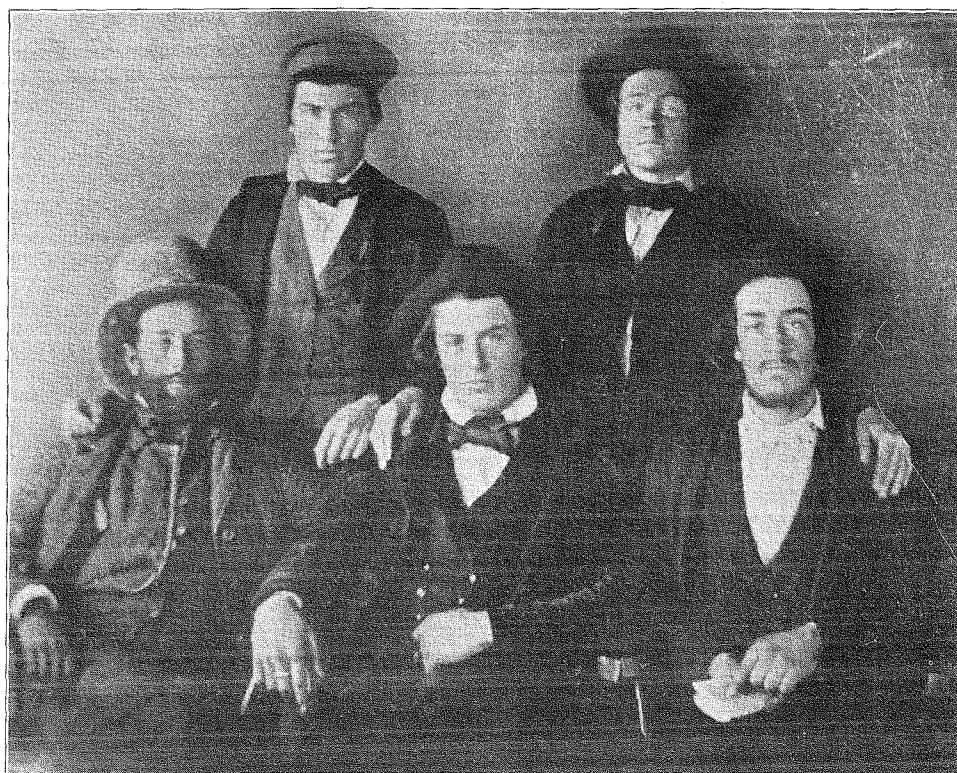
The Greatness of Joseph Smith

This issue of the *Herald* is, in a sense, a record of the achievements of Joseph Smith, the founder of the church. Long after a man is gone, other men seek to explain his greatness and his success. What made Joseph Smith great?

His was an original mind. He did not follow the fashionable and accepted patterns of thought. He was a pioneer. He cut his own way through the intellectual and spiritual wilderness that had grown up about the gospel and about men's ideas of God.

He had no ancestors to worship, like so many of the more eminent citizens of the part of the country where he lived. His ancestors were humble but good people; he honored them, but he wasted no time uselessly upon them.

He did not bother too much with the historical parts of the Scriptures, but turned his attention to the prophecies, because they dealt with the future. He stopped reading history in order to make history.



Standing, left to right: Alexander H. Smith and David H. Smith. Seated: Lewis Bidamon (their stepfather), Frederick G. W. Smith, and Joseph Smith.

The Beginnings of Nauvoo

Notes From Historical Records

THE SMITH FAMILY MOVES TO COMMERCE

On May 9, 1839, Joseph Smith left Quincy with his family, and arrived at Commerce on the 10th, where he moved into a small log house one mile south of Commerce on the bank of the river, on the White purchase.—Heman C. Smith, *Church History*, Volume 2, page 365.

According to old plats, the village of Commerce was on the northwest part of the broad headland formed by the great bend of the Mississippi River at this point. Commerce was formerly an Indian village, Quash-quema, and was settled in the 1820's as an Indian trading post.

After its occupation by Joseph Smith and his family, the "small log house" received some alterations and additions. Today it is known as "The Homestead," one of the historic properties of the church at Nauvoo.

A WILDERNESS IN 1839

From the pen of Joseph Smith, we have the following early history:

Tuesday (June) 11. I commenced dictating my history for my clerk, James Mulholland, to write. About this time Elder Theodore Turley raised the first house built by the Saints in this place; it was built of logs, about twenty-five or thirty rods northeast of my dwelling, on the northeast corner of lot 4, block 147, of the White purchase. When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's, there were one stone and three log houses, including the one that I live in, and these were all the houses in this vicinity, and the place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthy, very few could live there; but believing that it might become a healthy place by the blessing of heaven to the

Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.—*Millennial Star*, Volume 17, page 276; *Church History*, Volume 2, page 367.

Monday, June 24, the church purchased the town of Nashville in Lee County, Iowa, together with twenty thousand acres of land adjoining it.—*Church History*, Volume 2, page 368.

July 2, President Smith advised the building of a town to be called Zarahemla, upon land recently purchased by Bishop Knight in Iowa.—*Ibid.*

THE CITY IN 1840

Joseph Smith and a group of associates were returning from a mission to the Capitol at Washington early in 1840, and we obtain an idea of traveling conditions from his notes. The latter part of his journey home, from Dayton, Ohio, and across Indiana, was made on horseback. He wrote:

Wednesday, March 4, 1840. I arrived safely in Nauvoo, after a wear-

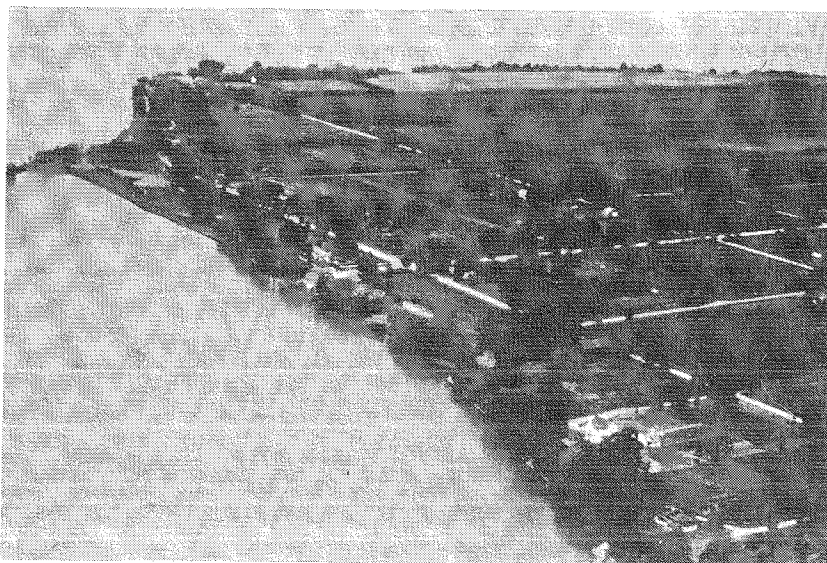
some journey, through alternate snows and mud.

On April 21, 1840, a letter was written by Robert Johnstone, Second Assistant Postmaster General, announcing that the Postmaster General had changed the name of the post office from "Commerce" to "Nauvoo." The Saints had already been calling the city by the new name for some time.

In the early part of the year 1840 there was not much done in Nauvoo and vicinity, except the duties incident to preparing homes, preparing for spring farming, and other work; only the regular routine of church business and the preaching of the elders in the regions round about.—*Church History*, Volume 2, page 446.

Progress was indicated, however, in what Joseph Smith wrote on June 1, 1840:

The Saints have already erected about 250 houses at Nauvoo, mostly block-houses, a few framed, and many more in lively operation.—*Church History*, Volume 2, page 450.



OLD NAUVOO FROM THE AIR

Looking northwest from an airplane over historic Nauvoo. White gravel roads contrast brightly against the dark rich loam of the river valley. Here the broad curve of the Mississippi surrounds the site of a once thriving city on three sides. Waters impounded by the great dam at Keokuk down the river deposit silt and sand which show close to the surface of the water in many spots. Center of picture, by the water, is Nauvoo House. The large white house near lower right is home of the photographer, Harold D. Smith. Lowest right is the home of Elder R. H. Atkinson.

For students of history and for church members, it is a pity that more complete records of the growth of the city were not kept. The Saints were so busy with building that they had little time to write. Yet the accounts that remain are detailed enough to give a clear idea of the tremendous amount of work being done.

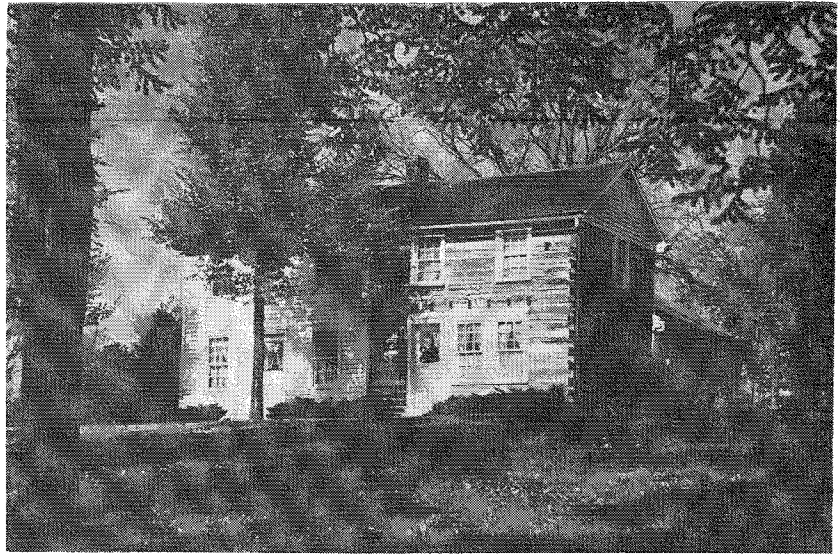
NAUVOO IN 1843

The marvelous transformation which took place in four years is indicated in the report written by Samuel A. Prior, a Methodist minister visiting Nauvoo on a visit of investigation. His report was published in the *Times and Seasons* for May 15, 1843:

I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The far-spread plain at the bottom of the hill was dotted over with the habitations of men with such majestic profusion that I was almost willing to believe myself mistaken, and instead of being in Nauvoo of Illinois, among Mormons, that I was in Italy at the city of Leghorn (which the location of Nauvoo resembles very much) among the eccentric Italians. I gazed for some time upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities of the west.

The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the Temple, which is now raised fifteen or twenty feet above the ground

I passed on into more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. . . . I could see no loungers about the streets, nor any drunkards about the taverns. . . . I heard not an oath in the place,



THE HOMESTEAD

First occupied by Joseph Smith and family on May 10, 1839, enlarged and covered partly with siding, this building is a memorial of the earliest days of church occupation in Nauvoo.
Photo by The Smith Studio, Fort Madison, Iowa.

I saw not a gloomy countenance; all were cheerful, polite, and industrious.

I conversed with many leading men—found them social and well-informed, hospitable and generous. I saw nothing but order and regulation in the society.—*Journal of History*, Volume III, pages 239-241.

THE CHARTERS

The rapidity of progress and the extent of recognition accorded the new city in the state of Illinois is indicated by the fact that on December 16, 1840, charters were signed by the governor, after being passed by the state, senate, and house, for the city of Nauvoo, the University of the City of Nauvoo, and the Nauvoo Legion.

OLD NAUVOO TODAY

Except for a fringe of wayside shops and curio stands on the highway leading up from Quincy and Hamilton to the south, Old Nauvoo maintains a quiet and peaceful possession of the flats down by the wide expanse of the river, undisturbed by trade and commerce. Unless somebody buys the remaining vacant land along that highway, it is inevitable that small businesses will be attracted there by the tourists who pause and get out of their cars. And one should not disregard the service that such small businesses render to the

traveling public, as well as to the church, by assisting in giving information to those who need it. However, too great a development of business there would rob the historical sites of some of their unique value.

The real business section of Nauvoo is up on the hill. A modern hotel, installed in an old building that has been nicely renovated, dispenses excellent dinners for which some visitors drive hundreds of miles. The now famous "Nauvoo Blue Cheese" is made not far from the principal business street. This cheese is like the French Rocquefort, but is made from cow's milk instead of sheep's milk. A merchant has developed a tangy sausage for those who like smoke flavor. A newspaper serves the city and sends local news to subscribers all over the country who like to keep in touch with events there. The local citizens are friendly and accommodating in helping and giving information to visitors. Nauvoo on the hill is as pleasant to visit as any good Illinois town. About the city are the great grape vineyards, which turn out their purple flood for the making of wine, the subject of an annual festival in the fall.

Nauvoo, however, will never lose a certain solemnity due to the vacant site of the temple overlooking the river from the crest of the hill.

Nauvoo House

INSTRUCTIONS TO BUILD

JANUARY 19, 1841, was an important date in the history of Nauvoo, when a revelation was given to the church containing directions to begin work on two new buildings, the largest in the city during the life of Joseph Smith, Jr. One was to be the Temple in a beautiful and prominent place at the crest of the hill overlooking the grand sweep of the Mississippi River around the bend that formed the pleasant, tree-shaded flatlands of the lower part of the city. The other, Nauvoo House, was to be a large hospice, conveniently located near the river's edge.

The revelation (Doctrine and Covenants 107) is a lengthy one, containing detailed instructions for raising the funds to finance the erection of what it described as a "boarding house"—which would be called a hotel today, for both residents and transients.

The name it was to bear was given exactly—"The Nauvoo House." It was to have some permanent tenants:

Let my servant Joseph, and his seed after him, have place in that house, from generation to generation, for ever and ever and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion.

There in the hospitality of that spacious structure, the head of the church himself planned to be available to meet the multitudes of visitors coming to the city, new members from distant states and from England, wishing to settle, and interested persons and travelers investigating the church and viewing the city.

CHARTER OF INCORPORATION

On February 23, 1841, Governor Carlin of Illinois approved the document passed by the legislature to incorporate the Nauvoo House Association. The articles named George Miller, Lyman Wight, John Snider, and Peter Haws as trustees.

Joseph Smith gave the site from his own land purchase, the south half of block 156 of the City of Nauvoo. Heman C. Smith, historian, suggested that this may have been one of the considerations in return for which Joseph and his family were to have a place of residence in the building.

LAYING THE CORNERSTONE

On October 2, 1841, the corner stone of the Nauvoo House was laid with imposing ceremony. Several relics of historic value were placed in the receptacle prepared in the corner stone, including one of the manuscript copies of the Book of Mormon.—Heman C. Smith, *Journal of History*, Volume III, page 168.

THE PLAN OF CONSTRUCTION

The house was commenced on a solid basis of rock masonry. It was built in the form of an ell, the south front facing the river 120 feet long by forty deep; and the west front facing Main street the same length and depth. The walls of the basement were forty-two inches thick and the design was to build three stories high.

The Nauvoo Temple being in course of construction at the same time and being considered of first importance, the building of the Nauvoo House was retarded greatly, yet the committee pushed the work on its walls as fast as means coming into its hands would permit.—*Ibid.*, Volume III, page 169.

THE BUILDING NOT COMPLETED

The church had been given a limited time in which to complete the Temple on the hill. Persecution and opposition were increasing around Nauvoo. Leaders were convinced that it was absolutely necessary to finish the Temple. Nauvoo House would have to wait.

An editorial appeared in the *Times and Seasons* for March 1, 1844, stating:

It is in contemplation to devote all our energies to the completion of the Temple



NAUVOO HOUSE

Nauvoo House stands today as a small part of the large hospice once planned for the entertainment of visitors and as a residence for Joseph Smith and his family. The walls to the left were a part of the original foundation, and the small building was erected in the 1860's on what would have been the northwest corner of the complete structure. Quiet and peaceful today, it was a scene of bustling activity from 1841 to 1844.

this season, and to let the Nauvoo House stand until the Temple is finished. By a unity of efforts, it is expected that the roof can be put on by next fall, and the building be enclosed.

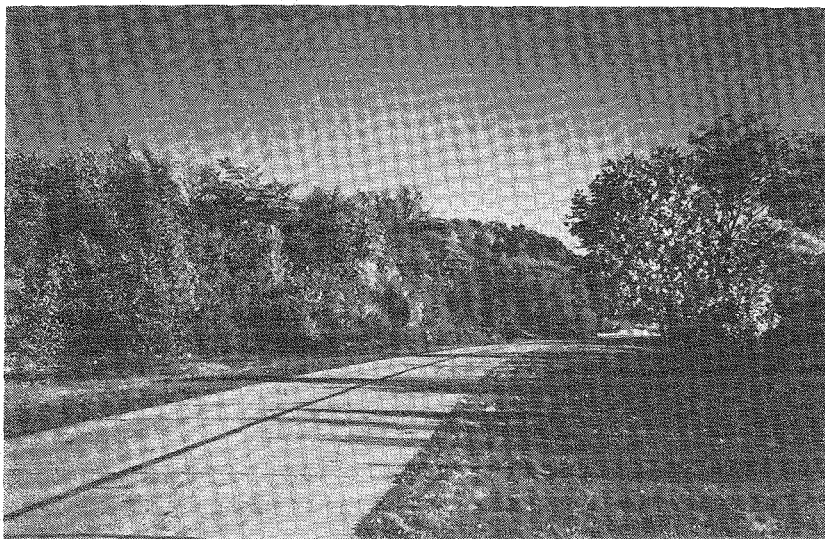
The Temple was not finished that season, and Nauvoo House was to wait longer than anyone had anticipated.

THE WORK ABANDONED

The tragedy of June 27, 1844, the assassination of Joseph and Hyrum Smith at the jail in Carthage, Illinois, threw all plans into confusion, and nothing more was done on the building until much later.

Heman C. Smith continues the narrative:

After the abandonment of Nauvoo by the church the Nauvoo House stood as left by the committee for several years. The title passed into other hands, Major Lewis Bidamon, who married the widow of Joseph Smith, finally coming into possession. He built a substantial residence on the southwest corner by building up the walls from where the committee left them. The stone portion of the west wall north of the part finished by Mr. Bidamon still remains, and on the northwest corner he erected a small building which he occupied as an office. The brick above the stone basement has all been removed. That portion of the south wall east of the Bidamon house was entirely removed by Mr. Bidamon.



AFTERNOON

It is growing late, and the westering sun throws slender fingers of shadow across the footprints of the pilgrims, long since gone, who trod the earth here in the company of their dreams and hopes, their fears, despair and pain. . . . It is later in the afternoon of history, too, and other pilgrims follow the old trail with their thoughts on the dawn of a better day.

Further information is given by S. A. Burgess, formerly Church Historian, now Research Assistant to the Presidency:

Very little more is known of Nauvoo House history for the next twenty years and over. There is a story that the bodies of the two martyrs were temporarily interred in the basement; then in the 1860's Major Bidamon, who had married Emma Smith, undertook to make a residence of the building and tore down the east wing and much of the north wing; completed the southwest corner, forty by forty feet, and carried it up to the third story. It was called "Riverside Mansion" and was the home of Emma Smith Bidamon from 1871 to her death in 1879; and it appears that there she lay in state, and the funeral took place.—*Saints' Herald*, Volume 92, page 724, August 4, 1945.

BOOK OF MORMON MANUSCRIPT

There has been considerable discussion about the manuscript of the Book of Mormon that was deposited in the cornerstone of the Nauvoo House at the time it was laid. Here we quote again from Heman C. Smith:

At the time the Book of Mormon was placed in the hands of the printer for the first edition, Oliver Cowdery took the precaution to make an entire copy so one could be preserved for safety while the other was used by the compositor.

The one used by the printer was doubtless left in the custody of Oliver Cowdery and by him transferred to David Whitmer, and finally fell into the hands of the Reorganized Church of Jesus Christ of Latter Day Saints, and is still in good condition.

After dealing with other matters, the historian tells of the final disposition of the copy of the Book of Mormon left in the cornerstone.

That portion of the south wall east of the Bidamon house was entirely removed by Mr. Bidamon. In the southeast corner he found the relics deposited in the cornerstone, but the manuscript before mentioned was so much damaged that but little of it was legible. He preserved a few pages, some of which he sent to President Joseph Smith at Lamoni, Iowa, and some of them he sent to Joseph F. Smith, son of Hyrum Smith, at Salt Lake City, Utah.

PRESENT OWNERSHIP AND CARE

The title of the property passed into the hands of Mr. Charles E. Bidamon, son of the Major, who made his home there for several years. It was supposed that the property had passed forever out of the hands of the Smith family and the church. . . . However, through the negotiations of Elder Heman C. Smith, the title was finally secured, the transfer being made by Mr. Charles Bidamon and wife to Bishop Edmund L. Kelley, trustee in trust for the Reorganized Church of Jesus Christ of Latter Day Saints, October 13, 1909, for the consideration of three thousand dollars.—*Journal of History*, Volume III, page 171.

In recent years the Nauvoo House has received maintenance from officers of the church. It has been fitted for use during reunions and youth camps to afford a kitchen and dining hall, and some sleeping quarters for campers and staff.

In the time of its construction, it was the second largest building in Nauvoo, and second in importance of the many projects of the church until the death of Joseph Smith. Today, it is the largest of the structures remaining in Nauvoo of that period of our history.

Nauvoo House has great possibilities. Properly renovated and finished, it will become a beautiful building, much more useful than it is now.

The Mansion House

Sketches concerning the last home of Joseph and Emma Smith and their family.

(NOTE: When Emma Smith looked for the last time upon the body of her slain husband, she exclaimed, "My husband! Oh, my husband!" This lovely and tender way of addressing him provided a key for an effort to phrase what might have been her thoughts on that happier day when they moved into the Mansion House, the last home they shared together.—L. J. L.)

I. THE MEDITATIONS OF EMMA SMITH, AUGUST 31, 1843

MY HUSBAND! Oh, my Husband! Today we move into our new home. Here, at long last, we have the place for which I have prayed so long and of which I have dreamed. How grateful to God I am.

I wonder, my Husband, if you can understand what that word, *home*, means to me and to the thousands of other women here in Nauvoo. Perhaps no man ever fully understands the heart of his wife. Because he does not bear her burden, because he does not live out every long day against her weakness, because he has never known her pain, because he need not reach down into the depths as she does for hidden sources of strength, how can he ever understand? A man knows only what a child knows—a little more, but the same things, and a woman must often forget and forgive.

I watched these walls going up under the hands of the workmen. I saw them completed. And then, one day, you took me by the hand and led me in. You told me it was mine. You sent me down to St. Louis on a boat to buy linen for the table, napkins, dishes, and silverware; curtains for the windows, blankets and spreads for the beds, and rugs for the floors. How carefully I selected every item, knowing the sacrifices of the people whose love had provided for these things.

And then I thought of the marvel of it! I who had eaten cold food in fear and desperation by the wilder-

ness trail, dreading the approach of enemies at every moment—I was to sit down at a table in peace. I who had tramped through the mud and snow, by forest paths at night, in blackness and in rain—I was to walk on smooth wooden floors with rugs over them. I who had made one home after another, in log cabins and camps, under the rude shelter of the boughs of trees, and in the houses of strangers—I who had toiled and built, only to be taken away, leaving all my labor behind, then beginning again and doing it all over in a new place—here at last I can settle down to a permanent home.

AND THEN there were the children. When you were taken away by your journeys, when hateful mobs pursued you from place to place, when you were held illegally in prison, when troubles among the people of the church called you to settle them, I was often alone with the children. I longed for a place of safety where I could take care of them, where they need not feel afraid, where I could feed them and put them into proper beds, and keep them warm. How often I hid them and warned the little ones not to cry. How often I heard them say they were hungry and ask for food. How often I felt their bodies shiver with cold, and held myself close to them to keep them warm. All that is past now.

Now at last we are at home. We have a place of safety. There will be no want nor cold here, no fear nor terror in the night, I trust.

Oh, my Husband, I pray that we may never have to move again, nor fly like hunted animals from our foes. Whatever you give us, give us peace. Give us a chance to stay and live as others live, with long unin-



terrupted days for household tasks, the talk of happy children laughing at their play on the grass under the trees, afternoons of calm content, evenings spent by the fireside in sweet companionship—all of us together.

I AM ONLY A WOMAN. I am but one of many who followed their menfolk from the settled towns and the civilization of the east, across raw frontiers toward the setting sun, and into the wilderness. We have followed our men where there were no roads. We have cooked with the smoke of campfires in our eyes and taste of ashes in the food, and by those smoldering fires we have dried out garments sodden with rain. We have nursed the sick on straw pallets in the forest, ill with the fevers of the river bottoms and the moors. We are only women, and you do not know what we have suffered, because you were so often away.

Oh, my Husband, I thank you for all that you have done for us, and for all that you intended to do. Now let us remain here and enjoy the quiet ways. Let there be no more trouble. Let there be peace with all men.

God, I thank thee for this beautiful home, this mansion of my dreams. I thank thee for the children, for the companionship of thy people, for this city built up by willing hands in the wilderness, and for the goodly land that gives us our daily bread. Oh, God, I thank thee! Amen.

II. THE MEMORIES OF YOUNG JOSEPH

(NOTE: In his later years, President Joseph Smith dictated his *Memoirs* to his son, Israel A. Smith, now President of the Church. These were published in the *Saints' Herald*, and the following is quoted from Volume 82, page 110, January 22, 1935.)

FATHER'S HOME in Nauvoo [The Homestead] was generally overrun with visitors. There was scarcely a Sunday in ordinary weather that the house and yard were not crowded—the yard with teams and the house with callers. This made a great deal of bustle and confusion, and also a heavy burden of added toil for Mother and unnecessary expense for Father. About 1842, a new and larger house was built for us. After it was finished and we had moved into it, some friends suggested that it should be expanded into a hotel, large enough to accommodate the usual crowds of visitors and an adequate force of domestic helpers as well.

Deciding to do this, Father proceeded to build quite an extensive addition running out from the south wing toward the east. On the ground floor this included a large dining room and a suitable kitchen, with a basement below in which the cooking range was placed and a cellar for provisions. Over the dining room and kitchen was a series of bedrooms, six single ones ranging along the north side and four double ones with connecting halls on the south side.

These rooms, with those already existing, made the house seem a very large one for that period and locality. In going back to it in after years, however, I found that it really was not large. The dining room, which was also used as a ballroom in those old days, was really quite small—barely large enough for four sets of dancers in the old-fashioned square dances—and the ceiling, like those above stairs, was low compared to those of more modern buildings.

At any rate, it seemed spacious then, and a sign was put out giving it the dignified name of "The Nauvoo Mansion," a house destined to become quite famous and interesting in its day. Mother was to be installed as landlady, and soon made a trip to St. Louis for the purpose of securing such furniture, curtains, bed linen, table napery, dishes, and utensils as were needed to properly equip and operate a hostelry of its kind.

III. ADDITIONAL NOTES

For its historical significance and architectural beauty, the Mansion House is the most important of the historic church properties at Nauvoo today. Every bit of information

about it is of interest. To the reader of 1949, it is amazing and disappointing that there is such a dearth of information. And yet, from the viewpoint of the years in Nauvoo from 1840 to 1844, it can be understood. The great interest then was in the Temple on the hill, which is completely gone; and in the Nauvoo House, which was to have been the permanent home of the Smith family and the meeting place for the steady stream of visitors coming to the city. Apparently the only reason



Emma Smith in later years.

the Mansion House was built was that its smaller structure could be more quickly completed, to be used until the larger building was ready. The reader imagines that the family of the prophet would have had little privacy or peace there. But then, circumstances always kept them at the mercy of the public, and family privacy was a blessing rarely known to them.

In *Timbers for the Temple* (page 200), Elbert A. Smith quotes from Joseph Smith's Diary for August 31, 1843, "I commenced removing into the Nauvoo Mansion."

There is some interest about the name of the building. "Young Joseph" in his "Memoirs" said that a sign was put out giving it the name of "The Nauvoo Mansion."

Why this name was ever changed, and why and how it came to be called "The Mansion House," is not stated in the material at our command now. To some, "The Mansion House" is a name that seems tautological. However, in judging the words and acts of the people of another period, we should be fair and try to understand the mood, the feeling, and the circumstances of the times. Was this use of the name, "The Mansion House," unique? Apparently not. In the city of Stratford, Ontario, Canada, which has a number of picturesque and interesting old buildings, there is one that has lettered in stone high up on its façade the name, "The Mansion House." So, the name was used in at least one other instance. Information of other instances would be appreciated.

The importance of providing some kind of permanent and beautiful marker for this church historical property is something that can readily be understood by the reader, and especially by church members. Tourists from all over the nation, from north of the border in the provinces of Canada, and even from overseas, come here to see the properties. Crowds of people sometimes keep all available guides busy, and others will come to look with only a few minutes to stay. With no signs or markers, the hurried visitor goes away having gained but little information.

A few important facts clearly stated on a historical sign will give the visitor something to remember, even though the guides cannot reach him before he leaves. Moreover, some visitors come through early in the morning or late in the evening, look briefly and continue on their way. A good sign would help these people.

Wooden markers decay, paint peels away, and the effect is poor. Permanent bronze markers, set in heavy granite slabs, have been found very satisfactory in other parts of the country. President Israel A. Smith is anxious to have such permanent markers installed.

The Nauvoo Temple

THE AUTHORITY TO BUILD

THE REVELATION of January 19, 1841, gave the church the command to build the Temple. The plans were to be given to Joseph Smith. Apparently the matter had been under consideration, and the one best and most obvious location had already been selected.

There was a note of urgency in the command to hasten the construction: "I grant unto you a sufficient time to build a house unto me," and yet no definite date was set for its completion (Doctrine and Covenants 107).

Work on the foundation was soon under way to make ready for the laying of the cornerstones in the spring. "Young Joseph," son of the Prophet, later wrote his memories of the early stages of construction:

I used frequently to be up and about the temple block, used to see the stones being brought in on great carts drawn by oxen, with the stones swinging under the axle of the great high, broad-tired wheels, usually two yoke of cattle drawing them. The stones came from a quarry in the north side of the city along the river bank, and some of them from down the river.—*Journal of History*, Volume III, pages 142, 143.

THE LAYING OF THE CORNERSTONES

Previous preparation having been made, the cornerstones of the Nauvoo Temple were laid on April 6, 1841, with appropriate and imposing ceremonies by and under the direction of the First Presidency.—Heman C. Smith, *Church History*, Volume 2, page 519.

So much for the bare historical record. There was a bit of pomp and ceremony included. The observant eyes of eight-year-old "Young Joseph" took in more colorful details to be recalled in later years:

I remember when the cornerstone was laid. The basement had been built and a rough floor laid preparatory to the assembling to witness the laying of the cornerstone, and I was on the platform with my father and the others. . . . The whole area of the building was covered, and all around it in the yard

were members of the assembly standing and sitting upon benches and stones.—*Journal of History*, Volume III, page 143.

But one small boy could not see all that was happening, and a detailed account is found in the *Times and Seasons* for April 15, 1841. There were fourteen companies of the Nauvoo Legion, some in resplendent uniforms, marshaled to participate in the parade. A band met and accompanied them.

After the arrival of Lieut. General Smith, the ladies who had made a beautiful silk flag, drove up in a carriage to present it to the Legion. . . . During the time of the presentation, the band struck up a lively air, and another salute was fired from the artillery.—*Journal of History*, Volume III, pages 153, 154.

From the parade ground to the Temple, the procession took its way, some of the troops mounted, some on foot. At the Temple an oration more

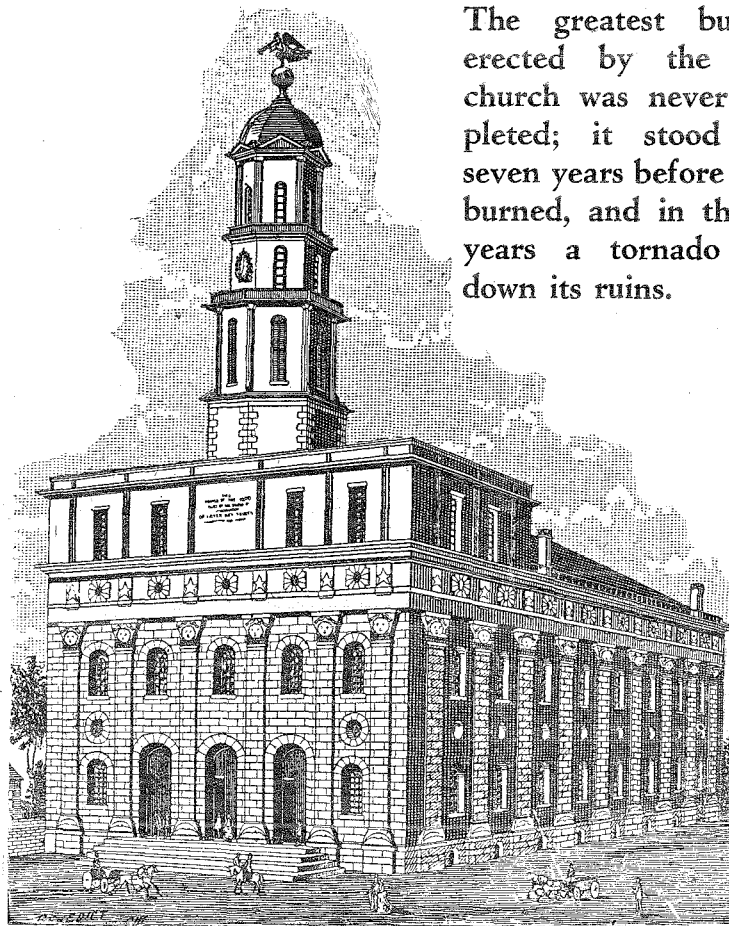
than an hour in length was delivered by President Sidney Rigdon, despite his recent illness. Then the First Presidency supervised the laying of the principal cornerstone at the southeast corner of the Temple, and President Joseph Smith prayed that the structure might soon be completed. The other three cornerstones were laid by representative church officers, the Legion returned to the parade ground where they were addressed by Major General John C. Bennett and by President Joseph Smith. This concluded the ceremonies.

DESCRIPTION OF THE TEMPLE

Descriptions of the Temple differ in some details, and we offer that by Heman C. Smith, Church Historian:

The Temple was built of gray limestone, 128 feet long, eighty-eight feet wide, sixty feet high, and to the dome of the tower 200 feet. It had thirty hewn pilasters costing \$3,000 each. The whole cost of the building was \$1,000,000.—*Journal of History*, Volume III, page 163.

The greatest building erected by the early church was never completed; it stood only seven years before it was burned, and in thirteen years a tornado blew down its ruins.



The *Millennial Star* for Monday, November 8, 1841, carried a detailed description of the temporary baptismal font in the basement, a model for the permanent font later installed:

The baptismal font is situated in the center of the basement room, under the main hall of the temple. It is constructed of pine timber, and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep. The molding of the cap and base are formed of beautiful carved work in antique style; the sides are finished with panel work; a flight of stairs in the north and the south leading up and down into the basins, guarded by side railing.

The font stands upon twelve oxen, four on each side and two at each end, their head, shoulders, and forelegs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five year old steer that could be found in the country, and they are an excellent likeness of the original; the horns were geometrically formed after the most perfect horn that could be procured.

The oxen and ornamental moldings of the font were carved by Elder Elijah Fordham from the city of New York, which occupied eight months of time. The font was enclosed by a temporary frame building sided up with split oak clap boards, with a roof of the same material, and so low that the timbers of the first story were laid above it. The water was supplied from a well thirty feet deep in the east end of the basement.

This font was built for the baptisms for the dead until the temple shall be finished, when a more durable one will supply its place.—*Church History*, Volume 2, pages 551, 552.

Of the baptismal ceremonies, "Young Joseph" Smith later wrote:

I remember witnessing baptismal ceremonies in the font, seeing the candidates march up one side of the stairs on the east to the font, and passing from the font down the stairs on the west side of the font.—*Journal of History*, Volume III, page 143.

THE GREAT REJECTION

In the revelation of 1841, the people were given "a sufficient time" to finish the Temple. In 1844 at the

death of Joseph Smith it was still incomplete, and the people came under the condemnation of which they were warned "ye shall be rejected as a church with your dead" (Doctrine and Covenants 107: 11).

This one point in the revelation puts great importance on the fact that the Temple at Nauvoo was never finished. In 1897, President Joseph Smith wrote at Lamoni, Iowa:

I knew of the work being done on the temple at that place from the time it began until the building was burned in 1848. It was not finished. I know, too, that it was a matter of common talk among the members of the church that changes were made in the designs, after the death of Joseph and Hyrum Smith; and that those portions that were completed so as to be occupied were not in accordance with the original plans.—*Journal of History*, Volume III, page 161.

Alexander Smith, brother of Joseph, made a similar statement in the same year:

The auditorium or main meeting room was temporarily finished; the seats and pulpit were only temporary. In the upper auditorium, the plastering was not done, the floor—only the rough boards intended for the lining—was laid, and from this floor upward the stairs, except in the tower or circular main stairs, were also temporary. . . . To my knowledge the temple was never finished, and those who have been led to believe it was have been deceived.—*Ibid.*, page 162.

THE TEMPLE IN 1846

Two years after the death of Joseph and Hyrum Smith, a description of the Nauvoo Temple was written by a visitor, Charles Lanman (July, 1846), which was published in *Appleton's Literary Miscellany* in 1847. He gave the name of the architect as "Weeks." He wrote:

It is principally after the Roman style of architecture, somewhat intermixed with Grecian and Egyptian. It has a portico with three Roman archways. It is surrounded with pilasters; at the base of

(Continued on page 21.)

STORY SERMONS AND PLANS

for the JUNIOR CHURCH

By Marian Walter Gannaway

All workers with youth, and particularly the leaders in junior churches, will welcome these forty-three fresh, invigorating story sermons on vital themes of special interest to junior boys and girls.

This new book contains an informative section dealing with plans for the junior church and contains many valuable suggestions for the organization and administration of a junior church. (Ready September 12)

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herald house

INDEPENDENCE, MISSOURI

Nauvoo and Her Mission Today

Missionary experiences in guide activities.

By **CECIL R. ETTINGER**

WHEN MY WIFE and I first arrived in Nauvoo after receiving general church appointment, we sensed some of the hallowedness and grandeur that was once a part of the City of Joseph. Since that day in February, 1948, we have experienced some of the joy, sorrow, sacredness, and even turbulence that characterized this city a century ago.

Often the question has been asked, "Doesn't it become monotonous to take people through the properties time after time, day after day?" Yet each time I approach the graves of Joseph, Hyrum, and Emma, a feeling of reverence permeates my being, and the knowledge of the devotion they held for the cause of Christ gives me an added incentive to go forward in this great cause.

Until two decades ago the properties in Nauvoo were allowed to fall into disrepair, but since that time effort and money have been consecrated to the renewing of this fitting monument to those who gave their lives for the cause they held in their trust. Where stood weeds and brambles and rotting timbers now stand hedge and shrubs and stalwart buildings to declare to the world through history that the fullness of the gospel is still on the earth to lead men to salvation. Nauvoo can never be a major missionary endeavor of the church, but it can be a powerful publicity factor. Few missionaries can convert a person to the gospel in one sermon, which is about the amount of time we can spend with the visitors who come here. However, thousands of people each year come to Nauvoo who would never go near a church building. If we can give them a slight knowledge and a feeling of good will, perhaps at some future date one of our missionaries will be preaching in their home towns, and they will think, "I was at Nauvoo, and enjoyed myself. Perhaps I will go and hear what this fellow has to say." If we can accomplish that, we will be furthering the mission of the church.

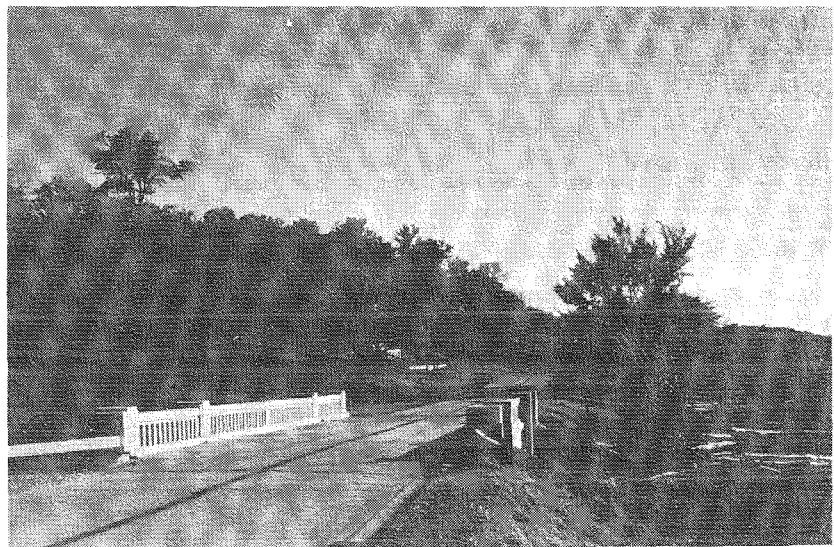
IT IS THE PURPOSE of the guides at the historic church properties to perform an effective ministry to all people who come here. In striving toward this goal, three cardinal points have been set up. First, we try to give to the visitors some of the history of Nauvoo and its part in the building of a nation; second, we try to tell them some of the basic con-

cepts in the restoration of the fullness of the gospel through the authority of Christ; and third, by stating our beliefs rather than our disbeliefs, we attempt to give a clear picture of the latter day apostasy of the dissenting factors of the church. This is an enormous task to accomplish in the time we spend with the visitors to the properties, but this is Nauvoo's mission.

AS VARIED as the history of Nauvoo is that of the tourists who stop here and our experiences with them. People from all parts of the world and from all walks of life compose the ever-increasing audiences who hear the gospel story interwoven through history. All do not manifest the same degree of interest, but it is hoped that each receives a portion of what Nauvoo has to offer. As different as the personality and background of each individual are the questions and interest they have. Some come here in search of truth, others come to be entertained, still others come with no particular purpose whatsoever, but leave with some information and a better appreciation of the latter day work. On one occasion I went over to the grave enclosure to contact a group of people who had gathered there. As I arrived, I heard one of the party telling how Joseph Smith had hidden runaway slaves in a tunnel that connected the Mansion House and the

Homestead. Continuing, he said that Nauvoo was not a city but a state, and it was the plan of Joseph Smith that he be made governor of the state and eventually the president of the United States. Approaching the situation in the best way I knew how, I inquired as to the accuracy of his information. During the previous week a new water line had been laid along Main Street between the Mansion House and the Homestead at a depth of eight feet; if any tunnel had connected the two buildings, evidence of it would have been discovered. Also the charter for the city of Nauvoo was granted by the state of Illinois of which it was a part. Nauvoo was never intended to be a state. Joseph Smith did allow his name to be placed on the Independent ticket as a candidate for president of the United States, but doubtless as a protest against the platforms of the leading candidates of the day. Faced with this, the gentleman admitted the people with him were visitors from another state, and he was trying to entertain them. I might add that his guests were impressed with the guide story, as we took them through the buildings, and they were much more satisfied with accurate information than with the sensational tale they had heard before.

It is unfortunate that some of our own people have been guilty of this. In their eagerness to tell the gospel story, they



NAUVOO TO QUINCY

Over this modern bridge and along this concrete highway, the modern traveler can traverse in a few minutes the route that Joseph Smith and his family took slowly and with difficulty on May 9 and 10, 1839. Gently the waters of the broad Mississippi wash these peaceful shores today. Joseph left behind him the enemies of his people, men who sought his life.

have sometimes interrupted us with inaccurate information which we have had to correct. This is embarrassing and detracts from the ministry we are able to give to nonmembers. There are rich spiritual blessings to be had at Nauvoo if we only avail ourselves of them.

On another occasion a man came to the properties, introducing himself as an author who wanted to write an accurate account of Nauvoo. I spent the major portion of a day with him, giving him information, showing him documents, and discussing in general the history of Nauvoo. He was elated as he departed, assuring me that he was going to turn out a work of art. Several days later he returned to the properties. As I greeted him, he began to tell me a host of malicious lies. I asked him if he knew that those stories were false, and he answered, "Yes, but I am writing my book to make a living, and these things will make my book sell." I felt utterly defeated, but fortunately his book has never made an appearance to the reading public.

MOST OF OUR EXPERIENCES here are more uplifting, however, than those we have just recounted. As a man tries humbly to serve the Master, a strength from above often augments his own meager efforts. Such has been the enjoyment of those who minister at the historic church properties. On one Saturday evening, I was particularly tired as I had been talking most of the day. There had been a great number of visitors, and I was just leaving for supper when another car drove up. The desire to serve momentarily left me, and I sincerely wished they would not stop. The moment they did, however, I felt impressed that the visit would be a profitable one. From the time of our first greeting, the Spirit that accompanied us was ample evidence of the genuineness of that first impression. In addition to the guide story, I was led to discuss as a result of their questions many of the major concerns of the Restoration. As we continued to talk, all thoughts of fatigue or physical deficiency left me, and the Spirit of God prompted my actions and speech so that as I tried to teach, many things I had been wondering about in the past became clear to me. At the point of parting, the gratitude of that young couple made my heart soar, for we were sharing in the truths of eternity. They said they were students of the Bible, and that I had given them a revelation of Christ such as they had never experienced before. I knew that if I had given them a revelation of Christ, it was effective only inasmuch as the witnessing Spirit had

revealed Christ through me. The next day I wrote to the city pastor in Detroit concerning this couple. I have never heard as to the outcome of this experience in their lives, but I do know that my own life was enriched through the moments we spent together.

TOO OFTEN we speak of experiences as belonging to the past, but the continuing experience of right relationships and the sharing of these relationships today leads us to greater knowledge of the divine purpose. Yesterday a clinical psychologist came through the properties and became intensely interested in the psychological aspects of the Restoration Movement. He remarked that Joseph Smith must have been a great psychologist because of the driving force the Restoration received from the New Testament, but as we continued through the Homestead, he observed that Joseph Smith had to have more than psychology. He had the Spirit of God to direct him. Then his interest shifted from psychology to the history of the church and the truth it contained. The minutes flew by, and finally because of the urgency of time we had to terminate our discussion. Before he left he told me that he was sort of a spiritual vagabond. He was reared a Protestant but could never reconcile himself to some of the inconsistencies he had been brought up to believe. He thanked me for the hope of a personal and just God I had tried to present to him. As he left, I felt a yearning that the sense of rightness and truth which I felt so strongly within my being might be imparted to him. Human words can never fully express it, but the Spirit of God will bear witness to those who desire to know.

One of the marks of Divinity in the gospel is that each person is called to serve in the capacity with which he has been endowed. Everyone cannot perform the same service. Nauvoo has a mission to perform. It represents the church on the outer ring. To some people, Nauvoo is the only representative of the church with which they have contact. Beautiful grounds, ageless buildings, and representative guides can present the gospel story to some who could be contacted in no other way.

Jesus, during his ministry here on earth, emphasized the building of the kingdom of God. Nauvoo was an attempt in this direction, but dissensions within and prejudices without the church proved her downfall. Nauvoo is a page out of the past, but the gospel of Christ that inspired the people to build this great city is being perpetuated by the church today, the Reorganized Church of Jesus Christ of Latter Day Saints.

Briefs

INDEPENDENCE, MISSOURI.—The city-wide Zion's League organization held its annual election of officers after the Campus preaching service on the evening of August 28. New officers are: Kenneth Green from Slover Park, president; Bob Sparks from Liberty Street, vice-president; Carol Hodges of Walnut Park, secretary; and Oliver Houston, Jr., of Slover Park, treasurer. The cabinet members will be appointed by the president and will be announced later.

On Monday evening, August 29, at the Stone Church, the Conference in Zion approved the following city-wide officers: F. Carl Mesle, director of young people; C. Cecil Talcott, director of religious education; Miss Aleta Runkle, director of music; Mrs. Katherine Wilson, leader of women; Mrs. Frances Benner, chairman of Daughters of Zion; W. E. Wakeman, missionary co-ordinator.

Pastor Charles Graham announces the following officers for the city-wide women's organization: Mrs. G. B. Wilson, city-wide leader; Mrs. Paul Kelsey, associate leader; Mrs. Preston Hubble, friendly visiting chairman; Mrs. John Darling, secretary-treasurer; Mrs. Lawrence Jones, cradle roll chairman; Mrs. Melvin Benner, Daughters of Zion chairman.

Another six-week course in the Aaronic priesthood school started Tuesday evening, September 6, to continue weekly until October 11. The theme for this unit is "Citizenship Responsibility in Zion." Instructors are Bishop Walter N. Johnson, Bishop L. W. Kohlman, Bishop Harold Cackler, Elder Lloyd Bland, and Elder Lyndon Waggoner.

About 200 Zion's Leaguers were registered for the Labor Day week-end retreat held at Gardner Lake near Excelsior Springs, Missouri. The theme was "Speak to the Children of Zion That They Go Forward," and besides a fine corps of about twenty-four young people and their leaders, there were also present Bishop Wayne Updike, Pastor Charles Graham, Albert Scherer, Leonard Lea, Richard Carter, Fred Epperson, and Marion Talcott who led discussions and gave lectures.

The first practice of the Independence Symphony Orchestra under the direction of Franklyn Weddle was held Tuesday evening, September 6. This is sponsored by the Community Music Association and has among its members many church people.

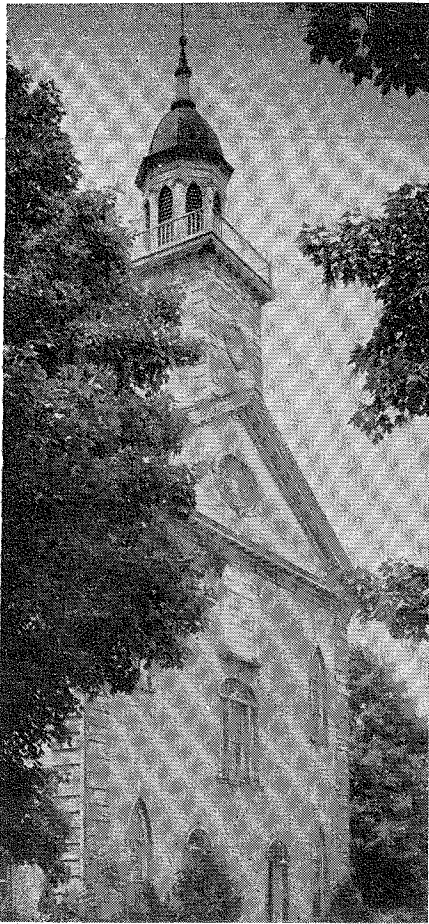
At a Stone Church business meeting Glaude Smith was approved as pastor, with L. F. P. Curry and Howard Harder as his associates. Marion Talcott will continue as director of religious education and Mrs. May Worth was chosen as women's leader. A planning committee was appointed by Brother Smith in preparation for the erection of the new educational unit for the Stone Church. This committee consists of L. F. P. Curry, John Luff, and Thomas B. Franklin.

Guests at the Stone Church Sunday, September 4, included many of the new class of nurses at the Sanitarium and several visitors from the Hawaiian Islands, some of whom are en route to Graceland College.

MUSCATINE, IOWA.—On August 31, 1949, the branch business meeting was held with District President Lyle Woodstock present. On September 4, eight new members were baptized and confirmed before the Communion service. Those baptized were Loren Lyle Mulenburg and his wife, Alvina Amanda; three of their five children: Loren Ronald, Janette Ilien, and Patricia Ruth; Dorothy Mae Hines; Robert Marion Hines; and Wilma Maxine Hisford.—Reported by V. L. Hisford.

Kirtland Temple

The great shrine of the Restoration, an example of architectural beauty and sacrificial devotion, is owned and maintained by the church at Kirtland, Ohio.



THE COMMANDMENT TO BUILD

A commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house; and, behold, it must be done according to the pattern which I have given unto you. . . . And ye shall not suffer any unclean thing to come unto it; and my glory shall be there.—Doctrine and Covenants 91: 1, 2. A revelation given May, 1833.

Guides and missionaries of the church inform visitors to Kirtland, "Here is the only temple in the world, still existing and still in the service for which it was intended, that was built in obedience to a specific and definite commandment from the Lord." There were others built by divine commandment, but they have been destroyed. There are others built by human direction, and they have no such divine authority back of them.

THE ERECTION OF THE BUILDING

From the time the revelation was given there was no relaxation of the

effort to bring it to completion, though the people were poor and found it difficult to provide the means and to spare the time for labor on the project.

The building committee consisted of three persons: Hyrum Smith, brother of Joseph; Jared Carter, and Reynolds Cahoon.

The commandment to build had been received in May, 1833. By July 23, the work had progressed far enough that the cornerstones were laid. Throughout the work, enemies in the vicinity tried to discourage the builders.

In 1834, the troubles of the church people in Missouri had become extremely serious, and Joseph Smith and others had to leave the work on the Temple to go to Jackson County and assist the members there. Joseph had chosen the position of foreman in the quarry where the stone was being obtained for the walls of the Temple.

When Joseph had to leave, "Sidney Rigdon was left in charge of the work at Kirtland, and it was to his faith and confidence that the success of the work was in large manner attributed."—Heman C. Smith, *Journal of History*, Volume II, page 411.

TOIL AND SACRIFICE

Heber C. Kimball returned from Missouri to Kirtland on July 26, 1834, and wrote the following account of the work on the Temple:

At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. . . . Elder Rigdon . . .

Looking at the suffering and poverty of the church, frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. After we returned from our journey to the West, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to the house. President Joseph Smith, Jr., being our foreman in the quarry; the Presidency, high priests, and elders all alike assisting. Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared.—*Journal of History*, Volume II, pages 411, 413.

DESCRIPTION OF THE BUILDING

This historic building stands on elevated ground, south of the east fork of the Chagrin River, about three miles southeast of Willoughby, Ohio, and nine miles southwest of Painesville, and about six miles in direct line from Lake Erie.

The building is of stone, plastered without and within. It is three stories high, exclusive of the basement. The first and second stories are auditoriums, each fifty-five by sixty-five feet on the inside, exclusive of the vestibule on the east end, through which is the entrance to the building, in which are the stairways.

The lower room was to be dedicated for sacrament offerings, and for preaching, and for fasting, and praying, and the offering up of most holy desires unto the Lord.

The second room was to be dedicated for the school of the apostles.

In each of these rooms were eight pulpits, four in each end, one above the other. Those in the west end were intended for the Melchisedec priesthood, and those in the east end for the Aaronic priesthood.

The third story is divided into small rooms.

The outside walls are about two feet thick. The outside of the building is fifty-nine by seventy-nine feet.—Heman C. Smith, *Church History*, Volume 2, pages 33, 34.

THE DAY OF DEDICATION

Kirtland, Ohio, March 27, 1836. Previous notice having been given, the Church of the Latter Day Saints met this day in the house of the Lord to dedicate it to him. The congregation began to assemble before eight o'clock a.m. and thronged the doors until nine, when the Presidents of the church, who assisted in seating the congregation, were reluctantly compelled to order the doorkeepers to close the doors; every seat and aisle was crowded. One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President S. Rigdon began the services of the day by reading the ninety-sixth and twenty-fourth Psalms. An excellent choir of singers, led by M. C. Davis, sung the following hymn: Tune—Sterling. "Ere long the veil will rend in twain."

President Rigdon then, in an able, devout, and appropriate manner, addressed the throne of grace. The following hymn was then sung: Tune—Weymouth, "O happy souls who pray."

The speaker (S. Rigdon) selected the eighth chapter of Matthew, . . . confining himself more closely to the twentieth verse. He spoke two hours and a half in his usual forcible and logical manner . . . no one unacquainted with the manner of delivery and style of our speaker can from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers; and to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from his real merit; and to say that he did exceedingly well, would be only halting praise.

After closing his discourse he presented Joseph Smith, Jr., to the church, as a prophet and seer. The Presidents of the church, then all in their seats, acknowledged him as such by rising. The vote was unanimous in the affirmative.

The question was then put and carried, without a manifest dissenting sentiment, to each of the different grades or quorums of church officers respectively, and then to the congregation.

The morning services were closed with the singing of "Now let us re-

joice in the day of salvation," to the tune, "Hosanna." The above is a part of the account published by the *Messenger and Advocate*, and reprinted in *Church History*, Volume 2, pages 34-45.

There was an intermission of only fifteen minutes, during which a few mothers left their seats to care for children, most of the congregation remaining in place.

The afternoon service began with the singing of "This Earth Was Once a Garden Place," to the tune, "Adamondi-Ahman." There was a ceremonial sustaining of the quorums in their offices, and an address, somewhat in the nature of instruction and admonition to the quorums and to the church by President Joseph Smith.

Then they sang, "How Pleased and Blest Was I," to the tune, "Dalton."

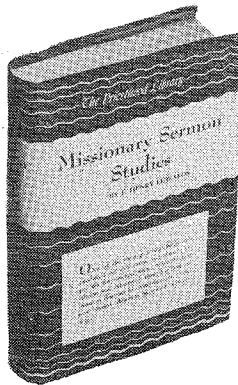
The prayer of dedication by Joseph was a sustained spiritual effort that reached a climax of power and faith, touching the sufferings, the hopes, and the trust of the church in final triumph. At the conclusion of the prayer the congregation sang, "The Spirit of God Like a Fire Is Burning," to the tune, "Hosanna."

The eucharist was served, and there were testimonies from a number of the leaders of the church. Joseph blessed the congregation, and the service was finished a little after four o'clock.

Many rich spiritual experiences were received at that time and in the following days, for which there is not sufficient space to relate at this time.

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INDEPENDENCE, MISSOURI

The House of the Lord By RAY ASHENHURST

INTEREST in historic Kirtland Temple varies among the tourists from those who slow down as they pass on State Highway 306 and peer curiously out and up from car windows to witness the height of the structure to those who enter its old doors and touch almost reverently the walls, pews, and other furnishings. The building is located about sixty feet west of the highway, which highway in 1833 was the road used for hauling sandstone for the walls from a distance of approximately two miles south of the building site.

Local visitors (that is, from Ohio) often bring friends to see this landmark of pioneer days. This is especially true of people from Cleveland, a large industrial city twenty-two miles west of Kirtland. A few travelers from far distant places also have listed this spot as a "must" in their journey through the United States. A woman from India, in her native dress, listened attentively to all information given about it. Swedish Mormon elders spoke quickly in their native tongue to bring out even more through their interpreter. Quite often Protestant missionaries of our own land, having spent years in China or India, have deemed it worth-while to check on the history of this edifice. Visitors have registered addresses from all parts of the earth including Canada, French Indo-China, Hawaii, South Africa, Sweden, Norway, Mexico, Switzerland, Australia, Holland, and various other countries. In scanning church affiliations registered, during a three month period I found that Methodists were the greatest in number, Mormons were next; then Presbyterians, Reorganized Latter Day Saints (our own people), Lutherans, and Catholics, in that order. There is a great variety of faiths registered. Unusual registrants were Bahai, Greek Catholic, and Jewish. Most unusual was one "up to the minute" young Mormon. Noticing a group of Reorganized Latter Day Saints registering "RLDS" for church affiliation, he stepped up and registered his affiliation as "Real Latter Day Saint."

From June through September of 1947, there were over 5,500 registered visitors. Quite a number do not register. The present Temple minister, Elder Bill Williams, tells that from December through July (1949) over 3,000 registered. This period ends during the busy visiting season.

Many Saints have shown visiting strangers through Kirtland Temple since 1880. Gomer T. Griffiths is among the number and says that he has shown

thousands its interior. There are those Saints of the community today who often assist the Temple minister in the dissemination of historical facts. Such help is offered especially on busy Sunday afternoons. It is a real pleasure to tell the story to an interested stranger.

THE BUILDING has a distinctive appearance as one stands and looks at it from top to bottom. Gomer Griffiths tells that the stone posts just out from each front corner were to keep ox carts and other vehicles from backing up against the corner. The height is perhaps deceiving. The ball on top of the tower is about 110 feet from the ground. To the north from the tower Lake Erie may be seen when the atmosphere is clear. The lake is just six miles distant—a nice walk for the Saints when this majestic edifice was begun in July, 1833. At the time it was dedicated on March 27, 1836, the metropolis of Cleveland was barely in its infancy.

Today members of the living body that erected this House of the Lord more than a century ago are aware of the Lord's command through Joseph to erect a house in his name. This information is usually accepted quietly and without comment when given to the visiting stranger. Evidences of sacrificial love for a cause is to be seen even yet in broken chips of china in the cement which still clings to the outer wall of sandstone, a wall that is easily two feet thick. Devotion surely was responsible also for the careful and simple beautifying of the interior. Notable is the fluting on pillars and window casings. These deep grooves were made by a rounded blade in a wooden plane with an ox team serving for power.

Amazement is often expressed by the visitor on finding two auditoriums, one immediately above the other, of exactly the same shape and dimensions. The third level is an attic floor, with five long classrooms. Here it is appropriate to mention to the visitors that emphasis was placed by the builders upon education, as evidenced in the divine purpose of the second and third floors. Since "School of the Prophets" is a rather meaningless term to a stranger, it is perhaps wiser to refer to it as a school in which the men of the priesthood furthered their learning, but it was not a seminary.

The first auditorium was primarily for worship; it was also used for conferences, at which time the presiding members of the priesthood occupied the beautiful pulpits in the center at either end of the

room. The information, "Conferences are not now held here, but at our headquarters in Independence, Missouri," often brings the question, "But I thought your headquarters were in Salt Lake City." This provides a natural opportunity to straighten out a few simple facts of history relating to the apostasy under Brigham Young's leadership.

QUITE VARIED are the discussions and questions concerning church doctrine and organization after visitors view the two groups of pulpits and especially the Melchisedec priesthood pulpits on the first floor at the west end of the room, and the Aaronic on the east. There are four tiers of pulpits in each group with places for three men in each tier. Leading quorums of the priesthood are represented in the pulpits, the lowest level of the four tiers being in the form of a long table with drop leaves in front. This large table is adequate for serving the Communion and was intended for that purpose. Here again is an opportunity to speak simply of the Lord's Supper, for there are visitors who had been led to believe that Latter Day Saints are non-Christian.

The representation of the *two* priesthoods in the pulpits, although the belief and architecture is unique with us, is more in harmony with the belief of the average Christian than he at first thinks. That man was created with both body and spirit is quite widely accepted among Christians. However, very few people have considered the need for the total ministry which a loving Father *would* consider and a ministry that would be in balance with man's creation. A sense of responsibility is felt as one explains that the functions of these two priesthoods include the temporal and spiritual ministry to the people, who are by nature dual creatures and have need of such ministry. Good Latter Day Saints as they "reconsider" the two orders of priesthood might also think of the need for a total worship of our Father who is to be worshiped both temporally and spiritually.

QUESTIONS AMONG VISITORS are multitudinous, and there is always the "new" question which stimulates thought in the mind of the temple minister. As Mormons from Utah view the pulpits, the most usual question noted is "Where did the Savior appear?" This experience

(Continued on page 21.)

A New Year of Opportunity

By PAULINE J. ARNSON

HAPPY NEW YEAR! These are strange words at this time, but the days will soon be here for church members to get into the stride of work in the branch. Often in the past, summer was a period without formal meetings when some folks really took a vacation from all church-going. Some minds even stopped thinking about the work and responsibility of keeping alive the church which they shared with others during the winter. But now—and this may be a sign of richer and fuller appreciation of the gospel—the summer often affords an opportunity for those who avail themselves of the reunions and youth meetings to fill their minds and souls with the good things of the kingdom so that they will have a reservoir of strength for the year's work ahead. Reports coming to the Center Place ever since the first reunion in June indicate that large numbers of Saints have taken advantage of these opportunities of fellowship and of the outstanding programs offered.

Every woman who has the responsibility of leadership in a woman's group is concerned about a program for the year. She needs to know what theme to emphasize. It is with these questions in mind that we make the following suggestions. This year women's departments in all branches will have as their theme, "Witnessing for Christ," adapting this subject to their own fields of interest. A witness is a person who attests to a fact and has a personal knowledge of that to which he desires to bear witness. We must have a personal testimony. This thought suggests a starting point for the year's work.

We find Paul speaking to the Philippian saints in this way, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2: 5),

or in other words, "Christ's Way—My Way." Christ's way is found in the gospel. Leaders should attempt to outline their programs and choose their themes in harmony with this way. The women should familiarize themselves with the program of their own particular department and as far as possible learn what is expected of them so that they can function properly. A discussion of the general goals of the church and of the department as found in the *Handbook for the Work of the Women* can be used as source material. As a result of this first lesson, each woman should feel the sacredness of the task and commit herself to its accomplishment.

WHEN A PERSON believes in a cause and has joy in it, he desires to share it with others, so the next question is "How shall I tell it [the gospel] most effectively?" Better witnessing is the result of a better method of telling the story, and many good ideas and materials for lessons can be found in Apostle D. T. Williams' booklet *Each One Win One*. It can be purchased from Herald House for fifty cents. Brother Harold Cackler, Bishop in Zion, emphasized this point at reunion. The church of Jesus Christ meets all the needs of the human family. In every situation He has provided ordinances, sacraments, and blessings for the benefit of his children when they have need of them. How much more beautiful and full of meaning is this approach to interest a nonmember in the gifts of the gospel than some we have used.

When a salesman tries to sell his product, he must know about the organization and what it offers. The

same is true of a church member. Our organization is a world-wide one; we should know its makeup, how it functions, and what it offers to its followers, so let's include a few lessons on "Contemporary Church Life." Some may say, "We know all that," but how many at a moment's notice can call off the names of the members of the Quorum of Twelve or the Bishopric? A few topics to present on this subject are: officers and leaders—both general and local—their duties and functions; the Center Place, its institutions and services rendered, the Sanitarium, Resthaven, Auditorium, Stone Church, Gardner Lake, *et cetera*; *The Saints' Herald*, official church publication, and other current available literature including tracts, Graceland College, and missions abroad, England and the Continent, Australia, South Seas and Hawaii.

Such a series will require extra work and the co-operation of the members and even the pastor, but if several people can discuss the data which they have found in past *Heralds* or through inquiry, the women will be better informed and qualified for their missionary effort.

THE GENERAL GOAL of women's work—building Zionite homes—must always be kept in mind. Several years ago in a quarterly series, Bishop H. L. Livingston defined this home and its characteristics. In a booklet, *Building Latter Day Saint Family Life*, prepared for the Aaronic priesthood, four phases of the Zionite home are discussed. These are: "How Shall We Build a Socially Responsible, A Morally Wholesome, an Economically Sound, and a Spiritually Adequate Home?" Women

The Home Column

can use these outlines and discussions in classwork with profit. These are only a few subjects that would make up a good study program. In addition consider the many fine pamphlets which have already been used by some groups presenting homemaking helps, qualifications for leadership, suggestions to officers and their duties, and pointing out the importance of developing the spiritual qualities in the lives of the family.

In most cases a discussion of the work of the various officers and departments within the women's department is helpful. A well-organized women's department has certain officers to direct the work. All members should be informed about the requirements even though they may not work in all of the sections at one time. Those who have had past experience may profit by an up-to-date discussion and presentation. Old iron dutch ovens used by our grandmothers cooked perfect pot roasts, but so does a modern pressure cooker or the well in an electric range. Today's woman must know about the present vessel and methods available in order to keep ahead.

Another important subject to include is the friendly visiting program. Our people by nature are warm and friendly and have always visited. This is an important and long time phase of the women's work, but it cannot be accomplished in the ways of the past. People have streamlined their lives to such an extent that we must recognize little good can be done in a haphazard fashion of visiting across the back fence. We may prefer the old way, but we cannot make progress unless we move forward with the new. Ask the pastor and others to discuss this visiting question so that the effort put forth by the friendly visitors in your branch will be effective.

During the fall and next year new study material will be prepared and made available to the women of the church. Watch for the announcements. The study program as well as all activities planned for the coming year should be pointed toward raising the standard of our lives and

Helpful Suggestions

By MRS. J. HARRY PAXTON

AS HAS BEEN SUGGESTED after our busy summer with all of its inspiration and beauty and harvest, many of us have shelves and lockers full of fruit and vegetables for the winter, all testifying of God's loving care for our physical needs. In our more intimate association with our growing families during the vacation period, we are made conscious of new responsibilities and desires to more fully take up our share in making our homes, churches, and communities happier places in which to live.

As women of the church, we are convinced that this can best be done by sharing our experiences with those of like faith, ideals, and goals.

Our Women's Department of the church probably offers a broader field of activities and interests than any other women's organization. For this reason we should be able to attract every woman in our own church and also nonmember friends who could share in our social activities and beneficial programs.

Our first job is to plan a program of work, study, and play that will meet the needs of all. These must all be kept on a high level. Small groups will find that outside friends are always glad to help if cordially invited to do so. Merchants, teachers, doctors, musicians, artists, and many others will be glad to give special talks dealing with their particular fields.

We must contact every woman in our group and help her find her talents and use them. Anyone can pre-

actions so that we shall be fitted to witness. The quality of teaching by the leaders throughout the summer should bring results in the lives of the membership. The Lord has blessed us with new vision and determination to press forward; with his continued help and our diligence, this year can be the best in our history.

pare a short devotional if she is asked in advance.

In classwork, even though the number is small, two classes can be arranged for. Younger women are interested in how to rear their families, how to make their homes more attractive, how to budget their time and finance so that there will be leisure for activities outside the home. Mothers whose children are grown will want other types of study but should not stand in the way of those whose interests are different.

After we have planned our year's activities to best meet our needs, we must try to reach all women in the branch. This can be done only through personal contact. They must feel they are wanted and needed, and that there is something they need which we can help them attain.

A social call at the home of those who are not in the habit of attending regularly, then a phone call or a postal card as a reminder and a repeat when necessary is about all that is required to have a good crowd. I know one group that tripled its attendance by this method in three months. A luncheon or tea with a hearty word of welcome and an invitation to come back will start the season right.

When a need is felt for financial help from the women's group, let us make our money-raising projects social as well as practical. This opens a wide field for service. Many times there are women who can use their talents in this way and be assured that they are rendering a needed service. The late President Frederick M. Smith often reminded us that all services are equal in the sight of God. Let us always have beauty and order in our services and serving. This cannot be stressed too strongly as it leads to a higher type of life and spirituality.

Three Graves in Old Nauvoo

By **LUCILE ESGAR LEA**

IT MAY NOT BE HOLY GROUND, but as we sat upon the lawn in front of the Homestead looking across the placid expanse of the Mississippi, I had the feeling that I was in the presence of something greater than one meets in the ordinary course of life, even in church work.

On most days now there is little to be heard upon that shore but the ripple of the water. In imagination, I turned back the pages of the years to the time when Joseph and Emma lived, with their young family, behind the stout log walls of the Homestead. I wondered if perhaps there were not occasions when they spent a few quiet hours in front of their home—the first one they had occupied peacefully for so long a time. I wondered if, as they looked across the water to the distant Iowa shore, they were glad the river was there to separate them from all the fears and sorrows that had driven them to this place.

UP ON THE HILL TODAY, the new Nauvoo works and lives as any small, industrious Illinois town. Down below, by the water's edge, it is different. Grass has covered many of the streets where once the traffic of a thriving city flowed. A few of the buildings have been preserved; but there are many ragged fence rows and empty, tumbling foundations as reminders of the neat, cheerful homes lovingly built and tended by a people who found here a brief respite from the life of persecution and flight which had been their lot since they had set out to follow their hopes of a Zion.

Peace and quiet rest like a benediction upon the faith and hopes of those who once lived and now lie buried there. I am glad it is peace-

ful now—that place where, in a small enclosure, three tablets of stone tell the tourist and the pilgrim that at last Joseph and Emma and Hyrum may now rest without fear.

I am glad, too, that the town of shops and stores keeps its distance up there on the hill and allows the shadows of the old streets and yards to preserve the silence they have kept so long. It is as if the place needed no more excitement, so much it had to bear during those days more than one hundred years ago.



Lucile Esgar Lea comes from a family long prominent in church work and affairs. She grew up in the country and developed a love of natural beauty, flowers, birds, the orchard about her home, and long hikes through the woods. She was also fortunate in living near Independence and attended the

city schools. A graduate of Warrensburg State Teachers' College as an English major, and, like some other members of her family, a lover of good music, she uses her beautiful contralto voice in church work and is a soloist often in demand for church programs and weddings. For several years she conducted a successful children's choir. Professionally, she is a teacher. For years she has been a member of the Stone Church congregation and its choir, the Independence Music Club, and the Messiah Chorus. Since her marriage last year she has lived in west-side Independence and is serving with her husband (Leonard Lea) at the beautiful new Englewood church.

The trees seem old and willing to rest like aged folk, gently rocking and enjoying the quiet coolness of the summer breeze crossing the river.

SOME MAY SAY the place is dead, that there is something mournful about it—the shadow of the hand of death upon it, a sad reminder of a shattered dream. But to me, those who lived and hoped, who toiled and wrought in this place, only to be

despoiled and driven out, those brave men and women who built and loved their homes are not dead. Their dreams live in the white mist that comes up from the river in the stillness of a moonlit night, their voices are heard again in the soft sighing of the wind in the trees. In their memories, this is a place of many homes, and the Temple still rises majestic and beautiful at the crest of the hill.

We leaned on the fence that protects the soil about the three graves. What of those who lie buried there? There is Joseph, the Prophet, and his brother, Hyrum, on his left. Throughout a brief life, the young seer had cherished this dream of Zion—this dream which was a divine assurance and a constant inspiration to endure even the bitterest of opposition rather than to forsake the cause he knew to be true. When hatred and persecution began to threaten, even in beautiful Nauvoo, some sought to accuse them of evading their enemies. There was no cowardice in the two men who, knowing it would be their last journey on this earth, went to Carthage on that June day in 1844.

EMMA, who was left to bury her husband secretly by night so that the mob might not do further violence, had the harder task of living on alone. We think of her in the third grave. We have read her story, and we marvel at the courage and faith of this young mother who, with her five children, remained steadfastly in her place while others fled. She reared those children to love and cherish the gospel their father had died for. She guarded the manuscript of the Inspired Version of the Bible.

And finally, she gave her oldest son to be president of the Reorganization, in spite of what the church had already cost her.

New Horizons

Rescued from the oblivion of their secret and unmarked graves, Joseph and Hyrum lie near each other, identified to the world, with no fear of disturbance. And Emma, who was at Joseph's side in life, rests there beside him now.

What could be more appropriate than for the church which honors their names to raise here a beautiful and permanent marker worthy of their lives, their works, and sacrifices?

The Nauvoo Temple

(Continued from page 12.)

each is carved a new moon, inverted, while the capital of each is formed of an uncouth head, supported by two hands holding a trumpet. Directly under the tower in front is this inscription, in golden letters: "The House of the Lord. Built by the Church of Jesus Christ of Latter Day Saints. Commenced April 6, 1841. Holiness to the Lord." In the basement room, which is paved with brick and converges to the center, is a baptismal font supported by twelve oxen, large as life, the whole executed in solid stone. Two stairways lead into it from opposite directions, while on either side are two rooms for the recording clerks, and, all around, no less than twelve preparation rooms besides. On the first floor are three pulpits and a place for the choir, and on either side eight Roman windows. Over the prophet's pulpit, or throne, is this inscription: "The Lord has beheld our sacrifice; come after us." Between the first and second floors are two long rooms, appropriated to the patriarchs, which are lighted with eight circular windows each. The room of the second floor, in every particular, is precisely like that of the first. Around the hall of a spacious attic are twelve small rooms, with circular windows and a massive lock on each door. At the two front corners of the edifice are two winding stairways, which meet at the base of the tower and lead to the summit—while the roof of the main building is arranged for a place of promenade; and the walls of the noble edifice vary from four to six feet in thickness.—*Journal of History*, Volume XVI, pages 246-248, April, 1923.

THE BURNING OF THE TEMPLE

The *Millennial Star*, Volume XI, page 46, reprinted an article from the *Nauvoo Patriot* describing the fire which destroyed the Temple on November 19, 1848:

Fire, when first discovered, was bursting out through the spire of the temple, near the small door that opened from the east side to the roof, on the main building. The fire was seen first about three o'clock in the morning, and not until it had taken such hold of the timbers and the roof as to make useless any effort to extinguish it. . . . It was a sight, too, full of mournful sublimity. . . . When the flames shot upward, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest objects discernible. The glare of the vast torch, pointing skyward, indescribably contrasted with the universal gloom and darkness around it; and men looked on with faces sad, as if the crumbling ruins below were consuming all their hopes.

It was evidently the work of an incendiary. . . . To destroy a work of art, at once the most elegant in its construction and the most renowned in its celebrity of any in the whole west, would, we should think, require a mind of more than ordinary depravity.—*Journal of History*, Volume III, pages 225, 226.

FINAL DESTRUCTION

Gaunt and melancholy, the empty stone walls remained for another six years as a reminder of the tragic end of a great dream. Then, in 1854, a tornado raced through the city, struck the walls, and demolished them. Some of the carved stones were taken away for historical souvenirs. Most of the limestone blocks left in the city were used as building materials for other structures by a later people and may be seen in Nauvoo today.

The House of the Lord

(Continued from page 17.)

seems to have great significance in their temple rites. The Christ is said to have appeared to Joseph and Oliver in the Melchisedec group of pulpits as the veil was lowered about them (the pulpits could be curtained off). Interest in the boxed-in pews is quite general, especially since the old, wide planks are much in evidence. The sound but somewhat rough flooring speaks of careful construction with the tools at hand. The fine cabinet work in the pulpit doors and intricate carving throughout are admired by carpenters and architects. Architects especially note the blending of architectures. The symbolism of this blending

is quite appropriate, as all nations are to flow into His kingdom.

In the building there are five large windows having a distinct colonial appearance, one at each end of the auditoriums, and one in the front wall between floors shedding light into both upper and lower auditoriums. One of these large windows on the second floor is reputed to have been a favorite with John D. Rockefeller. It is said he even attempted to purchase it at one time. In the upper casing of this window is to be seen the clear carving of the swastika, which carving to the builders may not have even had a name at that time. The beauty of this window is in the arch, a vine and flower design carefully carved in wood with a beautifully carved wood keystone. The glass appears to be original, very wavy and imperfect. In fact there is much of this old glass on the second floor, even in the exterior, gothic style, windows. There are thirty-two Gothic windows in the structure. Almost thirty-five hundred panes of glass are required for the building.

For one who appreciates winding stairs, there is a treat in viewing the staircases in the narrow foyer at the front of the building. The steps are still very sound. As one climbs them, he is impressed with the fact that they have remained so for more than 100 years although made of lumber. There are thirty-three steps between each floor level, another reminder of Christ.

AND SO, as visitors come and go, we make a distinct effort to acquaint them with the church of our Lord. In this brief visit there is hardly time to make converts, but we do answer many sincere questions and hand out our best tract literature.

The Temple surroundings are more beautiful today than ever. In its modern setting the House of the Lord is still majestic. It has regular use, and each year it is the center of a reunion gathering. Tent city becomes a reality back of the Temple. In the tower is a huge bell, which calls the Saints to services, both in reunion and branch activities. Brother Gomer T. Griffiths superintended the installation of this bell about 1892.

Airplanes pass overhead not far above the old tower. An airline beacon light is located a few hundred yards south of the Temple, its beacon at night cutting across the tower on each swing. As one looks westward toward Missouri from this pinnacle, he may well be grateful for the heritage left by these builders, that God led them Zionward, and that Zion has not been moved out of her place.

Visits Aged Saints

We have experienced great joy in meeting with the aged Saints of the Eastern Montana District during the past summer.

Far out on the Montana desert near the little cow town of Jordan, thirty-five miles south of Ft. Peck Lake, we came to the home of Charles Wooden. Brother Wooden had worked for packing companies in Kansas City for forty years. He longed for the freedom of wide, open spaces, and when he was fifty-four years young he came west and took up a homestead in the breaks and bad lands along the Musselshell River in Central Montana. At the age of eighty-three, he preaches the gospel in the community hall after church school. His days are spent in study and preparation, his nights in "praise and prayer." He has just begun to live.

Far to the eastward, among the lakes and pine forests of Minnesota, we met a fine group of Saints of the Bemidji Branch. Elder George Day invited us to dine with him. Several nonmembers were dinner guests on this occasion.

Elder Day and wife spread a satisfying repast for the physical man and Elder Day, at the age of seventy-two, fed us with the bread of life from the table of God. "We feasted and were filled." How glorious a sunset in the land of lakes and forests!

At Grand Forks we stopped at the home of Melvin and Alice Jones to meet a new arrival. At the age of five days he had begun to assert himself. May the passing years improve his thinking as well as his methods of expression.

For three months this summer, aged Sister Charles Smith of Minot, North Dakota, a sister-in-law to former Church Historian Herman C. Smith, was confined to St. Joseph's Hospital. What joy beamed from her eyes as we administered the sacrament of the Lord's Supper. It was a holy experience. We spoke gently so as not to disturb the suffering ones about us and considered well our words so as to bring gladness.

At Williston, North Dakota, we visited Brother and Sister E. F. Mellor, ninety-five and eighty-five respectively. He is now unconscious most of the time, lingering just within the veil between sunset and eternal dawn. She cares for him by herself. What love! What patience! What faith! We bowed in prayer together and the joys of eternity encompassed us.

Before we left this humble home, Sister Mellor brought out a large bedspread together with other fine pieces of handwork she had made. She asked that they be sold and the proceeds used for spreading the gospel in the district. Anyone interested may write to Sister Lester Anderson, Manning, North Dakota.

At Glasgow, Montana, there lives an aged, crippled sister, Minnie M. Bickford, who has watched the decay of the once lively Glasgow Branch. She has been confined to a wheel chair for thirteen years, but she still places her trust in Jesus and looks forward to a brighter day.

At Hinsdale, Montana, we visited Sister Ella A. Richter, age eighty-three who lives alone. She had just returned from a visit with her son, Melvin, at Long Beach, California. Melvin had strategically obtained some recordings while she was at the piano,

and Tommy Hentz, a grandson-in-law, accompanied on the violin. We were delighted and highly entertained as she played "Home on the Range" and "Red Wing."

These aged ones have a mission no other can fill. They minister to us.

ORRIN R. WILCOX.

Box 363
Fairview, Montana

Note of Thanks

I take this privilege of thanking all who were so kind to me during my illness. God has indeed been merciful. When I was administered to, I would get almost immediate relief from my extreme suffering. For this I thank my Heavenly Father and his servants. I am not entirely cured of my affliction (cancer), but I am able to live an almost normal life again. The doctors thought I could not live. I am grateful to all who remembered me and my wife in their prayers.

CURTIS R. LENEVE.

433 North Spruce Street
Montebello, California

God Rules

As we contemplated moving to a farm in an area where there was no branch, I wondered how it would be to live away from the people and church I loved. Our local group was one of the finest, with a capable pastor, an active priesthood, and a devoted congregation. While meditating, I was given to know that nothing is impossible with God, and that we would not be entirely isolated.

It was not easy to move away, but soon after we established our new home, men of the church came to serve Communion and began organizing a group. I was so glad that I often found myself singing, "My God, How Wonderful Thou Art." Surely he is always willing to help us. He was here waiting for us when we came. Now we know that God rules. May we never disappoint him in our effort to serve.

OPAL NELSON

Rural Route 1, Box 95
Millspring, Missouri

Grateful for Church Privileges

I am indeed happy to be living in a town where there is an active branch of the church. After many years of isolation, I now feel that I must do all I can for the advancement of the work. During my years of isolation, I read the Scriptures and the *Herald*; this helped, but it does not compare with association with other members. Since making my home in Miami, (which move was advised by the Bishopric) I feel that I have been blessed spiritually, physically, and financially. I pray that God will give me still a few more years to repay him for these blessings.

MARY LEKA.

304 C Street Southwest
Miami, Oklahoma

Enjoys Letters in "Herald"

The *Saints' Herald* is a missionary to the scattered members. I enjoy it all and wish there were more of it. I get much help from the letters, and when I have read my *Herolds*, I pass them on to others.

When I was a young girl, I used to read a little church paper called *The Canadian Messenger*. I got more from the letters in it than the articles. Even isolated members can do something for the church by writing of their experiences.

I was baptized in 1902 by Elder F. Gregory. God has been good to me and helped me in times of trial. For this I am thankful.

MRS. A. L. CARTER.

Spy Hill, Saskatchewan,
Canada

Books Wanted

Mrs. Dan C. Babbitt, Grayling, Michigan, would like to buy or borrow three copies of *Zion's League Manual II* from a group that has finished using them. Please write stating price before mailing.

Frank S. Hawkins, 80 Savannah Street, Rochester 7, New York, wants to purchase a copy of Albert Haws' *Sabbatarian Theories a Delusion*, published in 1899 by the Ensign Publishing House.

Wants Members to Contact Son

Stella M. Wiley, 417 East Washington, Pittsburg, Kansas, will appreciate having members near Camp Lee, Virginia, contact her son, Private R. A. Wiley, 37532112, Company A, Second School Battalion, Camp Lee.

REQUESTS FOR PRAYERS

Mrs. Gladys Reich of Delaware, Oklahoma, (a member of the Nowata Branch) requests prayers that she may regain her health so she can return to her family and service in the church.

Mrs. Laura Skinner, Falfurrias, Texas, requests the united prayers of the Saints at the Sunday morning services.

BIRTHS

A son, Earl Eugene, was born to Mr. and Mrs. Ernest Wright of Brockton, Massachusetts, on August 19.

A daughter, Beverley Joan, was born on August 15 to Mr. and Mrs. George K. Floro of Lawrence, Kansas.

Mr. and Mrs. Donald E. Kenney of Alva, Oklahoma, announce the birth of twin sons, John Arthur and Gene Frank, born August 28. Mrs. Kenney is the former Velma Nickelson, daughter of Mr. and Mrs. Frank Nickelson of Freedom, Oklahoma.

ENGAGEMENTS

Slover-Hawley

Mr. and Mrs. Herbert Hawley of Hubbard, Oregon, announce the engagement of their daughter, Luella Jean, to Eldon D. Slover, son of Mr. and Mrs. Carl Slover of Woodburn, Oregon. The wedding will take place in November. Miss Hawley attended Graceland College last year.

Knapp-Limb

Mr. and Mrs. Glenn Limb of Buffalo, Oklahoma, announce the engagement of their daughter, Phyllis, to Raymond Knapp, son of Mr. and Mrs. Alfred Knapp of Binghamton, New York. Both attended Graceland College last year. Miss Limb was a graduate of the class of '49, and Mr. Knapp is a sophomore there this fall.

WEDDINGS

Hansen-Hoss

Wanda Ann Hoss, daughter of Mr. and Mrs. Ray Hoss of Council Bluffs, Iowa, and Francis E. Hansen, son of Mrs. Annie Hansen, also of Council Bluffs, were married at the Reorganized Church in Council Bluffs on August 20. Elder V. D. Ruch performed the double-ring ceremony. After a honeymoon trip to Colorado, the couple are at home in Lawrence, Kansas, where the groom is a student at Kansas University. Both are graduates of Graceland College.

Edwards-Larsen

Jean Marie Larsen, daughter of Mr. and Mrs. Carl W. Larsen of Council Bluffs, Iowa, and Donald L. Edwards, son of Mr. and Mrs. Milton A. Edwards of Omaha, Nebraska, were married at the Reorganized Church in Council Bluffs on September 4. Elder V. D. Ruch read the double-ring ceremony. After a short honeymoon trip to Lincoln, Nebraska, the couple returned to their home in Omaha, where the groom is a student at the University of Omaha. The bride is a graduate of Graceland.

Towers-Nickell

Iris Delphine Nickell, daughter of Mr. and Mrs. Clayton H. Nickell, and Lester Marion Towers were married September 4 at the Reorganized Church in Colorado Springs, Colorado. Elder J. R. Sutton of Butler, Missouri, uncle of the bride, performed the double-ring ceremony. They are making their home on a ranch north of Genoa, Colorado.

White-Renbarger

Mr. and Mrs. Bernard Renbarger of Galien, Michigan, announce the marriage of their daughter, Beverly Fae, to Leslie White. The wedding took place on August 13. They are making their home in Kirksville, Missouri.

Ecker-Stoor

Wilma Phyllis Stoor, daughter of Mr. and Mrs. Mathew Stoor of Warren, Ohio, and D. H. Robert Ecker, son of Mr. and Mrs. Harvey Ecker, also of Warren, were united in marriage. (Date of wedding not given.)

DEATHS

FUSSELLMAN.—Augusta C., daughter of Hosea Sales and Polly Doyle Clemmons, was born August 23, 1876, at Celt, Missouri, and died August 22, 1949, at Blessing Hospital in Quincy, Illinois. She was married to George Fusselman on July 4, 1900, at Quincy, and spent the remainder of her life in that vicinity. She had been a member of the Reorganized Church since June 8, 1919.

She is survived by her husband; a son, Ernest Raymond; two daughters: Miss Mary Fusselman and Mrs. J. J. Schulte; and a granddaughter, all of Quincy; two half-brothers: Edward Clemmons of Celt and H. S. Clemmons of Mayview, Missouri; and a half-sister, Mrs. William Vance of Lebanon, Missouri. Funeral services were held at the Stormer Mortuary, Elder Cecil Ettinger officiating. Burial was in the Greenmount Cemetery.

HUNTER.—Jennie, was born February 16, 1874, at Windham, Ontario, and died July 24, 1949, at Detroit, Michigan, following a long illness. She moved to Detroit in 1898 and became a member of the Reorganized Church there on September 3, 1899. For fifty years she attended Central Church in that city. Funeral services were conducted by Elder David Dowker at the Neeley Mortuary. Burial was in Grand Lawn Cemetery, Detroit.

CROWELL.—Nellie Frances, daughter of Loring and Sophia Humphrey Howes, was born September 30, 1865, at Dennis, Massachusetts, and died August 2, 1949, at Tobey Hospital, Wareham, Massachusetts. She was baptized into the Reorganized Church on August 3, 1912, at Onset, Massachusetts, and for many years was a member of the Dennisport Branch, later attending Brockton Branch. In 1931 she moved to New Haven, Connecticut, and was transferred to the roll of the newly-formed New Haven Mission. She was a charter member of the New Haven Branch which was organized in January, 1935. She was united in marriage to Calvin Crowell; to this union two children were born: a daughter, Olive E. Dobbins of Onset, Massachusetts; and a son, Donald E., of West Haven. They along with seven grandchildren and two great-grandchildren survive her. Funeral services were conducted by Elder Calvin C. Sears at the Cornwell Memorial Chapel in Wareham. Interment was in Swan Lake Cemetery, Dennisport, Massachusetts.

BUCHANAN.—Lloyd Clayton, son of George W. and Mannie Moore Buchanan, was born near Chillicothe, Iowa, on February 20, 1873, and died at the home of his daughter, Mrs. Rural Gosser, near Queen City, Missouri, on July 8, 1949. He was an employee of the Rath Packing Company in Waterloo, Iowa, until his retirement in 1940, after which he made his home in Ottumwa, Iowa. His wife, the former Harriet Loy, whom he married in 1899, preceded him in death on July 13, 1947. He was a member of the Reorganized Church.

Surviving are six daughters: Mrs. Bertha Gosser, Mrs. Florence Patton, and Mrs. Mabel Miller of Waterloo, Iowa; Mrs. Faye West of Los Angeles, California; Mrs. Myrtle Colley of Arlington, California; and Mrs. Lorene Jackson of Ottumwa; a son, George, of Oaks, North Dakota; two sisters: Mrs. Della Sackfield of Rock Island, Illinois, and Mrs. Bertha Hendricks of Ottumwa; nineteen grandchildren; and eleven great-grandchildren. Funeral services were conducted by Elder Edward Stark, pastor of the Ottumwa Branch.

HENDERSON.—Nancy Caroline, daughter of Franklin and Synthia Meni, was born September 5, 1856, and died at the home of her

daughter, May Rose, in Springerton, Illinois, on September 4, 1949. She was married to James Clark, and one daughter was born to them. Later she married Raney Carter; four children were born to this union. Mr. Carter and two of the children preceded her in death. After several years of widowhood, she married Wilson Henderson. For the past four years, nineteen months of which were spent in bed, she was cared for by her daughter. She had been a member of the Reorganized Church since October 26, 1874. "Mammy," as she was affectionately known, was a woman of rare virtue, meeting all the difficulties of life with a smile. She will be greatly missed.

Surviving are two daughters: May Rose, and Maggie Bailey of Pontiac, Michigan; a son, George Carter of Springerton, Illinois; twenty-five grandchildren; forty-one great-grandchildren; and fifteen great-great-grandchildren. Funeral services were held at the Springerton Reorganized Church, Elder S. R. Coleman officiating. Interment was in a nearby cemetery.

SNELL.—Janet, was born at Redickville, Ontario, where she spent most of her life, and died August 20, 1949, at Creemore Hospital following a month's illness. She was baptized into the Reorganized Church on August 23, 1904, and remained a faithful member until death. On December 18, 1907, she was married to Luther John Snell, who survives her.

She also leaves three sons: Earl and Melville of Redickville, and John of the home; two daughters: Mrs. Glenn Russell of Shrigley and Mrs. Elwood Arnold of Shelburne; a sister, Mrs. Jennie Kearns of Craik, Saskatchewan; a brother, James H. Baxter of Toronto; and sixteen grandchildren. Funeral services were held at the Gamble Mortuary in Shelburne, Elder H. A. Dayton officiating. Interment was in Horning's Mills Cemetery.

RUSSELL.—Susan Emmaline Davison, was born near Wareham, Ontario, and died at Markdale Hospital on August 7, 1949, following a two weeks' illness. On November 27, 1895, she was married to William H. Russell of Dundalk, and on January 28, 1900, she was baptized into the Reorganized Church at Proton, Ontario. She was an active member of the Redickville Branch until her death.

She is survived by her husband; two sons: Elder Melvin Russell of Flint, Michigan; Glenn Russell of Shrigley, Ontario; two daughters: Mrs. Alex Acheson of Markdale, Ontario; and Mrs. Sherlock Methers of Dunedin, Ontario; and fourteen grandchildren. Funeral services were held at the McMillan Mortuary in Dundalk, Elder H. A. Dayton officiating. Burial was in the Dundalk Cemetery.

HANCOCK.—Edith Mabel, daughter of Robert and Elizabeth Edworthy Lynn, was born on July 6, 1880, in Toronto, Canada, and died on July 21, 1949. She was baptized a member of the Reorganized Church at Jonesport, Maine, on December 12, 1909; although isolated for some years, she remained ever faithful. On June 10, 1925, in Mobile, Alabama, she married Elder J. W. Hancock, who preceded her in death on September 22, 1937.

Surviving are two sons (by a previous marriage): W. Judson Dobbins of Citronelle, Alabama, and Captain R. G. Dobbins of Mobile; a sister, Bessie McKay of Toronto; a brother, R. H. Lynn of Toronto; five grandchildren, and two great-grandchildren. Elder Franklin Steiner conducted the funeral services which were held at Citronelle. Interment was in the family lot in Pin Crest Cemetery.

SANTOS.—George Vincent, a native of Sacramento, California, died September 6, 1949, in Sacramento at the age of thirty-nine. He was baptized into the Reorganized Church on August 4, 1946, after having been reared in the

Catholic faith. He had been a public instructor in Sacramento for several years.

He is survived by his wife, the former Betty Bidwell; two daughters: Joan and Susan Gay; his mother, Mrs. Rose Yeager, and stepfather, Joseph Yeager. Funeral services were held at the Reorganized Church in Sacramento, Evangelist William H. Dawson officiating. Interment was in the Odd Fellows Lawn Cemetery in Sacramento.

MORGAN.—Deborah, daughter of Thomas and Elizabeth Morgan, was born June 7, 1873, at Llansamlet, Glamorganshire, South Wales, and died January 1, 1949, at the Martin's Ferry, Ohio, Hospital. She was baptized into the Reorganized Church and for many years attended the Bellaire, Ohio, Branch. She had been in poor health for a long period of time, but remained steadfast in the faith, living a life worthy of emulation.

She is survived by Miss Jeannette Morgan (kinship not stated) with whom she made her home; Mary Bodycombe of South Wales; Mrs. William Richards of Steubenville, Ohio; Mrs. W. E. Lewis of East Liverpool, Ohio; and Mrs. John H. Davis of Martin's Ferry; and three brothers: David Morgan of California; Harry Morgan of Wheeling, West Virginia; and Walter Morgan of Martin's Ferry. Funeral services were held at Martin's Ferry, Elder John Wallace officiating.

YINGLING.—Jenny, daughter of Mr. and Mrs. John A. Robinson, was born November 1, 1864, in Owen Sound, Ontario, and died August 4, 1949, at the home of her daughter, Mrs. Frank Jennings, in Independence, Missouri. On October 20, 1888, she married Albert Lamb Newton, four daughters were born to this union. Following Mr. Newton's demise, she married A. L. Yingling on March 9, 1906, who also preceded her in death. She was a devoted Saint and did many things for the church. For twenty-two years she was superintendent of the primary department at Stone Church, during which time she wrote the first primary quarterlies published by the church. She possessed a mother heart, rearing in addition to her own family five other children and caring for two orphans who stayed at her home until they were married. She was interested in community projects and was a champion of the underprivileged. Her home was ever open to the young, and ministers found a welcome there too. She taught her family to respect these men of God, and many wonderful discussions were held in her home following church services.

She is survived by three daughters: Mrs. J. O. Isaacks and Mrs. Frank Jennings of Independence, and Mrs. Deal Six of Lawrence, Kansas; a brother, John A. Robinson, also of Independence; ten grandchildren; and ten great-grandchildren. One daughter died in infancy. Funeral services were held at the Stone Church, Elders Evan Fry and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

REILLY.—Joseph W., was born February 22, 1875, at Little Sioux, Iowa, and died December 24, 1948, at Los Angeles, California. He was baptized into the Reorganized Church in 1909 and was ordained an elder in 1911. In 1901 he was married to Jennie D. Lane at Onawa, Iowa.

Surviving are two sons: Scott L. of Los Angeles and Fred of Gretna, Nebraska; two daughters: Daisy Berg of Waterbury, Nebraska, and Jenivee Kennedy of Calipatria, California; and sixteen grandchildren. He was preceded in death by his wife and a son, Charles. Funeral services were held at the Reorganized Church in Walthill, Nebraska, Elders Charles Putnam and Ira Lewis officiating. Interment was in Lyons, Nebraska.

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P.S.

*** NO GRIPES**

Your "Herald" pages come to you in good shape as a result of much planning and co-operation. The planning is by the editors, the co-operation is by the mechanical department, particularly in the person of congenial "Gib" Gordon.

"How does your patience hold up?" an editor asked when she had given him an unusual number of changes to make.

This was Gib's reply: "When I was in the service [from the sands of Dixie to the snows of Alaska and the Aleutian Islands] I figured that if the good Lord would let me come back I'd never kick about the American way of life. And this is a part of it!"

How's that for a philosophy? The rest of us could use quite a large chunk of it.

*** CRYPTOGRAM**

Brother R. J. Farthing asks a question which has even the editors puzzled:

"Recent numbers of the 'Saints' Herald' have carried a curious black hieroglyphic over and upon the white letter 'H' in 'Herald.' My imagination has been unequal to the task of deciphering this mystic character. It may be a monogram in which I see the letters E S L and possibly D and C. It also reminds me of an apple paring thrown over a maiden's shoulder which, falling upon the floor, indicates the initial letter of a beloved one's name. I suggest that you tell us through the 'Herald' what this intriguing figure represents."

We, too, have been mystified by that peculiar rune, so we asked the artist. He gave us a disappointing answer: "It doesn't mean anything at all. I just put it there to break up the plainness of the lettering."

People like things with significance and symbols of meaning. Our suggestion to the artist: Next time, why not make it mean something? It's an opportunity.

*** FOR BEAUTY**

A nice crew of men is at work redecorating Uncle Joe's house, sanding the floors, painting the woodwork. Uncle Joe says, "It is marvelous what you can do to a place with a few gallons of paint and four hundred dollars!" He saved \$2.59 by painting some of the walls with water paint. Most of the brush work was done by Lady Beautiful, as Uncle Joe figures that "the hand that wields the distaff" can also swing a paint brush.

*** MISSION COURIER**

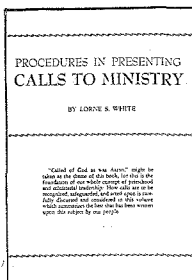
Notes from a recent issue of the "Mission Courier," which serves the British Isles Mission: Harold Dewsnap, member of a family that has given the Mission some distinguished leaders, is now the editor. He has visited this country, and was a student at Graceland College. He receives his editorial correspondence at 11, Leaton Avenue, Wytheshaw, Manchester, England. . . . Brother Joseph Holmes was honored by the King with an award of the Medal of the Order of the British Empire (Civil Division). . . . Dr. Roy Cheville of Graceland College, on a European tour, visited the British Saints and participated in their Mission Day Program.

*** ADVICE FROM THE SCRIPTURES**

"Fret not yourself; it does nothing but harm."—Psalm 37:8. J. M. P. Smith translation.

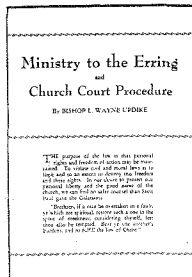
For the Priesthood

These booklets have been prepared to take the place of the old Priesthood Manual which has been out of print for many years.



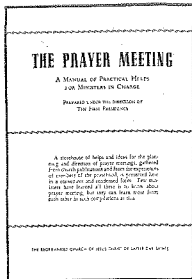
PROCEDURES IN PRESENTING CALLS TO THE MINISTRY by Lorne White

"Called of God as was Aaron" might be taken as the theme of this book, for this is the foundation of our whole concept of priesthood and ministerial leadership. How calls are to be recognized, safeguarded, and acted upon is carefully discussed and considered in this volume which summarizes the best that has been written upon this subject by our people. Paper binding.



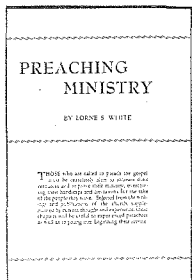
MINISTRY TO THE ERRING AND CHURCH COURT PROCEDURE by Bishop L. Wayne Updike

This booklet is designed for those persons who must serve in church courts in ministering to the erring, with a statement of court procedure adopted by the General Conference of 1932 and some further pertinent actions of the conference of that year. Paper binding.



THE PRAYER MEETING

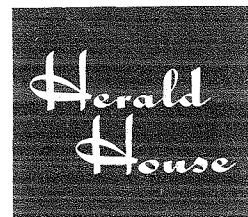
This is for leaders and directors of prayer meetings and contains practical suggestions based on experience in how to conduct a thoughtful and inspiring prayer meeting. Plans for themes, for the organization of the meeting, suggested Scripture readings, and hymns are all here in this paper bound booklet.



PREACHING MINISTRY by Lorne White

A book for preachers of all ages, from the young man just beginning his service to the mature and experienced minister who has been at it a long time. Thoroughly Latter Day Saint in viewpoint, it recognizes the place and function of inspiration and divine guidance, and at the same time suggests a wise program of study and practical preparation. Paper binding.

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INDEPENDENCE, MO.

THE SAINTS'

Herald

VOLUME 96

OCTOBER 3, 1949

NUMBER 40

Lower Yellowstone Falls Yellowstone National Park

*"While water runs and grass grows;
while virtue is lovely and vice hate-
ful; and while a stone points out a
sacred spot where a fragment of
American liberty once was, I or my
posterity will plead the cause of in-
jured innocence."*

—Joseph Smith, Jr.,

in "Times and Seasons," Vol. 5, page 395

Photo by Marvin McDole.



The Voice of Youth

ON SEPTEMBER 7, 1946, the *Saints' Herald* began a new department "by and for young people." This has been a regular feature for three years and is called "New Horizons." Its guiding spirit has been Naomi Russell, who has been assistant to the managing editor since December, 1945. She has the interests and viewpoint of the young people because she is one of them.

The church officers are not unmindful of the need for a youth magazine such as most other denominations publish to channel the expressions of its younger group. However it is not yet ready to stand the large outlay of funds required to launch such a project at present costs. There are some things which poor people and small churches cannot afford.

Now we are wondering if the young people are actually using this department by reading and writing for it. You parents need not expect that they will come naturally by the urge to read this *Herald* department as they acquire their eye teeth. Call their attention to some of the good articles it carries. Help them establish the habit of turning to "New Horizons" of each issue as soon as it comes each week. Their ideas which have general interest for publication will be welcomed.

Introducing...

EVAN V. SHUTE (page 5) was born in Stokes' Bay, Ontario, October 21, 1905, and was baptized ten years later in London where he is a practicing physician at the present time. In 1932 he married Marian Miller. They have five children: James, 12; Roberta, 10; Barry, 9; Mark, 5; Vere, 4.

Doctor Shute finished his high school work at Windsor Collegiate in 1919. He received his B.A. degree from the University of Toronto in 1924 and his M. B. in 1927.

Among Elder Shute's interests are archaeology, writing, and sports. While he has not found time for extensive writing for church publications, the *Herald* has published several articles on such subjects as evolution and higher criticism as it affects Latter Day Saints.

In 1935 he was given the distinction of Fellow of the Royal College of Science in Canada. He is also a charter member of such societies as the Canadian Physiological Society, the American Society for the Study of Sterility, and the British Society for the Study of Endocrinology. He is vice-president of the Western Ontario Society of Obstetricians and Gynecologists.

INDIA MARGARET (FARLEY) SPERRY (page 13) was born in Summerfield, Ohio, on September 30, 1913, and was baptized in Columbus, Ohio, on November 19, 1939. She was graduated from North High School in Columbus in 1931 and received a bachelor of science in agriculture from Ohio University in 1939.

She did secretarial work in the church offices at the Auditorium from 1942 to 1944. Her special interests are organic gardening, nature study, and the history of the Lamanites.

She married Roy M. Sperry in 1943. They have three children: David Roy, 4; Diana Katharine, 3; Lauren Daniel, 1.

ELSIE (ANDES) TOWNSEND (page 16) was born in Far West, Missouri, October 15, 1908, and was baptized in Andes, Montana, in October, 1916. She was graduated from the Culbertson (Montana) High School in 1926 and attended Montana Normal School in 1926 and 1927. She was a student at Graceland College from 1929 to 1931. She received her bachelor of science in education in 1934 with music as her major. She later obtained an English major. She married James Doig in 1934. He died in 1940. To them were born five children, including two sets of twins: Beverly, 13; Marjorie and Marilyn, 11; James and Joan, 9.

In 1946 she married Wendell Townsend. She is director of the church school at Bozeman, Montana, and is an assistant leader of the 4-H Club, of which three of her girls are members. She is also a teacher of English in the Bozeman high school.

THE SAINTS' HERALD

Volume 96

October 3, 1949

Number 40

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

ORGAN CONCERTS

Franklyn S. Weddle announces the first of a series of five organ recitals to be held 5:30 Sunday afternoon, October 30, at Englewood Church. Bethel Knoche will be the organist. It will be a forty-five minute recital. These recitals are sponsored by the Community Music Association. Other organ recitals will follow on succeeding last Sundays of each month. Some scheduled places include the Congregational Church, the Presbyterian Church, and the Stone Church. They are free to the public.

PASSING OF SISTER W. J. HAWORTH

Word was received by telegram September 21 from Elder W. J. Haworth of the death of his wife at Sydney, Australia. Sister Haworth is the mother of Mrs. H. I. Velt, who resides at 127 South Chrysler in Independence. An additional statement will appear in a later issue of the "Herald."

O. W. PARKER IN HOSPITAL

The former production manager of the Herald Publishing House returned to the Independence Sanitarium, where his condition is considered critical. He underwent an operation a year and a half ago and since then has been weak.

C. B. HARTSHORN IN CHICAGO

Elder C. B. Hartshorn, managing editor of Herald publications, was in Chicago for the Chicago District Institute under the direction of Hattie K. Bell, District Director of Religious Education. The institute was held September 23, 24, and 25. Brother Hartshorn spoke at a banquet at the Central Y.M.C.A. on Friday evening, led discussions on Saturday, and addressed the group on Sunday afternoon.

McDOWELL IN SALT LAKE CITY

Dr. F. M. McDowell on his recent trip to Utah was able to make some interesting contacts concerning the ward and welfare program in Salt Lake, among the Mormons. He had unusual opportunity for observing first hand the organization and program. There the city is divided into wards with a church, combined with a social center, in each ward. He also had opportunity to observe their social welfare program. Produce is donated, and the work is done largely by volunteer help. The costs come from fast offerings. Millions of dollars worth of food and clothing are distributed to approved families. None are purchased.

Dr. McDowell attended a broadcast of the tabernacle choir and also attended a meeting of the Eighteenth Annual conference of the international organization of Welsh singers. There were over one thousand and the whole congregation sang.

He visited Brigham Young University and held services in Malad, Idaho; Ogden, Salt Lake, and Provo, Utah; and Grand Junction, Colorado.

In connection with members of the Twelve involved, Dr. McDowell will soon be conducting series of priesthood institutes in the East, including Columbus, Ohio; Charleroi, Pennsylvania; Toledo, and Kirtland, Ohio; and Louisville, Kentucky.

Dr. McDowell announces that soon there will be published another volume in the priesthood series, "Ministry in the Home." The publication will be announced in the "Herald."

The department of Priesthood Education joins with other departments of the church in publishing an expanded "Guide-Lines to Leadership." This will be a bi-monthly magazine, starting in its new capacity January, 1950. Each issue will contain a large section devised to interest local priesthood.

"Follow Me"

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

—Luke 9: 23.

Christ as Leader

The leadership of Christ is at the heart of our theme for October, "Follow me." It puts before us his invitation to accept him as our leader, teacher, and friend.

From the cradle to the grave, few of us are wise enough to assume full responsibility for the direction of our lives. We need the good influences of home, school, church, organizations, and friends to point the way and open opportunities for our development. Without these, people wander without plan or purpose from one experience to another, never getting anywhere because they aren't going anywhere.

Leadership is important because great issues are involved. We hope for eternal life. Are we making preparation for it? Our destiny, we trust, is heaven. Are we going that way?

Jesus knows the way. He offers to guide us in the great and difficult pilgrimage of spiritual destiny. Are we ready now to accept his leadership?

The Need of a Leader

Sara Delano Roosevelt, mother of the late President, once told this story concerning his boyhood. She noticed one day that he was bossing his young friends, telling them what to do. She asked him why he did it. Couldn't he let the other boys direct their play part of the time?

Franklin protested, "But, Mother, if I leave it to them, they won't do *anything!*"

There is the key to the necessity of leadership. Some people must be told what to do. Through lack of imagination, purpose, or initiative, they do not plan. Examine yourself honestly, without vanity and taking no offense. Aren't you, like most of us, a person who needs a leader? What would you, personally, do for

the church or community unless somebody asked you to help?

Qualifications for Leadership

Many people would like to be leaders because of the fame, power, or wealth involved. Any leader motivated by such selfish purposes is partly disqualified because he is not primarily concerned with the good of the people. Moreover, not all who aspire to leadership have the capacities of intelligence, understanding, and ability for it.

On one thing Jesus was supremely qualified to offer himself as a leader to the people of the world. He was completely unselfish. In the three temptations, he rejected the lure of wealth, fame, and power. He set them aside for a higher good: righteousness, obedience to God, and the welfare of the people. He gave himself; he died for us.

You and I can accept Jesus as a leader without fear of being exploited or betrayed.

Regrets

When we receive an invitation that we cannot accept, it is good social form to send our "regrets." During his ministry, Jesus sent out his invitation many times. In return he received a modest number of acceptances and many "regrets."

A case that contained the elements of spiritual tragedy was that of the Rich Young Man (Matthew 19: 16-25). Apparently he was a perfectionist and wanted to meet every requirement for salvation. His quest was personal—salvation for himself. "What lack I yet?" he asked. Jesus saw that selfishness and wealth stood between him and the kingdom of heaven. "If thou wilt be perfect, sell

... and give." Informed of the cost, the young man "went away sorrowful."

Jesus must have been sorry too, for "Jesus beholding him loved him."

Jesus, beholding us, loves us too, and offers himself as our Savior and friend. How many of us have sent him our "regrets"!

The Followers

From the beginning of written records to the present time, wherever a teacher, philosopher, or holy man stood up to speak, students have gathered around him to form a little band of disciples. Sometimes what began as a small group developed into an organization with a philosophy, a discipline, and a body of literature. So it was with the philosophers of Athens, Gautama Buddha of India, Confucius and Lao-tse of China, and many others.

Around Jesus, too, a band of disciples began to gather, like the earnest scribe who declared, "Master, I will follow thee whithersoever thou goest." Some even felt like Peter, who said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." At that time Peter meant what he said, and the time came when he fulfilled his promise.

May we ask today, "Lord, why cannot I follow thee now?" What worldly things, what selfish purposes stand in our way? We can put them aside.

A Personal Note

So far, all this has been rather general. Now, how does it affect *you*? ... Imagine yourself in one of the great gatherings of thousands of people who came saying, "We would see Jesus." You press through the throng to behold his face, to hear his voice. As you become absorbed in the power, the beauty, and the truth of the message, you completely forget yourself and are possessed by

(Continued on page 10.)

Editorial

Keep the Law

Many annual tithing statements are overdue from members who filed statements last year and preceding years. Special efforts are being made at this time to contact all those who filed tithing statements during 1948, but who have not yet completed annual statements during 1949.

We commend to all the need for compliance with the financial law of the church. This is the best year the church has known, so far as tithing statement filers are concerned, but there is an urgent need that many more members shall evidence their stewardship of possessions by filing tithing statements and paying tithing in accordance with the revelations, legislative actions, and well-established teachings of the church.

Now is the opportune time. Mail your statement as soon as completed to the Presiding Bishopric, The Auditorium, Independence, Missouri, or hand it to the bishop's representative in your branch or district in order that it may be filed immediately.

THE PRESIDING BISHOPRIC

Across the Desk

From faraway Tahiti comes news from Elder Edward Butterworth, letters dated August 16 and 20, from which we make excerpts:

We are putting on a drive for new baptisms, and if you will examine the statistical report for this quarter, you will notice that it is unexcelled in any past quarter so far as I am aware. We are getting good results also from our request to re-interest the inactive. I have several letters on my desk now, requesting permission to repent and become active again. We have set as our goal for this year, eighty-five new members to bring our statistical membership to 2,000 members. We lack only 32 baptisms before we reach that mark. We will arrive at that number by next month or maybe the month after. If the deaths throughout the mission do not exceed our new con-

verts, we will more than reach our goal before the end of the year

The Union Conference President of the Seventh Day Adventist faith will arrive on their Gospel Boat from Fiji this month. They only have 135 baptized members in the whole of French Oceania. The Mormons will dedicate their new building by December of this year. It is said that the First Presidency will be present as well as several apostles and former missionaries to Tahiti. A Roman Catholic Bishop has just recently toured the mission. We deserve a visit from headquarters.

Brother Miller and his good wife, Eriel, of Honolulu are to be commended for the splendid reception they gave Sister Emere Mervin and her daughter Dede of Tahiti. We are proud of them and express our appreciation for their personal interest in the Mervins. Emere also speaks very highly of the women of Honolulu and the Saints who cared for them as they were undergoing operations at Honolulu.

This is the first time in the history of our mission that we have been so close to the Hawaiian mission. We feel that we have a personal interest in it now that we have made such pleasant contacts with them recently. Brother Mervin wishes to call your attention to the fact that the Honolulu Saints helped his family, and he cannot thank them enough. He wants you to know that he shall always remember them and your personal interest by sending them a letter while they were at Honolulu. He says he will repay these kindnesses when you arrive in Tahiti.

Also from Elder Breckenridge, dated August 21:

Your letter of July 18 arrived by Trapas a few days ago. We are most gratified that mail comes through so regularly. The governor has announced that air mail will arrive Thursday or Friday of the third week each month. I realize it is difficult for you to expand much in answering my letters, and I assure you that it is not expected. Although your letters will always be received joyously and read carefully. Brother Butterworth keeps me well posted in regard to developments at headquarters which come to him through his office.

The activities are coming along well here. The band has graduated into a full-size orchestra of ten violins, one cello, four clarinets, two cornets, one C-melody saxophone, one bass saxophone, and one bass horn. We think it sounds very well. The dramatic club is not coming along as well as we had hoped, but the members are working on a play to be given

in October. We have a baptismal service planned for next Sunday which is also Father's Day. There should be about five baptized then, making a total for the year of thirty. We hope to have not less than fifty for the entire year. Next year when we are able to train some priesthood in definite missionary procedure, we should do better than that.

Emere Mervin and Dede are back with us apparently well on the road to recovery.

We quite often receive interesting suggestions from Brother J. W. Lea, Ukiah, California, father of our Associate Editor Leonard J. Lea. Just now we have one from him which presents us with the "aptest expression of 1949." He writes:

We attended the Mendocino County Fair in Ukiah We saw only one booth on religion. . . . Managed by a handsome Utah Mormon elder *well posted in error.*

Brother Lea closes with a quotation from Bernard Baruch: "Every one has a right to his own opinion, but no one has a right to be wrong in his facts!"

From Elder Almer W. Sheehy of Boston, September 8, 1949:

This summer has been outstanding for me in highly spiritual and challenging experiences. I am grateful for this but more so for like experiences of my brethren. Surely you must rejoice over the reports you are receiving of the great work. May the church continue to move Zionward.

Work with Brother Draper was a pleasant experience for me this summer. He is industrious and spiritual. We shared many good experiences. We are moving ahead here in the East. I would rate the Deer Park, Onset, and Maine reunions as excellent. From reliable sources comes the statement, "Onset reunion was the best in years in numbers and spirituality."

We have moved into the new Boston Branch parsonage. It is a comfortable nine room house, and we like it. The Boston Saints are proud of it, too. We will probably have Open House on October 16. This is an achievement for the branch and the church. We have baptized fifteen in Boston since February of this year and have eight more decisions.

Religion, Intellectual Honesty, and Science

By E. V. SHUTE, B.A., M.B., F.R.C.S.C.

IF ONE READS President Andrew Dickson White's great work, *A History of the Warfare of Science With Theology*, or Lecky's masterly *Rise and Influence of Rationalism in Europe*, he will see at once that the first and last terms of my title have too rarely been bridged by the second. Men have given their allegiance to one or the other, not often to both, perhaps because each so easily becomes an absolute mistress, disdaining any rival. And yet, although these types of thinking may occupy different areas of the brain, there must be reasonable commensures which permit of an interplay between them. A whole man dislikes to feel that his mind is a kind of department store, where sales in the various divisions cannot be made concurrently, and where a clerk on the fourth floor knows nothing of what goes on in the basement.

CAN THE CONFLICT BE SETTLED?

And yet to pose the question admits the difficulty. It is no real answer to say that "true religion and true science never conflict" because each deals with a different realm of knowledge, a different pinch of reality. Ever since I first heard that hoary and unrealistic answer, I have been amazed that so obvious a sophistry should have ever filled great mouths. For men, especially thinking men, are boundary-jumpers by nature and compulsion, and they *will not* say, "Beyond this thorny hedge lies science. We cannot jump it until we put on a red coat" or "That island is religion. We may not land unless we unfurl the papal flag."

The religious man will wonder about the atomic bomb, which has unloosed the sternest problem of his generation, and ask what is plutonium and a neutron. The scientific man will hear of the ecumenical con-

ferences which conceivably could unite our world before it becomes unfit for a laboratory anywhere or even for free thought, and wonder if and at what place the hand of God should grasp the wrist of man and say, "No! Do this my way, for only I know where this leads, and how it fits my cosmic and eternal schemes." Is there never to be a *rapprochement*? Has each become too specialized in thinking terms, too dogmatic in approach, and too proud among its hierarchs to admit that simple and humble, but knowledgeable men, can honestly speak of and deal with and believe in both at once?

I am not vain enough to feel able to offer anyone a permanent solution of the problem set for me, a problem whose aspects change rapidly from decade to decade; but perhaps one can point out tenable and practical answers for now. It is wonderful to be able to box so formidable a foe, although one realizes he will still be champion long after my round is over and this challenger forgotten.

THE FIELD OF RELIGION

To begin with, I would not belittle religion by defining it in terms too vague or too limited. If a man feels it at all, it is something big and compelling, and if such an impression is not his, it merely signifies that he is too mean a vessel for so noble a draught. Religion is not just a detached way of looking at God and his dealings with man, or even at the ethical interactions of men. It is the acute awareness of the nobility of God's enterprise in his world and us. It is the enduring conviction that we must be great, being his and not of our own make. It insists that what glimpses of his will are granted to us reveal a pur-

pose full of both transcendent glory and sympathetic and tender, personal love—the thing to be anticipated of the Maker and Master both of the spheres and of the most helpless human infant. Religion is not just an opinion, a sentiment, or an impulse; it is a color of life we call devoted, and a type of mind at once noble, humble, persistent, brave, and unselfish.

Religion is good, and all men need it. Shall anyone be denied it merely because his daily occupation deals with the phenomena of rocks or muscles? Meeting the Great Author should give us a better perspective on his book, where we perhaps are the curl on one "Q" which makes that letter just a little more significant than nothing.

Natural religion has enticed every savage and every philosopher, whether as "sermons in stones" or gods in everything. We cannot but compare the dust storm with the little dust we kick up, or the rainbow with our prisms, or the ocean with our canals, and in that moment feel the might and omnipresence of a greater Being. But this Creator is savage and fearful in Nature's angrier moments. An innocent child is as likely to be swept off a coral island by a typhoon as the vicious wastrel. A philosopher on a cliff will fall into the abysses below if water has weakened the ledge—and Nature will neither groan nor shed a tear. Typhus strikes down the saint and the prostitute together. Natural religion, in short, poses more problems than it solves, and it is not enough to say, "The firmament showeth his handiwork," if the next moment it is convulsed by an earthquake or hurricane. God may be in the "rushing, mighty wind," but if so his aspect there is often merely terrifying, and one blast from

him can elicit more tears than Timur or Heidrich.

Revealed religion has to do with the spiritual intimacies of God and man. But since such communication must always filter through the lesser partner, it smells of him, and the odor is not always a fragrance. So many dreadful things have been done by men in God's name, and purportedly at his behest—things we associate with the greenwood fire that burned Servetus slowly, or the rack of the Inquisition, or the sword of St. Bartholomew's day, or the Spanish Christianization of Peru! And yet, the other side of the picture is at least as significant, and the life of Christ is the high point in human history, either to believer or unbeliever. Life can be good, and it was best in him. Only through him can such a day-to-day performance be imitated. Revealed religion, therefore, has come down to thirsty men through many a trickle and even the occasional great stream, but its Amazon source is ever Jesus. In him we see human character made perfect, and Nature playing a subordinate role as its backdrop—not the capricious manipulator of puppet strings, ourselves the puppets. The Being who poured the sea, in Him becomes the pacifier of the storm. The deviser of those gastric contractions which produce hunger becomes the kindly distributor of fish and loaves to improvident disciples.

LIMITATIONS OF SCIENCE

The scientist is usually a divided man. He is a student of natural and artificial phenomena, a reporter of fact, a creator in his own right, a manipulator of matter, and, at his best, a formulator of law. But he too is a man, easily inflated and deviated from his strict role. He becomes confused and is apt to regard the truth he sees as the only truth—at least the only valuable truth—because it is so readily verifiable and demonstrable to anyone. Formulating a "law," he feels as Olympian as if he himself had set in motion the interactions that "law" merely de-

scribes. He forgets the history of science which indicates that the law of Einstein supersedes the law of Newton, and that vitamins and enzymes revolutionize the gross facts of digestion and assimilation. Eddington pointed out in *Needham's Science, Religion, and Reality* that the world of physics was a mental shorthand. Much of it, indeed, forever escapes understanding. How can a scheme built on the square root of minus-one or the idea of curved space be comprehended. When one says that anger is a function of the thalamus at the base of the brain and involves a sudden increased secretion of the adrenal gland, is he any closer to an explanation of the experience?

So many of the scientist's words hide more than they disclose. The pity of it is that he may thus be deluded, too. The maze of enzyme reactions now being explored by food chemists illustrates the baffling and elusive complexity of the world the scientist tries to chart. His perpetual difficulties should make him humble if only he measured his successes against his failures, or his total gains against the gaps in his knowledge.

But the too-human scientist tends to measure himself against his equally distinguished but equally baffled fellows. He joins "learned societies" and "holds office." He gets a "chair" at a university where the work in his own "field" passes him so rapidly that soon he can scarcely understand the jargon and interests of the juniors he is supposed to lead and teach. He writes a book that is outdated before it issues from the press. He acquires learned degrees which really show that he is now "safe" and "passé," that he has become a light-house for scholars, but that now younger and abler men fare forth to sea on voyages of discovery. He becomes a "standard reference" in textbooks, and so joins the honorable but very dead company of Galileo and Hutton and Leibnitz.

AREAS OF LIFE NOT REACHED BY SCIENCE

Because knowledge has grown to such vast proportions, any aspect of

it can become absorbing, and involvement in it can create the illusion of the full life and the complete mind. Yet riper knowledge has scarcely advanced the prospects of mankind, and we could well dispense with an Oppenheimer or indeed a whole laboratory of top-flight experts on "heavy water" at Gielsenmunde without feeling the loss as keenly as the sudden obliteration of Milton's writing or all the copies of Paul's Second Corinthians. It is well to pause and ask ourselves if our total position has advanced or retrogressed since the days of Joseph Smith. Yet most of the epic of science has been written in the century since his time.

Part of my complaint against the single-minded pursuit of science, therefore, is that knowledge remains incomplete and so is constantly in flux. It is a tool and not a cause. It was devised by us. It can become an idol but never a God. Being men, we feel the need of immortal anchors. It is a telescope or microscope by turns, whose lenses are human eyes, and so are subject to chromatic aberration. The light coming through is limited and altered by the medium. Our gains are soon swamped in the triumphs of our successors.

Admittedly, too, values are always subjective and vary with persons and the years. The philosophic scientist may ask if the standard we choose shall be ours or an ant's, and which has more validity to a Martian. But even he is pulled up short by common sense at Hiroshima or Bikini or Belsen and is ready to admit this is not quite the paradox a Voltaire could have made of it. There are eternal values, and this is not an ant's world, nor that of an educated baboon. Beauty, for example, seems like an added item—a gift only man could perceive or revel in. Therefore it was designed specifically for human values. It alone is a cogent argument for the Adamic pre-eminence of man and his awareness.

Science depends only on the seeking human. Since man's mind is its only resource, science therefore tends to exalt its major tool and only inspiration. But this can end in dead-

ly fallacies, as in the absolute state, or in incinerating ovens for inferior races, as well as in better peanuts or the control of the tsetse fly. Even in its nobler aspects, the exaltation of human intelligence as such can result, and often does, in all the worst manifestations of selfishness and egoism. My own knowledge of first rate scientists indicates that this can go as far as the suppression of fact, the stealing of patents, the burial of invention, vilification and slander, and all the rest of the spawn of the "father of lies." Science in this aspect is a very unlovely and immoral thing. Religion gone wrong could neither do nor be worse. And every academic scientist who reads this knows that I am referring to no rare phenomenon. To cite just one example, how many millions have died from tuberculosis because B.G.G. vaccine was howled down by "scientists" for twenty-three years? We in science desperately need a return to the viewpoint of that Harkhuf, a noble of Elephantine who explored the Sudan in the twenty-sixth century B. C., and who gave us his motives for the good life, "I desired that it might be well with me in the Great God's presence."

Worst of all, science is admittedly amoral. It has no values but physical ones. It always thirsts for more, and so drinks the poison of U-235 as avidly as the milk of better-bred Guernseys. Some monstrous evil it spawns may at any given moment obliterate every good achieved through the ages of man. Only God can foresee the end of what is often utterly blind experimentation. The inevitable result is that scientists of devotion come to regard every new fact as being equally good, until, appalled at what flies out of their Pandora's box, they found Nobel prizes with the income from dynamite in a conscious effort to restore the balance of their world while there is yet time.

A world that had no ethical standards would be callous and horrible beyond belief. We want the meaning of facts, too, and science is weakest, probably, in the discovery of

meanings. It is fortunate, therefore, that our world is never in danger of being universally scientific, and that religion was the first-born child of life, whereas science was its Benjamin. So euthanasia was rejected, and a deformed child grew into an Alexander Pope and a deaf mute became a Helen Keller to the enrichment of the world. Geriatrics becomes a division of medical science, so that my grandmother and other old people may live longer and more happily.

THE GREATNESS AND COMPLEXITY OF LIFE

Life escapes every mold of thought we pour for it. It is colossal and co-various with the inanimate world. We see it in starfish and tetanus germs, in the octopus and the boa, in the favorite dog and the fly we hunt without mercy. To what end do they live, and what term have their lives? Does the fish we hook end with its last gasp? And if all these lives have meaning or continuance, what of the sum of life throughout geological time?

How many great men and heroes and artists have flourished and died unsung? What happened to the stone carvers of Behistun or Uxmal? Can you name one Hitite hero or the bravest of the Sioux? What gallant and hopeless fights occurred on the Gladiator's Stone in Old Mexico? Would you like to know more than the fragments of the Greek Anthology, or who barely lost the crown of myrtle to Aeschylus or Sophocles? The incidents which fill our libraries are but one symbol in the calculus of history. How great life is! How reverently we should approach it! How vain to think it will yield more than one tantalizing kiss to all the ardors of science! Human searching can never discover more than its outward traces, and only the revelation basic to religion can come even close to its nucleus.

What happens when revealed religion and science overlap, when the same man uses a stereoscope in which they are the twin lenses? The view

is apt to become distorted. Shall an earthquake then become the judgment of an angry God or a fault in the earth's crust? Did Dr. John Keats get tuberculosis for his sins or because some unknown coughed tubercle bacilli over him? Was Byron a clubfoot because God foresaw his seductions, or because there was a defective gene in his father's sperm cells, or he was cramped in the womb? Such contentious issues could be multiplied a thousandfold. And some decision on these items must be reached by all honest and thinking men, even if the decision is tentative, since we know so little of geological faulting or human resistance to tuberculosis or the factors determining clubfoot, and even less of God's wrath and purposes.

WE LOOK BOTH WAYS

Perhaps the first answer lies in humility. In a day when the gene theory of chromosomal inheritance is being challenged by experts, we do well to withhold a decision on Byron's clubfoot, for example. My own studies would indicate that such a malformation could be as intimately associated with the food of Byron's father or even his addiction to tobacco as to his heredity.

At the same time we do well to disregard the unholy arguments which "elected" unborn children to God's vengeance. Of necessity we are guests of the world on the terms of that world. Its laws must impinge on us, whether we violate them knowingly or by accident.

The religious man with "scientific" training is aware of this but believes that God can deflect his laws for our good or for his purposes in us. He therefore prays, on occasions, for such an intervention. If that is never possible, all prayers of intercession at least are vain. The history of mankind and our own Latter Day Saint experience indicate that they are often vain, but often fruitful too. We may say, with Jesus: "If it be Thy will, let this cup pass from me." The experience of riper years often

shows us that the bitter cup was the one we should have preferred, but few of us have Bassanio's intuition. Were I the father of a Byron, and knew that statistically the chance of a congenital defect appearing in my later children was twenty times higher than in some other man's family, I would pray for their freedom from such a "curse," then make sure I was in the best possible medical condition before siring more. If more defectives appeared in my family despite these religious and scientific precautions—the latter made possible only in the last ten years or so because of much careful and disciplined study which in itself is an ennobling and challenging teacher—I would pray that I should have no more children and adopt every scientific measure known to avoid their conception. For I would then conclude that in this instance, but only in this instance, God had left me subject to the universal laws governing the appearance of congenital defects, and also that my previous scientific deductions about them were in error.

What do I think of Dr. John Keats' death of tuberculosis? As a medical man, I think he contracted the infection as would any other man, prince or poet or beachcomber or artist Aubrey Beardsley. Its course was the same in Keats and its end the same. I do not know if he tried to pray himself out of the clutches of the dreadful wax-coated bacillus. But I know of no evidence that such prayers, if offered up, availed him in any way. As one having some pretense of religion, I cannot think that his silencing was unforeseen or that we have lost any great works by his "premature" death or that his voice is now forever stilled. It is incredible to my value recognitions that Szigeti's hand or Carrel's should lose its cunning with the transitions of death, or that Pieter Breughel or Van Gogh sees no more color, or that Sir James Jeans sees no stars from the higher reaches to which he has now climbed.

I have picked these two medical phenomena from history at random to illustrate how the ascertained facts of science that are familiar to me bear on my approach to incidents in other lives (as they would on my own experience), but also that religion lights them with a tender and humane gleam that the dicta of genetics or bacteriology could never provide.

THE DIMENSIONS OF OUR IGNORANCE

And I am impressed by the dimensions of our ignorance, of the territory fact can never invade, the history forever lost, the worlds we shall never reach with any telescope, the motives and lives I shall never know of, the mathematical complexities and botanical wonders and geographical areas I shall never explore. Even what I know best is tentative and partial, however plausible its "scientific" accuracy. Where human acuity and capacity fall short by so much, revelation only can extend perception and give us the sense of relatedness and meaning which I feel is due us. Religion provides something of that here and the promise of more hereafter. It would take feeble me an eternity to search out and drink in the wonders of all time and place. That is why I hope for eternal life after this "scientific" stage has given me a "religious" hint of my prospects and God's opportunities.

But the critic and agnostic must immediately and finally challenge me here on two points: the ability of prayer to alter the course of natural events, and my belief in the persistence of value and talent beyond death—even more in the fundamental concepts of a Creator who cares for his creatures. So one must conclude with a general defense of these basic features of the religious view.

The so-called "laws" of nature are occasionally breached. After all, they are mere formulations of what we call the *usual* course of events. Such exceptions to the rules are rare—but it is surprising how heavily they are leaned on by the critical as soon as any religious man claims an

intervention by God in answer to prayer. Men who scoff at telepathy or thought-transference or coincidence are quick to use such phenomena to explain God out of any picture. Scientifically trained people are also quick to appeal to the unknown future of scientific achievement. "We will have an answer for that," they say with quiet confidence, "twenty years from now," which is, of course, as irrational a phrase as a scientist can utter, since of all men *he* may not guess, and can extrapolate only within close limits or by the law of probability. This line of unreasoning is difficult to cope with as both parties to the discussion stand before time's resolutely lowered curtain, discussing what lies beyond, much or nothing, and neither one is in the least equipped for comment.

THE VALIDITY OF RELIGIOUS EXPERIENCE

But to some few, reliable, perfectly honest and critical religionists, experiences have occurred which should meet the demands of those candid people who challenge the efficacy of prayer. These experiences are not open to all men, as are the experiences of science, because religious dividends come only to good men and not even to all the good but only to those who are blessed as well. God speaks to whom he will, not necessarily on rude and peremptory demand. One of Himmler's devilish doctors could have ascertained any scientific fact about the temperature control of the human body as well or better than an Albert Schweitzer. But the experience and truest instinct of mankind debar such a beast from the experience of God's love and help as long as he remains bestial. God himself casts no pearls there.

So all men have come to rely on the experience of a host of special witnesses (who must be good and also blessed) of God's mercy and power. On the other hand, any man, however evil or foolish, may see all the wonders of Westinghouse if he but follows a guide. Good witnesses aver that God has made otherwise incredible motions in response to

prayer. I am not called on to believe all such witnesses or even all their testimony. But contacting this sort of people, as is the duty and privilege of all men, and as the church gives opportunity, I accept their records as factual and welcome their evidence as making some meaning out of an otherwise incomprehensible world and so resolving a dilemma in my thought.

I cannot, like an agnostic, deliberately ignore a whole set of experiential phenomena of major rank. I must try all and let my thoughts flow freely past every artificial barrier, even those built by mighty men in the presumption of "science."

MORAL GRANDEUR

I am impressed by moral grandeur and find it grows best throughout all history and in my own day in the soil that God waters and suns. How barren, after all, are the speculations of Marcus Aurelius or Epictetus! I wonder sometimes why they have been preserved, save as curiosities or as landmarks of the mind. Set these best of the pagans beside Paul or even Augustine or Sir Thomas Browne or a papal encyclical, and one cannot help but feel how real and essential a manifesto of the human spirit is to be found in the revealed religion we know and to which we wisely yield our allegiance.

Such belief gives my inquiring mind rest, for it fits both the verified and incompletely verified details of my experience and opinion of life better than any alternative. If conclusions must always be tentative, short of perfect knowledge and wisdom, then I choose this as the best answer, the others leaving more unsolved questions than it does.

Moreover, I believe in justice—not just the police and fine-and-jail justice of my country, but a justice that reaches through the centuries back to an Author of right and forward to a standard of judgment. All of our lives are predicated on such justice quite as much as on the existence of matter. We say the latter is indestructible. Can justice be less so?

(Continued on page 22.)

General Principles of Local Finance

By L. WAYNE UPDIKE

Bishop of Kansas City Stake

THE AIMS of church officers in raising funds should correlate with the aim of the church, that is, the salvation of souls—first that of the giver, and second the souls of others, through hearing the gospel story. Appeal for funds on the grounds that expenses must be met is sometimes necessary and may be productive in terms of dollars, but the results in terms of character-building are not equal to those achieved when people give according to ability regardless of the immediate organizational needs. Members should be taught to give according to a reasonable estimate of their own ability. If they are encouraged strongly to give more because the need is great, it naturally follows that they will be inclined to give less when the need is (really or supposedly) less.

Giving to pay immediate expenses or to go over the top in raising the "budget" is not "giving" at all; it is only "buying" a certain type of personal satisfaction. "Giving" implies a fair analysis of one's ability, reaffirming periodically the commitment already made at baptism. "Giving" brings spiritual benefits to the giver regardless of how far "over the top" the income might be. This is not limited to "sacrifice" giving in case of special need, where one gives out of his needs and just wants to meet a specific situation. Spiritual benefits result whenever we give, whether out of ability or out of sacrifice. The nearer our gift approaches our total ability, the greater the benefit both to us and to the cause of Zion. Many branch officers would do well to talk less about meeting certain monetary goals and give more ministry in encouraging people to analyze their own ability to contribute. The planning of budgets to include such gifts needs much more attention than we usually give to it.

LATTER DAY SAINTS are familiar with the words, "from each according to his ability, to each ac-

ording to his need." These words express the philosophy which has always been the basic economic principle of our faith. This principle is already being applied in several aspects of our church endeavor, but its application should become more general. It is obviously a guiding principle in the collection and general use of the oblation fund, the purpose of which is to care for and rehabilitate the needy. It underlies the tithing law inasmuch as the tithe varies with the individual's increase, and the funds are allocated by the General Conference to meet the needs wherever they exist in the church without regard to the geographical location from which the funds came. This principle is also the guiding rule by which the allowances are allocated to the various appointee families. But these applications are not sufficient.

The "from each according to his ability to each according to his need" principle should apply among the members and departments in a local branch and among congregations in a stake. Where members or departments or congregations (in a compact stake organization) follow this procedure, each doing his part in accord with his ability, advancement is inevitable. The principle is, of course, applicable in spiritual matters as well as in temporal. In either case, this procedure is so expansive it can never be outgrown. It is a part of the framework within which the gospel can be carried to the whole world. The task can never be done by "meeting expenses," for by that method, our fears that we might incur expenses which will not be "met" cause us to hesitate. With "giving according to ability," our combined abilities determine the size

of the program which we can wisely undertake. Success in carrying the gospel is bound to follow.

Because we have feared that people won't give enough without it, and because the need for immediate funds has been so pressing, we have continued to set monetary goals. Sometimes, it is admitted, they are necessary, but such goals diminish the *giving* aspect and enhance the *paying for something* aspect of any contribution with definite, cumulative effects on the thinking and character of the donor. Until such time as we have a sufficient number of people who are willing to commit themselves to giving "according to ability" to assure an adequate income to operate the branches from this source, we shall be forced to set certain monetary goals and ask people to "pay expenses."

A RECENT EXPERIENCE at Nashua, Missouri, in the northern part of Kansas City Stake, brought this truth to light in a way that had not previously been within my experience. On this particular occasion, a church had been bought, paid for, and equipped from the funds of the branch (the stake). Our approach to the members of the congregation as they met in their new church the first day was something like this:

This church is entirely paid for. We don't owe a dime on it. The coal bill is paid. Adequate church school supplies have been provided. We are coming to you this morning with no thought of asking you to pay expenses, though we know you realize that all these things have cost money. You and other people in other days and in other places have provided the necessary funds for this congregation to be formed here under such pleasant circumstances. The offerings presented this morning will be used to carry the gospel to other people in the Kansas City area wherever the need is most urgent and the opportunities appear the best.

This church teaches that the most important gift one can bring to God is the gift of himself. To symbolize the giving of one's self, as well as to help in the practical aspects of building the kingdom, the matter of the offering was instituted by our Heavenly Father in the very beginning. This is recorded in the Scriptures which tell the stories of long ago. God has always required that men shall enlist in the cause of the kingdom to help him do the work he has set out to do among men. The offering we bring this morning will be a symbol of our desires to help in that regard. In the degree to which we are willing to give according to our ability, each one decides for himself the measure of his willingness to offer himself in service to God.

One of the beauties of this part of the gospel is that it makes it possible for those who are rich and those who are poor to meet on a common ground. In this matter of offering, the amount which one gives as a symbol of his own devotion is left entirely up to the individual. That which God considers valuable is you. Money is needed, but it is a secondary value. He desires, therefore, that you shall give only that part of your total resources which will be sufficient to assure him that you are really willing to bring an offering according to the measure in which you have been blessed. I am reminded that long ago a certain widow cast two mites into the treasury and was commended for having given so much. It is pleasing to know that the Lord recognizes not the amount alone, but he recognizes the amount as it relates to one's ability. Thus it becomes possible for men of moderate means, or even men of wealth if they are sufficiently devoted, to receive the same commendation that has been given at various times to poor people who often seem so devoted.

We are asking you, therefore, as you consider your offering this morning, to consider it not in terms of expenses, nor in terms of habit,

nor in terms of giving according to what other people might expect of you. Rather let your offering be a symbol of giving yourself. Let it be decided by your own analysis of your own personal situation. Take the overview. Make your own analysis of the various aspects of your life. Which do you consider most important? The acceptability of your offering depends not upon its amount, but upon the degree to which it accurately represents your ability and your devotion.

The offering on that occasion was beyond our expectation for such a small congregation. Numerous comments were received as to the way such an approach to the financing of a branch gives people a benefit from their church attendance which they could not possibly receive if they had been asked to give money to meet the branch expenses.

In some places we cannot say, "This church is paid for. We don't owe a dime." But we can express our confidence that the need and the expenses which we must meet will be amply provided for if everyone will bring his offering in the spirit of giving. It should become the habit of those in positions of leadership in the branches to emphasize the "offering" aspect of branch financing. Thus our branch financial program can effect direct results in the spiritual lives of our people.

"Follow Me"

(Continued from page 3.)

him. Then he pauses. He turns slowly in your direction, searching the crowd for your face. Then he finds you, fixing his great eyes upon yours. He looks into the depths of your soul. His lips move, and he speaks to you, "Come, follow me!"

What answer will you give to the Son of God? What will the records of heaven say you replied to him in that moment when time, like your heart, stood still as eternity there on the hillsides of Galilee?

Regrets? God forbid. Rather, "My Lord, I follow thee!" L. J. L.

The European Situation

By D. BLAIR JENSEN, Apostle in Charge of European Mission

THE BALKANS are boiling again. All of the world watches with pointed interest the events and daily happenings which develop in this land bridge which lies between Europe and the Middle East. It is here that those movements which have foretold coming events of marked importance in the affairs of many nations have been first observed and felt. The geography of this Balkan peninsula emphasizes its full importance. Any nation which lies in the north of Europe and which has intentions and ambitions in the eastern Mediterranean must first be established in the Balkans. Germany under both the Kaiser and Hitler had these ambitions. Russia under the tsars looked in this direction. Soviet Russia has this interest.

The Balkan peninsula today is important in a world that is seeking and groping for peace, not only because of her strategic geographical location, but also because of the multitudinous and extremely intense territorial rivalries of her little nations. Some of these reach back through the centuries; and because of some of them, generations have spilled their blood and lost their lives. Out of the desperation of these rivalries of the Balkan nations, the aid and assistance of outside powers have often been sought in the past.

For the last third of a century, Jugoslavia has been the strongest of these Balkan states, and as such has had the largest number of enemies. Today Hungary, Bulgaria, and Albania hunger avidly for some of her provinces. Russia decries the independence of Jugoslavia's Tito. Daily there is talk of menacing troop movements in adjoining Balkan states. Verbal propaganda is being hurled generously and vitriolically against Tito. Anna Pauker, the Rumanian foreign minister, has even affirmed that he will not be in power much longer. Even as she is uttering this

prophecy, suspicions are being voiced that her future is not too certain, and allegations are made that she is depositing personal reserves in countries that lie outside of the Cominform. Greece, with the advice and support of the West, has nearly vanquished her rebels. It was only because of the cool-headed, sane, and swift action of the Western Powers that she was restrained from pursuing these defeated and fleeing rebels into Albanian territory. Had she invaded that territory, she would have plunged the Balkans into open warfare. Out of Czechoslovakia comes evidence of revolts and rumor of pending revolts. They prove that peace has not come to Czechoslovakia. Published edicts reveal the fears, the tensions, and the uncertainties of her rulers.

ENGLAND is understandably weary with the heavy demands of the past decade. Her present government is almost the antithesis of that which has governed her in the past; this acute change from Tory to Labor was effected most abruptly and most completely. Her present monetary crisis is very real indeed; actually it reflects the crises in trade the world over. Within the past three years Britain's \$2,500,000,000 gold and dollar reserves have fallen off to \$1,370,000,000 as of September 1, 1949, and this in spite of some \$6,000,000,000 that has been received from the United States in loans, Lend-Lease, and Marshall Plan aid. One hopes and prays that out of the councils of top-flight officials of the United States, Canada, and Great Britain and the machinery set up by them, there will eventuate trends that ultimately will make for those balances of trade that will bring sorely needed benefits to all citizens.

Holland meets with representatives of Indonesia, and hope mounts that out of these considerations there

shall in due time come a free and a democratic Indonesia. France has been terribly scourged by forest fires. As she buries her dead and gazes upon her scorched earth, she cannot but be reminded that, in part at least, this destruction is laid at the doorstep of her neglect to reclaim and restore her soil and forests, now free for quite some years from the occupation. Russia is nervous as Danish, Norwegian, Swedish, and Finnish ministers meet to discuss the possibility of making unemployment insurance interchangeable between the four countries. If they are successful in this endeavor, the same will undoubtedly be done for the old-age pension. By such steps as these, a United States of Scandinavia would become a reality. Russia would not like this.

GERMANY moves forward. One feels that the frugality and realistic determination of her people will eventuate in the rebirth of a German Republic. Already the birth pangs of an emerging nation are evidenced. Tremendous and most obstinate hurdles are yet to be overcome and surmounted. Germany, like Caesar's Gaul, is divided into three parts, the East, the West, and Berlin. In Konrad Adenauer, Western Germany has found a leader of tried devotion to his nation. He is a man of strong Christian faith. Forty years of his life have been spent in public service. His enemies call him conceited and say that he is malicious and ruthless. His friends affirm that he is self-willed, and assert that he is tenacious and hard-hitting. Many occupation authorities are in agreement that at this stage of Germany's recovery, he is best fitted to lead his country until a new generation can rise to power.

At Strassbourg the Council of Europe has opened its session and is
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marred at the very outset by the clash of personality and idealism of Churchill and Morrison of England. Delegates to the Assembly are nominated by their respective governments and come free to speak and vote as they choose. As yet the question remains unanswered as to whether in the long run they will continue to sit as national delegations, irrespective of political party, or whether they will come to sit as political parties irrespective of nationality. This Council has come into existence by the popular demand of the citizens of Western Europe who are convinced that their nations must unite more closely or perish one by one. Today in this worthy endeavor, some 275,000,000 people are represented.

The International Relief Organization presents figures which reveal a decreased demand of 28 per cent for assistance as compared with the monthly average since it began operation in July, 1947. IRO has been the instrument through which approximately 500,000,000 refugees have been resettled. By June, 1950, when it is to terminate, some 170,000 people will be left dependent.

DURING THE YEAR of 1948 something like a quarter of a million American tourists visited Europe. In June of 1949, Western Germany was opened to visitors from abroad, and it is estimated that the tourist traffic for the current year will considerably exceed that of the previous season. As accommodations and other facilities are bettered, this tourist traffic should continue its increase. The commercial value to European nations is great. There is also a growing appreciation of the value of increasing the travel within the European family. It is a need, almost a mandate in fact, to become better acquainted with, to increase knowledge of, and to grow in sympathy with the other nations that there might develop a better understanding of their problems, hopes, and worthy achievements.

(Continued on page 22.)

Finding the Lost Sheep

By O. C. HENSON

I KEEP SOME livestock on the small farm where I live. Last year it was sheep—the first I ever owned. It gave me much pleasure to feed them, to care for them, and to watch them grow.

Almost every day I went out into the pasture and counted them and watched the little lambs as they ran and played.

Sheep have enemies. One must be very careful that the dogs do not get among them. Sometimes some get lost from the fold and wander away, so a good shepherd will count his sheep often. The day came when I had to sell them, but after counting them, I discovered some were missing. I could not imagine what happened to them, but they were gone.

I kept back one ewe and her two small lambs as they were too small to sell. About three or four weeks later, I discovered that these two lambs had wandered away, so I had to search for them. At ten o'clock in the morning of this very day, I had an appointment to visit with a young man and his wife to whom I had been teaching the gospel. It was ninthirty, and I could spend a few moments in search for these last sheep. I hurried back over the fields, looking every where but could not find them. On my way back to the house, I passed the barn. Here I noticed a hole in the woven wire next to the bales of stored hay. I thought possibly they might have gone in at this place and fallen down behind the hay. There I found them behind prison walls too steep for them to climb.

Here also were the sheep and lambs which had strayed from the fold some weeks before. As I went down into the pit to rescue them, I became heartsick upon seeing the pitiful condition they were in. One had starved to death, the others were so poor they could hardly walk. I lifted them out and set them free,

feeling somewhat that their suffering was due to my neglect.

LOOKING AT THEM I thought, "If I could have found them one day sooner, I might have saved the sheep that died." I was so sorry for my negligence that I got down upon my knees and asked God to forgive me for what had happened to these dumb animals. While I was praying, I heard the voice of the Redeemer of mankind say, "And so it is with the sheep of my fold. Some are dying, and some are starving to death because of a lack of spiritual food. Will you go and help to feed my sheep?"

I could not understand the words, "Will you go and help feed my sheep?" when at that very hour I had an appointment to go and explain the gospel to a family not in the fold. I answered, "Lord, I have been going out and feeding the sheep." Again I heard his voice, "Yes, but go now and by the power of my spirit, you shall be able to rescue some who are dying and starving to death."

It was then that my attention was directed to the sheep and the lambs already in the fold who have strayed and wandered away from God. My heart ached for them, and I felt sorrow such as I never had experienced before. This intense heaviness of heart remained with me all the day and even through the night, so that the thing I actually had seen in the morning was almost forgotten as my mind turned to the sheep of his fold.

As a result of this experience, I now have some conception of the sorrow which comes to our Heavenly Father when his children walk in forbidden paths and wander away from his fold, becoming imprisoned, behind dark walls of bondage and sin.

Someone Invited Me to Church

By MARGARET FARLEY SPERRY

SOMEONE INVITED ME to church!— And what happened? I found the church my mother had been seeking—but died without finding. And I found much more. Mother was looking for the New Testament church with apostles, spiritual gifts, et cetera. I found all this plus some latter-day trimmings: the Book of Mormon, record of the ancient Americans; the privilege of having a part in the restoration of Israel and assisting in the establishment of a city which will eventually show the world the way to peace and the possibility of living until the second coming of Christ.

How Mother would have appreciated this! But no one invited her to church—our church, I mean. She was reared a Methodist—and was baptized by sprinkling—but it didn't satisfy her. She'd read in the Scriptures that members of Christ's church were immersed, so she asked for immersion. This made her feel better, but she continued to attend other congregations when invited, hoping she might find a church that met all the New Testament requirements.

Sometimes, when I didn't want to get up on Sunday mornings, she reminded me that God expected us to attend some church, even if Christ's church was no longer in existence. I had less enthusiasm. I even had doubts about a God who would be so changeable as to have one kind of church organization in Christ's time, and an altogether different one in my day.

When I talked this way to Mother, she thought I sounded like an atheist—and it worried her. Someday I expect to learn that one of the first things she did when she got to the next world and learned that Christ's church existed on earth was to hunt up her family's guardian angels and beg them to lead our wandering footsteps toward The Church.

Perhaps that is why a new and enthusiastic church member, who lived

in my neighborhood, invited me to services. I didn't attend the first time I was invited, but fortunately for me she was persistent.

THE PRESIDENT OF THE CHURCH was the first speaker I heard, which gave me a good impression of the speaking ability of Reorganized Latter Day Saint ministers. There was a large crowd, but a friendly one. Many persons shook my hand and made me feel welcome. Someone gave me a tract. Someone else loaned me a Book of Mormon.

I continued to attend services—feeling like a fish that wanted to be caught but was afraid of being caught. My desire overcame my fear, however, and four weeks later I was baptized.

Perhaps it had been more than coincidence that some time prior to finding the church, I was given a copy of Stuart Chase's *Mexico*. I was so fascinated by this book that I read it many times. It opened up a new world to me, for previously I'd known very little about Mexico and her many Indians.

When I was reading the Book of Mormon, I felt the Spirit of God witnessing its truthfulness. Many times I looked up from the book, silently exclaiming, "This is true!"

Father didn't want me to be baptized, but I went ahead without his consent.

After studying the church books and meeting some of my new church friends, he consented to attend a service. The theme that day was "Why Hesitate About Making a Decision?" So he asked for baptism the next week.

Father was sixty-five then. He had used tobacco for many years, though his doctor had often advised him to quit. He told God he'd quit smoking (about three packs a day) if He'd permit him to join his church. God permitted, and Father quit.

I BECAME FRIENDS with a travel-minded family (I was poor, and they were generous) and had many fine trips with them, the crowning trip being to Mexico—"Land of my Dreams."

The church brought me in contact with the man I married. So I might say that my husband and three fine children are more "gifts of the gospel" to me.

Making practical application of Section 86 and other "words of wisdom" has brought me the best health of my life. No small gift this!

Then there's the gift of "freedom from fear." In a world where wars and rumors of wars, earthquakes, and tempests are on every hand, it's wonderful to recognize them as prophetic signs that are forerunners of the most wonderful era of the world's history.

Like most new members, I was filled with enthusiasm and tried to convert all of my friends, neighbors, and relatives.

Perhaps I made a nuisance of myself. At any rate, I was unsuccessful in most instances. My father and my brother's wife joined the church, but none of my other relatives, friends, or neighbors.

Eventually I settled down and became a "run-of-the-mill" Latter Day Saint, not trying very hard to convert anybody, losing much of my original enthusiasm. But the old flame didn't entirely die out. Occasionally I feel its glow. At this summer's reunion (particularly in the women's class) the small flame was fanned into a blaze. Again I want to convert the world.

Last night our family worship dealt with "The Unprofitable Servant," and I realized I was "it." I certainly had buried my talents. For each of us has at least one talent—that of warning our neighbor.

I am reminded, too, of all the neighbor may be seeking Christ's church as mother did.

I am reminded, too, of all the gifts the gospel has brought to me. And they were given to be shared—not hoarded!

Worship Suggestions for November

By Goldie Graham Zion

Theme for the Month:

WITH THANKFUL HEARTS

NOVEMBER 6, 1949

Theme: WE APPRECIATE THE GOSPEL

Call to Worship:

Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed, and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, Jr. . . . thrust in your sickle with all your soul . . . and you shall be laden with sheaves upon your back, for the laborer is worthy of his hire.—Doctrine and Covenants 30: 2.

Opening Hymn: "I Love to Tell the Story," Saints' Hymnal, No. 306.

Invocation

Reading or Solo:

(Either read as a poem or sing to tune of "Admonition" or "What a Friend We Have in Jesus.")

We appreciate the gospel

'Tis our God's enduring word;

By obedience to his teaching

Our salvation is assured.

In his mercy he restored it,

By an angel once again;

Council, peace, and admonition,

In his words, so sweet and plain.

If you know then teach your brother;

Let him not remain in sin,

For before the throne of judgment

You shall with him stand again.

How much sweeter is your glory,

Greater still the joy you've won,

When you enter God's bright kingdom

And he says, "My child, well done."

—G. G. Z.

Theme Talk: "We Appreciate the Gospel."

Let us think about the word *appreciate*. Webster defines it: "To value, estimate the value, esteem highly, be sensible with." All of these meanings rightly apply to the gospel.

It is the nature of man to protect his own, his material possessions, and to accumulate more and more as he grows older; to work almost to the point of exhaustion to acquire these things for his security. One must be cautious and alert in accumulating the material blessings that he does not allow these things to come *first*, for love of God and his great gift to mankind—that of salvation through his Son—is man's first appreciation, if the right kind of love is in his heart.

God has blessed many in the church today with wealth, and many, many with abundance, and has promised sufficient

to all the faithful. It is his desire that these great material blessings be shared so that there be equality according to his word.

Because of the supreme sacrifice of the Son of God for us, if we are faithful to the gospel to the end of our days, we shall be blessed while we live upon the earth, and then shall live again throughout eternity with Christ as our King.

And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh.—Doctrine and Covenants 108: 5.

And he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.—Revelation 21: 3.

Scripture Reading: Doctrine and Covenants 38: 5; Revelation 21: 3, 4; Doctrine and Covenants 110: 23.

Hymn: "More Love to Thee, O Christ!" Saints' Hymnal, No. 284.

NOVEMBER 13, 1949

Theme: WE ENJOY OUR FREEDOM

Call to Worship:

Behold, this is a choice land, and whatsoever nation possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.—Ether 1: 35.

Opening Hymn: "For the Beauty of the Earth," Saints' Hymnal, No. 18.

Invocation

Inspirational Reading:

I THANK THEE, GOD

I thank thee, God, that I may bow

To thee, and thee alone,

For freedom to serve a living God

And not one made of stone.

I thank thee, God, that I may bow

To a God that lives and breathes,

To one that loves and hears me now,

And my every action sees.

I love the freedom that I have

To kneel when'er I choose;

And may I ne'er so ill behave

That I this freedom lose.

—G. G. Z.

Theme Talks "We Enjoy Our Freedom"

Throughout the study of the Three Books, we are deeply impressed with the thought that God made every good thing for the blessing of mankind, his *choice handiwork*. No artist, no matter how great, how earnest, how well-trained, has ever been able to fully reproduce the perfect copy, either in color or scenic outline, of God's creations. All this the Father has made for the enjoyment of man, whom he placed on this earth. "Men are that they might have joy" (II

Nephi 1: 115). Lovingly, trustingly he gave man his agency to live here and freely partake of all this beauty. God intended from the very beginning of time that man should live upon the earth in freedom. The special blessings offered in our land of America are to enjoy freedom to worship and live without bondage from any other nation if we will but serve God in righteousness. All promises of God are given on condition of obedience to his commandments. The penalty of disobedience to this particular promise is:

Whatsoever nation shall possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off.—Ether 1: 32, 33.

Let us daily thank God for our freedom, for it was bought at a great price, as was the gospel. If we are truly thankful, we will serve him in love, being assured of his everlasting promises to those who keep his commandments.

(Additional thoughts and scriptural references on the subject may be found in Lesson Thirteen of *Book of Mormon Studies* by Thelona D. Stevens.)

Scripture Reading:

If iniquity shall abound, cursed shall be the land for their sakes.—II Nephi 1: 14.

And if there be no righteousness, there be no happiness.—II Nephi 1: 90.

I hold forth and deign to give unto you greater riches, even a land of promise . . . upon which there shall be no curse when the Lord cometh . . . for the land of your inheritance . . . forever, while the earth shall stand; and ye shall possess it again in eternity, no more to pass away.—Doctrine and Covenants 38: 4.

Hymn: "Lest We Forget," Saints' Hymnal, No. 426.

Benediction.

NOVEMBER 20, 1949

Theme: WE ACKNOWLEDGE OUR ABUNDANCE

Call to Worship:

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths . . . Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3: 5-10.

Opening Hymn: "Faith of Our Fathers," Saints' Hymnal, No. 291.

Invocation

Inspirational Poem: (By four juniors or junior highs.)

First Child—HOME

I'm thankful for the home I have,
Where love and peace are near,
For all the things that make life good,
And for my family dear.
I'm thankful for a body strong,
For food and clothing, too.
My thanks belong to God above;
He blesses all I do.

Second Child—CHURCH

I'm thankful for this church I love,
For truth and guidance sure,
For Christ who came to show the way
And keep our spirits pure.
I'm thankful, too, for friends in Christ,
To guide the way I go,
For those who lead our youthful steps
Must righteous teachings know.

Third Child—LAND

I'm thankful for this beautiful land,
Made by the love of God.
Supplied with plenty by a Father's hand,
From the tree to the rich brown sod.
I love the flowers, the valley, and hill,
The seasons of the year;
Dear to me is this land of mine.
I am thankful I am here.

Fourth Child—FREEDOM

I'm thankful for the land so free,
It's a wonderful gift to man.
I know God wills we have liberty;
And protects it by his hand.
Men have died and suffered long
For the freedom we cherish today,
And with his help to make me strong,
I'll show America God's way.
—G. G. Z.

Theme Talk: "We Acknowledge Our Abundance"

Something of the abundance of this land of ours is presented in *Book of Mormon Studies* by Thelona D. Stevens, page 80. Use this material and the promises contained in Deuteronomy 28: 1-13 at the beginning of the theme talk, concluding with these thoughts:

We who accept the gracious goodness of our Father owe to him a great debt which can be paid only in loving service. God is not so displeased with any people as with those who fail to acknowledge his hand in all things and thank him for his blessings. Those who are so abundantly blessed are expected to share them with others.

Scripture Reading: Mosiah 2: 9-50.

Hymn: "With all My Substance I Will Honor," Saints' Hymnal, No. 351.

Benediction

NOVEMBER 27, 1949

Theme: WE COUNT OUR BLESSINGS

Call to Worship:

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, forget not all his benefits.—Psalm 103: 1, 2.

Opening Hymn: "Praise Him, Praise Him," Saints' Hymnal, No. 10.

Reading or Solo:

(Either read as a poem or sing to tune of number 1 Saints' Hymnal.)

With joyful hearts and happy voices
Our song of thanks in love we raise.
In God our ransomed soul rejoices;
For all we give to him the praise.
United now we count our blessings,
For all the yield of this good land,
For all that goes to make life pleasing
Was given by our Father's hand.

E'en tho' a cloud may sometimes darken
What was before a perfect day,
A song and prayer will make it vanish,
And brighter still will be the way.
With grateful hearts, let's count our blessings,
And see the good at our command;
For all that goes to make life pleasing
Was given by our Father's hand.

—G. G. Z.

Theme Talk: "We Count Our Blessings"

A people who has been so abundantly blessed should continually thank and praise God. Wise, grateful parents will plant very early in the hearts of their children—as soon as they are able to comprehend—the fact that God is the *giver* of all we enjoy and that he expects us to be cheerful, to "go forth with the sound of rejoicing," to look on the bright side, to count our daily blessings.

The ability to count blessings instead of misfortunes grows with practice. Just as one practices painting or singing or any skill, he can also learn to practice cheerfulness.

The ability to count blessings grows also with faith. In severe trials we may be able to see the loving hand of God lifting us up if we will cease to complain and bear a testimony of previous blessings.

Let us count our many blessings, "name them one by one." It may surprise us "what the Lord hath done."

Scripture Reading:

Be clean, be frugal, cease to complain of pain and sickness and distress of body Bear the burdens of body of which the Spirit of healing from the Lord in faith, or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessings of peace may be upon all.—Doctrine and Covenants 119: 9.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours . . . —*Ibid.*, 59: 4.

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump; lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father.—*Ibid.*, 28: 2.

Hymn: "Praise Ye the Lord," Saints' Hymnal, No. 27.

Benediction

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INDEPENDENCE, MISSOURI

None to Give Away

By ELSIE TOWNSEND

YOU CAN'T KEEP them all, my dear. It's impossible. Think of *them*. You're selfish to want to keep them. Think how much more they could have if your brother adopted them," my mother said.

I did think. Five children! How could I expect to support and care for them alone? My husband's estate was small. My brother had written, "We'll take any number of them. We have none of our own."

But which one would I let go—to be adopted—which one? At night I looked at them when they were asleep. Not Beverly, my oldest, her father's pride. Nor Marjorie and Marilyn, the twins who were two years old. It couldn't be Jimmy, my only son, the exact replica of his father. It must be Joan, his little twin sister; Joan, the tiny, dimpled, curly-headed baby, whose happy smile made us glad. No, we didn't need her. She was really unnecessary. We had three girls already. She was the smallest. Surely it would be easier to give her up than any one of the others.

But the thought tore at my heart. Selfish! Perhaps I was selfish. Was it selfish to want to keep one's own children? I suppose so, for I couldn't give them the temporal things that my brother could. His home was beautiful. His income was that of a successful doctor. Always they had wanted a baby of their own. His wife would be such a good mother to my Joan.

Then came a letter from my brother, saying that they thought it would be easier if the baby were a few months' older. I felt as if I had been given a temporary reprieve from my sentence.

But each night for several months I seemed to go through the process of giving her up. She wouldn't miss us, surely, but we would miss her.

The winter was bitter cold as Montana winters often are. Except for rare occasions we were alone—the children and I.

ONE MORNING Beverly's face was flushed. She coughed hoarsely. Taking her temperature that evening I found it 104°. Sponge baths lowered it a bit. The other children were fretful. With so much flu all around us, I could hardly expect to escape entirely. But

they'd been so very healthy. By Tuesday morning all five were ill.

The doctor started the thirty-mile drive through snowy, winter roads. Although there was much to do, time passed slowly as I waited for him. His car pushed its nose almost against our little log house before it stopped. He smiled at me quietly as he came into the house.

October

"Oh, World, I cannot hold thee close enough," must have been said of October. Is there another season in the year that makes our whole being vibrate from its sheer beauty as does October? There's a feel in the air—a tangy smell—an urge to be a part of the great out-of-doors—an exotic riot of color that belongs only to October.

It is as if, after the trials and tribulations of bringing a year through to the harvest, all nature joins in singing its "Hallelujah Chorus." Those last picnics, excursions into the woods, and football games fill the month with interest.

Then comes Halloween appropriately placed for refreshments of red apples, cider, and spicy ginger bread.

Remember Columbus made his visit to America in October about 450 years ago. Wasn't it nice of him to discover it? So many changes have been made since he did, would he know it if he could see it now?

Yes, progress, vast improvements—but have we grown with them? With the bountiful harvest, there has been a wealth of scientific achievement accumulated through the years. Wonder what might have been accomplished through these same years if we, with God's help, had worked as hard to improve ourselves, our families, and our communities. There could be a harvest there!

—Lula Carmichael

Saying very little he went from one child to the next, deftly taking temperatures, noting pulses. When he raised his head after examining Joan, he spoke tersely, "Better put her in the hospital. Bronchial pneumonia. You have your hands full taking care of the others."

"When, doctor?" I was determined to seem as calm as the doctor was, but little butterflies were beating their wings inside my stomach, for this was the first grave situation that I had faced since the children's father died.

"As soon as you can get her there," came his answer. "I'll make the arrangements at the hospital. Call me as soon as you get there."

He left a few sulpha pills, wrote a prescription, gave me some more instructions, and was gone in a whirl of snow.

I called a neighbor, four miles away, and persuaded her oldest daughter to come help me a few days.

In the evening the sulpha had lowered the temperatures of the other children, but Joan's hoarse cough left her choking for breath. The neighbor girl could take care of them for a few hours while I made the trip to the hospital with Joan. Starting the car with the temperature twenty degrees below zero was another task. But the car was my friend—it understood a crisis.

PUTTING JOAN in her warm little "bunny-suit" and zipping it to her chin took only a few moments. Her basket would be better for her, I decided. As I gave last-minute instructions to the girl about the care of the children, I was putting on my warmest coat, scarf, and other wraps. My cough was worse, but I had had so little sleep the last week.

On the way to the hospital, I rested as I drove. Soft snowflakes began to fall as I neared town. "Be dark soon," I warned myself. "Must hurry back home."

The nurses were so kind to Joan. Several remembered when she was born there. "Leave her basket here. We may use it," they suggested. "We'll put her in a ward, Room 105. But she'll have to have special nurses."

By that time the doctor had arrived. X rays were taken and the nurses let me into the darkroom to see the results.

"It is pneumonia. Look at those bronchial tubes," the doctor muttered.

Another doctor had come in. He went closer to the lighted plates. "Bad case!" he grunted. "She'll never completely outgrow it. Even when she's

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grown, she'll have to guard her throat." His speech was crisp and short, but not unsympathetic. He was an older doctor whom I had known for years.

"Never outgrow it." The words cut into my mind. They hurt. I must warn my brother of this. *Someone else*, not I, would be caring for her.

As I left the darkroom, a nurse met me in the hall. "Your special nurse has arrived. Do you want to talk to her before you go?"

The "special" was bending over Joan's basket as I entered the ward. She looked up. "Oh, Mrs. Townsend, it's *your* baby. I didn't know." Her face was so filled with solicitude. It was Miss Fergud who had been with my husband when he was dying.

"Yes, this is one of my youngest twins. I'll not worry about Joan since I know you're on the case, and I'll call every day."

Relieved, I patted Joan and said good-bye.

The keen cold felt good to me as I hurried down the front steps of the hospital. I breathed deeply, gaining strength from the invigorating air. The snow had quit falling and the stars were out. As I drove, I tried not to let my anxiety about the other children hurry my driving. The beauty of the night was restful. Bright moonlight pictured the mountains clearly. Majestic peaks, blanketed with deep, quiet snow pushed their shoulders into the star-studded sky. With David of old, I murmured: "I will lift up mine eyes unto the hills from whence cometh my help . . ." The thought helped me through the long ride home and carried me into the house.

Quietly the neighbor girl spoke from the bedroom. "They're much better. All asleep. Jimmy's had his 9 o'clock bottle. Coming to bed?"

THE NEXT THREE DAYS the children at home improved gradually. Twice a day I called for news of Joan, but the hospital would give me no definite information. "Condition about the same" was the usual answer.

Friday morning the idea that I must hurry to the hospital obsessed me. By noon I was on my way. It was difficult to keep my foot pressure light on the accelerator. I wanted to go faster and faster. I pulled up at the hospital, covered the car with a blanket, and ran up the steps into the big building. Doctor K met me in the hall.

"I was just going to call you, Mrs. Townsend," he said, "Joan is very low. Her temperature can't be held down. White count very high. Won't take any nourishment nor water. She can't live if this goes on."

As he talked I was walking toward Joan's room, the doctor following. Nearing the ward I recognized my baby's weak crying. I slipped off my coat as I entered the room, smiled at the nurse who was trying to coax Joan to drink the bottle of milk, took the baby in my arms and began to hum an old lullaby. Joan settled quietly against my breast for a few minutes.

"Has she been crying long?" I whispered to the nurse.

"Almost all the time," she answered quietly.

Joan stirred and began to cry again. I resumed my humming as I picked up the bottle from the stand by the bed. Again she quieted as I sang. Gently I put the nipple against her mouth. At first she refused it, but after a little coaxing, she opened her mouth and began hungrily to take the milk.

Fascinated, the nurse and the doctor watched; then the doctor spoke. "I wouldn't have believed it. A baby six months' old homesick! You stay with her. It is the only medicine that can make her well." And nodding to the nurse, he left the ward.

"I'll get a rocking chair for you," the nurse offered. Still I watched the milk disappear in the bottle—two ounces, four ounces. I wiggled the nipple in her mouth. Sleepily she emptied the bottle. Softly I talked to the nurse. She asked about the other children.

"Don't you want to try to lay her down?" she suggested at last.

Slowly I eased the sleeping baby onto the little bed and stretched my arms. But in an instant that fretful weak cry came again. Restlessly she moved and cried. I took her in my arms again, spoke to her soothingly. A few sobs and she was quiet. For hours I held her as she slept. Often she woke and cried but quieted always when she was aware that I was holding her. Every three hours she took a bottle of milk. The special nurse had gone off duty. Lights were turned low. Only now and then the rubber-heeled footsteps of a hurrying nurse sounded in the hall.

About midnight Joan was quiet for so long that I tried again to lay her in the bed. This time she didn't stir as I gently covered her and tiptoed from the room, taking my coat with me. Catching a nurse in the hall, I explained. "I'm going to curl up on the davenport in the waiting room and sleep a while. Wake me if she stirs."

"I will, Mrs. Townsend. Your eyes look so heavy. Do sleep." She put her hand on my shoulder as she passed.

"How kind the nurses are," I thought as I stretched out on the davenport. Caring for children had taught me to

relax whenever I could. Almost instantly I was asleep.

A GENTLE PRESSURE on my shoulder aroused me. Penetrating my consciousness was a voice.

"She's crying again. Want to come?"

I looked at my watch, then hurried to my feet. The nurse led me down the dimly lighted hall to the ward. Joan's wailing cry reached us before we neared the door. Hastily I picked her up and quieted her. How light she was! But her hot little body seemed somewhat cooler than it had in the afternoon. For hours I held her, laying her down once in a while when I went out in the very cold winter air to walk a few minutes.

When morning came, I called home. The slow, steady voice of the neighbor girl reassured me that all was well there.

For longer periods Joan slept. Her temperature dropped gradually to normal—to below normal—to ninety-six degrees. About four o'clock in the afternoon she became very quiet. Her pulse was faint, her breathing almost undetectable. I watched her closely. At last I went to the telephone and called the doctor.

"She's so very quiet. Can you come tell me? She's reached the crisis, I believe. But I must know whether she'll live or not," I told him.

As I waited for him, I found my heart praying, "Dear God, don't let her die. Don't ask me to give her up. I can't go home and tell the children that she's dead. I told them of their father's death just three months ago. Please don't make me carry another message like that. It would break their hearts. They love her so. She's part of us . . ."

The doctor entered quietly, bent over the baby, listened and looked, talked to the nurse on duty. "She'll get well, I think, Mrs. Townsend. Stay with her today, and you can take her home tomorrow."

The tears stood in my eyes as I said huskily, "Thank you, doctor." I could say no more.

But silently I was saying, "Thank you, dear God. We'll keep her. She needs us, and we need her."

Never again did I consider letting a child be adopted.

Future Features

"The Joys and Sorrows of Our Lord," by Elbert A. Smith in the October 10 issue brings the Master closer to mankind. "The Kansas City Times" runs a feature story of the showing of the Book of Mormon manuscript. Read about it in next week's "Herald."

Briefs

HONOLULU, HAWAII.—The first official reunion ever held in Hawaii, since the gospel was brought there over fifty years ago, convened at Camp Erdman, Mokuleia, about forty miles from Honolulu from August 8 through August 14. It was considered one of the finest projects ever attempted there. About eighty-six registered for the entire week. The peak attendance was about 130 on the last day.

The Camp Administration Committee was composed of Elders Howard F. Miller, James Kemp, and Prescott A. Foo, together with Avon Yap who was in charge of the registration and transportation. The theme of the reunion was "Witness for Christ," which seemed to be carried into the attitudes of each camper, both young and old.

Elder Charles Lee was in charge of the daily morning worship, which followed a flag-raising ceremony at 7:00. He also had charge of administration of the sick. Registered nurses Grace Lee and Leila Miyamoto provided professional services during the reunion. Music was in charge of Puarose Mahi. Fine music was provided by Elder and Mrs. James Kemp, Helen Norwood, Maxine Bowman, Iola Bradshaw, Ethel Miller, Emma Kaawakauo, and Junior and Beatrice Mahi.

Mrs. Eriel Miller supervised the hostess work in the dining room and chose her assistants each day to help wait on the tables. Meals were prepared and dishes were washed by the camp's permanent staff.

Henry Inouye was official lifeguard and John Ledo was chief of police. Mrs. Emily Inouye and Mrs. Marie Ledo led classes and games for the younger children. A camp bulletin, *Ka Hoike Kuikau*, or "The Daily Witness," was published daily, with Lois Foo as editor.

Camp Erdman is excellently equipped for reunion purposes. The dining hall and assembly halls are centrally located and on both sides in a semi-circle are the cabins, enough to accommodate a total of over 100 persons. These cabins are all comfortably arranged, each having a private bath with hot and cold water in lavatory and shower. In the foreground is the Pacific Ocean, and in the background a majestic mountain range.

It is estimated that there were twelve to fourteen different nationalities represented. The majority of those at the reunion were young people. There were swimming, fishing in the ocean, hikes up the mountain, baseball, volleyball, colored slides, and campfire, besides the special classes and the general classes in which the young people took part. At the closing prayer service, there were thirteen prayers and fifty-two testimonies. Elder Howard F. Miller and two assistants presided at the daily prayer services.—Reported by EMMA RUTH BROMANN.

BLUE RAPIDS, KANSAS.—Following a series of meetings conducted by Seventy J. Charles May, nine new members were baptized on July 31.

NORTHWEST REUNION.—The Northwest Reunion, held at Silver Lake, near Everett, Washington, was better attended by regular campers than any previous year. Between one thousand and one thousand one hundred campers remained throughout the entire time. On Saturdays and Sundays the attendance was almost doubled.

It is the general opinion that this was not only the best attended but most uplifting reunion ever held at Silver Lake. Many suggest that the campers started the reunion

where they left off last year. This was in part realized because of a large group of workers under the leadership of the grounds committee, Elders Elliott Gilberts, Harold Johnson, Vic Mesher, and Sig Freestad; Bishop Monte Lasater, Rose Lasater, Eva Lundeen, and Effie Verhei, who had the camp and facilities in shape after two weeks' hard work.

Leaders were Dr. F. M. McDowell, Apostle C. G. Mesley, Mrs. Blanche Mesley, Seventy Arthur Gibbs, Elder Paul Wellington, Elder Elwin R. Vest, Mrs. Peggy Vest, Mrs. Wana McDole, Elder Harold Carpenter, Bishop M. E. Lasater, Evangelist Frank Curtis, Evangelist Adolph Lundeen, Elder Ray Sowers, Mrs. Effie Verhei, Elder J. L. Verhei and Elder Kenneth L. Graham.

Dr. F. M. McDowell instructed the priesthood for two periods each day and brought to them a new experience in the meaning and functions of priesthood. He preached to and taught the general gathering with inspiration and power from on high, and with the impelling power that Joseph Smith and others must have had when the church was organized.

Apostle and Sister C. G. Mesley brought to the reunion a great ministry. Their teachings and leadership were such that a calm sense of peace and security settled over the entire camp until there wasn't a bit of discontentment or discouragement. They gave leadership at every juncture. The people will not soon forget the after-service fellowship hours brought by them and their son Gordon. He also assisted greatly with the music and morning devotions.

The Saints enjoyed the teachings of Elder and Sister Elwin R. Vest who came to the reunion on their way to his new assignment as missionary to the Oregon District. Elder Vern Webb shared his experiences with the Saints on his way to his new assignment as pastor to the Spokane Branch.

Seventy Arthur F. Gibbs taught, preached, and associated in all activities giving leadership and emphasis in missionary work. Elder Kenneth L. Graham represented the Herald House by operating a bookstore, and he gave the reunion a ministry through that avenue that was respected and appreciated.

A new feature added to the attraction of the Northwest Reunion, was the barbeque salmon dinner featured by Elder L. R. White, a former district president. This will be a regular reunion feature on Friday hereafter. Each year Brother White plans to barbeque several hundred pounds for the entire camp.

The recreation for youth and the entire camp was under the very capable leadership and direction of Elder Paul Wellington, pastor of the Seattle Branch, who directed more of these events than have been held previously.

The church school for children was under the direction of Elder Harold Carpenter and a large group of teachers and assistants. This department overcrowded every building and overtaxed all facilities provided for them.

Sister Effie Verhei guided the functions for the women.

The same leadership has been selected to operate the 1950 reunion with the exception that Elders Granville Swenson and Carl Hammel have been added to the reunion committee. Brother Swenson is the new president of the Seattle District, to replace Elder Elma Johnson, released because of illness. Elder Hammel is the new president of the Spokane District.

Apostle C. G. Mesley closed the reunion with an inspiring sermon. The former district president of the Seattle District, Elder Carl Oliver, offered the invocation, and Elder Carl Hammel gave the final benediction.—Reported by J. L. VERHEI.

RIDGEFIELD, WASHINGTON.—On Sunday, August 14, three new members were baptized into the church. They were Ronald Becker and Robert Snead, baptized by Elder Milton Becker, and Ralph Chapman, baptized by Elder F. E. Chapman. Confirmation services were held the following Sunday, August 21.—Reported by RUTH PHILLIPS.

KENTUCKY-TENNESSEE REUNION.—The women's class of the Kentucky-Tennessee Reunion met at ten o'clock each morning for an hour session Monday through Saturday. Mrs. W. Wallace Smith was the instructor. There was an average attendance of twenty-one for the week.

As the women sat in the classes, they were taught that in order to have "each one win one," they must be mentally, spiritually, and physically fit. Mentally fit through study, spiritually fit through prayer, and physically fit through compliance with the word of wisdom. Sister Smith stressed that our homes should be expressive of Latter Day Saintism, that our children must be disciplined. They should be properly taught the principles of the gospel so that they are ready to ask for baptism when they are eight years old. She stated that this training should start in the prenatal period by dedicating the life of the child to the service of the Master. The women were encouraged to be valiant in testimony, to strengthen and support their husbands in their offices in the church. There was strong emphasis placed upon *working* to improve our branches. "Use the trained talent in music if there be any, co-operate with the pastor, ask him to visit delinquent members, visit them yourselves, and use your talents with an eye single to the glory of God," said Sister Smith.—Reported by ADA FARRIS.

LOW BANKS, ONTARIO.—On Sunday, August 7, two young people were baptized in the beautiful waters of Lake Erie and confirmed after the Communion service. Those baptized were Ann Light Hart, confirmed by her uncle, Elder Archie Dayton, and Ronald Dayton, confirmed by his grandfather, Elder Harry Dayton.—Reported by Mrs. HENRY J. MINO.

CASH, MICHIGAN.—The Eastern Michigan District Reunion held on the Cash reunion ground was a great source of inspiration and strength to all who attended. From the morning prayer services to the concluding campfires in the evening, the reunion breathed the spirit of evangelism under the general church theme, "Witness for Christ."

The response given to Elder Blair McClain in the morning prayer services, followed by the class periods instructed by Bishop Ted Beck, Elders Blair McClain and James Phillips, Mrs. McClain, Lillian Dunlap and her assistants, marked a new high in the growth of the people toward an increased need of working for Christ. The preaching ministry brought each week night by Elder Virgil Billings stressed the great need of building the kingdom. Apostle A. A. Oakman on the last week end spoke to an overflow crowd on the need of the church to grow up to fulfill her mission.

Camp activities included also a women's candlelight dedication service, a tea and a bazaar, youth campfires, a hayrack ride, and a children's achievement program.

Preceding the last afternoon preaching service, seven people were baptized in the Cash church.—Reported by MRS. ISABEL PHILLIPS.

LOS ANGELES AND SOUTHERN CALIFORNIA REUNION.—Attendance at the 1949 combined reunion of the Los Angeles Metropolitan and

Southern California Districts was the largest in the history of this area. All camp facilities were used, and a number of applications had to be turned down. There were approximately five hundred campers, and week-end visitors swelled attendance to over one thousand for some services. Offerings and registration fees totaled a little over \$1,800 which met all reunion expenses and added \$1,000 to the reunion ground funds. Reunion was held at Pacific Palisades July 29 to August 7.

Apostle Charles R. Hield was in charge of the reunion assisted by two district presidents, Garland Tickemyer of Los Angeles Metropolitan and Rodney Engel of the Southern California District.

The theme of the reunion, "Witness for Christ," was carefully developed in prayer services, classes, and sermons. General church emphasis on the training of youth was well illustrated in the children's and youth programs. Mrs. Mayme Blakeman was general director of children's activities, and Elder Herald Wixom acted as junior pastor. A well-balanced program of music, classwork, calisthenics, stories, worship, and handcraft followed, supervised by able leaders from both districts. Junior church at 7:30 each evening was under the direction of Glen Holmes, the children generally joining the adults afterwards to participate in the friendship hour. For the junior high group, John Davis, pastor of the Long Beach Branch, acted as general director, supervising classwork, Bible drill, and handcraft. Garland Tickemyer was director of young people's activities, assisted by Vern Webb, Jack Van Eaton, Royce Foster, and Ava Carmichael. On Tuesday Brother Webb was ordained to the office of elder by Herbert Blakeman and Apostle Hield. Brother Webb left the next day for Spokane, Washington, to assume pastoral duties as a General Church Appointee.

Both drama and music helped to stress the theme of the reunion. Preceding each evening's service a short, effective dramatization was given. The Friendship Hour at the end of the day featured singing, dramatic skits, and a serious closing devotional thought.

On Friday evening the service was devoted entirely to music and drama. The children's choir sang, there were motion pictures and a play, "Passport to Heaven," written and directed by Marie Sturtevant and presented by the Compton Branch. On Sunday evening, after a sacred concert, a most inspiring tableau, "The Last Supper," under the direction of Ava Carmichael, was presented by the men of the Santa Ana Branch.

Fine musical programs were under the general direction of Luella Wight and Mary Ethel Cooper. Branch choirs in the two districts participated, and each morning preceding prayer service, Erlita Covalt, violinist, played during meditation.

Classes and panel discussions were conducted by the following general church men: Apostle Charles R. Hield, Bishop J. Stanley Kelley, Elders George Njeim, John W. Rushton, Peter Whalley, Garland Tickemyer, and Albert Carmichael. They were assisted by Patriarch L. J. Ostertag, Bishop David Carmichael, and men of the local priesthood. The women of the church conducted panel discussions after classes under the general direction of Hazel Gregg and led by various women leaders in the two districts.

On Wednesday afternoon, August 3, the women of the Southern California District were hostesses to the whole reunion at a reception honoring Dr. Ambrose Wilson Teel who served as General Church Physician from October, 1928, to April, 1947. Dr. Teel was escorted to the platform by two close friends, John W. Rushton and L. J. Ostertag,

the group rising in respect as he was seated. Brother Rushton read a letter of congratulations and good wishes from the First Presidency of the church and added his own felicitations, speaking movingly of the long years of devoted service to the church. Brother Ostertag then presented Dr. Teel with a gift from the assembled group. All present came up to shake hands, led by Apostle Hield and Bishop Kelley.

Mrs. Rodney Engle, R. N., was in charge of First Aid, and with skill and devotion, truly ministered to those who had need of her services.

A well-equipped nursery, under the supervision of Mrs. Hazel Gregg, was a busy and popular place for the very young, permitting mothers to attend services.—Reported by PHYLLIS CARMICHAEL.

PONCA CITY, OKLAHOMA.—Miss Leola Hutchinson and Mrs. Cecil Jackson issued invitations to the church members in Kay and part of Osage Counties to attend a meeting on Sunday, August 21, to organize a church school. Victor J. Witte, Central Oklahoma District President, sent Elder W. J. Sherman of Tulsa, to be in charge of the organization meeting assisted by S. R. Stephens, also of Tulsa. Brother Stephens was the speaker at the eleven o'clock hour.

Robert J. Cavanaugh, Ponca City, was elected church school director; Graham S. Hart, assistant director; Mrs. Graham S. Hart, children's division leader; Miss Leona Hutchinson, secretary; J. C. Bowder of Kay City, as treasurer.

The classwork will be held in the homes of Mr. and Mrs. Cecil Jackson, 118 East Gary Street, and Mrs. Lula Jackson, 114 East Gary Street, each Sunday morning at ten o'clock.

Other priesthood members present were Paul Storms, priest, of Lyman, Oklahoma, and Elder Oscar Case from Independence, Missouri. Brother Case preached that evening on the subject, "The Restitution of all Things."—Reported by MRS. GRAHAM S. HART.

ESSEX, ONTARIO.—During the past year about a dozen Dutch people half of them members of the church, have settled a few miles from Essex. Not being able to speak English very well, we have commenced a class for them to meet every two weeks during the church school hour, when they can learn our quarterlies in their own language, also the language of their adopted country. Brother Harry Scherer, who can speak both languages, has volunteered to teach them. We hope that will make them feel right at home in their own church.

Essex group, of about seventy some three years ago, has not yet overcome the loss of about twenty-four of their members, and nearly all the priesthood, moving to Missouri. It left but two ordained men, Elder Gordon Brown, and Frank Eldridge, priest, both of whom are usually on duty during service time. The district is helping by sending Elder James Pycok, once a month, and other visiting ministry. Advancement is being made, although it is not easily accomplished.

LONDON, ONTARIO.—The Highbury House was the scene for the daily vacation church school from August 8 to 19. Forty-six students were enrolled in the school with an average attendance of thirty. Of the total number of students, twenty were R. L. D. S.

Apostle Arthur A. Oakman visited the branch and occupied the pulpit on Sunday evening, August 21. The congregation appreciated his ministry and the spiritual insight and understanding accompanying his work.

MISSION, ILLINOIS.—Signposts are being erected to point the way to the church in this vicinity. A sign reading "To L. D. S. Church" will be on Route 71, four miles south of Route 52, at the Danway Road. Make the turn as indicated on the sign. After that turn, there will be an arrow at each corner where a turn is to be made, which will indicate the way to go.

Thanksgiving Program

THROUGH THE YEAR WITH PROGRAM HELPS FOR SPECIAL DAYS
THANKSGIVING

Standard Thanksgiving Day Book No. 1

By Louise Miller Novotny and Ida Lee Wolf

A collection of plays, pageants, exercises, drills, readings, recitations, and worship programs that will help in the Thanksgiving Day observance in any church. The three playlets are: *Songs of Thanksgiving*, a Biblical drama of six pages for 16 characters, children and a choir or quartet; *It Sounds So Cheerful*, a modern, six-page playlet for 2 women and 6 children; and *The Gift Without a Giver*, in a five-page playlet. Five exercises and drills for primary, junior, and junior high boys and girls follow.

Price 30c



herald house

INDEPENDENCE, MISSOURI

Dare to Be Different! - By Ruth Midgorden Goodwin

NOT LONG ago a news story appeared in our local paper with these headlines:

JACKIE SKILLINGS ASKS \$79,000 FOR PIPE INJURIES. HARP OIL COMPANY BLAMED WITH LACK OF SAFETY DEVICES.

The story read: A \$79,000 damage suit has been filed in district court against O. G. Harp, Shawnee, by the father of Jackie Skillings, 12-year-old youth hurt on Harp's property.

Jackie was critically injured April 12 when he was pinned under two 900-pound, 36-foot oil well casings which rolled off a three-foot pipe rack.

... Skillings's petition claims the pipe rack was "alluring, attractive and dangerous to children playing on the railroad right-of-way."

As a result of the accident, the story goes on to say, the boy suffered shock, bruises, a brain concussion, back and kidney injuries, a fractured pelvis, and injury to eye and head muscles.

* * *

I called my dairy to order some extra milk one day. "Oh, Mrs. Goodwin!" exclaimed the secretary, her voice warm and friendly. "We certainly do thank you for making the correction on your bill. Not many customers tell us when we make a mistake in their favor."

"Shawnee sure is a dead town," the taxi driver offered. "There ain't nothing here to do—no place to dance. You have to go to Oklahoma City. Can't do much here except go to the movies and to church."

* * *

A few months ago I questioned my doctor about whole milk for our little daughter. "Keep her on evaporated milk until she's three years old, if she'll take it," he advised. "I know it's sterile, and the dairies in this town aren't safe."

He explained that the dairy from which we buy milk doesn't always have enough pasteurized milk to supply its customers' demands, especially in the winter months. "So when the fresh milk comes in the morning, the owner mixes it with the pasteurized, to keep his bacteria count down, bottles it, and sells it as pasteurized whole milk," the doctor said.

"But the man who owns the dairy is an A and M graduate," I puzzled. "He has a degree from an agricultural college and knows the many diseases that can break out because of impure milk."

"Sure, I know," returned the doctor. "But what can he do? His customers want the milk, and he has to supply it some way. I can't really

blame him. You or I would do the same." I remember how it hit me when the doctor matter-of-factly said, "You or I would do the same." He actually believed I would! How could I explain to him that I would rather sell less milk and have it be safe.

* * *

The taxi driver thought our town was dead. I know it is, in many respects, but not in the more or less unimportant way he mentioned. Shawnee is no night spot. There isn't much to do except go to the movies, a sandlot baseball game, or to church. But wouldn't the taxi driver give me a "is-she-nuts?" look if he knew we had breathed a sigh of relief to find out that almost everyone in Shawnee seemed to go to church on Sundays and many to midweek services?

* * *

The dairy's secretary regarded my correcting an error on her bill as unusual. It was an error of two quarts of milk, a total of 40 cents, nothing that would break the dairy up—unless it were multiplied several hundred times. To me, as to any Latter Day Saint, I believe, it was a matter of simplest honesty and fairness.

* * *

The story of Jackie Skillings is a sad one and more complicated. It is unfortunate—and it was unnecessary—that the boy was hurt. But there must be another side to this story. Here are some ideas:

1. Posted on the oil company's property were "Keep Off" signs and other warnings about trespassing. Jackie Skillings, being twelve years old, can read. And certainly a twelve-year-old boy can realize there would be some danger involved around such heavy equipment.

2. There is a law which makes an employer liable for any injury to any person on his property—even if that person has no business there, even if he is a flagrant violator of "keep out" and "no trespassing" signs. It is unfair, but it is a law which lawyers, good and bad, know about.



3. Jackie Skilling does not live in a slum area—he lives a very few blocks from a city park which has playground equipment, swimming pool, croquet lawn, and in the summer a miniature train.

4. There remains in my mind from childhood a white sign with black letters, "Keep Off, Railroad Property."

5. O. G. Harp is a rich man. He not only has oil interests, but also owns a large food company.

Should the picture be clearer? If reading between the lines in this case can be accurate—and there is no way for me to tell—it sounds like a squeeze play to get \$79,000 that isn't due the petitioner. Jackie was injured severely, there's no doubt about that. And I'm sure the pipe rack *was* alluring and attractive. But so was the blue-white glow from my father's welder when I was that age. I never watched it, though, for I got one of the most rigorous warnings of my life and a promise of banishment from my father's shop—a terrible punishment—if I didn't obey the rule set down for my own good.

* * *

The challenge to be a Latter Day Saint is practically synonymous with the ringing words delivered to a high school audience several years ago—"dare to be different!" The building of Zion will wait until we mold into our lives and into our children's lives and into our friends' lives the principles the Master teaches us. Simple honesty will not be thought of as an unusual occurrence; a town whose citizens regularly go to church will not be considered "dead"; intelligent people will not risk the lives of other people's children for the sake of more dollars; and there will not be the constant attempts to gain material wealth that is not due nor to "get something for nothing."

If you are a Latter Day Saint, you have no choice. Either you believe, work, and fight on God's side, or you work and fight against him, for there is no neutral ground. When you must be unlike other people in order to stay on God's side, dare to be different—do not be afraid!

His Servants - By JOHN CHURCHMAN

IN 1923 an important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were nine of the world's most successful financiers. They were the president of the largest independent steel company, the president of the largest utility company, the president of the largest gas company, the greatest wheat speculator, the president of the New York Stock Exchange, a member of the president's cabinet, the greatest "bear on-

Arthur Cotton, wheat speculator, died abroad insane. Howard Hopson, gas company president, also went insane. Leon Fraser, president of the Bank of International Affairs; Jesse Livermore, the Wall Street "bear," and Ivan Krueger, monopolist, all committed suicide. Albert Fall, cabinet member, was pardoned from prison so that he could die at home. And Richard Whitney, president of the New York Stock Exchange, served a long sentence in Sing Sing.

All of these men learned well the technique of making money, but not one discovered the art of Zion living.

IN ORDER that we may co-operate for a common welfare, God has given us a plan for building a community in which the spirit of brotherhood may exist in both temporal and spiritual affairs. Such a social order can be established only through the development of skill in human relationships and in the training of hands, hearts, and minds to do the will of God.

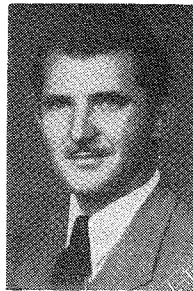
We must devote our talents to living more abundant lives if we would establish Zion. We must choose vocations with consideration as to how they will fit in with the goals of the church. Our highest calling is to reveal Christ in our social relationships. Good will, fair play, tolerance, open-mindedness, patience, and faith must be applied to our everyday living—in business, in the home, in all our contacts—before we can hope for Zion.

We must remember that all the material things we possess in this world will belong to someone else the day of our death, but what we are will determine our place in eternity. The time we give, the service we render, the tithes and offerings we bring to God will be a blessing forever.

Here Is the Writer

John Churchman, a native of Jersey City, New Jersey, speaks three languages — Ukrainian, Polish, and Spanish—in addition to English. He is of Ukrainian descent and was reared in the Greek Catholic faith but joined the Reorganized Church about a year and a half ago. During the war he served as refrigeration and air-conditioning engineer at Burinquen Field, Puerto Rico. Following the war, he and his wife, the former Jane McGraw, made their home in Miami, Florida. Recently they sold their house and bought a trailer: they are now living near the campus at Graceland, where both will attend this fall. John's ambition is to take the gospel to foreign lands. Jane will major in teacher training—and religion.

The Churchman's have two sons: James, 4, and Robert, 3.



Wall Street," the head of the world's "greatest monopoly," and the president of the Bank of International Settlement. Certainly we must admit that here was a group of what could be termed successful men—at least they had found the secret of making money.

Twenty-five years later it was a different story. The president of the steel company, Charles Schwab, spent the last five years of his life on borrowed money. Samuel Insull, utility company president, died a fugitive from justice in a foreign country.

New Horizons

Religion, Intellectual Honesty, and Science

(Continued from page 9.)

When justice temporarily disappears, as at Dachau, the world dissolves at that point. Were Dachau to become general in time and place, hell would have arrived. But if justice exists, it rules and must rule through all time and place, or it were not just. It is eternal and incorruptible. It can permit, therefore, no frustration of its good ends whether by death or accident or carelessness or malice, being just.

THE APPROACH TO GOD

The cultivation of talent and all great human powers cannot then be wasted, and these qualities must hurdle the flimsy barriers of death. If this be not so, then this world is foolish beyond belief, drunken on an orgy centuries long, a silly concentration camp whose brutality is aimless but finally inescapable, and we do well to give up all reflection, effort, and decency forthwith. Even a child expects more than this of his world. Shall we who are older have less good sense in the midst of its beauty and bounties—we who have been blessed by the love of mothers, wives, and children?

Prayer is merely an approach to the Infinite Being. He is apparently accessible to other approaches, even those not willed by us. If he is powerless to whom we appeal and curbed on every hand by the habits of atoms, then, but then only, can intercessory prayer be useless. I share a more exalted view of Infinite Power and still insist that this view of that Power makes him much less than capricious, for caprice is irresponsible.

Science really is a function of men's growing minds, and my practical experience with scientists indicates that these minds are not always well grown. But men are not all mind. Religion is the product of the

soul's growth, and of those gifts of the Almighty which favor it. The whole man either grows symmetrically or becomes a caricature of our kind. God pity the scientific man who lacks religion and the religionist who ignores the data of science! God pity our world unless we can marry this Montague to this Capulet!

The European Situation

(Continued from page 12.)

This is Europe, or rather that part of it which has become the racial parent of the United States, Canada, and Australia. In this area the Restored Gospel has been established. Throughout this suffering continent, it has been spreading at a quickened tempo. God has gone before, his voice sounding above the din of strife. The beauty of his message stands clearly portrayed in the presence of awful destruction. His peace has brought serenity to the uncertain and the distressed. His way stands forth clearly as the final hope. In his Christ and in his gospel there is life. Of these things the testimony that comes out of Europe this day is most certain.

Bulletin Board

Detroit-Windsor District Women's Institute

Women in the Detroit-Windsor District and surrounding areas are invited to attend the institute to be held at Central Church (Fourth and Holden Streets) in Detroit on September 29 and 30. Thursday's activities include registration at 9:00 a.m., prayer service at 9:45, address by Bishop T. A. Beck (tentative) at 11:30, lunch at 12:30 p.m., a program at 1:45, and a lecture by Elizabeth Eberly at 2:00; on Friday, a prayer service at 9:45 a.m., a lecture by Dr. Harry A. Pearce at 11:30, lunch at 12:30 p.m., worship at 1:45, an address by Ena Slasor at 2:00, and a dedication service at 2:45. Anyone from out-of-town desiring to stay overnight will be cared for by the women of Detroit.

ENA SLASOR,
District Women's Leader

Change of Address

A. Orlin Crownover
910 West Lexington
Independence, Missouri

Books Wanted

Lester Tankersley, 6768 Southwest Fifteenth Street, Miami 34, Florida, would like to purchase the six volumes of *Times and Seasons*. Please state price and condition before sending.

REQUEST FOR PRAYERS

Mrs. H. B. Moncur, Box 254, Rupert, Idaho, requests prayers for her husband who is in poor health.

Mrs. Samuel Hunt, Sr., of Emmett, Idaho, requests prayers for her five-year-old grandson Dickie, who must walk with crutches because the bone in his life leg is softening. She would particularly appreciate having the Saints unite in prayer on Sunday, October 2, and Wednesday, October 5, and also asks that they pray for the boy's parents, Mr. and Mrs. Samuel Hunt, Jr.

THE MAN FROM NAZARETH

As His Contemporaries Saw Him

By Harry Emerson Fosdick

This work is the fruit of long and careful study of the Christian and Jewish literature of the time of Christ and of the emerging of the Christian church. It is the first book, on the basis of modern research, to picture Jesus as others saw him. Dr. Fosdick enables us to put ourselves in the place of ordinary people of that time and thus to see the man called the greatest figure in history.

\$3

HERALD HOUSE

INDEPENDENCE, MISSOURI

Mrs. Alma Curry, Route 2, Willoughby, Ohio, request prayers for Ethel Vanderwerf and Dana Morley. Both young women are seriously ill.

BIRTHS

Mr. and Mrs. Floyd L. Chapman of Independence, Missouri, announce the birth of a son, Dale Alan, born August 21. Mrs. Chapman is the former Audrey Zion. Mr. Chapman attended Graceland in 1941-42.

A son, Gary Joseph, was born to Mr. and Mrs. Celestus J. Hollander on August 5. He was blessed on September 11 by Elders F. F. O'Bryan and D. L. Lehman.

ENGAGEMENTS

Pincomb-Jowett

Mr. and Mrs. Albert Jowett of Dearborn, Michigan, announce the engagement of their daughter, Lucy, to Ronald Archer Pincomb of Detroit, Michigan. Miss Jowett attended Graceland College last year, and Mr. Pincomb was a member of the 1949 graduating class of Graceland.

Schlotman-Prather

Mr. and Mrs. Roland Prather of Lamoni, Iowa, announce the engagement of their daughter, Betty Jane, to John Schlotman of Walthill, Nebraska. Both are sophomores at Graceland. The wedding will take place next June.

WEDDINGS

Creorston-Richmann

Sergeant Robert Creorston, son of William and Opal Creorston of Poplar Bluffs, Missouri, and Helen Marie Richmann, daughter of George and Mabel Richmann of Indianapolis, Indiana, were married August 7 at the Reorganized Church in Indianapolis. Evangelist Arthur W. Gage officiated.

DEATHS

SOPER.—John K., son of Samuel and Amy Hall Soper, was born May 1, 1865, near Welland, Ontario, and died July 1, 1949, at Independence, Missouri. He moved with his parents to Michigan in 1870, where he was baptized into the Reorganized Church. Following his ordination to the office of priest, he traveled as a missionary with Elder J. J. Cornish. In March, 1890, he was married to Grace Winegall; five children were born to them: Mrs. Edith Campbell of Comins, Michigan; Mrs. May Geiser of Ottoville, Ohio; Mrs. Florence Tuttle of Edmore, Michigan; Mrs. Grace Kuder of Vicksburg, Michigan; and Jay P. Soper of Barberton, Ohio. Following the death of his wife, Grace, he married Aletha M. Ward; four children were born to this union: Asa; Ernest, and Lloyd of Independence; and Mrs. Eva Dexter of Lansing, Michigan. Brother Soper moved to Independence in 1936 and continued to serve the church as long as his health permitted. He did not live to occupy the new home he had helped to build in Independence and in which his widow resides alone. Funeral services were held in the Gudgeon Park Reorganized Church, Elders George Davis and Clyde Gault officiating. Burial was in Mound Grove Cemetery.

GREENWOOD.—Joseph H., son of George and Mary Greenwood, was born January 14, 1869, at Bagdon City, Utah, and died at his daughter's home in Council Bluffs, Iowa, on August 16, 1949. Soon after his birth, the family left Utah for St. Louis, Missouri, living there about four years and then moving to Iowa. In July, 1901, he married Olive Somerville, who preceded him in death last year.

He is survived by four sons: Harry and George of Council Bluffs, Iowa; Alvin and Will of Dunlap; two daughters: Mrs. Ruth Carlson of Council Bluffs, and Mrs. Charlotte Poitevin of Dow City, Iowa; eight grandchildren; and thirteen great-grandchildren. Funeral services were held in Dow City.

PRICE.—Mary Adeline, daughter of Howell and Jane Lewis Price, was born October 22, 1887, at Bevier, Missouri, and died July 22, 1949, at the St. Joseph Hospital in Ottumwa, Iowa. She had made her home in Ottumwa since 1894 and was employed in the county auditor's office for seven years. She was a member of the Reorganized Church.

Surviving are five sisters: Mrs. Annie Howells, Mrs. Ed Hughes, and Mrs. Maggie Wilkinson, all of Ottumwa; Mrs. E. E. Sperry of Minneapolis, Minnesota; and Mrs. E. F. Caldwell of Denver, Colorado. Funeral services were held at the Priestess Mortuary.

BUSCHLEN.—Harold Clifford, son of Simon and Mary Jane Poole Buschlen, was born May 21, 1899, at Chicago, Illinois, and died August

14, 1949, at Pasadena, California, following a long illness. He was baptized into the Reorganized Church on August 8, 1907, at Port Elgin, Ontario. In 1923 he moved to California where on June 30, 1923, he married Consuelo Cunningham; two daughters were born to them. On March 17, 1940, he was ordained a priest. He served as superintendent of the Burbank, California, church school for eight years, and since 1943 was active in priesthood work in the Pasadena congregation. For twenty-eight years he was a mail carrier, and was loved by all in the territory he served for his kindness and generosity.

He is survived by his wife, Consuelo; two daughters: Mrs. Evelyn Tucker and Mrs. Mary Jane Duchain; his father; three sisters: Mrs. Beulah Arnold, Mrs. Alice Brown, and Mrs. Florence Bray; and two grandchildren. Funeral services were conducted by Elder John W. Rushton at the Keefer and Eyerick Mortuary in Glendale. Interment was in the Grand View Cemetery at Glendale.

GINTHARDT.—Charles T., son of Charles and Fredericks Ginthardt, was born in Binghamton, New York, on March 11, 1883, and died June 26, 1949, at Moline Public Hospital following an emergency operation. He was married on September 11, 1907, to Della M. Mason. They made their home in Kewanee for two years, then moved to Moline, Illinois, where they resided the rest of their married life.

He is survived by his wife and three sisters: Mrs. Catherine Foster, Mrs. Minnie Bennett, and Mrs. Clara Linguist, all of Kewanee. Funeral services were conducted by Elder E. J. Lennox at the Knox-Trimble Mortuary. Interment was in the Pleasant View Cemetery in Kewanee.

COLLINS.—Mary Peslin, was born September 1, 1860, at North Tonawanda, New York, and died September 17, 1949, at the home of her son, Homer, in Independence, Missouri, where she had resided since 1929. She was married on January 1, 1880, to Telers Fumal at Appleton, Wisconsin; four sons were born to this union. Two of them preceded her in death. Mr. Fumal died on February 7, 1898, and in June, 1902, she married E. C. Collins, who died on June 22, 1925. She was baptized into the Reorganized Church on June 15, 1872, and remained a faithful member throughout life. She had been ill for the past eleven years.

Surviving are two sons, John Fumal of Appleton and Homer Fumal of Independence, and their families. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and P. G. Fairbanks officiating, with graveside services and interment at Appleton.

EMMERSON.—William, son of Mr. and Mrs. James Emmerson, was born November 16, 1874, at Le Mars, Iowa, and died September 11, 1949, at his home in Sioux City, Iowa. In 1898 he went to the state of Washington where he resided for eleven years. On June 8, 1900, he married Elyza Kiits at Tacoma, returning to Iowa in 1911.

He is survived by his wife; a son, Harry of Sioux City; three daughters: Mrs. L. W. Houghton of Chicago, Illinois; Mrs. Jack Gardner and Mrs. Albert Bradbury, both of Omaha, Nebraska; a brother, T. F. Emmerson of York, Nebraska; a sister, Mrs. Mamie Halben of Lamoni, Iowa; and six grandchildren. Funeral services were held at Sioux City, Elders George Vandell and Charles Smith officiating, and at Pisgah, Iowa, Elder Mark Hutchinson officiating. Burial was in the Magnolia Cemetery.

Letters

Letter From England

I wish to express my sincere thanks to all the brothers and sisters of the various congregations in and around Independence that I had the pleasure of meeting and associating with during my visit there.

It was a great moment for me when I entered Stone Church for the 8:15 Sunday morning meeting and saw Patriarch Elbert A. Smith with his associate elders ready to begin the services of the day. The youthful choir and the sweet strains of organ music that filled the church while large numbers of people entered to worship were impressive also.

Brother Smith's sermon on "The Three Books" will be long remembered as the years go by. The 11:00 o'clock service at Walnut Park Church was also attended by throngs of earnest Saints, and I was made to feel that surely this was Zion the beautiful. The brethren in the discussion class led by Pastor F. O. Davies made me realize how active and alive all were to the needs of the hour.

Then at the final service of the day on the campus I saw a city of Latter Day Saints all singing their praises and offering up their thanks to God for his mercies. At the close of each service I had the pleasure of shaking many hands, and felt the great, warmhearted welcome in Saintry company. This memory will live with me for many a long day.

Words fail to express my gratitude to all from Presidents Israel Smith and F. Henry Edwards to the other ministers of the church that I was privileged to meet, however, in this way I hope to reach them through the medium of the *Herald* and convey my warmest thanks to them for their hospitality. I especially appreciate the kindness of Brother and Sister Davies and daughter Velma who enabled me to fulfill my ambition of a lifetime.

ROBERT SCHOFIELD.

18 Heattar Street
Clayton
Manchester, England

Plea for Kindness to Older People

Many of our older members feel left out and of no use to the church because so much emphasis is placed on youth work and the needs of young people. Sometimes they are not even spoken to, and I have seen aged Saints walk miles to services while members with cars pass them up on the way. We need more understanding between youth and age and more sharing in the work of the church.

I would love to help build Zion.

MRS. RACHEL TROYER.

Route 3
Independence, Missouri

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*** QUOTE:**

American Indian: "How!"
White Man: "How much?"

*** REDUCING EXERCISES**

The number one personal problem in America is girth control. Here we worry about how to reduce. All over the world other people are worrying about how to get enough to eat to keep alive.

A good home reducing exercise is to place the hands on the edge of the table and give a long, strong push.

When you have eaten enough, don't sit at the table consulting your temptations. They'll get you if you stay there.

Will power is not enough. What you need is won't power.

When invited out, if the hostess offers you a second helping, shake your head vigorously from left to right. This is beneficial for triple chins and bay windows.

As we grow older, we gradually give up the active sports: golf, tennis, hunting, etc. The last exercise we take is bending the elbow to lift the hand up to the mouth.

*** CAMP**

Take it any way you like, our little group of editorial offices in the north forty (forty feet) of Herald House is a concentration camp. The editors try and try and try to concentrate!

*** APPRECIATION**

Something new in the way of human gratitude is always turning up to surprise and delight us. Many friendly visitors have been guided through our publishing house. Last week we received a note of thanks from a visitor for the courtesy extended to himself and his family. First time it's ever happened! That note goes into the file under "Important—Extraordinary."

*** NOTES**

I have observed that other people have liked me so much better since I have tried to like them better.

Everybody is making a collection of public reactions. As you walk the streets, which do you get the most of—smiles or frowns?

There is such a thing as "Sidewalk Courtesy" just as surely as there is "Highway Courtesy." Those who violate the rules of Highway Courtesy get smashed fenders and broken radiators. Those who violate the rules of Sidewalk Courtesy get bruised shoulders and hurt feelings. How do you rate as a sidewalk navigator?

*** MYSTERY**

Everybody has his own way of having fun, even a policeman. Add this to the strange things observed in the early morning. A patrolman, in uniform, laboriously riding a bicycle to which he is not accustomed, and a bunch of his buddies cruising behind him in a squad car, all smiling broadly. He must have lost a bet, poor chap, and was looking a little glum.

*** SOUL'S AWAKENING**

Why don't we sing some of the more beautiful numbers in our "Hymnal"? It is a long time since I heard number 42, "Come, my soul, thou must be waking," so appropriate for a morning service. With so much to choose from, it is a pity always to select what is poorest and least inspiring. On the wings of this beautiful Haydn melody, the heart rises into the vast reaches of eternity, and one shares with the composer a vision of God's glory.

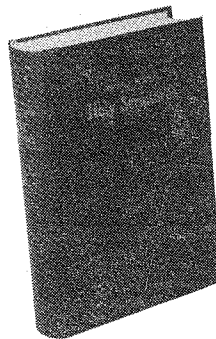
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**Independence,
Missouri**

THE SAINTS'

Herald

A scene in rural Jackson County, Missouri



VOLUME 96

OCTOBER 10, 1949

NUMBER 41

www.LatterDayTruth.org

Not Old

ALL OF US are growing older, but people do not usually appreciate being called "old." For one to admit he is "old" is a confession that he is all through, just waiting for his summons. There is a suspicion that some of these live on just to avoid paying their funeral expenses.

A recent news story from Washington, D. C., quotes the remarks of seventy-four year old Senator Neely, chairman of the Senate District of Columbia committee. When a seventy-eight year old witness referred to herself as old, Neely said:

"Don't use that word *old*. It's an excuse for surrendering work in God's vineyard." Then he continued his quotation from Henry Wadsworth Longfellow: "For age is opportunity no less than youth itself, though in another dress, and as the evening twilight fades away, the sky is filled with stars invisible by day."

The church as well as the nation needs all its man power. Long we have sung, "There is no furlough granted in the army of the Lord." To "retire" from active duties is to die. The front lines call for the strength of our younger men, but the counsel of ripened experience comes only from the older generation. As Senator Neeley directed his witness, we also suggest: "Go look for the stars, madam, instead of saying you're getting old."

Introducing...

GRACE L. (GARDNER) KRAHL (page 13) is the widow of David J. Krahl, who was president of the Holden Stake just prior to his death in 1926. She has four sons: A. Kenneth, David G., George M., and Richard E. A daughter, Grace Frances, died in 1926.

Sister Krahl was born in Hingham, Massachusetts, and was educated in the schools of Boston and Saint Joseph, Missouri. After attending Bryant's Business College in Saint Joseph, she became a stenographer, and later cashier and bookkeeper in a wholesale millinery firm in Saint Joseph.

It was in Boston that Sister Krahl and her family became acquainted with the gospel and, learning of the gathering movement, decided to move to Far West Stake. They settled in Saint Joseph, though at that time a church had not been built in the city.

In 1900, Bishop E. L. Kelley called Brother Krahl to be bookkeeper and assistant in his office in Lamoni, where he served for sixteen years. In 1916, after his appointment as president of the Holden Stake, they moved to Holden, Missouri, where he labored until 1922 when incapacitated by his final illness. They moved to Independence in 1923.

Sister Krahl's first job in the church was that of organist. She served as the general secretary of the Department of Women and was its general superintendent in 1918-1919. She has long been interested in the Women's Christian Temperance work and has served as a local secretary and as publicity director in the field of temperance.

MARY WEISE MOATS (page 16) served the Independence Sanitarium as superintendent of nurses between 1909 and 1913. She was graduated from St. John's Hospital Nurses Training School in 1908. In 1943 she received her B.A. degree from the University of Kansas City and was a member of the senior women's honor society, Cap and Gown.

She served as a member of the board of trustees of Graceland College from 1938 to 1948. During the first World War, she served with the U. S. Army Nurses Corps in France for twenty-three months.

In 1921, she was married to Benjamin F. Moats, who died in February, 1948. She has one son, B. F. Moats, Jr., and a stepdaughter, Helen Margaret, who is the director of the Inland Transport Section of the United Nations.

Sister Moats has a broad interest in the church and civic affairs, indicated by the following groups with which she has been associated: *La Causerie Francaise*, Independence Music Club, Sigma Nu Delphian Chapter of Kansas City, Kansas City; Women's Club, Kansas City; Registered Nurse Matrons, Central Church Women's Club of Kansas City Stake, General Women's Council.

THE SAINTS' HERALD

Volume 96

October 10, 1949

Number 41

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

WORK IN THE EAST

Apostle Maurice L. Draper reports that in the Southern New England District there has been a sharp rise in the baptismal rates. The Maine District has bought an automobile for their missionary, Don Harvey, thus enabling him to increase greatly his missionary work for the district.

Brother Jack Conway tells of a growing missionary interest in the New York-Philadelphia District. The South Jersey Mission has a growing interest and an increasing attendance.

Work is being done toward the establishment of a New Philadelphia group and the organization of this new group seems imminent.

Seventy W. T. Guthrie and Elder Jack Conway have recently completed a tour of the New York-Philadelphia District, acquainting themselves more personally with the work in all the branches.

ONSET, MASSACHUSETTS, REUNION

The general theme for this reunion was "Witness for Christ." It was held July 13 to July 24. Apostle Paul M. Hanson, President of the Quorum of Twelve, was at the reunion during the closing days and delivered the 11:00 a.m. sermon of the final Sunday. Apostle Maurice Draper taught the general class, the men's class, and ministered to the young people and in the morning prayer services. Elder Elder Almar Sheehy, president of the Southern New England District, devoted much of his time to the guidance of the young people's activities. Seventy William T. Guthrie gave an outstanding sermon each night of the reunion. His sermons followed the daily theme. Seventy Don Harvey talked to the young people, women's group, and assisted at the young people's prayer services.

The 1949 reunion marked the opening of the new commissary which seats 250 persons at one time. The meals served by Mrs. Florence Sinclair and her staff were excellent.

One of the colorful recreational events of the reunion was the crowning of the reunion queen. At the start of the reunion, the candidates for queen were chosen and campaign managers were selected. On Friday night a ballot vote was taken, and the results were announced during evensong that night. The queen was Phyllis Cowgill and the attendants were Jane Cook, Betty Law, Priscilla Crowell, Georgiene Garlick, and Nova Cox. After the crowning, the queen and her attendants presided over various racing events and competitive sports. During the reunion there were four baptisms. These were Mrs. Angela Ruth, New London, Connecticut; George Edmund Stearns, Brockton, Massachusetts, Mrs. Elsie K. Booth, and her son, Frederick William Booth, both of Boston, Massachusetts.—Reported by Barbara L. Sears.

OFFICERS AT AURORA, ILLINOIS

The branch held the annual business meeting, Sunday, September 18. The following officers were elected: Arnold Settles, pastor; Everett Parcell, superintendent of department of religious education and of adult department; Margaret Reedy, superintendent of women's department; Delores Hughes, supervisor of young people; Orpha Tater, superintendent of children's division; Clarence White, treasurer; Mabel White, branch clerk; Shirley Clark, secretary of church school; Ellsworth Clark, librarian; Charles Reedy, historian; Ethel Malcor, publicity chairman.—Reported by Ethel Malcor.

The Reluctant Saint

"Not unto us, O Lord, not unto us."

—Psalm 115: 1.

The Cloak of Humility

You have all been in meetings where someone perfectly able to serve in a position of responsibility was asked to do so; but who, with practiced eloquence, wrapped a cloak of humility snugly about himself and withdrew from the nomination in resolute and impregnable order, leaving the work to be done by one whose hands were less skilled for the task, but whose heart was more willing to accept it. So often members who take new loads of church work are already burdened down.

Those who look up the context of our Scripture will see that it is used in another way than this. At the same time, it seems the perfect utterance of people who decline to serve God by seeming to praise him.

Such are the reluctant saints.

"Only Not Yet"

The spirit of the reluctant saint is perfectly expressed in the *Confessions* of St. Augustine (VIII, 17):

But I wretched, most wretched, in the very commencement of my early youth, had begged chastity of Thee, and said, "Give me chastity and continency, only not yet."

He wanted ultimately to be good, but not right away.

It would be fair for many of us to be honest with ourselves and with God and confess that we, too, have been like that at some time in our lives. We have wanted to reach the heights of righteousness, but we were not ready at the moment to give up some pleasurable sin or luxury. We wished to be reconciled with all men, and to forgive everybody, except one particular exasperating enemy. We were all ready to take the glory train to heaven, but we wanted one more stopover privilege at some earthly carnival.

Jesus had to meet that problem in his disciples when he said, "Come, and follow me." One wanted to bury his father, another to have a final farewell party at home. It is doubtful if either of these two men ever went under church appointment, for Jesus dismissed them as failures with these words: "No one who puts his hand to the plough, and then looks back, is fitted for the kingdom of God."—Luke 9: 62.

Comment on Reluctance

It is a misfortune to look like one thing and feel like another. A sinner with the face of an angel, a preacher with the countenance of a pugilist, a brilliant college instructor who looks like "The Man With a Hoe"—these folk have their problems and sometimes create problems for others.

The saint who looks willing and feels reluctant is also a problem.

Some years ago Walt Disney produced a comic opus, "The Reluctant Dragon," that may offer help now. Nature played a revolting trick on him, giving him the appearance of a bright green but authentic *Tyrannosaurus*, and the soul of a gentle old lady who liked cakes and tea. He didn't want to be a dragon at all; he simply wanted peace and good will. A rusty, creaking knight, a local St. George, was determined to make war against him. But the dragon, with the aid of sympathetic townfolk, succeeded in working out his problem in terms of tea and cakes. Not all people are as fortunate as that imaginary dragon.

God, in his mercy and wisdom, has appointed many of his children to the life of a saint. But not all

of them like it. And out of the two-way pull between calling and inclination, many a sore trouble occurs. The reluctant saint looks genuine, but the world still has a claim on some corner in his heart.

Conversion the Cure

The real question, of course, is, "What can we do for the reluctant saints?" You have them in your congregation, and I have them in mine. There is a chapter in a new book in preparation entitled, "The Unconverted Member," and this gives us a key to his disease and the cure.

The reluctant saint has heard all the arguments, but God has not yet been able to touch his heart. The gospel has been presented to him, but he has not yet been able to grasp its central idea. He has ridden on the gospel train, but on a free pass, for he has never paid his fare. There are ways of working with him, of course, and of getting him to help. Perhaps all we can do, in the final analysis, is to show him what the love of God has done in our lives and trust that some day it will reach him, too. If it does, his heart will be won. If it does not, we must leave the result with God. We can never give up, for if we would do the work of heaven, we must share its love, practice its patience, and "endure unto the end."

Nobody was ever kicked into heaven. Nobody was ever whipped into submission for salvation. The child remembers his whipping, but not what it was for. Dealing with the reluctant saint is a work of love, or it is no work for a Christian at all. If there is punishment or discipline to administer, let God take care of it in his own way. "Vengeance is mine, I will repay, saith the Lord." Love is our only effective weapon, our only tool, in his work.

L. J. L.

E d i t o r i a l

Across the Desk

Early (First?) Mail-Order Business

Students of stewardship developments in the church should read the following with interest submitted by Elder M. H. Siegfried:

For many years I have read Doctrine and Covenants 57: 4, believing it provided for what has since been developed in the great mail-order business.

In this section Sidney Gilbert was specifically instructed. He was told to establish a store; to sell goods without fraud, but through the operation of this store to obtain money (profits) by the use of which he would buy land.

He was told to obtain a license by which he could send goods to the people at distant points; just the same as the mail-order houses do today—"Behold, here is wisdom, and whoso readeth let him understand."

This was definitely an inspirational idea, far in advance of the day. That first mail-order house was established in Independence. Of course it was short-lived, for two years after the revelation was given, the goods were strewn in the streets by a mob, and the distribution idea never was developed. Look what it might have been today! What a city Independence might have been had these inspired people been let alone to develop it!

Thinking of this, I decided to go into the history of the mail-order business. I wrote the Commerce Department and from it received some very interesting information and leads. Mr. D. D. Richards, Secretary of the Mail-Order Association of America, says the back cover of Spiegel Company's current catalogue carries the statement that the company is now in its eighty-fourth year. This would establish the date of its founding as 1865. The company originated in Chicago as Spiegel, May, Stern.

The following is from *Marketing*, by Charles F. Phillips, Assistant Professor of Economics, Colgate University:

One of the earliest successful mail-order businesses was conducted by E. C. Allen operating from headquarters in Augusta, Maine. In 1870 Allen was selling a receipt for a washing compound through a number of agents (house-to-house salesmen). As he added other items to his line, notably engravings and chromos, he decided to supplement his agents with mail-order selling. To get his advertisements before possible customers in an attractive form he originated the first of the "mail-order journals."

In 1872 the firm, which is now second in

size among all mail-order companies, was established. Mr. A. Montgomery Ward began his mail-order carrier in a small shop located in a barn in the city of Chicago.

Sears, Roebuck and Company, the largest of our mail-order houses, really dates from 1892.

Thus it will be seen the Gilbert store was thirty-three years in advance of the earliest known mail-order business in the world. This is another evidence of the inspired leadership of Joseph Smith.

From a letter written by Joseph E. Baldwin on September 2, we quote as follows:

The Northern Ontario Reunion held at New Liskeard was a small reunion, but those in attendance were hungry for spiritual food and leadership. It was a challenge to find such devoted Saints so far off the beaten path.

At the Port Elgin and Erie Beach Reunions I was able to talk to many people about the financial law and assist some in filing their inventories. It was good to find the people ready and wanting to do what they should in regard to the financial law. I was pleased with the response they gave to my ministry.

The *Berkeley Daily Gazette*, Berkeley, California, selects one sermon each week as its Sermon of the Week. On Monday, September 12, it featured a write-up of the sermon given Sunday, September 11, by Alma C. Andrews, pastor of the East Bay congregation. In bold headline was the sermon title, "Lay Hold on Eternal Values," and a fine article followed, accompanied by a picture of Brother Andrews. We quote from the account as follows:

Elder Andrews, speaking on Paul's message to Timothy, "Fight the good fight, lay hold on eternal life," outlined the eternal values which contribute to eternal life and declared that Christ's Church is the only kingdom in this world that shall be eternal. It will be united, as the church militant, with the Church Triumphant when Christ returns. Our being truly a part of his church will assure eternal life to us.

GRACELAND HOME-COMING

THE LARGEST group of Alumni ever to attend a Graceland Home-coming is expected for the annual celebration this year in Lamoni on October 14, 15, and 16. During that week end, the Memorial Student Center now nearing completion on the college campus will be dedicated.

With this announcement in the *Saints' Herald*, Graceland College officially invites all ex-servicemen and women of the church to attend the Home-coming activities. The Student Center is a memorial to alumni and other men and women of the church who served in World War II. The building will not be ready for actual use until later in the year, but it will be ready for dedication ceremonies which are planned for Sunday morning, October 16.

Special reunions are planned this year for the classes of 1924 and 1939. Members of all classes are always invited to every Home-coming.

Here is the schedule:

Friday, 8:00 p.m.—Home-coming Play, "Arsenic and Old Lace." After the play, reunions of class of 1924 and class of 1939.

Saturday, 9:45 a.m.—Assembly

11:00 a.m.—Alumni business meeting

2:30 p.m.—Home-coming Football Game. Opponent: Wentworth

8:00 p.m.—Alumni Talent Show

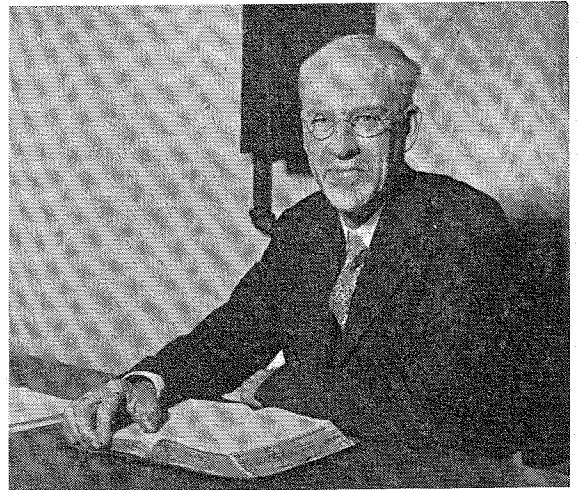
Sunday, 9:45 a.m.—Dedication of Memorial Student Center Building

11:00 a.m.—Worship Service—speaker to be announced

The Joys and Sorrows of Our Lord

A Sermon by Elbert A. Smith at Pittsburg, Kansas. From a wire

recording by Elder John Jones.



THE PROPHETS SAID that Christ was to be "a man of sorrow and acquainted with grief." It may be we have dwelt too exclusively on that phase of his experience and his character. I am afraid it has given some people a one-sided idea of his personality and his religion. The most famous paintings we have of Christ are almost always devoted to that side of his experience. There is a picture of him, weeping over Jerusalem, one of the greatest of them showing him in Gethsemane in one of his darkest hours, and almost numberless pictures of him upon the cross.

I wonder if it would have been sacrilegious to have painted a picture of him, laughing—or at least smiling. As a boy, did he ever run and laugh with the children of his neighborhood as children always do? As a young man working at the carpenter bench with the neighbors and friends gathered around or occasionally out under a tree, did he sometimes laugh at their jokes? Not the cruel ones or the dirty ones, but the witty ones. People did joke a way back yonder. I wonder if sometimes on the road with the disciples on a sunny day, did he not chuckle at some of the things he heard them say? He may even have laughed to keep from weeping. We do sometimes. As a matter of fact, he knew sorrow but he also knew joy.

REJECTED IN HIS HOME TOWN

I want, first of all, to touch on some of the high points of his grief. I suppose perhaps the first shock he had as a minister was when he came

back to Nazareth, where he had lived most his life, his home town where everybody knew him and presumably were his friends.

He came back from a period of temptation, and Luke says that "on the Sabbath he went to the synagogue as was his custom." Now in our vernacular we would say, he went to church on the Sabbath as was his habit. Thirty years old, he was in the habit of going to church on the Sabbath day. This is a little aside, but some of his professed followers today feel no responsibility and no need to go to church at all. They can "live just as well without it." Christ did not feel that way.

When he went into the synagogue that day, as a mark of the esteem in which people held him, he was invited to read the Scriptures and talk to them. Like our speakers, he stood up to read. Then he sat down to talk. This is what he read from Isaiah:

The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor. He has sent me to heal the broken hearted, to preach deliverance to captives, and the recovery of sight to the blind, to set at liberty the bruised, to proclaim the acceptable year of the Lord.

Then he sat down and said to them:

This day is that Scripture fulfilled in your ears.

As we read the rest of his discourse, which must be very fragmentary in the report, we see he indi-

cated clearly that he was not only a prophet, and the one Isaiah had in mind, but he was the Messiah. That idea seemed blasphemous to the congregation. Was not this the carpenter's son they had known all his life? It sounded blasphemous to them, and their friendship turned to hatred. They mobbed him and tried to kill him, but he escaped and went away, turning his back on his home and his one-time friends.

That must have been a sad experience to have his old friends turn against him in that spirit. But he did not permit it to embitter him or to turn him aside from his mission of good will. That is something for us to remember when people offend us.

THE DEATH OF JOHN THE BAPTIST

Perhaps the next great shock that came to him was in the death of John the Baptist. John was the man who had baptized him, had prepared the way for his coming, and had pointed him out as the Lamb of God; Jesus held him in high esteem. He said no greater prophet had ever been born, that John was "more than a prophet." He may have looked to John for help.

Then came the disciples to Jesus with the report that John had been murdered by Herod's orders. His head had been chopped off and carried around on a platter by a dissolute woman. His body had been thrown over the wall for the dogs

to devour had not his friends rescued it and buried it. There is just about one line that indicates how Christ felt when he got the news. Matthew says he "departed into a desert place"—no doubt to be alone with his grief. But he was not permitted to be alone, and that may have been a good thing, too. The people saw him go, and they followed, a multitude of them. He did not brood over thoughts of revenge, instead, immediately he had to forget himself and turn to his ministry. He ministered to the multitude and therein probably forgot his grief.

GETHSEMANE

We have in considerable detail, the story of his experiences in Gethsemane. It was just on the eve of his crucifixion. He knew very well indeed what was coming. He was a young man yet and with the prospects of a long useful life. He did not wish to die. He went aside by himself to pray, and he was so beset with agony and fear that he sweat, as it were, drops of blood. The situation was not helped when he went back and found his friends asleep; but he knew human nature, and he said, "Sleep on and take your rest. The spirit indeed is willing but the flesh is weak." They could not watch with him even one hour.

Then there was the scene in the judgment hall where he was beaten and spit upon and crowned with thorns. To cap it all, he heard Peter, who had said he would die for him, swear, "I never knew him." To a man in his extremity to hear his friend swear, "I never knew him," must have been a severe blow. But he had already learned his lesson in Gethsemane. He had learned to say, "Not my will but thine be done." Sometimes we say that in a mechanical sort of way; sometimes we learn to say it the hard way.

THE CROSS

We have the rather detailed story of his crucifixion on the cross. At one time in his extreme pain and

humiliation, his spirit failed him, and he cried out, "My God, my God, why hast thou forsaken me?" That seemed to be the very lowest point of his experience, but he recovered himself and said, "Father, into thy hands I commend my spirit," and, "It is finished!"

ANOTHER SIDE TO THE PICTURE

That was the end of his sorrow on earth. All this certainly does entitle him to the saying that "he was a man of sorrow and acquainted with grief." But I think there is another side to the picture. His message as heralded by the angels was, "glad tidings of great joy." He had his joys about which we think too little. There is a fraudulent document that has been published several times in the past, which pretended to have been written by Lentulus, who succeeded Pilate. It contains a detailed alleged description of Christ. There was one statement which said "Nobody ever heard him laugh." I do not believe that. Bruce Barton in his book, *The Man Nobody Knows*, goes on to say that such an idea has darkened the spirits of a great many very good people. They have thought, "now suppose Christ should come into our home or into our little gathering when we are laughing and having a happy time while there is much sorrow and sin in the world. What would he say?" They have felt guilty, and Barton says, "Thus they have shut the friendliest man who ever lived out of the lives of some of the best people at the very moment when he would like most to have been with them."

Such an idea has been back of a harsh, austere idea of religion which seemed to feel it is a sin to be happy, a sin for young people to have a good time. Even most innocent pleasure appeared something to be ashamed of, something Christ would frown upon. I know that the men who wrote about Christ and testified of him wrote under the shadow of the cross. They remembered Gethsemane. They remembered the crucifixion. Also they wrote under the shadow of their own cross, and prob-

ably they left out anything they considered light and unworthy of accompanying the message of the cross.

I cannot think of Christ as austere, always melancholy, and his religion one of continuous sadness. I do not think that the men who walked with him as apostles were altogether different from the ministers I have known, and I have known a great many of them in our church over the years. The very best of them, the most spiritual of them, the most serious minded in times to be serious, ordinarily were cheerful men who enjoyed friendship, sociability, and humor.

EXCESS OF LAUGHTER WRONG

The Book of Covenants has something to say about that. It says to "avoid excess of laughter" (Doctrine and Covenants 85:19), too much, too boisterous, too silly. I have even attended one or two church gatherings when I thought there was much boisterous merry-making to the point where it became unseemly. Doctrine and Covenants 59:4 says we are to be of a cheerful countenance, but not with much laughter. Again, the message of Christ was a message of glad tidings which was to be to all people, and he admonishes us to be "cheerful in our warfare."

HIS BOYHOOD HAPPY

In his childhood Jesus must have had a happy boyhood. Children make the best of a situation. The situation in which they find themselves is the only one they know anything about, and they don't worry because it is not better. Evidently Jesus had a good home as a boy. Not too good a house, but a good home. All Christendom reveres Mary, his mother, and while not much is written about Joseph, there is enough to show him as a very fine person. Of Christ himself, Luke, who was a physician, wrote that Jesus "increased in wisdom and stature, and in favor with God and man." That indicates he was normal in body and in mind, he was

healthy, and he "grew in grace and favor with God and man." We would say today, "he made good social adjustments"; he fitted into the community as a boy. He was no problem child. I have no doubt at all that he was happy.

IN THE TEMPLE

That must have been a very happy occasion for him when at twelve years of age, perhaps for the first time in his memory, he visited Jerusalem. The temple, which his people so revered, he enjoyed so thoroughly that for three days he forgot everything else and stayed there while his people searched for him.

He must also have been very happy at his baptism when the voice from on high said, "This is my beloved Son in whom I am well pleased."

WEDDING IN CANA

The setting of his first miracle has always been significant to me. It was the scene of a wedding in the little town of Cana. He was invited by the family as also were his disciples. Apparently he was glad to go. He was a social person. He liked to go among people. He was criticized because he went to gatherings of all sorts, weddings, funerals, and banquets with all kinds of people.

A wedding is ordinarily a joyous occasion. Nobody weeps at a wedding unless it is the mother of the bride. She may shed a few tears, but they are not tears of sorrow, just emotional upset. At Cana Jesus did not sit aside as a man of sorrow acquainted with grief. He must have entered into the spirit of the occasion, and when the whole affair seemed about to be ruined, in the eyes of the people in that day, and the bride and her family to be ashamed and humiliated because there was not enough wine to go around, he performed his first miracle. He turned water into wine. I think we have a rather happy picture of Jesus at that wedding.

I do not know whether Jesus approved or disapproved of the age-

old custom of toasting the bride by drinking wine. He certainly did disapprove the idea of having the occasion turned into one of grief and humiliation for the family and the bridal party.

The only time I ever joined in this custom of taking a sip of wine at a bridal banquet was years ago when I myself had solemnized the marriage. The bridegroom was a Catholic at the time. The bride's family were my close friends, splendid people, and good church members of our faith, certainly not addicted to alcoholic beverages. But in the land over seas from which they came, and in their ancestral family for generations, it had been a custom to toast the bride. It had become merely a symbol, a sip of wine, no more. I had my choice: to embarrass the family in the presence of their guests, perhaps hurt them deeply, or take a sip of the wine with the others. In the Judgment Day, remembering Cana, I think I shall have a precedent to justify my decision.

There is a sequel to this story. Presently the young husband was converted to our faith. Before he was baptized, he filled out his inventory and paid his tithing. At the time he had in the house several gallons of chokecherry wine which he had made for his own use. After his baptism he turned it all over to a hospital to use for medicinal purposes. I imagine the action of Jesus at Cana had a sequel no less pleasant!

HOME OF MARY, MARTHA, AND LAZARUS

There is another picture I like to think about, and that is the home in Bethany. After Jesus had been driven out of Nazareth and turned his back on his old home, he could truly say, "The birds of the air have nests and the foxes have holes, but the Son of man has no place to lay his head." That is, he had no home of his own. But there was at least one home to which he was very happy to go, the home of Lazarus, Mary, and Martha. According to tradition they were quite well-to-do people, and they certainly took him

into their home circle and made him feel at home. He loved Lazarus, his close friend. He appreciated Mary who liked to sit and listen to his spiritual conversation, and I am inclined to think he also appreciated Martha who bustled around and kept her eyes on the affairs of the household. She was worried about many things, but she made it her business to see that he was taken care of. That was clearly, I think, according to tradition and the written word, a place where Jesus was happy and where he loved to go.

I think every missionary of our church who travels far and wide remembers such homes. I do. I have been made at home from Canada to Alabama, from Maine to California, in homes where they had a room that they called mine, or maybe it was Brother Hield's room or Brother Hanson's room—where the missionary could have a place to lay his head and really feel at home.

THE "LORD'S BREAKFAST"

After his resurrection Jesus must have had some joyous experiences, although he had not yet left this earth; he had not yet ascended up on high. There was the occasion when he met with the disciples on the shores of Galilee or Tiberias—remember the story? They had gone fishing. They did not go fishing because they were on a pleasure trip—they needed something to eat. Judas had carried the money, but Judas was gone. They turned to the only thing that most of them knew how to do to get food—they went fishing. They fished all night without success, and then in the morning they saw a man on shore. To make the story short, they did not recognize him at first; but when he called to them, they recognized him and hastened ashore. It was their Lord and Master. He had a fire kindled, and there was fish broiling on the fire and there was honeycomb. Before he said a word to them about religion, he fed them.

(Continued on page 22.)

Baptism by Water - By DONALD SAVAGE

WITHIN MY MIND'S EYE, I cherish a picture familiar and pleasant to many Saints. This picture sees the sweeping bend of a quiet river—the Big Blue—which has witnessed many times the beautiful and holy ordinance of baptism.

The Big Blue is a stream of south-eastern Nebraska which winds its peaceful way down the fertile valleys and across the smiling plains to join the Missouri. A stranger, following the course of its wanderings, might happen upon many scenes which, to him, would seem every bit as pleasant as the one of which we speak. But to the Saints, who remember, our picture has none beside it, for it is of hallowed ground. One can hardly help wondering if the tall, green cottonwoods standing guard over our choice spot do not speak together of scenes in days past whenever the light, warm breeze brings them to quiet whispering.

Once all baptisms upon the earth shared in this natural and godly beauty, when theological dogmas were still unlearned and men obeyed the voice of God. But those times have changed. As the years passed, men became too holy and too powerful to condescend to such a simple and humble ordinance as being buried in the waters of baptism for a remission of their sins. Sudden garments and muddy feet do not go well with scarlet robes and bejeweled vestments. Therefore, for vanity's sake and the glory of Satan God's ordinance was cast aside, and an easy and convenient ritual developed in its stead. Is it any wonder that the heavens weep and the angels stand waiting the order to descend and cleanse the earth of men's pride? Do men imagine that they can pass off a lie—a counterfeit baptism—upon the Holy One of Israel?

I frankly doubt if anyone in this enlightened age can justly claim at the day of judgment that he was deceived about the meaning or proper form of baptism. Numerous paths of investigation are open for the sincere disciple to discover the truth for himself. For to them who are not slothful are given the promises, "Seek, and ye shall find; knock, and it shall be opened unto you," and, "Blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost."

"Baptizo" or "Raino"?

Perhaps the simplest way to demonstrate that baptism means immersion and

not sprinkling, pouring, or any of the other acts which masquerade behind its name is to examine the word itself.

Baptism is a word coming from the Greek derivation *baptizo*, which in turn comes from the Greek radical *bapto*. A radical, as pertaining to language, is a fundamental root or unit from which many other words are derived. Radicals denoting specific action (such as *bapto*) do not lose their original meaning or their specific sense in their derivatives. This is not a matter of opinion or supposition; it is a fact. Throughout *bapto's* many hundreds of flexions and derivatives, its fundamental meaning is retained, and this radical has been translated by every learned and honest scholar in the last 2,000 years as meaning "I dip," or "I plunge." It is well to note that *bapto* or *baptizo* has no necessary connection with water. Actually, a thing can be baptized in water, oil, air, doubt, light, or spirit, a fact which agrees with our statement that *bapto* is a specific action.

Upholders of the rite of sprinkling and pouring have desperately grasped at straws in this matter and have attempted to reconcile their acts to the commandments of God by suggesting that a derivative of *bapto* could mean to dye or stain. "Then," they say, "since baptism can mean to stain or dye, the same action can be obtained by sprinkling or pouring as by immersion." This is quite untrue because, as we stated before, *bapto* is always used to mean dip or plunge. (Immerse is merely a synonym of these two.) The radical itself has no reference to, or connection with, the medium in which it is to be performed. Of course, it is possible to dip one substance in another which will cause it to be stained or dyed, but it is equally possible to dip one substance in another which will not at all cause it to be stained or dyed. For example, immersing a gold ring in ink stains it not at all. Similarly, immersing a delicate fabric in nitrogen leaves neither mark nor stain. Certainly, if any connection exists at all between stain and *bapto* (and none does philologically) it is indeed a far distant and figurative acquaintance.

Furthermore, if our Savior had meant to give the impression to men that this ordinance was accomplishable by sprinkling or pouring, he most certainly would not have used a word which means to dip or immerse, but would have used the root, *raino*, which means to sprinkle. *Raino* has its family of derivatives and

flexions as does *bapto*. These all retain the original sense of *raino* and are literally translated to conform to the idea of sprinkling. To twist *bapto* into meaning sprinkling or *raino* into immersion is absurd.

Throughout the books of the Old and New Testaments whenever the ordinance of baptism is referred to, *bapto*, its derivatives and flexions are the words which indicate the act. These words occur over 140 times, *baptizo* alone appears eighty times in the New Testament. Can there be any reasonable doubt that the Holy Spirit directed men to declare immersion when speaking of the form of baptism?

Historical Light

A second avenue of approach to our subject for the sincere investigator to follow is in the acts of the people who practiced baptism during and following the life of Christ. A part of this particular line of testimony receives a considerable amount of attention from time to time by religious writers, for it is easy to show from biblical quotations that immersion was practiced without question.

Since Jesus is the central figure of the New Testament, let us first examine what is written concerning his baptismal actions.

Matthew writes concerning his baptism by John the Baptist as follows:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. . . . And Jesus, when he was baptized, went up straightway out of the water.—Matthew 3: 13, 16.

Mark writes concerning this baptism in much the same tones:

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.—Mark 1: 9, 10.

Upon examination these two texts reveal a number of important facts:

1. John baptized.
2. John baptized in the River Jordan.
3. Jesus was desirous of being baptized in the River Jordan.
4. John baptized Jesus in the River Jordan.
5. Jesus came up out of the water after his baptism.

All of these facts lead us to a significant answer. John the Baptist performed an ordinance that required a large amount of water. The ordinance was called baptism. Jesus considered this ordi-

nance so important that he complied with it even before he began his ministry. To be baptized, Jesus had to journey to the Jordan River because there was sufficient water there for him to *go down into the water* and up out of the water. He went to John the Baptist because John had *authority* to perform the ordinance.

The next scriptural witness I would like to present is a disciple of Christ named Philip. The eighth chapter of the Acts of the Apostles informs us that the Holy Spirit acted upon Philip and caused him to go from Jerusalem to Gaza. There he met a traveler from Ethiopia and after some discussion about the meaning of certain prophetic passages from the Book of Isaiah concerning Christ, he convinced the traveler that he should be baptized.

And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.—Acts 8: 36, 38, 39.

This Scripture presents information in harmony with and supplemental to that quoted concerning Christ's baptism:

1. Philip had the authority to baptize.
2. The eunuch saw the necessity of proper baptism.
3. Philip and the eunuch arrived at a place where there appeared to be enough water to perform the ordinance.
4. Both Philip and the eunuch went down into the water.
5. The eunuch was baptized by Philip in the water.
6. Both came up out of the water following the baptism.

Here is the baptismal ordinance performed by a man so spiritual that he was caught up out of the sight of the eunuch as soon as the act was finished. Nevertheless, to perform the act, he went down into the water with the candidate, baptized him, and then came up out of the water with the new disciple.

If baptism could have been performed in a more convenient manner which would have been pleasing and acceptable to the Lord, would not a man as spiritual as Philip have known it? Again there can be but one answer. Philip practiced immersion because it was the way ordained by God and the only baptism acceptable in His sight.

A third scriptural passage, which I would like to present because of its obviousness, comes from the Gospel According to St. John.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came and were baptized.—John 3: 22, 23.

Here we again find John the Baptist hard at work. We note that he baptized in a manner which required much water—so much, in fact, that he was forced to stay in a specific place to perform the act. Had John been practicing sprinkling or pouring, this restriction would not have been necessary, for he could have carried sufficient water in a canteen or gourd to meet the need. Furthermore, wherever human beings lived, there would have been sufficient water to baptize by sprinkling or pouring. Only one form of this ordinance fills the requirements of the situation, and that is immersion.

I have at my hand scores of supporting testimonies and opinions from writers who lived during the time of Christ and in the centuries following. To quote from their works would still further prove that immersion was the only baptism practiced by Jesus' true followers.

Baptism by immersion was taught as a commandment by Jesus to his disciples and they in turn taught it to the world. The world accepted and obeyed the requirements of the ordinance for a long time—perhaps several centuries. During this time nothing was practiced save immersion. Then, as Satan became more and more the master of men's hearts, he counseled them to creep around the letter of the law upon occasions when for one reason or another they deemed it necessary. With each violation, the Spirit of God withdrew farther and farther from them until they were left in such a blinded state that their former "emergency" baptisms of sprinkling appeared altogether acceptable in their worldly eyes, and the break with Christ was complete. To say just when the decay began or when the fracture was finished is, of course, impossible. I believe it to be a process which required ten or fifteen centuries, during which time men turned from God's commandments of proper baptism to Satan's counterfeit of sprinkling.

It is not for me to say or guess just who was responsible for this apostasy. Undoubtedly it will be laid at the feet of many persons. Our responsibility today is to see that we keep all of Christ's commandments and encourage everyone to throw off these ancient shackles and do the same.

Infant Baptism

It has been said by some misguided persons that immersion is obviously not the only method of baptism, because such a form is not applicable to infants.

In part of this, I am sure, the advocates of immersion most heartily agree. Immersion is not applicable to infants because God never intended that infants should be baptized. A true Christian's sense of justice fairly revolts as he considers the doctrine of infant baptism.

Baptism is practiced for one reason only—the remission of sins. God's commandment was given so men might know how to go about gaining this end. John the Baptist taught it in the wilderness of Jordan when he cried:

Repent ye; for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord and make his paths straight. . . . And many were baptized of him in Jordan, confessing their sins.—Matthew 3: 28, 29, 32 (Inspired Version).

Peter, the apostle, taught it on the day of Pentecost when he declared to all who would hear:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2: 38.

Ananias taught it when he urged Paul:

And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

Every true representative has continued to preach this same doctrine and will continue to preach it as long as the earth shall stand.

As for the old sophistry so often raised and reveled in concerning infant baptism for the remission of the original sin, we have this to say: No man would ever preach such a doctrine if he were called of God to preach, if he had the Spirit of Christ dwelling within his heart, or if he had even an intelligent knowledge of the Holy Scriptures. This doctrine denies the atonement and the Christ.

Adam and Eve tasted of sin in the Garden of Eden, and having tasted of this disobedience, could no longer dwell in the presence of God but were cast out of the garden. Thus man became sensual, devilish, spiritually dead, and subject to temporal death. His children were conceived in sin, and had not an atonement been made for their sins, they could never have overcome either the spiritual or temporal death. Christ made that necessary atonement. He, being crucified, and rising the third day, overcame the temporal death for all mankind, and death became subject to him. No man or woman can avoid accepting of this part of the atonement, every man must be resurrected in the day of judgment.

(Continued on page 14.)

Concerning the Divinity of the Book of Mormon

PRESENT DAY FINDINGS are crowding upon the discoveries of yesterday so fast that we find ourselves in a maze of facts, which leaves us at a loss as to where we should begin or how we should end a reasonable discourse on the divinity of the Book of Mormon.

In spite of my whole-hearted acceptance of the Book of Mormon, I have never ceased to delve into the archives of ancient America whenever possible. I have also read a great many works having a bearing upon the early inhabitants of this country. However, names of peoples and places, which in many instances are similar (and sometimes identical) to those mentioned in the Book of Mormon, have never, as far as I know, been tied in with biblical characters. Therefore, it was with great interest that I read the works of Josephus and noted what that eminent Jewish historian had to say in regard to the Tower of Babel.

It was not because of any great wickedness on the part of the people that their tongues were confused at Babylon, it was because God did not want them to settle there. We find that they had been commanded of him to scatter and form new colonies in order that they might more fully populate the earth. These people were so poorly instructed in the ways of the Lord they did not obey his command. They had been admonished numberless times to send out colonies, but they imagined that the prosperity they enjoyed was not from God. They were puffed up in the pride of their hearts and supposed their own power and resourcefulness were responsible for their success.

IT WAS NIMROD, the mighty hunter, who led them to such contempt of God. He was mighty in speech and, no doubt, had great persuasive

powers—so much so that he became their leader. He it was who instigated the idea of building the Tower of Babel, for some of them were worried lest the Lord destroy them a second time by means of a flood. Nimrod pacified them and promised that they should build a tower to heaven, sufficiently high to afford them a refuge from the waters. The multitude followed him and built this great tower. Among them (according to the Book of Mormon) were Jared and his people.

We have been quoting from Josephus, Book I, chapters 4 and 5. We find here, in the "history of the Jews," that the tower builders had been commanded to colonize the earth. It is quite apparent that Jared and his brother knew of God's will in this matter, for after the confusion, they awoke to the fact that they had better comply with his command. On pages 715 and 716 of the Book of Mormon, we find Jared and his brother preparing to fulfill the commandment of God to form new colonies. Note the statement in the Book of Mormon, page 715, verse 7, "At the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered." This quotation is a parallel statement to the one in Josephus, Book I, chapter 5, wherein he records, "There were some also who passed over the sea in ships." It is obvious that Josephus knew there were some who passed over the sea. As we have no records of any other people who crossed the sea at that particular time, he must have been referring to the Jaredites.

Let us not lose sight of Nimrod, the mighty hunter, who, according to Josephus, was the leader of the tower builders. Herein lies the connecting link between the Bible and

By H. I. LETCHWORTH

the Book of Mormon, for you will note on page 716, verses 22 and 25, that they went into "the valley of Nimrod, being named after the mighty hunter." Let us contemplate this well, for it should challenge the whole of Christendom as to the divinity of this great book. Joseph Smith did not have the work of Josephus in his possession, as it was not printed in English until the year 1898.

WE OFFER as another witness to the divinity of the Book of Mormon that the translator, as well as the scribes and early sages of the church, did not know who the brother of Jared really was. This being so, it proves beyond a shadow of a doubt that Joseph Smith did not write a book, but merely copied from the plates which he had in his possession at the time. The brother of Jared is one of the most outstanding characters in the Book of Mormon and as such, beyond most, deserves to have a name. Had Joseph Smith known, and had he merely concocted a book, he surely would have given him a name.

Turn to page 439 of the Book of Mormon, verse 52, where Alma writes, "And now, I will speak unto you concerning those twenty-four plates," and you will note that he is speaking regarding the plates of Ether. In verse 55 we find, "And the Lord said, I will prepare unto my servant, Gazelem, a stone which shall shine forth in darkness unto light." Now refer to the Book of Ether, chapter 1, verse 88, where the Lord tells the brother of Jared, "And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write." You will observe that the name of the brother of Jared, must be Gazelem, as referred to by Alma in the above quotation.

"Kansas City Times" Features Story of Book of Mormon Manuscript

IN THE *Kansas City Times* (morning issue of the *Kansas City Star*) for Saturday, September 10, is a picture of President Israel A. Smith showing the "translation of his grandfather, Joseph Smith, Jr., founder and prophet of the church, now known as the Reorganized Church of Jesus Christ of Latter Day Saints to Miss Verna Bradford, junior at Southwestern Missouri State College, Springfield, Missouri. Miss Bradford is holding a facsimile version of one of the original plates from which the manuscript was translated. This explanation appeared underneath a two column picture in the middle of the front page of this newspaper. Altogether, the picture and legend occupy eleven column inches. This was followed

by a thirty-four column inch story which was carried over on page two. We are glad to present this to *Herald* readers as evidence of better public relations in this community.

The story which was printed concerned the showing of the manuscript just mentioned, and also that of the Inspired Version, to a group in attendance at the institute for college students held at the Stone Church, September 8, 9, and 10. Absent from the story was the usual reportorial hedging such as "they allege," or "it is their claim," and other defensive techniques in common use by editors. We would not object to that, but it is noteworthy that neither reporter nor publisher found it necessary to use this obvious device. In appreciation of the fine

By CHRIS B. HARTSHORN

presentation by the *Star*, President Smith sent the following letter to the reporter:

September 13, 1949

Mr. William Moore,
c/o Editorial Rooms
Kansas City Star
Kansas City, Missouri
Dear Mr. Moore:

On behalf of my official associates and the organization we represent, I extend to you our most sincere appreciation and thanks for your splendid write-up in the *Times* of last Saturday.

As a church we have often been misunderstood, and there has been much confusion in the public mind growing out of a failure to discriminate between us and the Utah Mormons. We, however, do not like to be called Mormons.

It is therefore refreshing to have such an unbiased and fair report as yours, and we are very grateful to you.

Our best wishes, then, to you, for success in your profession which indeed is one of growing importance.

Sincerely,
Israel A. Smith,
President.

At the same time, President Edwards sent the following message to the President of the *Star*.

September 13, 1949

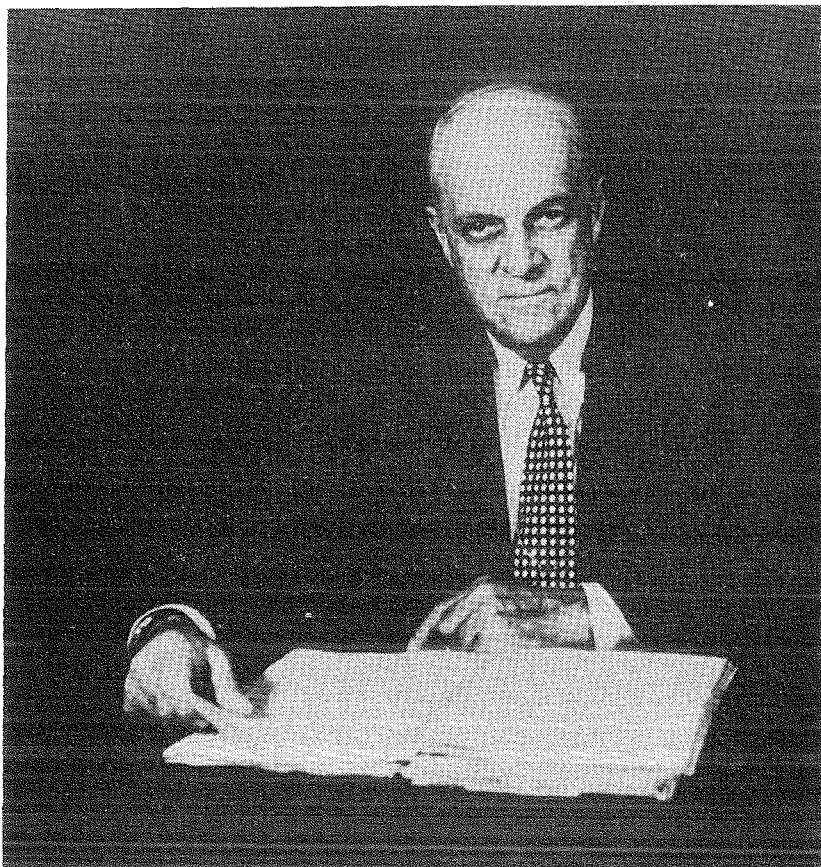
Mr. Roy A. Roberts, President
Kansas City Star
Kansas City, Missouri
Dear Mr. Roberts:

As you may remember we informed your staff that we expected to display the Book of Mormon manuscript at the Stone Church in Independence last Friday. It was not possible to give earlier notice, but we were very pleased when Mr. William Moore and your staff photographer were available to report the display for the *Star*.

Our relations with these two gentlemen were very cordial, and Mr. Moore—who was necessarily at the Stone Church longer than his associate—was most congenial. The personal contact was worthwhile quite apart from the accurate reporting of Mr. Moore.

(Continued on page 14.)

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President Israel A. Smith with the original manuscript of the Book of Mormon open before him

Be Yourself - By LEONA N. HANDS

I DISTINCTLY REMEMBER a lecture that I attended some years ago. The young professor centered his entire discourse around an ordinary pod of peas which he opened and displayed for all to see.

"Remember the old expression, 'as like as two peas in a pod?'" he asked. "Looks perfect, doesn't it?"

No one disagreed. He had chosen a pod of peas that would easily arouse admiration, for they were perfect in size, shape, and color. "Yet," he went on to explain, "though all of these peas appear to be exactly alike, a horticulturist could readily show you, under a microscope, that no two are identical! This same truth is evident throughout the entire field of nature. No two blades of grass, no two leaves on a tree, no two flowers in a field or garden are exact duplicates, even though they appear alike to the naked eye. Each has some mark of distinction all its own."

The professor closed the pod of peas and laid it down on a near-by table. "Would you concede for one moment," he asked, "that such a marvelous Creator as the God we worship would fashion so minutely the leaves, grass, and flowers, then make man (the highest type of his creation) from a few sets of molds? No, indeed you would not! We are God's children, made in his likeness, and the divine touch is truly evident, for each of us has been given an individuality all our own—so much so that there really is no such thing as an average human being. There is no other person in the world just like you. Now why should you try to be like someone else?"

"Why not be yourself?" he challenged. Why not, indeed!

Have you ever stood on the corner of a busy street, watching a steady stream of people flow past, marveling at the fact that no two faces were alike? Think of the bil-

lions of God's creation—yet no two (with the possible exception of a rare set of twins) have identical features. Neither do they think, act, nor speak alike. Their fingerprints and footprints reveal separate identities. Contrary to the soap ads, each carries a distinct body scent that can be traced, if need be, over an entire continent. Truly they are wondrously made.

It is commonly understood, of course, that all of us are born with certain inherent family traits and characteristics that may affect our personalities, yet no two members of any one family are the same in every respect. Think of it—you could look the wide world over and never find another person just like you! So why not be yourself?

It is true we have no power over our heredity or the circumstances of our birth. We can control our environment only to a certain extent. Yet God, being no respecter of persons, has given each of us at least one talent to develop, with the promise that more shall be added to the faithful steward.

In the face of these facts, why is it that we are so full of strivings and yearnings to be like someone else? Would it not be wiser for us to look within ourselves and uncover our latent possibilities? We may be overlooking many hidden gifts and talents (of which we could be all too unaware) in our struggle to conform to the pattern we see in someone else's life.

Possibly you take exception to the statement that all men are created equal. Perhaps the right interpretation to this thought is that all are born with equal opportunity for self-development, each man having his own free agency to choose good or evil. Certain it is that all of us come into the world with neither friend nor enemy. We start out equal in that respect, at least. Very early in life, the lesson is brought

home to us that if we want people to like us, we must be likable; if we want a nice personality, we must develop it; and if we want friends, we must be a friend to others.

Perhaps you have found it hard to keep from being envious of people of exceptional beauty or great intellect or powers of leadership. Beside these "rare flowers," you may consider yourself only a "weed." Yet Luther Burbank, who transformed the common field daisy into the beautiful Shasta blossom, and worked with the desert cactus until he had bred out of it its poison and spikes and made it edible for cattle, once said, "If I am convinced of any one thing it is this—no weed that grows need remain a weed!" Perhaps the secret of all development is in that one word, *growth*. All of us remember the story of the ugly duckling. How did it become a swan? It grew!

SOMEONE HAS wisely said that life is God's gift to us—what we make of ourselves is our gift to him. We do not have to be highly gifted, rich, nor beautiful in order to serve him. The plainest face can be transformed when lighted from within by the spirit of God. The most retiring personality can blossom into a beautiful character when a life is lived for God. Paul says, "If any man live in Christ, he is a new creature." To all who strive to emulate the life of Christ shall be given the "power to become."

Paul further admonishes us to know ourselves, to prove ourselves, and to hold fast to that which is good. Look for the good and beautiful that awaits development in your own life. God has a plan for you. Seek to discover his purpose in you. Become the person he wants you to be. You have been given a portion of that "light which lighteth every man who cometh into the world."

Be true to the divine spark within you. Be yourself!

"An Enemy Hath Done This"

By GRACE L. KRAHL

ONE OF THE PARABLES of Jesus concerns a householder who sowed good seed in his field, and while he slept, an enemy came and sowed tares among the wheat. But when the blade sprang up and brought forth, there appeared the tares also. The servants said to the householder, "Sir, didst thou not sow good seed in thy field? Whence then hath it tares?" And he answered, "An enemy hath done this."

We do not think Jesus intended to convey censure upon the householder because he slept. One's field should be as safe while he is asleep as when he is awake. But in this story it was a more opportune time for the enemy to defeat the householder's purposes, since it was the enemy's ultimate purpose to frustrate that which was in opposition to his designs.

We cannot say that our national householder—the government—has been asleep while breweries and distilleries have strewn our land with their poisonous beverages. Such distribution has been with the deliberate consent of our legislature. While our government is for the people and individual freedom, it would appear that a problem arises on this very basis of freedom—that is that a man can indulge in any beverage of his choice since he has the constitutional right to do so. What his indulgence causes him to do, if violent and injurious to another, comes under police regulation eventually. The point is that the law regulates the individual after his misfortune but does too little about the cause of his fate.

A TRAVELER, it is related, observed a young recruit in the early days of World War II slumped in a Pullman seat, unconscious, breathing heavily, his face flushed, his swollen tongue protruding slightly between

his parched lips. He was a pathetic figure. Only a short time ago he had taken the oath of loyalty to the flag of his country and his nation's cause. Had a Japanese or Nazi soldier struck at his flag or his home, he would have been helpless to defend either. On the window ledge beside him stood a bottle about half empty. Evidently it was from this bottle he had drunk the poison that made him powerless to protect his country or even himself. The observer could not help exclaiming, "An enemy hath done this!" On that bottle was a United States government internal revenue stamp. When our government prohibits the manufacture of liquor, the inherent moral nature of man, unaffected by poisonous beverages, will find its natural and consistent expression.

Not all who drink have effaced their ethical and honorable inclinations immediately; it is the insidious and treacherous content of the beverage itself that debilitates the will power of the individual until he is helpless to control his appetite for it. As we have quoted before, "A man takes a drink; then drink takes the man." What can the citizens of this free country do to eliminate the cause of inebriety with its stronghold upon the appetite of men and women?

First, we can protest against the misleading and beguiling advertising which implies that the social life of the home depends upon serving some form of liquor. This would be supporting the Bryson Bill, House of Representatives 2428, now pending which reads, ". . . To prohibit the transportation in interstate commerce of alcoholic beverage advertising and stop its broadcasting over the air." Second, we can protest against the sale of liquor in army camps. Third, we can declare our disapproval of the manufacture of

alcoholic beverages. Congressmen gain office by the voice of the people, and they remain there only when the people are satisfied with their participation in the making of just and consistent laws. Thus if churches and other large organizations of abstemious people (smaller petitions are too feeble) would apprise the lawmakers of their objections to existing laws, there might be some effectual, judicial recognition of their request.

THE SLOW but reliable process of education regarding the detrimental use of alcoholic beverages to the human body and mind should accompany, in the interim, whatever effort is made to abolish the liquor traffic. And it must begin with the children—high school age is too late. The Women's Christian Temperance Union (undenominational) has such a program of education adaptable to the home, to the church school, to women's societies. Its literature for the safeguarding of our young people may be had at small cost. Membership in the organization is representative of 1,000,000 homes. This is a substantial nucleus for the spreading of the principle of total abstinence; and were it not for these faithful standard-bearers through the years, together with the annual increase of its recruits, our country would be worse off than it is.

There is an enemy in our land! Let us be found in action against its approaches.

Integrity pays big dividends. Business men everywhere are searching for it. It can neither be bought nor sold, and yet the poorest of men can possess it.

—JAMES F. KEIR.

"Times" Features Story on Book of Mormon Manuscript

(Continued from page 11.)

President Smith and I do not remember a better piece of objective reporting being done with regard to our church activities. There have been times when we have felt a little abused because of the difficulty our people have had in presenting a clear and accurate story. And for this very reason it seems only fair that we shall tell you how very much we appreciate the fine piece of work done by Mr. Moore and the others concerned.

We take such pride in the *Star* that it is particularly pleasant to be well reported there.

Very sincerely yours,
F. Henry Edwards.

THE ARTICLE contains nothing new and is too long to quote in its entirety. Our readers will have a good idea of its contents from the following: "To the church the Book of Mormon is an unquestioned record of ancient nations which flourished long before the discovery of this continent."

After describing the appearance of the manuscript and its case, the reporter stated that it is in the handwriting of four scribes who wrote as the prophet dictated. Then he related the story of the first vision in the woods, the vision of 1823, the obtaining and translating of the plates, and the testimony of the witnesses—both the three and the eight. He closed with a mention of the martyrdom, and stated that the Book of Mormon contains a strong condemnation of polygamy. Last he told how the manuscript came into the hands of the Reorganized Church. "Accepted as a sacred record as it is, the people of the church hold that the book supports the teachings of the New Testament, much as a second witness of the same truths. To those of the Reorganized Church, the manuscript is valuable beyond price."

Our readers, of course, realize that to the "Star-Times" Corporation, this was just an incident connected with the young college people's institute

which had news value in the Kansas City area. It goes beyond this to the church members of this area and furnishes satisfactory evidence of fair treatment to a minority group in the highly controversial field of religion. We Latter Day Saints form but a small segment of the population of greater Kansas City and have no just claims for favors by this great metropolitan daily; however, we do appreciate friendly consideration at the hands of the press and will not forget our benefactors when we get it.

Baptism by Water

(Continued from page 9.)

Overcoming spiritual death is a task each individual must accomplish for himself. Through his agency he must choose, in a manner acceptable to God, to qualify himself for the mercy of Christ and justice for the gift of eternal life. Little children are spotless before God from the foundation of the world, being alive in him. Baptism of them is mockery before God and equal to saying to the Eternal Father, "Come and be baptized by *our* hands for the remission of *your* sins!" Sins of parents are absolutely not answerable upon the heads of the children. God made that very clear when he declared to Israel that he never wanted to hear from them again the lie, "The fathers have eaten sour grapes and the children's teeth are set on edge."—Jeremiah 18: 2.

Baptism as taught by the Scriptures is an ordinance for persons who are old enough to realize they have sinned and who wish to take upon them the name of Christ that in their working love toward him they might have a remission of their sins. Faith and repentance must necessarily precede baptism, as good works and endurance must follow. The person who is not capable of repentance and faith is not a subject for baptism regardless of how young or old he may be.

Action With Authority

Three approaches presented in this article are but a beginning to the numerous ways in which this important subject can be studied. But, from whatever position baptism is viewed, the same answers will be forthcoming: baptism is unchangeable; baptism is necessary; baptism is immersion. It can be administered only by those whom God has authorized to perform the ordinance. That intangible substance, authority, or as

Webster defines the word, "Legal or rightful power; a right to command or act . . ." is the justifying protection which claims the soul of the performer and the sanctifying satisfaction which blesses the soul of the recipient. Without authority, acts which require that authority are void.

Does it not seem strange to you that while people everywhere place such supreme importance upon authority in every temporal matter, they at the same time ignore or shamefully abuse it in spiritual matters? Men quickly learn that authority is indispensable in their worldly affairs if chaos and confusion are to be avoided. Therefore, such authority is closely regulated and rigidly upheld. Do they think that the kingdom of God is any less well governed? If the acts of every minister who claims for himself authority, but who is not divinely authorized, were recognized by God, what a melee would rend the courts of heaven! Confusion is evil, and God's kingdom is a place of harmony.

Since such a tremendous importance is connected with man's salvation, then is it not just, even in our own worldly minds, that God should have the right to say how affairs are to be regulated? Would he promiscuously give to whoever cared to open his mouth the right to represent him? We wouldn't think of doing this in our own worldly transactions. Do *we* have more intelligence than God? Does it not seem just that God would carefully choose the men who were to represent him in this important task? Would he give the right and promise, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven," to a man simply because that man chose himself to represent the Creator of the universe? The Lord has called by his own mouth every minister who has ever legally represented him upon the earth. Those who illegally attempt to so represent him in this life will find themselves in difficult circumstances in the life to come.

Baptism is only one of the ordinances performed by man through the authorization of God. Yet the principle of authority is applicable to all. Ordinances performed without authorization from the Master are void in the sight of God. The path which leads to life eternal is truly narrow and straight. The gate of baptism is likewise straight. Therefore, let us press forward, keeping all of His commandments ourselves and urging our neighbors to do likewise. If we do this, we will stand before the judgment bar in the last day with clean hands and listen to the words of our Father, "Come, my faithful servant, and I will give you rest."

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Is there any law in the church governing children that have been baptized and confirmed members of the church with all the rights and privileges on voting in business meetings?

ANSWER:

Each member of the church, whether he is eight years of age or eighty, has certain fundamental rights. These include the right to participate in business meetings. The only requirements are that the participating member shall be in good standing and be regularly enrolled in the branch or district where he votes.

—A. Orlin Crownover

QUESTION:

If young Joseph were chosen by his father to succeed him in office and publicly so declared before at least 3,000 people and upon other occasions, how do you account for the fact that so few people seemed to know about it at the time of the martyr's death? Why is it that so many of the most prominent in the church almost immediately put out their claims as successor? Why did none of them say, "Young Joseph will assume control of this church when he comes of age"?

ANSWER:

The one asking this question assumes something not in evidence, therefore there is no need to attempt to "account" for the "fact" which he assumes. The mere fact that we do not have the record of the testimony of a host of witnesses does not negate the positive statements of those whose testimony was preserved, a testimony quite convincing on the question of the selection by the Prophet of his successor. It was unquestionably persuasive with Judge John F. Philips who tried the Temple Lot Case.

There is satisfactory evidence that the leaders of the faction that went west believed Joseph the son would succeed his father; but when it became evident that the Prophet's widow would not follow them to the West, they were forced to abandon that theory.

But I wonder why any who hold the Mormon Church to be an apostate body would have any regrets that "young Joseph" did not fellowship with that

organization. He was told, in answer to prayer, that the "light" where he stood was greater than theirs, which was to the effect that the light he *individually* had was greater, because at the time he was not affiliated with any group of Latter Day Saints.

Bishop George Miller's diary is to the effect that Willard Richards and other prominent men said "little Joseph" would succeed his father, but it must be kept quiet for fear the mob would kill him also.

QUESTION:

What evidence have we that the law of the land forced the Utah Mormons to issue the Woodruff Manifesto of 1890? Recently Utah elders told us that the law did not force them to do so.

ANSWER:

The best evidence (and it certainly ought to be conclusive on the point) is the language of the so-called Manifesto

itself, which reads as follows (the italics are mine):

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare *my* intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have *them* do likewise.

ISRAEL A. SMITH.

Correction

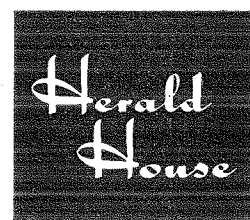
Since featuring the article, "Music and Church Architecture," we have received further information from the Wurlitzer Company which is at variance with certain statements in the article relating to the Wurlitzer organ, and we are glad to correct our mistake. According to the Wurlitzer Company, "The Wurlitzer organ is an electronic organ which uses reeds only as a source of electrical impulse. The sound produced by blowing air through the reeds is *not* amplified but, on the contrary, *suppressed*. Electrical impulses generated by the vibrating reeds are picked up, selected, and modified to produce the desired tone and then converted into sound."

MARY

By Sholem Asch

"Mary" is the simple story of a mother's love for her son and the great story of the Mother of our Savior. The story unfolds in the little town of Nazareth. We see Mary, demure and self-effacing, when Joseph seeks her in marriage. We see her emerge, through sacrifice and a profound faith, as a towering figure, acquainted with grief, but so imbued with wisdom and love for suffering humanity that she can transcend earthly sorrow. We come to understand the deep roots of the Christian story in the Jewish tradition, the ancient hope for the Messiah as foretold by the prophets.

\$3.50



INDEPENDENCE, MO.

Co-operatively, Women Witness for Christ - By Mrs. B. F. Moats

WOMEN NEED both a physical and a spiritual home. The family with its intimate relationship is the physical home. The church with its intricate relationship is the spiritual home. Just as a house takes a lot of living and adjustments to make a home, so the church requires use and close fellowship to become a home. We learn to fellowship by accepting our God-given responsibility of service and learn to work with others for His purposes, thus we witness for Christ through our service. By unity of purpose and prayer, we can accomplish great things. We are uplifted spiritually. We improve our talents, and others are benefited by our example.

I am reminded of one young woman's experience. She had a growing family and had not been active in the women's department of the church because the department had been disorganized. The pastor felt the need of an organization and wanted the women's help in reducing the church debt. He called a meeting of women, and this young mother, who was not in town at the time, was appointed leader. Upon her return, she formed an effective organization, and the women of the branch started to work. They were united in a common cause for God. Without his help they never could have accomplished what they did financially, for when the first year's results were tabulated, the money seemed to roll in miraculously. Their efforts were greatly blessed.

Just as the hearthfires of the physical home need to be replenished by love, confidence, and mutual understanding, so the church home and spiritual fire and zeal need to be rekindled by closer association with God's work. We gain that association and a deeper understand-

ing of his work by putting ourselves and our efforts at his command. Woman's specific avenue of service is the women's department, and through this field she can witness for Christ.

NOT LONG AGO I visited a group of church women and found deep satisfaction in their earnest and consecrated enthusiasm in planning for a new building. There were just twelve, and out of that number only four were active, but I have never seen more enthusiastic women. They were united in purpose and truly witnessing for Christ, and they were being greatly blessed in their efforts. It was inspiring to visit their meeting.

The natural way of life is to improve our surroundings, and it should be only natural for us to equip ourselves for better service to God and the church. We can do this by busying ourselves with his work. Emma Smith was called to do certain things as the "Elect Lady" just as her husband, the prophet, was called to do his work. Both were witnesses for Christ. Both had a

A Prayer

By Edith Grace Beggs

May there always be men with collars
undone,
Wiping their brow at the set of the
sun;
May a loving wife and a child or two
Be waiting for them when they are
through.
May there always be food, and before
it, grace—
Oh, grant this, God, for the human
race!
And may they gather on bended knee
In little churches to worship thee,
Throwing away the creeds of men
To turn to the gospel of Christ again!
It matters little how men may plod
As long as they choose to walk with
God.

unity of purpose and were blessed in their efforts. Busy women are happy, and nowhere can a woman find greater happiness than in caring for her home and loved ones and in being actively engaged in working for God and his church. Of course there are disappointments and discouragements, but she will develop strength and character by persisting in active work. She will become more efficient and can render greater service, thus becoming a better witness for Christ. The quality of her witnessing is enriched, and her spiritual fires are replenished. Women witness for Christ through the women's department by working together with others in a united program. Just as in the physical home, it requires love and mutual understanding in the department. We develop leadership or following qualities (which is just as important) by working together for God. The reward is satisfying and sure. God richly repays consecrated effort with his spiritual blessings, and we become better witnesses for him.

The prophet of old said, "Without vision the people perish." He might well have said, "Without incentives women perish," for women need an outlet, a goal that calls for greater effort where they can lose themselves in self-expression. They find this incentive in the women's department.

Think of all the great women leaders — Clara Barton, Florence Nightingale, Edith Cavell, Carrie Nation, and others—who lost themselves in service to others. Women like a "cause." They enjoy crusading—and who can blame them? Not I. I too am a woman and have found satisfaction in witnessing for Christ through the women's department.

The late President Frederick M. Smith advised, "Get thy spindle and thy distaff ready, and God will send thee flax."

The Home Column

The Quality of Mercy

By DORA WILLIAMS TARRANT

*The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed;
It blesseth him that gives and him that takes.*

I WONDER how many of us have heard or read these words and yet did not get a clear understanding of their true meaning. Often some quotation flits through our minds and does not leave much of an impression; another may stay with us and set us thinking.

Last fall our ten-year-old daughter was ill with a cold. She was taken to the doctor but seemed to make little improvement. The above quotation kept passing through my mind, so I stopped to analyze it. *Mercy* means favor, compassion, or kindly forbearance shown toward an offender. *Droppeth as the gentle rain from heaven*—it is so easily accessible that it is ours for the asking; it comes to us not in a spectacular manner but quietly, peacefully, and so naturally that it is hardly recognized unless we stop to consider it. *It is twice blessed.* Those that give and those that receive are equally compensated. We do not have to be very old to see the soundness of this truth. In home, school, church, or country there is always a blessing upon the giver as well as the receiver.

But back to my daughter and her illness. She seemed to grow steadily worse until one night about eleven o'clock her cough became continuous. I had called earnestly upon God but had not heeded his command to call upon the elders of the church. I asked my daughter if we should not ask our pastor to come, but she said, "Mother, it is so dark and far for him to have to come to our house." I knew she was right, because he lived several miles across town from us. Then I thought of my nextdoor neighbor whose daughter had had a similar cold. She

gladly gave me some of the medicine she had used for her child, and after the first dose my daughter slept for three hours. I purchased more the next day, and she continued to get better.

I was grateful for the mercy shown me by my neighbor, but I also believe that if I had obeyed the command and asked the elders to come, my daughter's recovery would have been more rapid, and she would have received more of the promised blessings.

Picked From the Periodicals

By Aarona Booker Kohlman

Excellent and interesting articles abound in September magazines, and it is hard to select the best ones. Some not mentioned are undoubtedly as worth-while as the following.

One article seems to stand out above all the others. If it alone were recommended, and everyone would read it, this column could close with that. "Is Chastity Outmoded?" *Woman's Home Companion*, is an article you should read, have your children read, and clip for future reading and reference. Please look up this article, for its value cannot be emphasized too strongly.

"Let's Stop Blaming the Parent," *Women's Home Companion*, will be stimulating and perhaps comforting for the many good parents who are too doubtful of their adequacy for the task of rearing children.

"Care of the Breasts," *Good Housekeeping*, contains helpful information for all women.

"What Religious Experience Can Mean to You," *Reader's Digest*, reflects a growing interest in development of the spiritual phases of life.

"Are You a Good Wife?" *Ladies' Home Journal*, is a set of questions that will be "good for what ails you" if you answer them honestly. It might be a good thing for every wife to answer them about once a week!

"Love," *Ladies' Home Journal*, clarifies many aspects of a subject that concerns and interests everyone.

"How to Stretch Your Food Dollar" and "690 Short Order Meals," *American Home*, are features that will help the homemaker who feels a revival of interest in food preparation with the coming of cool weather.

"My Daughter and I Disagree—Agreeably," *Family Circle*, is a mother's account of her relation to her daughter which gives sound suggestions.

"Hope for Millions," *McCalls*, contains information of advances in the treatment of arthritis and other diseases; it is interesting reading for anyone.

"Do Your Children Know You Love Them," *Parents' Magazine*. Well, do they? You may not be so sure after reading this.

"What Can I Do About Junior?" *Parents' Magazine*, offers firsthand help from a mother to all parents, and presents the idea that a child must be allowed to develop along his own lines.

"New Techniques in Baby Care," *Parents' Magazine*, should furnish you with several new ideas and a new understanding of many problems. You will be interested even if you do not have a baby to care for.

Thanksgiving Centerpiece

Looking for an unusual Thanksgiving centerpiece? Hollow out two shiny red apples and stick candles in them. Between them, center a squatty yellow pumpkin which has been hollowed and filled with colorful grapes, oranges, apples, and tuck in a few nuts-in-shell here and there. It's festive; it's a conversation-piece.

—LOUISE.

Briefs

ASHBURN MISSION, CHICAGO DISTRICT.—A few months ago the group at Ashburn started a small storehouse of nonperishable food-stuffs to assist the poor in times of need. Contributions are brought each month. So far, several families have been helped. Mrs. Lorraine Horn has charge of this work.

WARRINGTON, ENGLAND.—On July 1, thirty-four of the town's churches and church schools participated in the annual Walking Day, featuring a mile-long parade. A fine picture of our church's Blue Birds carrying an attractive and colorful banner is shown at the top of a page of the Warrington *Examiner*, and further news coverage concerning our church informs us: "Approximately 100 scholars took part in the procession, and the main feature this year was a huge rainbow made up of thousands of paper flowers with the caption below 'God's promises never fail.' Streamers from the rainbow were held by young girls in different colored dresses. Another feature was the banner, on one side of which is the church seal, depicting a lion, a lamb and a little child, with the word 'Peace.' The other side had on it the Three Standard Books of the church, namely, the Bible, the Book of Mormon and the Doctrine and Covenants."

GREENWOOD, NEW YORK.—A special Children's Day service was held June 26, 1949, at 7:30 p.m. The prelude was played by Mrs. Cora Burley at the organ and Mrs. Essie Bassett at the piano. The service was opened by a drill by the primary department under the supervision of their teacher, Mrs. Daisy Terribury. The junior class gave readings on the locations of branches of the church in other countries. Lorraine and Linda Bassett sang a duet. A song, "Tell Me the Story of Jesus," was sung by the congregation and was followed by a prayer by Elder Carol Bassett. Elder Jack Kennedy from Buffalo gave the Scripture reading prefacing the blessing of the following babies: Jerry Dean Burley and Debra Rae Terribury. A short talk by Elder William Guthrie of Niagara Falls followed the blessings.

The closing song, "In the Light" was dedicated to one of the young ladies, Betty Jo Nickerson, who is leaving the congregation soon. Elder Jack Kennedy said the benediction.

WICHITA, KANSAS.—At the annual branch business meeting, held September 7, 1949, Elder Myron LaPointe was sustained as pastor. The branch approved the appointment of Elder C. R. Richards and the sustaining of Elder Ronald Manuel as counselors to the pastor. Officers elected are: Paul Mengel, director of religious education; Mrs. Fred G. Brose, adult supervisor; Ralston Jennings, treasurer and young adult supervisor; Jim Key, young people's supervisor; Mrs. Glen Tenney, children's supervisor; Clayton Marker, branch secretary; Mrs. Sam Larkin, women's leader; Mrs. Frank Westwood, director of music; Mrs. Charles Slawson, director of dramatics; A. J. Rynearson, librarian; Mrs. Ronald Manuel, *Herald* correspondent; Lloyd Martin, *Herald* House book steward. Kenneth Ward was appointed historian, and Virgil Weaver was sustained as solicitor.

Doris Bedwell and Welton Foster have enrolled at Graceland as freshmen, and Alan Sheppard and Gay Westwood have returned as sophomores. Duane Shannon, Graceland graduate of 1949, has enrolled at William Jewell

College, Liberty, Missouri. Charles Jackson has resumed his studies in Chicago; and Geraldine Beardsley, Elaine Cavin, Wallace Decker, Jim Key, Ralph Peak, and Ronald Manuel are attending the University of Wichita.

Bishop Lewis Landsberg of Lamoni Stake was guest speaker at both morning and evening services on September 18.

Excavation work has been completed for the new church building, and actual construction will soon be under way. Men, women, and children have co-operated in getting the old building torn down, and it is hoped that by Thanksgiving one section of the new edifice will be near enough completion to hold meetings.—Reported by Marian Manuel.

NAUVOO, ILLINOIS, DISTRICT.—Two new Zion's League organizations have been established in the Nauvoo District during the past year. The first one was at Keokuk, Iowa, and the second at Farmington, Iowa. Both of these branches are very limited in their number of young people Zion's League age but have done well. Mrs. Pyliss Hagemeyer has been appointed League Leader in Keokuk, and Mrs. Ruth Hannings in Farmington.—Reported by Betty Sanford Tripp.

PITTSBURG, KANSAS.—Pastor T. W. Bath was re-elected branch president at the election of officers September 7. Other officers are as follows: Mrs. A. S. Evans, clerk; Sam Landrum, treasurer; Mrs. Sam Landrum, music supervisor; R. G. Smith, church school director; Mrs. T. W. Bath, women's department leader; Eldon Hart, young people's leader; Mrs. Clyde Wiley, children's supervisor; Joan Margrave, publicity agent; Harold Summers, book steward; Mrs. Roy Heller, *Herald* correspondent; Mrs. J. W. Jones, historian; Mr. and Mrs. Warren Jackson, custodians; Joe McAdams, trustee. R. G. Smith was sustained as solicitor.

All three groups of the women's department have started their fall meetings after discontinuing during July and August.

Petitions from the Saints and a letter from Pittsburg's pastor influenced the city commis-

sioners to deny permission for a liquor store across from the proposed new Pittsburg church building. Friends from other churches also sent letters and petitions to the city manager.

Scammon mission is now under the supervision of Pittsburg Branch. Six children were baptized during the summer, three from Scammon and three from Pittsburg.—Reported by Mrs. Roy Heller.

ST. CHARLES, MISSOURI.—Elder James S. Menzies preached a series of missionary sermons August 24 through September 4. His topics were "I Will Build My Church," "The Kingdom of Heaven Suffereth Violence," "Power and Authority," "Wesley's Prayer Answered," "Life of Christ" (illustrated with colored slides), "The Problem of Sin," "Have Faith in God," "The Doctrine of Christ," "Christian Baptism," "The God of Our Fathers," "Let us Go On to Perfection."

On September 4, the Saints had a basket dinner at the home of Pastor and Mrs. F. F. O'Bryan. The climax of the day was the baptism of Master Ronnie Omar Bloebaum, son of Mr. and Mrs. Omar Bloebaum, at the Landsdown church.

Plans for the alteration of a building recently purchased by the branch are being considered, thus giving the Saints at St. Charles a house of worship.—Reported by Florence Hollander.

COLUMBUS, NEBRASKA.—Camp Mo-Valley, at Camp Sheldon, Columbus, Nebraska, was the last scheduled youth camp of the season, being held August 29 through September 2. It was staffed by Charles Neff, pastor at Omaha, Elders Don Lents from Independence, Clifford Cole, V. D. Ruch, and other helpers. Don Lents taught the older teen-age young people and Clifford Cole was in charge of the 12 to 14 year olds.

COLORADO SPRINGS, COLORADO.—The Colorado Springs Reunion ended August 28, 1949. The average attendance during the week was between 250 and 300. There were people on the register from fifteen states. District

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INDEPENDENCE, MISSOURI

President Ward A. Hougas and District Missionary Houston Hobart were in charge and Howard Sheehy was camp pastor. The general class was taught by Bishop Walter Johnson. The young people's class was taught by Houston Hobart, and the men's class by Apostle Reed Holmes. The women's class was opened each day by Mrs. Gunderson, district women's leader. Then Mrs. Bertha Johnson taught on the subject, "How Women of the Church Can Witness for Christ." Anne Claas was the supervisor of the children's division. One afternoon was given to the display of handcraft work the children had made. The district young people's leader, Charles Claas led the young people. Each morning there was an early prayer service.

On Saturday afternoon the wedding of Charlotte Engle and Jim Reynolds took place. Evensong programs included youth camp night, talent night, Graceland Night, and a watermelon feed.

President F. Henry Edwards gave the sermon on the last Sunday.

MARLIN, TEXAS.—At the church on September 11, the Marlin Branch held its annual election. Elder Arthur Rock was sustained as pastor. Mrs. Alfred Feldman was elected secretary and treasurer; Mrs. Mira Miliam, women's department leader; Raymond Brown, church school director; Earl Allen, church school secretary and book steward; Alfred Feldman, young people's leader; Mrs. Raymond Brown, music director; Arthur Allen, tithing solicitor. The recommendation for the ordinations of Arthur Allen to the office of priest and Alfred Feldman to the office of deacon was accepted.—Reported by MRS. FRANK SPICER.

INDEPENDENCE, MISSOURI.—Mrs. Norma Smith, secretary to Franklyn S. Weddle, says that the Independence Symphony Orchestra, directed by Mr. Weddle, has a strong violin section this year, better than ever. New bass players are having to be trained because former ones have gone out of town to college. In a talk to the Optimist Club recently, Mr. Weddle suggested to the businessmen that if

they had an opportunity to hire merely a man with good qualifications or a well-qualified man who could play an instrument, to choose the latter. Some industries in Charlestown, South Carolina, follow this practice, thus making that city able to boast excellent community music organizations.

Rehearsals of the Messiah Choir will start October 2, Sunday, at four o'clock in the choir room of the Auditorium. On December 3 the choir will join with other choirs in the Kansas City area for the presentation of the *Messiah* at the Municipal Auditorium in Kansas City. The presentation of the *Messiah* to the community will be on December 18. The exact date of the Christmas broadcast has not yet been determined. On March 6, the Messiah Choir will join with other Kansas City area choirs in the presentation of Verdi's "Requiem" at the Municipal Auditorium.

A city-wide school for the Melchisedec priesthood is under way, being held each Tuesday evening at Liberty Street Church. The first evening, September 6, 130 men attended the two-hour session. On September 13 there were 135 elders plus the staff. The subject is "Building Latter Day Saint Family Life." The purpose is to study and organize with the Aaronic priesthood in an effort to minister better to the people. Elder Leonard Lea presents the introduction in the first hour. For the second hour the group divides into three discussion sections led by Fred O. Davies, C. V. Graham, and A. E. Stoft.

Twenty-one men are enrolled in a pre-ordination training class in Independence. They meet each evening except Tuesday, Saturday and Sunday, for fifteen sessions. The instruction covers the different fields of priesthood ministry. The course will be climaxed by a Communion service for the men, their wives, and the instructors. An examination will be given which they are expected to pass satisfactorily before being ordained.

The men called to the office of deacon are: Joseph R. Bates, Charles L. Dell, Noel Rodgers, and Frederick E. Worth; to the office of teacher: Gordon Liebold and Ralph Pententler; to the office of priests: Richard

Anderson, Paul B. Clements, Homer D. Gatchett, Elmer F. Epperson, Wilbert E. Richards, Marvin C. Talcott, and Joseph Williams; and to the office of elder: Vern Brown, Leonard L. Coberly, Fred N. Goode, Chester A. McClaren, Jacques Pement, Milton J. Turner, and Frank D. White.

A new mission has been started in Independence. In the Blue Ridge neighborhood, southwest of the city, Russell Resch conducted some cottage meetings, and L. J. Richards was assigned by the pastoral supervisor to enlist members in the neighborhood. On August 24 the mission had its first service, with twenty-three present at the Wednesday night prayer service. It is estimated that there are between seventy-five and one hundred church members in the neighborhood. Church school services began August 28 with thirty-two present. On September 11 there were forty-six present at the church school hour and forty-eight at the preaching service. The group meets in the basement home of Mrs. E. Wayne Smith, 10322 East Thirty-fifth Terrace. The space has become so limited that some classes will be expanded into another church home in that same neighborhood. Four departments have been organized in the church school: beginner, primary, junior, and adult. Ernest Rauh is the church school director assisting Brother Richards.

The White Mask Players are sponsoring the Zion's League Drama Festival this year. The dates set are November 14 through 18, the week before Thanksgiving. There is already a list of thirty-four plays for the Leagues of the city to choose from.

On Sunday evening, September 11, Apostle Charles R. Hield closed the campus series of sermons. The Enoch Hill Choir, directed by Dwain Miller, provided the music. Those who attended the service were pleased to read at the bottom of the bulletin a resume' of the campus offering income and expenditures. Up to that evening there had been an income in offerings of \$2,551.99. Expenses had amounted to \$1,812.45. New trees are needed to surround the campus setting, and it is hoped that part of the money will be applied on new seats for the Auditorium and for expanding recreational facilities on the campus for the young people.

The Stone Church building committee has met and begun its work of planning for the educational unit to be provided for the Stone Church. They have plans to visit religious educational buildings already in operation and will shortly procure architect's drawings. A fund of \$37,000 now stands in the treasury for the building.

Church members throughout the church will be happy to know that the new grill for the Stone Church organ has arrived and was put in place ready for services on Sunday, September 18. It is of oak, hand carved, and has nine gold-colored metal pipes to be set in the center. This artistic masterpiece of woodwork was made by the Moller Organ Company, Hagerstown, Maryland, and was put in place by the Weeks Construction Company.

ALBUQUERQUE, NEW MEXICO.—Elder Harry Sheffer of Tucson and Priest Manley Stayton of Phoenix visited the Saints in Albuquerque from August 3 to 10. On August 7 an all-day meeting was held, outstanding features of which were the Communion and prayer services and business meeting. On the following Sunday the first regular church school was held. Until a hall is available, church school will be held each Sunday morning at 10:00 and prayer services each Wednesday evening at 7:30 in the homes. Priest Lloyd Wilson is in charge of the group. Saints in or near Albuquerque are urged to call 3-9502 for further information.

FOR those customers who have received out of print notices regarding the "Pastor's Handbook 1949-1950," we suggest that you order your copies again. We have made another printing, and will be able to fill your orders.

Pastor's Handbook 1949-50

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The Best Gifts - By DOROTHY EASTWOOD

ONE OF THE beliefs dear to the hearts of Latter Day Saints and distinctive to them is that of the manifestations of God's Spirit as it comes to men through what we term the spiritual gifts.

At Kansas University last winter, I had opportunity to discuss matters of religion with my roommate and neighbors in the dormitory. One of the subjects which came up was the question of spiritual gifts.

To my astonishment, I found that my friends of other faiths did not believe in any of the gifts mentioned by Paul as being possible in these latter days. Yet they are fundamental in our doctrine.

Paul, in his letter to the Corinthians, lists what we of this church look upon as spiritual gifts. He mentions wisdom, knowledge, faith, healing, miracles, prophecy, discernment of spirits, tongues, and interpretation of tongues. We are instructed to cultivate these gifts. Paul says, "Covet earnestly the best gifts: and yet shew I unto you a more excellent way." And with this he proceeds to give the famous advice concerning the need for love in all things—Christian love. A little farther on he adds, "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

It is on these three points that I want to base this article:

1. The spiritual gifts are not spectacular things to be used for the elevation of the one who receives.
2. They are to be cultivated for the edifying of God's church and therefore must be kept in their proper relationship to that purpose.
3. They must be tempered with love, for "Though I speak with the tongues of men and of angels and have not charity, I am become as

sounding brass, or a tinkling cymbal. . . . And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not charity, I am nothing."

TO SAY that the healing of an illness which doctors pronounced incurable is not spectacular would be foolish. To hear an unlearned man speak in a foreign tongue and to hear another translate those words can be classed as nothing short of

Here Is the Writer . . .

Dorothy Eastwood is a native daughter of Independence, having spent all of her twenty-one years in Zion. After completing her high school work at William Chrisman, from which she was graduated as valedictorian, she attended Graceland College, where she received the college silver seal for journalism. She then attended the School of Journalism at Kansas University. At present she is employed by an automobile dealer in Independence. Her evenings are spent playing softball and volleyball with the Walnut Park champion girls' teams.



the spectacular. Yet these things which are actually the outrushing of God's goodness and his desire to give of his strength to aid his children must never be looked on as such. We have been admonished to cultivate these gifts. The first lesson then might be a humble spirit and a sincere desire to receive a blessing for the strengthening of purpose to lead toward the accomplishment of some goal in the work of his church. To seek reverently of God the manifestations of his Spirit in the form of one of these gifts is cultivating. But it has surpassed the spectacular stage.

When Christ left his work in the hand of his disciples, he told them that he would not leave them alone, that in his place would be the Holy Spirit to comfort them. After his ascension, a group of his followers gathered in a hall in Jerusalem, and the Bible says, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." This was a flooding of the divine Spirit, but it was not for the glory of the participants. It was for the glory of God.

In time of weakness and doubt, in time of trial, God's gifts come forth. For the nature of some people the frequent touch of God's hand is necessary for sustaining courage. Others need his spirit to dwell with them so that those about them can be helped. To some the gifts listed by Paul are supplanted by others.

AND HERE I digress to personal experience. I have never experienced a healing, a vision, tongues or their interpretation, prophecy, or any of the other gifts mentioned by Paul. But I have been ministered to in the manner I have needed; these administrations I would term spiritual gifts. What I would like to do with this personal reference is to encourage those who feel as I have felt. I used to wish I could witness some great manifestation that I might be sure beyond a doubt that God is in heaven and that the things taught in the church and by my parents were true. But I never seemed to be at the right place at the right time. Invariably I chose to visit a friend at another branch when my branch received God's Spirit. I be-

New Horizons

gan to feel that I was unworthy, and that it would be better for me to stay away so that others might receive. But through my patriarchal blessing, I began to realize for the first time that although I had a concept of some of the gifts of God I had left out some others, and it was those I had overlooked which were the ones I received. I am speaking now of the sheer joy of learning some new thing concerning God's creation and his truths. I am speaking now of the sweep of love for every human being and the whole world which comes in on the notes of a beautiful song, or in the touch of a beloved person's hand, or a kindness done. These, too, are spiritual gifts and need to be included along with Paul's list. They, too, should be sought and cherished, for Paul said that there are diversities of gifts. This is God's wisdom, because there are diversities in men.

My third point is Paul's advice to the saints in Corinth concerning the necessity of love. Pure Christian love, though perhaps not a spiritual gift in the true sense of the word, is a gift worth cultivating. Without it all other spiritual gifts are worthless, for God grants his love and gifts to those who are willing to pass them on to others. Such a spirit comes only with love.

Tied up in this idea of cultivating God's gifts is an old maxim which I have heard through the years. Perhaps it's familiar to you: "God helps him who helps himself." I believe that is what cultivating means. The first steps are ours. A humble spirit, a desire to serve, a heart of love must be ours. As we seek we shall rise toward God. Then we reach an obstacle. Our own power alone fails to help us. We are on tiptoes with arms outstretched and our goal is just beyond the reach of our fingertips. God sees our need, recognizes our purpose, and reaches down to give us added strength. Whether it be a miracle of healing, a word of wisdom, prophecy, or a surge of inner strength, it is God's Spirit giving the extra push, and it is worth cultivating.

The Guatemalan Indian

By MARIE GOSLINE

GUATEMALA IS not a poor country in any way. The land is fertile, with a high percentage of volcanic ash. Money exchange is the same as ours, and the chief source of revenue is from coffee and bananas. Every year 500,000 one-hundred-pound sacks of coffee are exported.

The Guatemalan Indian does not buy land; he is given free title to it. When an Indian marries, or when he decides he needs some land, he goes out on the side of the mountain, picks out a spot, sometimes two or three acres, sometimes five or six, never more than that, and clears it off and plants his maize.

Outwardly the Indian is very religious. One sees him come into the village carrying a sack over his shoulder. In this sack are all sorts of paraphernalia for carrying on his heathen worship. He goes through all sorts of ritual—burning incense, in the little pot he takes from the sack, on the steps of Santo Tomas. He sends up his beautiful balloons and shoots loud rockets while chanting his prayers. He may stay on the steps of the church for half a day, beginning first on the lower step, then gradually working his way up until finally he is inside. There he listens to the prayers of the witch doctor, kneels on the bare floor, and spreads some of the rose petals from his sack in front of him.

HOW ODD it is that all this should affect his daily life so little! How poor he is when it comes to religion! He has no creed, no set of rules which affects his living in any way. There is an open field for our missionaries in Guatemala. But there is no need for them to go unless they carry with them a medicine kit. They will first have to teach these people something about sanitation and cleanliness. When one drives through the small villages, he

sees in the center of town a water well. Here the burros are watered; here the women get the water for their washing, and here also they get water for their own drinking purposes.

Our missionaries would have to give the Guatemalan Indian more than any other religion has ever given. This is not hard to do, for he has received very little from the hands of anyone who preaches Jesus Christ. He has only been taught to pray and give his money, save for two Methodist missionaries who once came to Guatemala.

These two converted many of the Indians because they gave medicine to the sick—and because the Indians liked their music. How the Indians loved their hymns! Music plays a great part in the lives of Guatemalans. Each hotel and inn and every little village has its own orchestra or marimba band—usually both.

If the Indians were taught something of cleanliness and sanitation, what a nation they might become! I remember little Julia, the Indian servant we had at Hotel Tzanjuyu on the shore of Lake Atitlan. She had been taught cleanliness, and she was beautiful. Though barefooted, as she turned down the bed and put fresh towels in the bath, she had about her a certain amount of "class." Her two, long, thick, black braids had ribbons woven into them. Her long, full skirt was brightly embroidered. Her huipil (blouse) was also brightly embroidered, but on a lighter background. Her flashing black eyes, her ready smile—what a picture she was!

And so we find that in Guatemala as well as in other parts of the world, the "field is ripe." Surely someone will go to save the Indian!

The Joys and Sorrows of Our Lord

(Continued from page 7.)

The Lord's Supper had been a rather somber occasion, but this was the Lord's breakfast. These men were now witnesses to his resurrection, and Pentecost was just around the corner. He knew they would never any of them deny him again, and they never did. He must have been happy when he ate with them and said thrice to Peter, who had denied him thrice, "Lovest thou me?" And Peter said, "Yes, Lord." "Then," said the Master, "feed my sheep."

WHEN JESUS SMILED

There is a somewhat similar experience recorded in the Book of Mormon when Jesus met with the people on this continent and began to organize a church here and called his disciples, twelve of them.

One evening at a prayer meeting in our home, there came one of the ministry, a local minister who was usually rather sober-faced and melancholy. A good neighbor, Sister Gurwell, who was anything but melancholy, said to him, "Brother, why don't you smile occasionally?" He said, "Sister Gurwell, we do not read anywhere in the Scriptures that Jesus ever smiled." Sister Gurwell replied, "I read in the Book of Mormon where he smiled." It is recorded by Nephi in the Book of Nephi, the ninth chapter, that Jesus gathered his disciples around him on this continent, and Nephi wrote, "He smiled upon them." That was not a smile as at a good joke or to make a sale. That was a smile of approval, of happiness, of joy to be with them.

To sum it all up, I think there is a lesson here for us. Jesus knew joy, and he certainly knew sorrow. He knew Gethsemane, and he knew the Mount of Transfiguration; but he never permitted either joy or sorrow to turn him aside from his work. He never permitted either joy or sorrow to change his fundamental convictions concerning God nor his fundamental attitudes towards people.

Letters

Gives "Heralds" to Friends

I wonder each time I read the *Herald* how it could be any better, but each copy seems to be better than the last. There is a good spirit with every article. When I finish reading them, I pass them on to my nonmember friends. I also have two copies of *The Call at Evening* and several tracts that I lend to people. I hope that in this way I can help in the building of the kingdom.

My daughter, Dorothy, gives her church school papers to the students at the school for deaf children which she attends. We get extra copies and give them to some of our neighbors, too. I shall appreciate having the Saints pray that, if it is God's will, Dorothy's hearing will be restored. He has blessed us both in spiritual and physical ways, and for this we are grateful. Although my cross has been hard to bear at times, God has been with me all the way, and my heart cries out, "My God, how wonderful thou art."

MRS. ANNA THIBS.

420 Harrison Street
Council Bluffs, Iowa

Asks for Continued Prayers

The little group of Saints in Wallowa have had much discouragement this year. Following the death of my husband, George Miller; Granville Andes, another member, and his family moved away, leaving only one other member, my two children, and myself. We haven't held church school since May, but we have hopes of starting again. If there are members anywhere looking for a new location we would appreciate having them investigate this locality. Wallowa has grown much in recent years; there is a large lumber mill and fine farms.

God has blessed and comforted us since our great loss. I am deeply grateful to all who prayed for us, and I ask the continued prayers of the Saints that I may have strength to bring my children up in the way God would have me to.

Mrs. Mable Miller.

Box 364
Wallowa, Oregon

Note of Thanks

During the seven months I have spent in the hospital, I have been constantly assured of the restoration of my health because so many Saints have offered prayers for me and sent words of comfort. I am grateful for the blessing of being united with my family and of worshiping with the Des Moines congregation. I hope all who remembered me will accept my thanks for their thoughtfulness.

BLANCHE MUSSELL

Des Moines, Iowa

Helps German Family

During a rummage sale held at our church last January, a man came in and began looking over the coats. He said he wanted to buy a coat for a needy relative in Germany. I told him that if he wanted a coat to send across, he could have his choice at no cost. After he had selected a coat, he asked for my name, the name of the church, and said, "You will

hear from this lady for she is very much in need."

Within a few days I received a letter from the man telling us that he had forwarded the coat to Germany; he was very grateful to us for what we had done for her. A few weeks later a letter came from this lady in Germany, thanking us for the coat which she said was a perfect fit. She said her husband had been missing six years in Stalingrad, and she was left with three boys: ten, eleven, and twelve years of age. She now lives in a very unhealthy climate, and the boys have all contracted asthma.

Our Book of Mormon study class, which meets every Thursday afternoon, sent her a package of food. In all we have received four letters from her, and we now have a package of clothing read to send to her as soon as we learn her new address. She is trying to get a government permit to move to a more healthful climate for her boys. The territory in which she lives is a stormy, mountainous region where even in the summertime there are frosts, hailstorms, cold fogs, and icy rains. Her next move is based on what they call "exchange residence." If someone wants to move back to his old homeland where she now lives, they will be allowed to exchange places.

MRS. HAZEL WADE

1816 Bailey Street
Lansing 10, Michigan

From England to Australia

Some three years ago the Saints in Australia generously decided to adopt English families to send letters and food parcels to. We were among the recipients of these gifts and looked forward to receiving letters from Brother and Sister W. E. Mulligan of Taree, New South Wales, who had "adopted" us. It is remarkable how intimate people can become through correspondence. Before long we felt as if we had known the Mulligans all of our lives. Then a cousin of theirs won an award in dairy farming which entitled him to tour the world to study farming methods in all countries. During his visit to England, he came to our home, and we became better acquainted with our pen-friends by talking to him. Other relatives, Brother and Sister Keith McLaughlin, also visited in Enfield with us. Meanwhile, the Mulligans suggested that we make our home in Australia. This was a serious move to consider, and we gave it much thought and prayer. Then, on Good Friday, April 15, we left Tilbury on our 12,000 mile journey. It was a wonderful trip, and we enjoyed seeing the Suez Canal and Red Sea. We first set foot on Australian soil at Freemantle, near the beautiful city of Perth. Although ashore for only five hours, we were privileged to meet the Saints there and felt indeed blessed for the "tie that binds." We spent four days in Melbourne with members, finally arriving at Sydney where the Mulligan family met us. We were introduced to Bishop Don Alberts and Apostle Roscoe Davey there before leaving for Taree.

During our four months here, we have learned to love the Saints and have found opportunities for ministry in the church. We send greetings to all our church friends; our prayers are for them everywhere.

MR. & MRS. WILLIAM JUDD

c/o Alimarnar
Tinonee Road
Taree, New South Wales
Australia

Bulletin Board

Flint-Port Huron District Conference

The Flint-Port Huron District Conference will be held October 22 and 23 at the new church in Lake Orion, Michigan. The first meeting will be at 3:00 p.m. Saturday, October 22. The conference will continue through Sunday, ending with a business meeting at 2:15 p.m. Apostle Arthur Oakman and Bishop T. A. Beck will teach classes and preach. Lodging will be provided by the Saints of Lake Orion and Pontiac.

R. M. RUSSELL, *District President*

Books Wanted

Mrs. I. G. Wilson, 117 West Lindburg, Pittsburg, Kansas, would like to purchase a copy of *Manuscript Found*.

Nauvoo District Conference

The Nauvoo District Conference will be held at Burlington, Iowa, Twelfth and Locust Streets, on October 22 and 23. A priesthood institute is scheduled for Saturday afternoon and evening, and the business session will be held at 2:30 p.m. Sunday for the election of district officers and delegates to the 1950 General Conference, as well as for the discussion of other district business. Apostle D. T. Williams is to be present.

D. J. WILLIAMS,
District President

Youngstown District Conference

The annual Youngstown District Conference will be held October 23 at Youngstown, Ohio, beginning at 9:30 a.m. with a prayer service. Delegates to the 1950 General Conference will be elected at the business session. Merle Guthrie will be in charge.

W. G. McCUNE,
District President

Wants to Contact Rapid City Saints

We have recently moved to Deadwood, South Dakota, and would like to contact the members in Rapid City.

MR. & MRS. DALE LARSEN
27 Forest, Apartment 3
Deadwood, South Dakota

Northern California District Women's Institute

An institute for the women of Northern California District will be held on October 29 and 30 at Berkeley. The first service is scheduled for 9:00 a.m. Saturday. Elder John Rushton will be the speaker at 11:00 o'clock Sunday.

EMMA B. APPEL,
District Women's Supervisor

Southern Indiana District Priesthood Institute

Dr. F. M. McDowell, Director of Priesthood Education, will conduct a priesthood institute at Louisville, Kentucky, on November 11, 12, and 13. Every member of the priesthood in Southern Indiana District is urged to attend. There will be a banquet for priesthood members and their wives during the institute.

W. WALLACE SMITH, *Apostle in Charge*

Priesthood Institutes for Ohio, West Virginia, and Pittsburgh Districts

Dr. F. M. McDowell, Director of Priesthood Education, and Apostle Percy E. Farrow will conduct a series of priesthood institutes as follows:

Southern Ohio District at Columbus, October 21 to 23

Northwestern Ohio District at Toledo, October 25 to 27

Youngstown, Pittsburgh, and West Virginia Districts at Charleroi, Pennsylvania, October 26 to 28

Kirtland District at East Cleveland Church, November 4 to 6

There will be meetings for the women at Toledo on October 25 and 27 at 2:30 p.m.

A helpful and challenging program will be presented, including worship, lectures, and social activities. All priesthood members are urged to attend one of these institutes, preferably the one for the district in which they reside.

PERCY E. FARROW, *Apostle in Charge*

REQUEST FOR PRAYERS

Mrs. C. H. Waits, Box 1, Greenville, California, requests prayers for her son, Floyce Waits, who was seriously injured in an accident two months ago. He is still hospitalized and will have to undergo a series of operations.

Prayers are requested for Mrs. John Muermann of Chetek, Wisconsin, who has a serious affliction.

Stanley Stoutenburg, R.R. 2, Ravenna, Ontario, asks for the prayers of the Saints that he may regain his health.

WEDDINGS

Hartman-Morivick

Helen Morivick of New York City and Lyle Hartman of Tucson, Arizona, were married August 14 in New York City. They are making their home in Tucson.

Towers-Nickell

(Correction)

Iris Delphine Nickell and Lester Marion Towers were married July 24 rather than September 4 as stated in the *Herald* of September 26.

Grant-Trombino

Rose Trombino and Wilford Grant were married June 7 at the Reorganized church in Fayette City, Pennsylvania, Elder A. Warner officiating. They are making their home with the bride's parents. Mr. and Mrs. James Trombino of Belle Vernon, Pennsylvania.

Webb-Hunt

Dallas Elaine Hunt, daughter of Mr. and Mrs. L. E. Hunt of Bellingham, Washington, and R. Vern Webb, son of Mr. and Mrs. R. S. Webb of Inglewood, California, were married September 11 at the Reorganized church in Inglewood (Lennox Branch). Elder H. R. Blakeman read the double-ring ceremony. Both bride and groom are Graceland graduates. They will make their home in Spokane, Washington, where Vern will serve as pastor under General Church appointment.

Smith-Metcalf

Geraldine Mae Metcalf, daughter of Mr. and Mrs. Clive Metcalf of Arkansasaw, Wisconsin, and Roy M. Smith, son of Mr. and Mrs. Roy W. Smith of Hammond, Indiana, were married on September 4 at the Reorganized church in Arkansasaw. The groom's father performed the double-ring ceremony. Both are graduates of Graceland College. They will make their home in Minneapolis, Minnesota.

BIRTHS

A son, Kirk Douglas, was born on September 22 to Lt. and Mrs. John Wrigley of Seattle, Washington. Mrs. Wrigley is the former Louise Scott of Independence, Missouri.

A daughter, Betty Ann, was born on January 31 to Mr. and Mrs. Elwyn Covell. She was blessed on June 12 by Elder F. E. Chapman.

A son, Dennis Lee, was born on March 23 to Mr. and Mrs. Darrell Moreland of Vancouver, Washington. He was blessed on June 12 by his grandfather, Elder Paul Fisher, and Elder F. E. Chapman.

A son, Roger Ivan, was born on March 31 to Mr. and Mrs. Charles Taylor. He was blessed on June 12 by his grandfather, Elder Elvin Chapman, and Elder Paul E. Fishel.

Mr. and Mrs. Kenneth O. Campbell of Webster Groves, Missouri, announce the birth of a daughter, Sally Sue, born September 23. Mrs. Campbell is the former Jane Isaacks, daughter of Mr. and Mrs. John O. Isaacks of Independence, Missouri.

A son, Craig Allen, was born on September 5 to Mr. and Mrs. Wilmer Peterson of Independence, Missouri. Mrs. Peterson is the former LaWedna Seaton.

Mr. and Mrs. Carlos Kroesen of Independence, Missouri, announce the birth of a son, Gregory Alan, born August 1 at the Independence Sanitarium. Mrs. Kroesen is the former Bonnie Lou Gadberry.

Mr. and Mrs. William Judd of Taree, New South Wales, announce the birth of a daughter, Shirley Fern, born September 12. The Judds were formerly of Enfield, England.

DEATHS

PINKERTON.—Earl William, son of William and Minnie Pinkerton, was born June 25, 1914, at Belvidere, Illinois, and died August 31, 1949, at St. Joseph Hospital in Belvidere. He had been in poor health all his life.

He is survived by his mother; two sisters: Miss Dorothy Jane Pinkerton of Janesville, Wisconsin, and Mrs. Ray W. Manley of Cherry Valley, Illinois, and a brother, Robert A. Pinkerton, who is attending Graceland College. His father preceded him in death on July 8, 1949. Funeral services were held at the Atkins and Johnson Mortuary, Elder H. A. Wasson officiating.

HARRIS.—Olive Amy, was born April 16, 1882, in Racine, Wisconsin, and died at her home in San Jose, California, on September 11, 1949. She was baptized a member of the Reorganized Church in 1904 and for many years served as president of the women's group in San Jose Branch. She also served one year as president of the Menlo Park Woman's Club and was active in civic affairs in that city.

She is survived by her husband, LeRoy E. Harris, to whom she had been married for forty-nine years; two daughters: Mrs. Ruth Bradley of San Jose and Mrs. Leah Thompson of San Fernando, California; a brother, Harley V. Bates of San Jose; and two grandchildren. Funeral services were held at the John Dowdle Mortuary in San Jose under the auspices of the San Jose Chapter of the Order of the Eastern Star with Elder Charles J. Cady officiating. Entombment was in the mausoleum at Oak Hill Memorial Park where services were conducted by the Josephine Rebekah Lodge and General Lloyd Wheaton Auxiliary, Spanish American War Veterans.

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TO HAWAII

Apostle Charles R. Hield will go to the Hawaiian Islands, leaving October 18. He will remain there until well into December doing ministry.

WELFARE BUILDING

The church has recently purchased the Liberty Building which is across from our Liberty Street Church. This is a two-story building with full basement 164 feet long by 82 feet wide. The upper floor contains twelve offices. Bishop DeLapp states that there is adequate room for the carrying on of relief and welfare work, formerly done at the Swope Mansion on the Campus, and besides this, there should be some office space on the second floor available for rent.

TO YOUNG ADULT RETREAT

Elder A. Orlin Crownover, assistant to the First Presidency, spent the week end of September 18 at Knobnoster Park with the young adults of Central Missouri Stake, where he was speaker at the Sunday morning hour.

AUDITORIUM WORK

Bishop G. L. DeLapp announces that the work on the Auditorium progresses slowly, due to the inability to get the stone from the east. This he regrets, but the contractors are doing all they can on other work involved in the project as they wait.

WORK IN THE NEW ALBANY BRANCH

President I. A. Smith and Apostle W. W. Smith were in New Albany, Indiana, Sunday, September 25, for the dedication of the church. President Smith offered the dedicatory address. A district conference was conducted for the Southern Indiana District. Missionary Joseph Yager attended and carried on a series of missionary meetings beginning the week after the dedication. Edmund Fouts is the branch president, and Chester Metcalf is the district president. Every branch in the district was represented at the gathering.

BAPTISMS THROUGH AUGUST

President F. Henry Edwards announced that the baptisms in the church for the month of August totaled 439. The total for this year is 3,200. As a rule 67.11 per cent of the year's total is complete by August. On this basis if the record holds through the end of this year there should be a total of 4,300 baptisms for the year. This would be one of the best records the church has ever had. The August total is the highest such in twenty-five years.

KANSAS CITY STAKE RALLY

Apostle E. J. Gleazer took part in a Kansas City Stake Rally September 25. It was held at Central Church and the interest and attendance were excellent. He tells that Central Congregation is attempting to carry on a continuous missionary campaign. Apostle Gleazer preached at South Chrysler Branch in Independence, Sunday evening. The attendance was very good.

Apostle Gleazer reports that in his area there were 600 baptisms during the first seven months of the year, of which 200 were from the Independence territory. Between sessions of the Joint Council, he has been traveling in his territory, making contribution where the demands were most insistent.

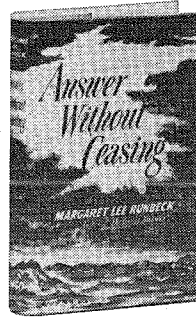
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By Margaret Lee Runbeck



"I believe that for those who pray without ceasing, there is answer without ceasing." In "The Great Answer," Miss Runbeck showed us the effectiveness of faith and prayer through personal testaments during wartime. Now, out of the postwar world, she has brought together more of these intensely moving cases where faith has been restored, hearts uplifted, solutions reached, and strengths made stronger. This is a book of heroism and personal courage, of people who experience miracles in their daily lives. In many remarkable and dramatic ways, men and women find the rewards of prayer and a new complete way of life.

Margaret Lee Runbeck is the author of "The Great Answer," "Our Miss Boo," and "Time for Each Other."

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THE SAINTS'

Herald

VOLUME 96

OCTOBER 17, 1949

NUMBER 42

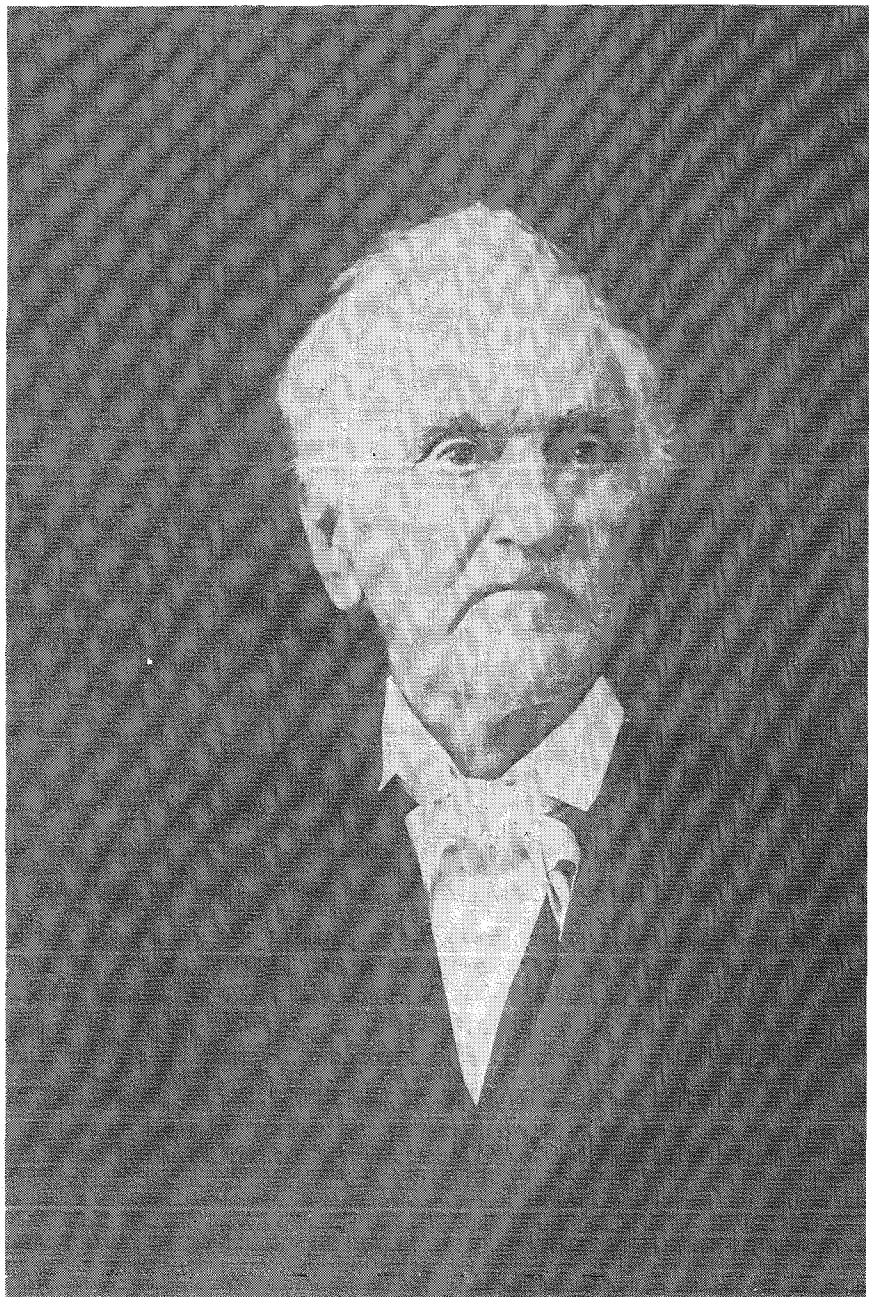
David Whitmer

January 7, 1805 -

January 25, 1888

Witness for Book of Mormon
First Mayor of Richmond, Missouri
City Attorney
Commissioner of Ray County
Captain of Missouri Militia
Judge of County Court

(See page 8.)



"Have you read . . . ?"

After reading a popular book or magazine, some people like to open conversation about it by asking a question. The value of any book or article is the deposit it leaves on one's mind. After spending forty-five minutes on the evening paper, I have been asked, "What did you read?" Frequently I could not think of one outstanding item of news or information that seemed quotable. When someone tells of the good they get from reading the *Herald*, it makes others wish to spend time on it and deepens the impression of that good on the reader's mind. It is a fine practice for our readers thus to spread *Herald* influence.

Introducing...

RAYMOND E. TROYER of Chicago, Illinois, (page 5) was born in Jasper County, Missouri, on June 8, 1908. He was graduated from Joplin (Missouri) high school in 1927 and attended Graceland College from 1927 to 1930. He received his B. S. degree from Southwest Missouri State College in 1943, and his master's from the University of Chicago in 1946, where he is still working for his doctor's degree.

He married Marjorie Mathis in 1933. Four children have been born to them: Jimmie, 14; Donna, 13; Carolyn, 11; and Ronnie, 1.

Brother Troyer's first job, at the age of twelve, was with the *Joplin Globe*. He worked in the printing, circulation, and editorial departments on newspapers in Joplin and Springfield, Missouri, and Chicago. He is now employed by the *Chicago Tribune*. He has also had part-time employment in the Lake Forest (Illinois) high school, teaching speech, dramatics, and parent education in the adult programs. He won a scholarship from the Lion's Club upon graduation from high school and used it at Graceland.

He was Boy Scout leader for eight years, publicity director for the Spring River (Missouri) District twelve years, and district director of religious education for six years. He organized and was pastor of the Medoc (Missouri) Mission for four years, and was pastor at Joplin one year. He has served as church school director in Joplin and Springfield, Missouri, and West Pullman, Illinois. He was ordained a deacon in 1932 and an elder in 1936.

CHARLES JOSEPH HUNT of Independence, Missouri, (page 8) was born in Tecumseh, Nebraska, on February 4, 1861. He married Etta Duckett in 1897. To them three sons were born: Russell W., Arlo L., and Maynard C. He was graduated from high school in 1878 and spent fourteen years in the merchandising business.

Brother Hunt was ordained an elder in 1891, and at the following April Conference was appointed to the Gallands Grove, Iowa, District, where he served for twenty-four consecutive years. He was ordained a seventy in 1894, and a high priest and local bishop in 1900.

Brother Hunt says: "I have preached more than six thousand times—always affirmative, encouraging,—never pessimistic.

DAVID J. WILLIAMS of Burlington, Iowa, (page 12) was born October 12, 1879, at Coalville, Iowa. He was ordained a deacon in 1904, a priest in 1909, an elder in 1913, a seventy in 1914, and a high priest in 1917.

He married Clara Lillian Jenkins in 1900. They have one daughter, Mrs. Clara W. Edaburn, who is now assistant professor of home economics at Oregon State College.

Brother Williams received his first appointment in 1913 and labored in the Des Moines District for two years. He next spent eight and a half years in Burlington, Iowa. After this he labored three and a half years in the Hawaiian Islands. Following this he served for a short time as president of the St. Louis District, and then was sent to Chatham, Ontario, where he labored for five and one-half years. In 1934 his appointment was to Philadelphia and the neighboring district. For the next ten and a half years he was appointed to Wichita, Kansas. In 1947 he was sent to the Nauvoo District with Burlington as his objective.

In his youth Brother Williams was a coal miner, though prior to his church appointments he operated a café and worked in a grocery business. His hobby is chart making.

THE SAINTS' HERALD

Volume 96

October 17, 1949

Number 42

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

OFFIE PARKER DIES

O. W. Parker, former production superintendent of the Herald Publishing House, died at the Independence Sanitarium Saturday, October 8. His retirement was announced in the "Herald" of August 22 after forty years of service.

PRESIDENT EDWARDS IN SANITARIUM

President F. Henry Edwards was released from the Independence Sanitarium the latter part of last week after a ten-day siege of pneumonia. His illness was not too far advanced, and the doctors report that it was reached just in time. It was stubborn and required careful treatment. Partial cause at least was that President Edwards labored too long hours and too hard under the heavy burden of a cold. He felt that during Joint Council session he should not excuse himself for treatment.

PRESIDENT SMITH TO OMAHA OPENING

The Saints in Omaha, Nebraska, recently purchased a church in the southern portion of the city and now have it sufficiently cleaned and repaired to begin having services on Sunday, October 9. For that occasion President Israel A. Smith was present. He met with the Saints of Omaha in a group for a fellowship supper on the seventh and spoke Sunday morning at the church at 36th and Burt streets. Open house was held at the mission church at 5:30, and he spoke Sunday evening at the mission at 2609 "D" street.

APOSTLE SMITH TO KENTUCKY CONFERENCE

On the week end of October 1, Apostle W. W. Smith was present at the Tri-City, Kentucky, district conference of the Kentucky-Tennessee District. Apostle Smith reports that there was a good attendance with representation from practically every branch of the district. Jerry C. Fitch is the district president. S. E. Dickson, Lancaster, Ohio, just finished a one week's series of missionary sermons, and two were baptized on September 30.

Four men were recommended for ordination; Keith Van Nieuwenhuyze, priest; Billy Dickson Gravenmyer, teacher; Closson Hendrix, teacher; and T. E. Smalley, elder.

WORK IN NEW ENGLAND

Almer Sheehy, of the Southern New England District, reported that there have been thirty-five baptisms in that district since the first of this year through September 18.

Don Harvey preached five sermons at Dixfield, Maine, September 12 through 18, with increasing attendance each night. This series took place in the home of W. C. Porter, pastor, and there were thirty-five present on the last Sunday night.

Missionary work will begin intensively in northern Maine, at Washburn, in Aroostook County, October 31, according to Apostle Maurice Draper. There will be cottage meetings and some preaching.

INSTITUTE AT KENNETT, MISSOURI

Elder John Darling from the Department of Religious Education and Elder Cecil Talcott, Independence city-wide director of religious education, were present for an institute September 25, at Kennett, Missouri. The event was planned by Gomer Malone, director of religious education in the South Missouri District. The people of that branch are show-

(Continued on page 22.)

"Each One Win One"

The church has been strengthened by the reunion experiences of 1949. We have become more keenly alert to our need to make Jesus our Lord. We see our mission with greater clarity and urgency. The church is united and eager to advance!

In order to do this, we must witness for Christ! And in order to share in the joy of service, we must "each one win one" to Christ and his church! Here is the general outline of the follow-up of the reunion emphasis.

Every branch is urged to conduct a general class using the text, "Each One Win One" (D. T. Williams, Herald House, \$.50). This class is to conclude its study by November 20.

Each and every member is urged to select immediately the prospect he hopes to have ready for baptism on the earliest possible Decision Day.

All pastors are urged to report the number expected to be baptized by November 20, the first Decision Day.

Pastors are requested to use the *Pastor's Handbook* in improving branch services.

Priesthood ought to lead out in this endeavor.

The church schools are to recruit new pupils in all age groups, and to improve the quality of teaching and worship.

Zion's League and the Women's Department are urged to make their program significant and inviting.

This evangelistic emphasis is to motivate and give meaning to every activity of the branch.

The church properties should be made as neat and attractive as possible.

Nonresident Saints are encouraged to begin church schools in their own homes.

Remember! November 20 is the first Decision Day. Let's make it a banner day in our experience as a church. Other Decision Days are February 5 and June 11. These do

not exclude other baptismal services, but these are special days to be set aside for baptisms. Let's reach out and minister to our relatives, our friends, and to those who are now strangers but who, nevertheless, need the gospel of Jesus Christ as it has been restored. "Witness for Christ."

D. T. WILLIAMS,
M. L. DRAPER,
R. M. HOLMES,
*Committee for the Council
of Twelve.*

Growing Up

A MISSIONARY tells about a little girl he met while calling on a farm family. He was attracted to her when she told him about her barnyard Sunday school. She was the teacher, and her pupils were a doll, a kitten, and a calf. She was quite serious about it; the minister enjoyed the situation. Then he moved on to another field and did not see the girl for three years.

When the two met again the missionary asked, "Well, how's your Sunday school getting along?"

"I don't have any now," she answered and then explained, "The dollie's head got broked; my kitty ran away; and the calf got too big."

There are altogether too many people who think that the church school is just for children. These same persons are likely to argue that the Sunday evening services are for the elect and the Wednesday prayer service just for old folk. They have grown up like the calf. Zion will never be redeemed by those who get too big to support any of the Lord's work. "Not forsaking the assembling of yourselves together, as the manner of some is . . ."—Hebrews 10: 25. If the Saints ever become lovers of pleasures more than lovers of God, Zion will have to wait.

Continuing Missionary Emphasis

The work of the church is pointed toward goals which partake of the nature of eternity. We are to evangelize the world and build the kingdom. But for purposes of administrative convenience and emphasis, we sometimes express these long-time goals in terms of short-time programs. Thus in the 1949-50 *Pastor's Handbook* we have called for the church to go forward under the slogan: "Make Jesus Your Lord."

We are very happy, indeed, that this emphasis carries forward so fittingly the major theme of the reunions: "Each One Win One."

To further this missionary emphasis, a committee representing the Council of Twelve has drawn up a program which provides for a series of Decision Days, the selection of prospects by individual members, the improvement of church services, etc. Some new materials are already available and others are in process of preparation.

A more complete announcement of this program is contained in this issue of the *Herald*. We are hopeful that the membership of the church will give their prayerful and wholehearted support to this important phase of our work.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Editorial

Official

College Day

THE LAST SUNDAY in October (30) has been designated this year as "College Day," when the Saints are requested to make a special offering for Graceland College.

All funds realized from College Day offerings will be used to furnish and equip the Memorial Student Center, nearly completed, and the men's new dormitory, construction of which is expected to begin next spring.

We quote Elder R. Edwin Browne, Director of Public Relations, as follows:

College Day gives the people of the church an opportunity to be reminded of the important function of Graceland College in relation to the total program of the church. We are encouraged by the report that more students have chosen to enroll at Graceland this year than last. This is in contrast to the record of most colleges which are reporting decreases in enrollment this year. It is our hope that the support of the members of the church both financial and otherwise on College Day this year will give another indication of the fact that our church college is playing an increasingly significant role in the educational program of the church.

THE FIRST PRESIDENCY,
By Israel A. Smith

Blue Pencil Notes

When Autumn Comes

Some of us call it Autumn and some of us call it God.

EACH YEAR as summer draws to a close, the leaves on some of the trees begin to look a bit ragged and droopy. But the brave maple trees, the oaks, sumac, poplars, and quaking aspen have saved the best for last. They put on rouge and lipstick, have a new hair do, don their gay and flaming autumn robes for one last dance in the wind.

All that I have written thus far is not fair to the trees or to nature or to God. This beauty is not put on by a beautician with brush and powder puff and lipstick; these garments are not "put on." This beauty comes from within, from the very life of the trees—it is a part of them. (As must be our "robes of righteousness.") The sweetness and goodness in the life stream of the trees has come forth to testify.

The still, small voice in autumn's hush
Yon maple wood the burning bush.
—Whittier.

Every common bush afire with God.
—Mrs. Browning.

The colors in the autumn leaves are the result, 'tis true, of chemical changes, but they were designed by the great Chemist before man ever played with mortar and pestle, with litmus and test tubes; before artist ever spread color on canvas: "I, the Lord God, created all things spiritually before they were naturally upon the face of the earth."—Genesis 2: 5, Inspired Version.

It is wonderful to those who have eyes to see God at work in all seasons: in the first crocus of the spring—a little flame of life and color beside a snow bank. The full beauty of field and forest in summer. The glory of the autumn harvests—God's bounty to feed the hungry world. Every day is a thanksgiving day!

Duncan Campbell, a Scotch minister in the old days in Lamoni, perhaps gifted with "Scotch second sight," told me one time that he had been in the woods alone in meditation of an autumn day, when suddenly his ears seemed open, and he could hear and understand as every blade of grass, shrub, flower, and tree sang the praises of God. It was a very real experience to him. For those who have eyes to see and ears to hear, nature witnesses for God.

He is above all things, and in all things, and is through all things: and all things are by him, and of him; even God, for ever and ever.

—Doctrine and Covenants 85:9.

ELBERT A. SMITH

Personnel Attending the Regional Appointee Institute Held at Berkeley, California, May 3-13



Front row (left to right): George Mesley, Mrs. Alma Andrews, Mrs. Leilani Reid, Mrs. Wilma Hartwig, Phillip Moore, William Patterson, Garland Tickemyer, Peter S. Whalley, and F. M. McDowell.

Second row: Paul Wellington, Alma C. Andrews, Monte Lasater, E. Y. Hunker, Charles R. Hield, George Njeim, Russell Ralston, Stanley Kelley, Edwin C. Burdick.

Building Zionie Communities

By RAYMOND TROYER

Some basic reasons supported by current Educational Theory, for the Saints to move close together.

The gathering is primarily a spiritual enterprise. It should be initiated in our already existing homes and branches, where the principles of Zionie living can be practiced until they become second nature.—From *Reports and Objectives of the Church*, 1947, page 5.

AS MEMBERS OF THE CHURCH, we can well spend a great deal of time in consideration of the above statement. As goals and objectives of local branches are formulated, some things will probably always be included which will be related to the above. What physical adjustments can we make in our local branches and homes—

1. that will help us to practice the principles of Zionie living?
2. that will best further our commission to evangelize the world?
3. that will quicken us so that we will be unreservedly devoted to the kingdom in all of our associations and activities?

Among the things that show promise of helping to achieve such goals is for members of the church to move to the immediate vicinity of their church home and form Zionie communities. While the Zionie pattern of living must originate in homes, it is doubtful that parental and home influences alone can build such lives. They need to be strengthened and sustained by many other factors that contribute to the formation of behavior patterns and learning.

Old and young alike would benefit from Zionie communities which would be part of larger communities whether they lived in large urban centers or in rural sections. Within such communities, a semi-controlled

environment can be realized which would make possible the following:

1. Conditions for better basic character development in children and young people and would be characteristic of a Latter Day Saint way of life.
2. The establishment of high ethical standards within the immediate neighborhood.
3. The promotion of many activities together in the church, the home, and the community designed to contribute to a well-balanced life for all age-groups from the small child to those of mature years.
4. A greater degree of co-operation among Latter Day Saints in the sharing of good and ill fortune.
5. Real group action because of group cohesiveness and mutual understanding.
6. The establishment of Zionie traditions that would become deep-rooted in the lives of the people.
7. Contacts with nonmembers in which evangelization could be furthered to the best advantage.

Basic Character Formation

There are many studies which tend to show that basic character is fixed to a great degree early in life by the child's acquiring the characteristics of those with whom he associates. Most of those associations



are with other members of the family in the home; however there are usually many other related influences. Of extreme importance also in a child's development is the conditioning and the manner of growth that takes place after these early characteristics have been formed. Every person with whom he comes in contact and everything in his environment has some influence on his continued growth.

In a study made some years ago in character formation by H. Harts-horne and M. A. May, indications were found that people's lives were influenced by others in the following order: their parents, their friends, their club leaders, their public schoolteachers, and their church school teachers. Knowing what we do today about learning and attitude formation, the results were what might have been expected in most communities. These results should give us leads in formulating our church objectives and in the problems we have of building godly, spiritual lives in our members.

Knowing the results of this study, I felt that if the best friends of Latter Day Saint children and young people belonged to the church, another big factor in character formation would be in our favor, so I set up a study to find who such friends

were. Using sociometric techniques, I found in several branches studied that children and young people of the church had very few friends who were also members. In branches with boys' and girls' clubs and active Zion's Leagues, the group cohesiveness was somewhat higher than in those without such groups; however, with even the best scoring groups, a high percentage indicated that their best friends were not Latter Day Saints.

Having best friends out of the church is not in itself bad, especially if our young members have other friends and contacts in the church to help them in establishing a basic set of values and character patterns. Under ideal conditions, we will need to make good friends of nonmembers if we win them to the church; however under present conditions, such contacts are too often winning our own children away from the church and contributing to learning situations in which they form undesirable habits and attitudes.

How does one acquire best friends? Empirical observation would indicate that children's best friends live next door or across the street. They have many activities together in each other's homes and on the neighborhood playgrounds, and go to the same school together. In such associations, they develop attitudes, philosophies, and mutual likes and dislikes which they will carry through life.

If Latter Day Saints would move closer together, the parent-child-friend relationship could function in such a way as to determine, during those formative years, the basic characteristic of their children. By the children's sharing in the life of their Latter Day Saint neighbors, they would learn those standards, customs, and outlooks that could contribute to the highest kind of Christian character. Church school teachers also would become more effective because they would be looked upon in a different light than being just

teachers. With closer weekday association in the home and neighborhood, they would more often be found also in the "friend" class.

There is an increasing recognition that education demands the effective co-operation of all the educative factors which we experience. With so many disintegrating elements in our society today, unless there are these Zionite communities in which we can have a greater influence on learning experiences, our children may lose these basic standards with consequent deterioration of manners and morals which are necessary in a Zionite people.

Community Ethical Standards

In living close together, Latter Day Saints can exert a positive influence within their immediate environment. They can thus have a voice in community groups and in such organizations as Parent-Teacher Associations. Through community solidarity against the evil forces loosed in the world, high Christian ethical standards can be kept alive.

The new and better society of Zion we dream about depends on our establishing and maintaining obedience to moral law and living according to the ideals of brotherly love in our homes and communities. If we are separated, we usually work alone, fighting a losing battle; however, by living close to each other, with the help of God, we can achieve success.

Activities

The physical church of Jesus Christ should be more than just a place to worship on Sundays. It should be a place where every age-group is ministered to in creative and spiritual activities throughout the entire week. One of our greatest handicaps has been that we have glimpsed only a partial view of the gospel and its possibilities. Through a well-rounded program that has as its end a well-balanced life, we may be able to understand better the many aspects of our religion as it applies to our entire lives; it will

thus be a greater, dynamic force than has been possible in the past.

At one time, I made a study of the settlement houses in Chicago. In them, I found a real, constructive influence in the lives of people in some of the crowded, underprivileged sections of the city. Mothers' clubs were busy studying, canning, sewing, and cooking during the daytime. As soon as school was out in the afternoon, story and play groups for elementary school children were formed. In the evening, study classes, music groups, forums, recreational groups, and hobby and art groups met for pastime and the development of children, young people, and adults. On Sundays, classes met for the study of religion. From this study, a vision was glimpsed of the time when our churches could be community centers, ministering to the physical, mental, and spiritual needs of our people as these settlement houses contributed to the many needs of people in Chicago.

Boy Scout and Cub Scout programs, definitely Latter Day Saint centered in aims and activities, will be possible with our people all living close to the church. With the girls, Oriole and Blue Bird programs can be promoted to a greater advantage. Vacation church schools and weekday religious experiences will also be possible. Such can be sponsored even if there are only a few who are in those age-groups. It is difficult to see how a real, effective program for children can be planned and carried out unless they do live close together.

Study programs and recreational activities for young people and adults can be effectively carried on in both the church and the home if members live close together. For a full life, rich in spiritual experiences, we need to study, reason, and play together. Study classes one or two hours a week have often been ineffective because we were not prepared mentally and spiritually for the lessons presented and have not realized their implications in our personal lives. By living closer to-

gether, the things studied can be discussed during many activities and associations that would be possible in homes and the church.

Sharing Our Experiences

Sharing experiences with mutual friends is necessary food for our souls and for that mental condition which is ideal for progress. We really share with and understand others only after long periods of intimate acquaintanceship and by participating in activities together under varied circumstances. Such associations result in mutual trust and confidence which is the cement of a Christian society. There are many possibilities for sharing and co-operation with Saints living close together. All of us have our periods of suffering and misfortune when a close friend could greatly lighten our burden. At times of sickness or major mishaps, Latter Day Saints can minister more fully to each other's needs. Also, we all have periods of triumphs which may be shared with others near to us on such occasions. These opportunities, though lacking in much of our society today, are necessary among a godly people.

Living close together should increase the number of common experiences which the Saints have both in and out of the church. Among such would be activities with our own group and in the larger community which would contribute to our cultural advancement. Through sharing with each other, cultural growth would become more widespread than is now possible with our members scattered as they are.

Group Solidarity

The functioning of our branches has been greatly handicapped at times because of the lack of harmonious relationships in group work. Much of this might have been prevented had the members understood each other better. Many programs of improvement have failed, not because they were inherently bad, but because some members did not understand them or the motives back of them.

Too often we have relied on majority rule in reaching decisions with our people when we should have had a general consensus. This does not relieve one of his agency or prevent differences of opinion. There will always be some differences of opinion as long as we are intelligent beings, but decisions should be reached that are satisfactory to all after mutual exploration for common understandings.

Through group thinking and group action we must work out the many practical problems for realizing Zion. The basic motivation must be Zionism and group enterprise rather than fear motivation which has so often ruled in the past. We can never progress until there is evidence of a greater unity in some of our local groups. This group cohesiveness can become a reality through the fine human relationships possible with people living close together and having common goals in life.

Traditions

At times in the past, traditions have been a hindrance to progress, however they can foster stability in the lives of people and society and at the same time stimulate the highest type of growth and development. In Zionism communities, even where our members are a small minority, this necessary spirit may be bred and kept alive by our church people.

Traditions need to be established which are distinguishing marks of Latter Day Saints. These traditions should be of such a nature that they will preserve the best values of our church and at the same time make use of the advances of modern life and thought. In our contacts with the world, we should partake of those things that will contribute to our cultural, intellectual, and spiritual development, but we will, by our very nature, withdraw from participation in those things that are unholy. This type of life needs to become more than just habit with a godly people. It must become traditional.

Such traditions are not established over night, nor will they be realized with each family following a distinct pattern of its own. They will emerge from groups of our people living close together and having common experiences and common standards and values. As varied excellencies are acquired in such a Zionism society, they may then be enlarged, refined, and passed on to the next generation.

Evangelization

Our program for winning new members to the church has suffered greatly both because we have lived far apart and because we have not lived close to our houses of worship. If we live near church, it is only natural to invite friends and neighbors to special functions, to series of meetings, and to many other activities. If statistics were available, they would probably show that most initial contacts of converts, other than relatives of Latter Day Saints, were made by attendance at some special meeting through the invitation of a friend. If the church is just around the corner, it is much easier consistently to accept invitations to church functions than if the church is across the city. The cradle roll, boys' and girls' activities, Zionism League activities, study groups, and class meetings all provide channels through which others may be won to the gospel as well as a means for enriching their lives.

The friendship chain with non-members is strengthened by close association with several church members. Where one may have some little influence, two good Latter Day Saint families could have a great deal of influence in winning an individual to the church and also in setting an example of righteous living. Experience shows that in some situations, the initial contact has been with the friends of children or young people who have lived near. Later, fathers and mothers have become interested and have accepted the gospel.

(Continued on page 14.)

A Tribute to David Whitmer

One of the Three Special Witnesses of the Book of Mormon.

Picture on Front Cover

By C. J. HUNT

DAVID WHITMER, eldest son of Peter Whitmer, Sr., was born January 7, 1805, and baptized in Seneca Lake near Fayette, New York, in June, 1829, by Joseph Smith. He was the third person baptized into the Restoration and was one of the original six members in the organization of the church on April 6, 1830. David's parents and the entire family gave substantial assistance to Joseph Smith when he was translating the Book of Mormon. They were prosperous, honorable, progressive Pennsylvania Dutch farmers. Their farm was in Seneca County near Fayette, New York. Soon after his baptism, David was ordained to the ministry (a priest); while assisting Joseph Smith in church work, he baptized nine persons in Seneca Lake, where a short time before he himself was baptized.

During the time of translating the sacred golden plates by use of the historic Urim and Thummim, Joseph Smith used at times five different scribes—Emma Hale Smith, Martin Harris, John and Christian Whitmer, and Oliver Cowdery, the latter doing most of the work. The Book of Mormon plates and the Urim and Thummim were delivered and entrusted to Joseph Smith by the angel Moroni on September 22, 1827. The translation was completed in 1829, and by divine instruction Joseph selected Oliver Cowdery, David Whitmer, and Martin Harris as special witnesses to see and handle the "plates" and to converse personally with Moroni; this was a blessed experience to which they willingly signed a testimonial. Eight other men saw and handled the "plates" after the translation, but they did

not see or talk with Moroni. Their signed testimony is also recorded. After the work was fully finished, Moroni took possession of the "plates" and the Urim and Thummim. These sacred instruments have never been returned nor used by any member of the church since 1829. All of the witnesses reaffirmed their published testimonies during their lives. (See first pages in all Books of Mormon.) Following the translation of the Book of Mormon in 1830, Martin Harris furnished \$3,000 in payment for printing the first five thousand copies of the Book of Mormon, which contained about seven hundred pages. Millions of copies have been printed and sold since then.

Early in 1831 the Whitmer family moved from New York to Kirtland, Ohio.

Parallels of National Testimonies With the Eleven Book of Mormon Witnesses

In an article about the signers of the Declaration of Independence written by Mr. Lossing, which may be found in *Harper's Magazine* for the year 1858, we find these words:

It is a fact worthy of record that the fifty-six members of the Continental Congress of 1776, who signed the Declaration of Independence and thereby took a position of great eminence in the sight of the nations, not one fell from his proud estate, either by the effects of political apostacy, or lukewarmness, or by moral Degradation. In public and private life they remained pure . . .

It is recorded that George Washington was the first of the original signers of the "Immortal Document," the Constitution of the United States of America.

Ancient and Modern Testimonies of Unusual Interest

From 1827 to 1829, the angel Moroni, as stated above, bore testimony to the divinity of the Book of Mormon; also during the same period, John the Baptist, Peter, James, and John the Revelator (in angelic form) presented in person to Joseph Smith and Oliver Cowdery the priesthood authority. Likewise, on Sunday afternoon, April 3, 1836, in the Kirtland Temple (a week after the dedication), a marvelous heavenly vision was given to Joseph Smith and Oliver Cowdery. At that great event they saw and received testimonies and other instructions from the Savior, Moses, Elias, and Elijah, evidencing the truthfulness of the Restored Gospel church and of the Old and New Testament. The Inspired Version was finished July 2, 1833. Here is a strong array of witnesses, human and divine. Well might we sing, "How firm a foundation ye Saints of the Lord." (Read the instructive vision given to Joseph Smith and Sidney Rigdon while they were translating the Bible on February 16, 1832, at Hiram, Ohio. It is recorded in section 76, Doctrine and Covenants, confirming the foregoing Holy Records.)

David Whitmer Again

As a high priest in the church, David Whitmer held several very responsible positions. However, in 1838, he became disaffected, yet he always retained abiding faith in the Restored Gospel and held high regard for Joseph Smith, the choice seer, Emma, the "elect lady," and their children.

With his family he settled in Richmond, Ray County, Missouri, in 1838, where he resided until his death. He was the first Mayor of

Richmond and in 1857 was elected its first city attorney, being re-elected in 1858. His talent and continued popularity as a useful citizen was evidenced in 1858, when he was elected Commissioner of Common Schools of Ray County, serving two years in this capacity. In February, 1862, he was commissioned circuit attorney of the Fifth Judicial Circuit, which position he held throughout the Civil War, although serving in the county as captain in the Enrolled Missouri Militia. In 1867 and 1868 he was commissioned judge of the Ray County Court of Common Pleas.

Continued Evidences of a Great Soul

Oliver Cowdery, a brother-in-law of David Whitmer, was given charge of the complete original manuscript of the Book of Mormon by Joseph Smith and the transcript of several lines of the hieroglyphics of the Book of Mormon plates. In 1850, Oliver came to Richmond, Missouri, where he was given generous care in the David Whitmer home, closing his long, useful life's work on March 3 of the same year. Prior to his death, as custodian of the Book of Mormon manuscript and original transcript, Oliver feelingly entrusted them to David Whitmer with these words, "Brother David, be true to your testimony."

Interviewers were more frequent after 1850 when Mr. Whitmer came into possession of the greatly prized manuscript of the Book of Mormon. He was often visited and questioned by believers and unbelievers in the Restored Gospel and prophetic mission of Joseph Smith. Fortunately the manuscript was clearly written and well-preserved. Hundreds were privileged to see it and listened to his positive testimony of handling the golden plates of the Book of Mormon and conversing with the angel Moroni. David Whitmer always permitted questions from friends and strangers alike. During 1875, an irresponsible newspaper man, after visiting Richmond, published an ar-

ticle derogatory to Mr. Whitmer's testimony, which account was soon answered. Whitmer's high standing for honesty and integrity and moral worth was upheld by prominent citizens of Richmond, including the circuit judge, postmaster, county officials and bankers. The *Chicago Times* published their signed statements.

A Last Written Testimony

I have before me a reproduced photograph of a ninety-three-word testimony of David Whitmer, dated Richmond, Missouri, March 2, 1875, thirteen years before his death. His eyesight being poor, a grandson, George W. Schweich, penned his words:

My testimony to the world is written concerning the Book of Mormon, and it is the same that I gave at first (1829) and is the same that shall stand to my latest hour in life, linger with me in death, and shine as gospel truth beyond the limits of life, among the tribunals of heaven, and (that) the nations of earth will have known too late the divine truth written on the pages of that book (Book of Mormon) is the only sorrow of this servant of the Almighty Father.

Signed, David Whitmer.

His Grave

His death occurred at his home, January 25, 1888. An observing historian wrote:

On top of the humble marble that marks the resting place of David Whitmer, in Richmond cemetery may be seen the chiseled figure of the Bible, upon which lies one of the Book of Mormon; while underneath some of his last words as follows: "The Record of the Jews, and the Record of the Nephites are one. Truth is Eternal."

David Whitmer was the last of the three special witnesses to the Book of Mormon.

A Cyclone at Richmond

Seventy J. Charles May of Independence, Missouri, furnished the following from *The Ray Chronicle* of June 3, 1878:

Language is too poor to adequately describe the desolation and ruin of Richmond. Within a few moments, a

third of the town was made desolate, five hundred persons made homeless with many of them left penniless. Richmond is in grief and mourning. We have buried twelve bodies of our good citizens. Others are dying! . . . The buildings on the public square were estimated on Monday following the cyclone as having been damaged to the amount of two thirds of their value. Although the buildings all around it were torn to atoms, it is an interesting historical fact that the room in which the original manuscript of the Book of Mormon was kept was uninjured, although the building itself was damaged, it being the residence of David Whitmer, Senior, one of the Three Witnesses to the Book of Mormon.

Thousands believed a divine providence cared for the sacred manuscript.

The Manuscript in New Hands

For a nominal remuneration, the Whitmer family placed the historic manuscript and some other valuable writings in the possession of the Reorganized Church of Latter Day Saints at Independence, Missouri, on April 18, 1903. Thus the sacred manuscripts of the Inspired Version of the Bible and the Book of Mormon in their entireties were united again for the first time since the Prophet Joseph's martyrdom in 1844.

Future Features

Graceland College Day will be observed by the branches on Sunday, October 30. President Gleazer's Convocation Address will appear in the October 31 issue. A series of four articles by Roy A. Cheville concerning his European trip last summer will also start in that issue of the "Herald."

Evan Fry's sermon, "The More Excellent Way," in the October 24 issue gives some interesting sidelights on spiritual gifts and "spiritual persons." "Design for Living," in two parts, by Alice M. Edwards also starts then.

Deep Channels -

By RUBY TINKHAM

LENNIE FACED her church school class with the assurance that this Sunday was going to be different. There was good attendance with two visitors present. She was glad she had spent some extra time in looking up references and checking at the library—it had seemed dull and tiresome—but this feeling of deep satisfaction came only from being prepared.

She smiled happily, and her eager enthusiasm permeated the whole class—no reading the lesson here, no old and wornout phrases floating leisurely around in a dead atmosphere of stagnated thought. Rather the very air seemed charged with a new vibrancy. Some faces were raised expectantly, and Lennie's heart swelled with joy because she had something to give. "This is what I've worked for," she thought, "those long hours of study, that tedious attention to detail, that unrelenting search for a new and stimulating way of presenting the truth. Here it is now—all ready and waiting, full and rich."

Silently she lowered her eyes, for this was His moment too, and He must know the gratitude she felt before they began this hour together. And she was right—it *was* different. Questions and answers melted into perfect co-ordination. The quiet Mrs. Baker gave an unexpected reply that amazed the whole group. The argumentative element settled into a good-natured exchange of opinions. Humor bubbled up, and Lennie could feel the class relax into real fellowship. Then there were the other times, too—times when they were lifted as a whole, when hidden meanings were no longer clouded or obscured, but truth lay bright and shining before them like a new coin in the palm of the hand.

LENNIE FELT GOOD. She knew she had never done better. Wonder-

ful new ideas raced through her mind like magic. She parried and thrust with equal ease, and the right explanation was always there. Old, forgotten Scripture flooded her consciousness with new, inspired meaning. This was what it was like to know God. This was the power he had promised. This was the spirit everyone talked about, but no one could show. Here it was, and it had come unlooked for and unbidden! She felt pride surge through her in a mounting crescendo, and then pity. What if some did not feel it? Could that be possible? She studied their faces. Would this prosaic looking group of people all go away with the feeling that they had been in the presence of a greater power this morning? Or would there be those who did not yet recognize this new and wonderful feeling?

She assigned the lesson and sat down, grateful for the sturdy seat that supported her trembling body. That weakness—it always came immediately afterward, as if the human body could not withstand divine intervention. She wanted to cry and thank God all at the same time.

Lennie knew it had been a good class. Several told her so. Even the visitors seemed impressed, and she felt a gratification at a job well done. Then it happened. The visitors were talking to Mrs. Algiers. Lennie had her back to them, but she heard the nice things they were saying about her. Things like, "Such a brilliant woman," "I've never been in a class I enjoyed more," "You certainly are fortunate."

Mrs. Algiers laughed a trifle shrilly and off key as she replied, "Yes, Lennie really throws the book at us. It's all right if you can keep up with her, but for me, sometimes it's depressing."

Lennie could feel without turning the astonished stares behind her back. She waited quietly, shocked

into immobility. The visitors were silent but Mrs. Algiers laughed again this time definitely apologetic.

"You see, Lennie knows so much more than the rest of us that it makes us all feel ashamed. She works so hard, it makes us all feel lazy. No one really minds a shot now and then, but when a machine gun goes off, you feel like running for cover." Then they all laughed condescendingly.

LENNIE WANTED to run and hide somewhere. It was so unexpected and it hurt. She had tried hard. She had struggled and fought and sacrificed much to bring them something special and good, and they resented her for it. She found her way to the door, and then out into the blazing August sun. She walked rapidly as if every step left something hateful behind. Near home she slowed down beneath some shady elms and talked to herself. "They don't want to learn; they don't want to know; they're satisfied just as they are. O God, why did you let this happen to me today? Today when everything was going so well. Why, God? I kept asking you for help, for understanding, for knowledge, and then today it came. It was all there, I had it right at my fingertips, and then this had to happen. Why, God? They're too lazy and indifferent to study for themselves, and then they hate me for giving it to them. Help me, Father, help me . . . help me." Then the tears came.

That evening Lennie faced church like Joan of Arc going to the stake. She stayed away from groups and concentrated on old Mrs. Alden. It was better that way. The minister was mopping his brow and trying to keep his voice down. The children were restless, and the drone of insects was monotonous. His text was, "Except ye be humble and full of love." Lennie wanted to laugh, it was so apt. Just what she needed to

complete her day. She wondered if anyone else felt the need of love and humility as much as she did. No, probably not, they were all satisfied just as they were. Elder George was trying so hard that she felt a kindred sympathy for him. She resolved to say something nice to him after the service, something that would encourage him and let him know she understood the effort he had made.

GOING OUT OF THE DOOR was always a slow process. Everyone congregated there as if ready to leave, and then they stood around and talked. Lennie made straight for the door, determined to tell Elder George what a good job he had done.

"Brother George, I liked your sermon tonight. It was just what I needed."

He smiled cheerfully, "Well, Lennie, I'm afraid it was really too hot to ask people to listen to a sermon tonight, but they did quite well, especially the children!"

His good nature made Lennie feel ashamed, and she probed her feelings for some kind of an answer.

"Tell me, Brother George, do you think we get humility and love simply by praying?"

He regarded her gravely, sensing the seriousness behind her question. "I think that's the beginning, Lennie. We want those things, we ask God to help us get those qualities, and then he starts the process whereby we may obtain them."

Lennie laughed. "You make it sound like a long, drawnout affair. What do you mean, 'He starts the process'? Isn't humility a gift?"

"No, Lennie, it isn't. Not in the sense that you pray for humility at night and wake up in the morning humble. It isn't so easy as that."

At the question in her eyes, he continued kindly: "You might do this though. You might pray for humility tonight and tomorrow face a simple act upon which you have the ability to make a decision that will result in a new awareness of humility. Thus by continued acts of

humiliation you are brought to know the true meaning of humility, and the gift is then in your possession."

Lennie looked at him strangely. "Why, Brother George, that's the most wonderful explanation I've ever heard."

He smiled understandingly. "Thank you, Lennie."

SHE WALKED HOME SLOWLY, thinking hard. Elder George had made humiliation sound like an opportunity. He had said that to face humiliation was to learn how to be humble. You earned your right to humbleness by suffering continued acts of humiliation until you were brought to an understanding of what true humility is.

Suddenly she stopped, shocked into knowledge. God had done this

for her. He had let her face shame and humiliation today so she could go on. He was saying, "Here, Lennie, is a new opportunity for you to grow. You have been praying for many gifts. Today you shall begin your apprenticeship in humility. Remember how ashamed you were of your ignorance at that meeting two years ago. Then you resolved that never again would you be so caught. You started to study, and you have learned much. But knowledge is not enough, Lennie, there has to be humility and love."

She looked up at the sky. It was the same as always. Nothing had changed. There were no visions of light, no shooting stars, no marvelous eclipses. All that glory was coming from within.

Working on Auditorium

THE FIRST of the permanent facing was placed on the outside walls of the Auditorium last week. This is the beautiful Bedford limestone which was quarried and cut to exact dimensions by the J. M. Hoadley Company of Bloomington, Indiana. Each stone is four inches thick but varies in size; some weighing up to 1,400 pounds. The last of the flat stone needed to cover the pilasters and pylons is expected to be here this week. The rest of the shipments will have the outer surface concave to conform to the circumference of the wall at the base of the dome.

The Weeks Construction Company has already laid fifty-five thousand bricks which are required to support the stone facing. The brickwork was about a fourth done on October 6, according to the foreman, James A. Hamilton. There are fourteen men now working on this job, and increased forces will be as more material is available.

The windows in this circular wall are being replaced with glass brick. These have prisms which will throw the light upward to the ceiling. This

eliminates the glare and gives the benefit of indirect lighting by day.

The construction materials are hoisted up a 75 foot elevator shaft made of demountable steel tubing. Two electrically driven lift-trucks are used to pick up the stone and brick and transport them to the places needed. One truck operates on the ground and the other picks up the materials at the top of the elevator shaft and carries the load around the flat deck as needed. At the south side of the building an eight foot elevation of the deck, to make room for the organ in the completed Auditorium, leaves it in the shape of a horse-shoe, and the dome must be almost circled by the truck to deliver its load where the workmen were found working last week on the southwest part of the building.

The estimated cost of these improvements is \$177,000. This includes the cost of a two and a half inch concrete slab on the deck, but does not include any work or materials for the dome proper. The *Herald* will carry some pictures and progress reports as the work proceeds.

C.B.H.

When Did Christ Organize His Church?

IN BURLINGTON, IOWA, some years ago I answered the doorbell and found a lady who asked, "Is this where the pastor of the Reorganized Latter Day Saints lives?" "Yes," I answered, "will you come in?" At the invitation she stepped inside and was seated. Then she said, "I'm Mrs. W. H. Wyatt. My husband is ill and would like to have you visit him." After talking a while we left for their farm home across the Mississippi in Illinois. Brother Wyatt told me this story:

You see this? [Pointing to his affliction.] We've just returned from the sanitarium in Savannah. They burned it out three times and were preparing to do so again, but one morning after the nurse finished her work in our room, Mrs. Wyatt sat by my bedside to read, as was our custom, letting the Bible open where it would. That morning it opened at the fifth chapter of James, and as she read, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil" I said, "That's enough. Close the book. I'm going home and send to Burlington for the Latter Day Saint minister."

I remembered that when a boy I was healed twice by the laying on of hands. And I know that if it is God's will, he can heal me now.

At his request, I administered to him according to the practice of the church during the life of Christ and his apostles (Luke 4: 40; John 14: 12; Acts 9: 17, 18; Mark 16: 18). Before I left for the train that evening, Brother Wyatt said that after he married, he went with his wife into the Christian Church, which he made his religion for over thirty years. He added, "I have many questions I want to ask and would like to have you stay with me tonight." Conditions did not permit, but I promised to return the next day. Three weeks later his wife was baptized, much to his pleasure.

WHILE I WAS VISITING in their home one day, Brother Wyatt

said, "Brother Williams, a Christian minister will be here this morning, and I want you to talk to him." I answered, "I hardly think that will do. It may be like pouring water on a duck's back." He laughed saying, "Well, you know best, but I'd like to have you help him." I promised, however, to do what I could.

About nine-thirty the minister came; while getting acquainted, we enjoyed talking of current news. This later drifted into religion. Sincerely he introduced his church and its work. Believing that I would receive the same courtesy in return, I listened attentively. However, when he reminded me of his belief that the church was organized on the Day of Pentecost I began to smile. At this he inquired, "Is that not true, Brother Williams?"

I said, "Hardly, Brother C."

"How is that?"

"When Jesus was at Caesarea Philippi, he said, 'I will build my church.'" (Matthew 16: 18.)

"That's right."

"But we're told that he didn't do anything without his Father's direction, for he said, 'The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise'" (John 5: 19).

"Yes."

"Brother C., the Apostle Paul, when writing to the church in Corinth, said, 'Now ye are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers' (I Corinthians 12: 27, 28). When did he do this, Brother C.? Wasn't it during the personal ministry of Jesus Christ?"

"In Luke 6: 12, 13, we are told that after he had gone up into the mountain and prayed all night, he came down and chose from his disciples twelve men whom he called apostles."

"Yes."

By D. J. WILLIAMS

"Then we are told in Luke 10: 1, 2 that Jesus said to his disciples, 'The harvest truly is great, but the laborers are few, pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest, and he appointed other seventy also.'"

"Yes."

"Now, Brother C., you remember that wonderful prayer Jesus made to his Father on the night before his crucifixion—just fifty-two days before Pentecost—when he prayed, 'I have glorified thee on the earth: I have finished the work which thou gavest me to do' (John 17: 4)."

"I never saw that before."

Recalling again the words of the Apostle Paul, "God hath set some in the church, first apostles, secondarily prophets," suggested, "Brother C., you could not put water in a bucket if you didn't have a bucket to put it in, could you?"

"That is right," he answered. And from then on we considered other truths of the Restoration.

UPON DISCOVERING his mistake, Brother Wyatt seriously regretted the thirty years he felt he had lost, but in renewing his covenant with the Lord, he paid his tithe and was happy knowing that his companion was with him in the church. Several weeks later he went to his reward in peace.

The minister with whom I had talked regarding the time when Christ organized the church met me just before the funeral and asked,

"Do you remember the discussion we had the last time we were together?"

"Yes."

"Well, I've taken that question up with some of the big men of the Christian Church."

"What did they have to say, Brother C.?"

God's Glory Light

FOR A NUMBER of years a large oil painting hung on the northwest wall in the upper auditorium of the Stone Church in Independence, Missouri. The subject of the painting was Elder John Cornish baptizing Sarah Lively in the River Thames, London, Ontario, on December 29, 1875. When the Stone Church Annex was built, the painting was placed above the font in the annex. I don't know what became of it.

Because of the glorious manifestation of God's power at the baptism, a description of the occurrence has been published a number of times. I obtained my material for this much condensed article from Elder Cornish's book, *Into the Latter Day Light; Church History*, Volume 4, page 181, Appendix page 735; and from a sermon preached by William Clow, at St. Joseph, Missouri, on September 2, 1923, published in the *Saints' Herald* of June 11, 1924.

I attended the twenty-fifth anniversary meeting in the Stone Church when the principles of the noted event bore their testimonies. While Elder Cornish had been preaching in London, Sarah Lively and Mary Taylor asked for baptism at the close of a Wednesday evening prayer serv-

By C. ED. MILLER

ice Mrs. Lively was leaving London on Thursday morning, so she wanted to be baptized after the prayer meeting. It was an unusually dark night. The group which consisted of seventeen nonmembers and fifteen members had difficulty in getting to the river. The nonmembers on the way to the river were ridiculing the Saints. William Clow seemed to be the leader of these "outsiders."

As they reached the water's edge, Elder Cornish repeated four lines of "Lo, on the Water's Brink We Stand" which they sang. Then he offered prayer. As Elder Cornish took Mrs. Lively into the water, they heard a noise "like a mighty rushing wind." They could hear it far above in the distance. Now a cone of light enveloped the gathering. It made a circle of about 100 feet. Brother Cornish describes it as follows:

The light was round, straight up and down like a shaft from heaven to earth, and just as bright on the inside edge as it was in the center; and as far as we could see, it was just as dark on the outer edge as it was a mile away.

The floating ice was directed away from the baptisms.

"They say, 'Where the Bible speaks we speak, and where it is silent, we are silent,' but they evidently don't believe it."

"Could they meet your position?"

"No, they couldn't. Will you let me have that reasoning just as you gave it that day?"

"I'll be glad to, Brother C. If you will give me your address, I shall send it to you typewritten. We will be happy to have you read some of our literature if you will."

"I shall be pleased to do so."

I prepared the outline as I had promised and also sent a copy of *The Old Jerusalem Gospel*, a set of the *Angel's Message tracts*, a number of *Zion's Ensigns*, and some other tracts. A few weeks later I asked

Sister Wyatt if she had seen our friend, Brother C., since our last visit.

"Yes, Brother Williams," she said, "and I asked him what he thought of our message now. He answered that he believed all he had read so far, and that he had subscribed for the *Zion's Ensign*. He also said, 'I'm preaching Latter Day Saint sermons to my congregation, but they don't know it!'"

Not long after this interesting experience, I was appointed to serve in the Hawaiian Mission and lost contact with the man. However, I had the satisfaction of knowing that I had presented the truth, and that he had accepted it, although he may never have joined the church.

WILLIAM CLOW bears his testimony thus:

This light was different from anything I had ever seen. The word *light* is not the proper word. . . . It seemed as if it were almost a substance that you could feel It is recorded that the light Paul saw exceeded the sun at noonday. So did this It was nothing short of the GLORY of GOD. I am not surprised when I read that those ancient Israelites could not look upon the face of Moses when the glory of the Lord covered his countenance. . . . My mind came to this conclusion, the Lord God is in this matter. As that thought passed through my mind, a voice spoke to me and said, (I shall always remember it, every syllable of that sentence. It is as audible and as clear to my mind tonight as it was that night): "These are my people: you must not laugh at them."

All those who were not members of the church who witnessed the baptisms joined the church.

God placed his seal of approval upon the man who did the baptizing, upon the method of baptizing, upon the candidates, and upon the institution officially represented there.

William Clow eventually was ordained an elder and became an able defender of the faith. He with his family finally moved to Independence, Missouri. The two women also moved to Independence. Sarah Lively married Bishop Roderick May, and Mary Taylor married William Bushnell.

There are ten great religions of the world. Christianity—one of the ten—is divided and subdivided. Upon what religious institution has God placed his special approval? "These are my people."

And then shall they see the Son of man coming in a cloud, with power and great glory.—Luke 21: 27.

Get ye up then to your mountain
Zion of this closing day,
For the glory of my coming
Waits to break upon your way
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God hath residence below.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is the purpose of the "little season"?

ANSWER:

Little is said in the Scriptures of this period which seems to be the time of the great consummation of Christ's work closing the millennial period. In considering this short season, it is necessary to remember that a part of the earth will be occupied during the millennium by people in mortality, among whom will be some who continue in sin. Notwithstanding Satan will not be there to tempt, and the environment will be the most holy the world has ever known, some will still prefer evil instead of good, and evidently by the end of the thousand years they will have become numerous. They must be removed before the earth finally can become sanctified and crowned with glory. During this little season, Satan is permitted to come back, when he will stir up these wicked ones to rebellion against Christ and the redeemed, leading them to battle against the saints in the holy city. It will be his last great effort in the war which was begun in heaven before man was on the earth. (Genesis 3:1-5. See also Revelation 12:6; 20:7; Doctrine and Covenants 28:10; 85:35; 28:6.)

This battle is referred to as "the battle of the great God," and Satan and his hosts will be finally banished, while the mortals who accepted his leadership and fought against Christ will be consumed from the earth. It is the end of sin, and soon the earth will be crowned with celestial glory and made a fitting habitation for celestial beings.

CHARLES FRY.

QUESTION:

Explain Matthew 5:50, Inspired Version.

ANSWER:

The verse reads: "Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect."

The word *perfect* is often used in a limited sense rather than the absolute, which is evidently the case here. God

only is perfect in the absolute sense, to which standard no mortal man can approach. But within man's limited capacity it is possible to be perfect. We speak of a perfect gentleman, meaning one who observes all the proprieties of good social conduct, but this does not necessarily mean that he is perfect in his business, political, or even his religious conduct.

Jesus had given counsel and commandments to his disciples as to their attitude toward both God and man while they were engaged in their ministry. They could not hold malice or animosity, neither be unyielding and offish toward the people whom they were sent to bless and win to Christ, and at the same time gain their friendship and confidence and lead them to faith and obedience. Failing in even one thing Jesus had told them to do would hinder or prevent successful accomplishment of the work. He had represented to them the Father who, in kindness to all, "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." To be his disciples they must act toward their fellow men with similar kindness and charity. Note in this chapter from verse 21 on, the various things Christ required of them if they would maintain a right attitude and make their ministry effectual. It was with these things in mind that Jesus commanded them to be perfect, that is, keeping their conduct above reproach so that no word of condemnation could be justly said against them. Dr. Weymouth translates the passage, "You however are to be complete in goodness, as your heavenly Father is complete."

Pretty much the same thought is differently expressed to the latter-day ministry:

No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever is entrusted to his care; . . . and faith; hope, charity and love, with an eye single to the glory of God, qualifies him for the work.—Doctrine and Covenants 11:4; 4:1.

Perfection as used in this passage by Jesus meant simply that he required his disciples to live up to the requirements belonging to them in their ministry.

CHARLES FRY.

Building Zionic Communities

(Continued from page 7.)

Conclusion

In studies of our society today, one sees a trend toward disintegration and breakdown. This makes it doubly important that we rapidly make plans for Zionic communities. While modern transportation provides means so that we can go to church meetings in a few minutes from quite a distance, it does not solve the many other problems with which we are faced in modern living. The actual gathering to the vicinity of the church will take time and will be costly for many. When we consider that it may mean the difference between spiritual life or death to our children or to someone else's children, to many adults, or even to many of our local branches, it will be worth every sacrifice we can make. We must keep the channels open for Zionic living by those who have been converted and at the same time provide for winning all others to our cause who are pure in heart and who have a desire for the higher things in life.

Even after Zionic communities have been established, their continuation will not be an easy task. The Saints will need to understand fully the values which members of their families, their friends, and their church receive from such physical surroundings.

Our world and the gospel offer us a challenge today. We have the greatest possibilities of progress that any people have ever had; yet we need to unite our efforts in every godly way known to take advantage of the good that God has seen fit to release for the use of mankind. By members moving close together, local branches of the church will be able to use the power of their spiritual and social weapons to endow their communities with a sense of the splendor of the gospel. "By their fruits ye shall know them" may then become quite applicable to those who are looking for the more abundant life.

Interesting Personalities:

The Gospel in Their Home

RUTH BRADY sat in prayer service one morning in August, 1948, at Far West Stake Reunion. Suddenly the light of inspiration flowed over her, and a beautiful truth filled her mind—it was really so simple, why hadn't she thought of it? Her place was in her home with her husband Dale and her children: Dalla Lea and Sherman Dale. Off and on for years she had been working out of the home, trying to help clear their little place from debt and pay for some of the doctor bills incurred during those first years of their marriage when she had spent almost all her time in the hospital.

She loved her home, and it really hadn't helped much for her to be working. Dale's job as fire inspector in the Corn Products Plant in North Kansas City was a good one, and their five acres in that suburb gave them room for garden, chickens, and cow.

She could hardly wait to get home from reunion and start being a wife and mother in earnest, for the light of inspiration had supplemented this council with something else that gave Ruth great joy. Why couldn't she bring other children into her home and care for them? She loved having her children's friends about, and it would be a wonderful way to help some little homeless children to have a taste of the gospel.

When she told Dale of her plan, he was pleased about her staying home. As for the children, he said, "Do whatever you think best, Ruth." So after reunion she put an ad in the paper, saying she would like to take children into their home to care for them.

That's how it started. At first there were three little girls. When their own parents were ready to take care of them, Ruth and Dale found that it was hard to give them up. Ruth tried working again. After a month she became sick and for a week was in bed.

"Dale," she said, "I broke my resolve. But I'm going to make it again. I'm going to stay at home. I just have no business working outside."

The next morning she began to improve, and that day Mr. Hartson of the child aid department called to ask her if she would take some children.

THIS YEAR at Far West Stake Reunion, the Bradys had an assortment of three tents and a total of ten children, counting their own. Campers couldn't help pausing to watch what went on at the "Kiddies' Dude Ranch." Some of the older ones were helping the young

ones dress, some were washing the dishes; another group was straightening the rugs and making the beds. The striking thing about these children was that there was no wailing or complaining. Each was doing his duty cheerfully.

A few months before the reunion, the stake officials had written to the Bradys and asked them if they would be in charge of the commissary where campers could purchase milk, bread, groceries, ice cream, and soda pop. Dale read the letter to the family. Immediately each child suggested ways in which all could help. They decided to take the project, so during reunion they offered their service. This meant Ruth must help Dale during the especially busy hours of the day, which were usually before breakfast and lunch. Dalla Lea, eleven years old, directed the preparation of these two meals, and the boys helped with the work.

Dale had packed their own equipment, as well as the children's, in a big, rented truck to drive to the reunion grounds. There was room left so he drove through Liberty, Missouri, where they attend church in Far West Stake's newest mission, and picked up the tent and equipment of other Saints who were camping at reunion.

DALE IS A DEACON in the Liberty Mission. His job is to get there early on Sunday morning and light the fire in the rented hall, pass out the books, and do any last minute straightening that must be done after Brother Glen Reese, another deacon, has cleaned the church on Saturday evening. Last winter it was necessary sometimes for the Bradys to leave home at seven in the morning, because it is quite a distance from North Kansas City to Liberty. All the Bradys go to church on Sundays unless one of the children is sick. Then Ruth stays home with him, and the others go on with Dale. Dale and Ruth decided to go to Liberty Mission because the priesthood is needed more there. They live in Kansas City Stake and the new Nashua Church is closer, but there is not so much need there.

Besides the time he spends with his family, his job, and his church work, Dale finds time to be a scoutmaster. There's no doubt about it—he and Ruth love children. Ruth was den mother for a pack of Cub Scouts until recently. There have always been many children around their home.



THE CHILDREN were looking forward to going home after reunion, for Ruth and Dale had promised them a pet for each child and a pony. They also take care of the chickens and a neighbor's horse. Oh, life is fun at the Bradys'.

The house isn't the mansion one would expect. It's a basement house, measuring thirty by thirty feet, with four large rooms and a huge porch where the children sleep. There's plenty of room really, for where there's room in the heart, there's room in the house. Ruth has an automatic washer and an ironer. Work goes in a production line at home. Ruth washes, Dalla Lea hangs out, and some of the boys bring the clothes in. When it comes to scrubbing the children, Ruth bathes them, some of the boys dry them, and Dalla Lea dresses those who can't dress themselves.

Ruth and Dale get some compensation from parents or the county for the care of the children. It amounts to about \$10.00 a week for each child. From this Ruth can manage the food, clothing, and school supplies. Extras are supplied by the Bradys. It doesn't cost them anything financially to keep the children, nor do they get any profit from it, but Ruth and Dale both can testify to a vastly enriched life for them and their own two children that has come as a result of this new venture. Family worship with ten little heads bowed is a thrill. God's special help is a constant source of joy. "We've never had so many rich, spiritual blessings as we have in the past year," Ruth said.

As for others doing the same type of service, Ruth says, "If you want to serve, the Lord will always help. He'll step in where you need him, and you'll always be happy that you've tried." This is the testimony of four persons who have tried to serve and have been blessed because of it.—Sadi Moon Nagel.

9 Witness for Christ Through Service to My Community - By MRS. M. A. McCONLEY

AMONG the women of the church, the question of participation in community activities sometimes arises. They ask, "Should I give time and support to community activities, or should I devote all my time outside my home to the church?"

Of course, every woman must decide that question for herself, but in so doing she should give intelligent consideration to the needs, interests, and activities of her community.

She should evaluate carefully not only the influence that the community has on her home and family, but also the influence that she, her husband, and family can have on the community.

Wherever there is an opportunity for friendly contact and influence, there is an opportunity to witness for Christ by "letting our light shine."

In order to give intelligent consideration to the needs, interests, or activities of either individuals or groups, one must personally know them. In the very nature of things, everyone is a member of a community, whether he is active and interested in the people round about him or a recluse who has withdrawn into his shell; he is still a member of his community, no matter where he is.

In all communities there are certain needs and activities that pertain to the group rather than to the individual; these are usually referred to as civic needs or activities. They may vary according to climate, location, economic conditions, and customs of the people comprising the community.

For instance, some of the common needs and activities of all communities or neighborhoods in towns

and cities are adequate playground facilities for the children, athletic and recreational centers for the young people, and instructors and supervisors for both groups in larger cities. Club houses or community centers are often built in neighborhoods which serve the needs of all age groups, such as Boy Scouts, Girl Scouts, Cub Scouts, Girl Reserves, Orioles, Blue Birds, Drama Clubs, Civic Improvement Clubs, Social Clubs, and other neighborhood groups. Neighborhood organizations that all good citizens lend their support and encouragement to are the Red Cross and the Community Chest which usually includes all the agencies that minister to the needs of the less fortunate or handicapped members of the community.

Then there is the field of cultural activities that should be definitely stressed and encouraged by everyone who is interested in the finer things of life. Those with musical training have a fine opportunity to "witness for Christ" by organizing choral groups for both children and adults and community orchestras. One energetic and talented young teacher in a rural district became well known for choral reading work and her "whistling chorus," where the various voice parts were whistled. Of course, all who are musical can take part in community music in whatever form they wish.

MANY COMMUNITIES are quite outstanding in the field of literature while in others there is a dearth of worth-while activities. It is easy to organize a book or reading club with discussion groups, and book reviews can be arranged for

social occasions. A "clearing house" for exchanging magazines in a neighborhood is splendid and profitable; it promotes friendliness as well as literary interests.

Every community should have a live committee from some organized group such as the Parent-Teacher Association to keep a sharp eye on the newsstand for licentious and objectionable literature. This is a never-ending task. Of course, training in discriminating between good literature and trash should be given in the home, and it should be demonstrated as well as taught. A mother who teaches an adolescent boy or girl that one should choose the finer things of life will have little influence with the child if she herself spends time and money on "cheap" magazines.

Unfortunately, there are many homes in which little effort is made to either read or discriminate; therefore fostering good literature in the homes is properly a matter for community concern.

A local committee can often get good results through friendly discussions with the individual dealers who handle material that is objectionable. By pledging support to him in buying clean literature, one may get him to voluntarily discontinue handling the other kind. Of course there are postal laws that govern the use of the mails for handling of salacious material, but that is on a national basis, which takes it out of the sphere of local community activity.

Amateur dramatics is another field of activity that can be cultural, educational, and recreational. It appeals to children, young people, and adults, and offers a fine opportunity for family participation.

The painting and making of scenery give opportunity for self-express-

The Home Column

sion and artistic development; and the designing and making of costumes, with the research necessary to make them authentic, is another phase of self-expression.

UNDER GOOD LEADERSHIP the neighborhood children can spend a whole summer with much profit and pleasure in preparing a play to be presented before the parents. All children should be given something to do. A small nine-year-old boy wept bitterly because he couldn't play a cowboy (in an American historical play) like the other boys because his leg was broken and in a cast. A clever leader re-wrote the play to include a cowboy who had been hurt rescuing people from a sudden flood, and the other children did an excellent piece of work integrating his part with their own. In so doing, they learned the lesson of loyalty, service to others, and dependability while having an opportunity for self-expression and a lot of fun.

Stories from the Bible can be dramatized, and children love them. Much of the story of Christ can be learned by dramatization. For children who have no church school training this is invaluable—as well as for the director who leads them. It is a real opportunity to “witness for Christ.”

In every community there should be an alert committee on duty to secure accurate information concerning proposed city legislation and passing of ordinances that may be detrimental to the moral and spiritual interests of the people living in the area. This applies especially to the interests of children and young people. No voter should neglect his sacred privilege to protest bad laws and encourage and support good ones. By being alert every consecrated, devoted follower of Christ can find many different avenues of service whereby he can “witness for Christ.”

What greater opportunity could there be for “witnessing” and for letting our “light shine” than by

participating in neighborhood and community activities and giving of our strength and influence for all that is good and against all that is evil?

Certainly no one should attempt to be active in everything that is done in a community. We should carefully evaluate our time, talents, and the areas in which we can best serve, then offer our assistance in the field for which we are best qualified. We should also give our encouragement and support to all other worth-while projects and activities.

All these suggestions apply to rural groups as well as cities and towns, except that the needs and activities will be somewhat different. Instead of interest being directed toward playgrounds and good city ordinances, it would be in the field of 4-H clubs, home economics clubs, Future Farmers of America, and Farm Bureau activities. In fact any movement that is for the best interest and improvement of the individual and homes in the neighborhood is an opportunity to “witness for Christ.”

ANOTHER COMMUNITY ACTIVITY that is of similar interest and importance to both rural and city communities is the Parent-Teachers Association. Often people are not aware of the benefits that can come to children and schools by the intelligent co-operation of parents and teachers. Sometimes the leaders of a P.T.A. group, lacking perspective and vision, fail to achieve the results that are possible through the organization. It may be because of poor program planning or the giving of too much time to frivolous and non-essential social activities.

A good P.T.A. interprets the school to the home and the home to the school. With mutual understanding, trust, and co-operation between parents and teachers, as to the needs of and goals to be achieved by the schools, it is not a difficult task to work out plans for their attainment. Such things as adequate buildings or equipment or better salaries for teachers might be dis-

cussed in P.T.A. meetings and accurate information given on the projects discussed.

With information about and understanding of the educational needs of any community at hand, parents and teachers together should bend every effort to meet those needs. Here again is another opportunity to “let our light shine” through community service. In making our contribution to community life, we *should not* do it in a conspicuous or objectionable manner with a “holier than thou” attitude which says, “We oppose evil and do good because we are Latter Day Saints.” We must do it not only for this reason but because we are “witnessing for Christ” as are all good Christian people—Methodists, Baptists, Presbyterians, Episcopalians, Lutherans, and others.

We should do these things as members of a neighborhood or community in addition to whatever responsibilities we may have in our own respective church congregations.

The spiritual injunction, “Be ye temperate in all things,” applies to community service and church work as well. There should be a careful balance between our home and family responsibilities, our church and community work, and our social and recreational life.

The suggestions for activities and the organizations referred to are mostly American, but they have their counterparts in other countries. Wherever there is a civic or neighborhood group working for the improvement of the home and family, there is an opportunity for our church women to give encouragement and assistance, and in so doing, let their lights shine.

SORE TOES

Having one's toes trod on is painful business, but it usually acts as a reminder that they are taking up too much room. Let the other fellow get a foothold.

—Edith G. Beggs.

Is "Social Security" Good for Us?

A discussion topic of current interest. On this debated subject we would welcome other expressions of opinion from interested readers.—Editors.

By M. H. SIEGFRED

IN THE EARLY YEARS when America was in the making, there was no government to which men could turn for so-called society security. It exists in name only. The only type of society which could provide social security is the type of society which does not in any sense need such thing.

In those early days every man felt deeply about the welfare of his neighbor. I believe that as much as I believe anything historical. Even the stranger, the wayfarer, was provided shelter and something to eat. If he were ill, he was nursed back to life and vigor if possible.

What did this do for those giving the assistance? It gave them humanity and unselfishness, it bred kindness, it fostered tolerance, and it rewarded them with happiness and contentment which can be had only by doing these works. Today we often think of these men as rugged, sometimes hard—and so they were. But they were also Christian gentlemen, not sycophants. Their souls were not shriveled and softened by a paternalism that deprives men of the existence of the responsibility which created in those early pioneers the spirit that makes truly great people.

EVERY STEP toward compulsory social security builds up the power of bureaucratic dictators, mild at first, but becoming more arrogant with added power. It also robs the members of society of the finest quality with which God has endowed the race—charity! Paul said this was the greatest gift of all.

We of the present generation are permitting the government and other

organized agencies to take over our responsibility for the general welfare of all men, not just those who receive. By doing this we are permitting our lazy, easy-going attitude of "let George do it" rob us of the deep, spiritual, soul-stirring asset, the like of which can be kept alive only by the exercise of it. Without the conscious sense of this spiritual value, we cannot long perpetuate a society based on personal human dignity and freedom. Freedom, not security, is God-given.

When government—federal, state, county, or municipal (and it could become desperately close to the same thing in the church), or even charitable organizations—takes over the acts of benevolence, only the recipient benefits. When I do it, I get more good from my act than does the one to whom I give. "It is better to give than to receive," as every man who ever helped anyone knows.

CHARITY should not be the result of taxation. Indeed, when it comes to that, it ceases to be charity at all. Charity should be thought of as an act motivated by affection and sympathy, of faith in and hope for the ones who are helped. A tax-built attempt at security is a robber of souls. Charity begins in the soul of the individual, in his home. No Marxian force, by whatever name, can ever take the place of love—charity. If we try it, we shall become a degraded, deluded people; we shall lose the spirit by which we became great. And so will the church if we allow our own individual responsibilities to be taken over by it per se.

Taxation even for the support of the best social purpose ever conceived in the mind of our freest so-

ciologists breeds rancor and ill will. It tends to tear down and destroy the love and kindness that each of us must feel if we are ever to build the kingdom.

But if the individual gives willingly, freely, and gladly to any project he deems worthy, his spirit is lifted up and his vital energy is stimulated. If you have never tried it, do so. If we give our money by taxation or otherwise and say to ourselves, "My responsibility is ended; that of the administrative begins," we are degenerating into a soulless, dying society.

Those who believe this are the ones who are safe from the danger. Those who do not believe it are the ones who will suffer from their disbelief.

Judicial Murder

An anonymous Dutchman recently asked the supreme court of Israel, the newest nation, to review the trial of Jesus before the Sanhedrin. He assumes the Israel supreme court is a direct and legal successor to the Jewish high court that sentenced Jesus to die.

The following is quoted from press reports:

The appeal is a strange mixture of mysticism and legal argument. It digs back into history as far as 1486 B.C., and brings itself up to date with mention of the United Nations partition decision of November 29, 1947, and establishment of the state of Israel, May 15, 1948.

Dr. Moshe Smoira, court president, said it was unfortunate that publicity had been given the petition since there might be an impression, which he said would be wrong, that the court was treating it lightly.

The world has long recognized that the crucifixion was "judicial murder." Under modern law the statute of limitations does not run in favor of a murderer; therefore the case might legally and profitably be reviewed if any of those who had a part in the crucifixion can be found.

ISRAEL A. SMITH.

Briefs

FORT COLLINS, COLORADO.—District Missionary C. Houston Hobart conducted cottage meetings in January. This effort was preceded and followed by local priesthood visits and climaxed by a week of missionary sermons preached by Brother Hobart, resulting in increased interest in the gospel story. The following have been baptized: Dennis Shadel, King Koenig, Janet Irene Rodgers, Janice Ileen Rodgers, Patricia Ann Archer, Eugene Thomas Archer.

Local priesthood activities are being made more effective by the following calls to priesthood office: Francis V. Presler, Jr., deacon; Arthur H. Tilton, teacher; and Kelvin S. Gurwell, elder. These brethren are actively entering into their new duties.

Children's division activities, including church school and junior church, continued to increase in interest and attendance under the direction of Brother and Sister Lloyd Jones. On Children's Day the following were blessed: Warren Bruce Cole, Katherine Marie Holtzinger, Donald Bruce Ackelson, Richard William Ackelson, David Lee Novotny, Vernon Ardell Jaques, Maryland Leone Jaques, Janice Lorraine Jaques, Karen Doreanne Jaques, Bernice Kay Ward, Alma Ruth Ward, Matthew Lealden Pulscher, Sandra Kay Pulscher, Stephen Eugene Archer. Another service was held on July 31 for Vicki Lee Cook, Merry Anne McCoy and Mark Thomas Archer.

Zion's League activities under the direction of Brother Charles Claas took on increased interest, and a balanced program is being developed, emphasizing worship, study service, and recreation. A special feature inaugurated under League sponsorship is a fellowship service following the regular Sunday evening worship. This is a variety program including singing, readings, pageants, and special numbers. As a result, Sunday evening church attendance has increased over 50 per cent, this increase being largely young people.

Co-operative projects designed to furnish opportunities for group action resulting in common good are being initiated. This activity is under the direction of a committee with Brother K. G. Broliar as chairman, and much of the work thus far has been sponsored by the women's department under the leadership of Mrs. George Gates. Fresh vegetables and fruits have been donated, canned and stored in the "storehouse" for relief use. Sickroom equipment has been collected and is available for loan where needed. It is planned to enlarge and add to these projects as need and opportunity permit.

Brother Kelvin S. Gurwell was elected pastor for 1949-50. Elder W. E. Connell, who had been pastor of the branch this past year will be on a sabbatical year's leave of absence next year from his duties as Professor of Animal Husbandry at Colorado A and M College to take advanced work leading to a Ph.D. degree at the University of Minnesota. Mrs. Hazel Novotny, N. Whitcomb St., Ft. Collins, Colorado, is the newly elected branch reporter.—Reported by MRS. RUBY S. CONNELL.

ARGENTINE, KANSAS CITY, KANSAS.—Clifford Harris was ordained to the office of teacher, September 25. At the same time Charles W. Wedderstrand was ordained to the office of priest. The pastor is Donald L. Graham.—Reported by MRS. CHARLES WEDDERSTRAND.

LONDON, ONTARIO.—This branch sponsored a Thansgiving youth rally October 8, 9, and 10 with President E. J. Gleazer, Jr. of Grace-land College as special guest. Others participating were Apostle P. E. Farrow, Bishop J. E. Baldwin, Elder Louis Zonker, and the district presidents. This occasion was for young people from all the districts in Ontario.

EVERGREEN, IOWA.—This branch, near Lamoni, celebrated its fiftieth birthday on September 18 as a fitting climax to a successful missionary series by Elder John Blackstock of the Stake Presidency. Interest continued at a high level through the two weeks with a good number in attendance. The series closed with the sermon at the 11 o'clock hour.

The basket dinner which followed was the opening of the home-coming festivities. In the afternoon a review was given of the organization of the branch fifty years before in the Green schoolhouse across the road from the present church building. Those present who had attended the organization were: Mrs. John Hovengay of Stewartville, Missouri, the daughter of D. D. Young who was the first pastor of Evergreen; her son and his wife, Brother and Sister Jestus, Sister Dora Bradley, Sister Eva Anderson, Brother and Sister Artie Martin, and Brother and Sister George Snively. Also many other former branch members had returned for the day. The home-coming sermon was preached by E. J. Gleazer, Jr.

The late afternoon was occupied by a baptismal service with Robert S. Farnham, Lamoni Stake President, in charge. The four candidates uniting with the church were Mr. and Mrs. Glen Wardrip, Mrs. Dean Ballantyne, and Mrs. Ida Sharp. The confirmation service was held at the church on

the following Wednesday evening with Elder John Blackstock in charge.—Reported by IRENE VOGEL.

OELWEIN, IOWA.—Elder Lyle Woodstock of Peoria, Illinois, Rock Island District president, held a series of services in Oelwein the first week in September.

On Wednesday evening, September 7, the branch held the annual business meeting and election of officers. Brother Woodstock presided over the meeting. The following officers were elected: Elder Evert McFarlane, pastor; Mrs. Bernice Pratt, secretary; Mrs. Margaret Shippy, treasurer; Brother Russell Shippy, solicitor and also appointed councilor to the pastor; Mrs. Ruth Stella, music director, auditor, and church school director; Mrs. Beth McFarlane, librarian and historian; Mrs. Jessie Shippy, attendance recorder; Mrs. Laura Clark, *Herald* correspondent; Elder George McFarlane, auditor and appointed councilor to pastor; Merle McFarlane, assistant church school director; Robert Beckner, young people's supervisor.

The Emma Burton Circle held its annual election of officers September 15. Mrs. Bernice Pratt is president; Mrs. Pearl Beckner vice-president; Mrs. Margaret Shippy, secretary; Mrs. Beth McFarlane, teacher.—Reported by MRS. BERNICE PRATT.

WALLA WALLA, WASHINGTON.—This group was organized into a mission in August of this year. Elder Carl Hammel of Pasco was present for the occasion. They meet in the Y. W. C. A. assembly room. It is a comfortable place located across the street from the city bus depot. John Fletcher, formerly of Lamoni, Iowa, was elected pastor. This group has grown during recent years. Saints visiting in that neighborhood are urged to contact Brother Charles M. Miller, 602 Military Street, Walla Walla.

The Ministers Manual

(Doran's)

For 25 years, this annual source book for the busy minister has supplied him with suggestions of sermon outlines, orders of services, illustrations, material for special days, suggested texts and themes, guides for church departments and activities—a wealth of material for all occasions. This Silver Anniversary Edition is marked by a special supplement containing outlines of the five best sermons and the ten best illustrations to appear in the past 25 years. In addition, a completely new section has been added which provides inspirational material for the observance of the Lord's Supper.

\$2.50

Herald House

INDEPENDENCE, MISSOURI

A Moral Religion - By FRED ARMSTRONG

BENJAMIN FRANKLIN, in his famous autobiography, describes himself as "a religious man who seldom attended church." At times his church attendance was quite regular, but he would always discontinue his spurt of Sabbath diligence because

the peculiar doctrines of the sect were dry, uninteresting, and unedifying, since not a single moral principle was inculcated or enforced, their aim seeming to be rather to make us Presbyterians than good citizens.

He further relates in his book a particular sermon that his minister preached, using the text from Philipians, "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, if there be any praise, think on these things." Franklin was immediately impressed by such a fine choice of Scripture only to be deeply disappointed when the clergyman confined himself to these five points:

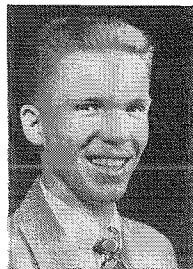
1. Keeping holy the Sabbath day
2. Being diligent in reading the Scriptures
3. Attending duly the public worship
4. Partaking of the Communion
5. Paying a due respect to God's ministers

To Franklin, these five points were good, but not at all what Paul meant in his letter and certainly not sound principles to be emphasized in religion. The minister overlooked a golden opportunity for inculcating a moral religion based on love, mercy, honesty, justice, and kindness, and not on the paltry, symbolical aspects of religion. The symbolical aspects are important from the standpoint of what change they make in the hearts of the participants, but are insignificant from the standpoint of the overt observance. Partaking of the Lord's Supper has

no significance whatever if the partaker does not recall how Christ died so that man might live. The immersing of an individual does not automatically cleanse his sins, but the accompanying thought of repentance and a covenant to live better in the future gives the ritual valid meaning. One sees, then, a paramount fallacy in the thinking of many people pertaining to valid principles of religion. Principles which do not cause people to live more virtuously and do not offer them a richer, happier, more abun-

of the church's doctrine. Many people consider themselves righteous because their observances of the symbolical acts are consistent, disregarding the fundamental principles of any valid religion—morality, richer, more abundant living, and better relationship between individuals. People tend to get so involved in the small points of their doctrine that they cannot grasp the whole, the fundamental, beliefs. The future success of the church depends on our grasping the over-all picture of the gospel. Stagnation will persist until this moral picture is comprehended.

Here Is the Writer



Fred Armstrong is twenty years old and a Graceland graduate (class of '49). He is now attending Wayne University as a pre-med student and plans to enter the Wayne University School of Medicine next fall. He attends the Goddard Road Church (Detroit) and holds the office of deacon: "I have no

specific church responsibilities now because of school," he explains, "but I am interested in the work of the church—especially in the Zion process."

dant life are invalid and must be obliterated, while principles which bring moral benefit and cause better social interaction must be emphasized. A moral people is the true aim of any church, and differences in opinion on insignificant beliefs and form are deviations from the path in which a church should be going and delay the accomplishment of the true goals.

THE REORGANIZED CHURCH has fundamental beliefs pertaining to ritual and doctrine, such as baptism by immersing, blessing of babies, confirmation after baptism, observing the Lord's Supper, and laying on of hands in sickness and ordination; but these beliefs in themselves do not form the foundation

There are people who criticize the apparent lack of interest among the younger generation in the "fundamental beliefs." To the young people and other progressives, the trueness of the church does not rest in its form of baptism, salvation does not depend primarily on regular church attendance, and no one is going to be damned for not being able to recite long passages of Scripture. These progressives may be swinging the pendulum of fundamental beliefs a little too far in the opposite direction at times, but their religion is really on a higher level than the fifth century creed of many reactionaries. A widespread movement toward a moral religion will inevitably lead the church toward its one main goal, the fullest expression of each personality in a society called Zion, while the extreme right wing of religion will lead the church to nothing but stagnation.

A TRUE CHURCH cannot be tested by its form of ritual. Knowledge of the glories of the hereafter does not make a church true. The forms of baptism or confirmation are not valid criteria. A priesthood composed of deacons, teachers, priests, elders, etc., does not create a divine religion. Even the fact that Joseph
(Continued on page 22.)

The Unwritten Commandment

THERE IS AN UNWRITTEN COMMANDMENT. You won't find it in the ten Moses gave nor in the two great commandments of Christ, but the essence of it is in all of them.

"Be kind" is the silent admonition back of the "Thou shalt not's." No one who is kind will kill or steal or lie or swear or covet or commit adultery. "Be kind" is echoed in the Master's "Thou shalt love thy God . . . and thy neighbor." People are unkind to their Creator who consciously ignore the plan he has given them for a better way of life. But God must grieve most over man's unkindness to man. Examples of this are many and soul-sickening.

The greatest unkindness comes under the heading of mental cruelty. A crushed ego hurts worse than a black eye or a punched nose. The employer who daily tells his workers that they are incompetent, lazy, and unworthy of their jobs is inflicting a more permanent injury than if he slapped each one's face every morning. Of course no red-blooded employee would tolerate such manhandling, but thousands of men and women take a daily barrage of insults from their bosses who apparently operate on the theory that the only way to keep production up is by threatening employees with if they don't work harder they'll lose their jobs. Little wonder that unions are having a heyday . . . at last the working man is getting his chance to strike back, and the vengeance of many generations is in his blow. Still there are industries that have escaped unionizing, and the "little people" who turn their wheels and keep their accounts grow more bitter with each day's injustices. Communism will have no trouble converting them to its gospel.

MENTAL CRUELTY wields its lash in the schoolroom, too. Sharp-tongued, quick-tempered teachers

have crippled more personalities than polio has crippled arms and legs. The timid first-grader who is told, "I can't do a thing with you; you're too stupid to learn," is apt to go through life believing just that, when all he needs to start him off right is a little understanding attention. It is not hard to see why the homely or poorly-dressed or ill-proportioned child who is the target of unkind teasing during his school years may shut himself off from society entirely or else attempt to get even with those who have made his life miserable. Many complexes are born of such ridicule, and many crimes are born of complexes.

Mental cruelty finds its most fertile field in the home. Here the wounds are deepest, the scars most lasting. God must weep as he looks on the suffering existing in thousands of families as wives and husbands make mockery of marriage and thoughtless parents frustrate the lives of their children.

In one home a tyrannical father keeps his wife and children so in fear of him they scringe when he enters the room. He himself is tortured by imaginary fears and, not wanting to be alone in his misery, he sees to it that his family suffers with him. They do not run away because he swears he would find them wherever they go. After years of threatening and mistreatment, they are too cowed to even hope for anything better.

Mothers can be equally cruel. Although I would like to, I can't forget the heart-rending scene I witnessed in a restaurant recently. A young mother and her two small sons were eating out. Perhaps things hadn't gone well at home and her nerves

By NAOMI RUSSELL

were on edge; perhaps she is just ill-tempered by nature. Whichever the case, she spent the entire meal berating her children's manners and reaching across the table to slap their hands as they attempted to eat. She probably had two little boys with upset stomachs that night, but compared to the damage she did to their personalities that was of small importance.

Some parents go to the other extreme and neglect their children to the point that they grow up with a feeling of insecurity which undermines their confidence and makes them easy prey for the first escape they happen to contact. For some it is alcohol, for others narcotics, for others prostitution. There are many escapes—all with unhappy endings.

THE LIST of unkindnesses between husbands and wives is even longer. Actual physical illness often comes as the result of nervous strain brought on by an irritable, nagging, jealous, or over-critical companion. Any man or woman who seeks to establish superiority in the home by consistently pointing out and emphasizing the weaknesses of his or her mate is guilty of mental cruelty. So is the miser, the philanderer, the gambler, the drinker. So is the husband or wife whose indifference to the likes and dislikes of the other makes a compatible marriage impossible.

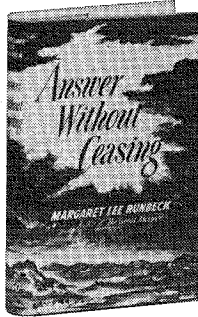
* * * * *

Kindness is the very basis of Christian living. It is not written into the commandments, but no one can keep the whole law without it.

New Horizons

Answer Without Ceasing

By Margaret Lee Runbeck



"I believe that for those who pray without ceasing, there is answer without ceasing." In "The Great Answer," Miss Runbeck showed us the effectiveness of faith and prayer through personal testaments during wartime. Now, out of the postwar world, she has brought together more of these intensely moving cases where faith has been restored, hearts uplifted, solutions reached, and strengths made stronger. This is a book of heroism and personal courage, of people who experience miracles in their daily lives. In many remarkable and dramatic ways, men and women find the rewards of prayer and a new complete way of life.

Margaret Lee Runbeck is the author of "The Great Answer," "Our Miss Boo," and "Time for Each Other."

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NEWS AND NOTES

(Continued from page 2.)

ing that they are conscious of the importance of the church school by expanding their plant to include a wing for classrooms. The institute included study in the areas of the meaning of religious education, and methods of improving instruction. There were two excellent prayer services, and the entire institute received the active support of district and local administrative officers.

FROM TAHITI

From a letter of September 19, we learn from F. Edward Butterworth in Papeete, Tahiti: "May we report 72 baptisms so far this year in the mission. This of course is not a complete report because we have not yet received word from many of our largest branches. In Tarona alone we have baptized eighteen people since Children's Day. Many families have been united, and several good, pure Tahitian stock Protestants have united with us.

"Horhitsu is out in the islands at present and according to his last letter is having a good response. He reports one baptism not counted in the above figures. Before he returns he will have many more I am sure."

Moral Religion

(Continued from page 20.)

Smith saw God the Father and his Son in a vision and the fact that the angel Moroni revealed the Book of Mormon do not produce a state of inerrancy in the church. The criterion for the divinity and righteousness of the Reorganized Church of Jesus Christ of Latter Day Saints, or any other church, lies not in the ritualistic beliefs and mode of organization but in the belief in morality of people, creating richer, more abundant living among its members and having greater potential for the future. If the church does not teach a moral religion, it is not the true church. Any doctrine which does not cause people to live more virtuously and does not offer them richer, happier, more abundant living must be rejected, for the future of the church depends on the teaching of moral principles in the building of human personalities.

Ben Franklin's moral religion was not merely his own doctrinal dogma but is the type of religion which the church must maintain if it wishes to make progress and attain its goals. Better living or "the good life," as Rabbi Joshua Liebman puts it, is what religion must create.

www.LatterDayTruth.org

Bulletin Board

Priesthood Institutes for Ohio, West Virginia, and Pittsburgh Districts

Dr. F. M. McDowell, Director of Priesthood Education, and Apostle Percy E. Farrow will conduct a series of priesthood institutes as follows:

Southern Ohio District at Columbus, October 21 to 23

Northwestern Ohio District at Toledo, October 25 to 27

Youngstown, Pittsburgh, and West Virginia Districts at Charleroi, Pennsylvania, October 26 to 28

Kirtland District at East Cleveland Church, November 4 to 6

There will be meetings for the women at Toledo on October 25 and 27 at 2:30 p.m.

A helpful and challenging program will be presented, including worship, lectures, and social activities. All priesthood members are urged to attend one of these institutes, preferably the one for the district in which they reside.

PERCY E. FARROW, *Apostle in Charge*

Southern Indiana District Priesthood Institute

Dr. F. M. McDowell, Director of Priesthood Education, will conduct a priesthood institute at Louisville, Kentucky, on November 11, 12, and 13. Every member of the priesthood in Southern Indiana District is urged to attend. There will be a banquet for priesthood members and their wives during the institute.

W. WALLACE SMITH, *Apostle in Charge*

Eastern Michigan District Conference

The Eastern Michigan District conference will be held in Owendale, Michigan, on Sunday, October 23. President Israel A. Smith and Apostle Arthur A. Oakman are to be in attendance.

ISABEL PHILLIPS

Kirtland Priesthood Institute and District Conference

A priesthood institute for Kirtland District will be held at the East Cleveland (Ohio) Church on November 4, 5, and 6. Apostle Percy Farrow and Dr. F. M. McDowell are to be in charge. All priesthood members are urged to attend.

The Kirtland District fall conference will be held in connection with the priesthood institute on Sunday, November 6. Delegates for the 1950 General Conference are to be elected at the 2:30 p.m. business meeting. Complete programs will be mailed to all branch pastors.

E. NORMAN COX,
District President

Maine District Institute and Conference

An institute will be held at Jonesport on October 22 and 23. Bishop D. O. Chesworth, Apostle Maurice Draper, and Donald E. Harvey will be present. A district conference will be held at Stonington, October 29 and 30. The same workers will be present.

NEWMAN WILSON,
District President

Central and Western Oklahoma and Kansas District Meetings

Apostle Reed Holmes announces a joint meeting of district presidents and pastors of the three districts, Central Oklahoma, Western Oklahoma, and Kansas, to be held at Oklahoma City on October 29 and 30. The primary purpose of the meeting is to discuss the current evangelistic endeavor of the church.

Northwestern Ohio District Conference and Institute

The Northwestern Ohio District Conference will be held at Toledo, Ohio, on October 15 and 16. On October 25, 26, and 27, the priesthood leadership institute will be conducted in Toledo with Dr. F. M. McDowell, Apostle P. E. Farrow, and District President Alvin C. Wadsworth in charge.

ALVIN C. WADSWORTH,
District President

Central Texas District Conference

October 15 and 16 are dates set for the Central Texas District Conference. It will be held at Marlin, Texas. Arthur Rock is pastor. Apostle W. W. Smith and Elder Z. Z. Renfro will be present.

Central Illinois District Conference

The Central Illinois District Conference will be held at Taylorville on November 5 and 6. Priesthood classes will be conducted at 2:30 and 7:30 p.m. Saturday. Sundays activities include a 9:30 a.m. fellowship, a sermon by Apostle E. J. Gleazer at 11:00, and the business session at 2:00 p.m. All members in the district are urged to attend.

ARTHUR STENSON,
District President

Seattle District Conference

The Seattle District conference will be held at First Seattle Branch, 102 North Thirty-sixth Street, on October 22 and 23. The first classes will be held at 10 a.m. Saturday. On Sunday there will be an early prayer service at 8:30 a. m.; a sermon by Bishop G. L. DeLapp at 11:00; and a business session for election of officers, approval of budget, and the presentation of reports at 2:00 p.m. Apostle C. G. Mesley will be present.

Requests for overnight accommodations should be sent to Paul Wellington, 8747 Phinney Avenue, Seattle, Washington.

G. L. SWENSON, *District President*

Books Wanted

J. J. Luff, 125 North Roger, Independence, Missouri, would like to obtain all four volumes of *Church History*. State price and condition before mailing.

E. E. Smith, 1227 Varney Avenue, Port Huron, Michigan, wants a complete set of the *Church History*. State price and condition before sending.

L. M. Ballinger, 2009 Elmwood, Kansas City 1, Missouri, wants to purchase the four volumes of *Church History*.

Quarterlies Wanted

Vergie Smith, Jamesport, Missouri, would like to obtain a copy of the second printing of the text for *Book of Mormon Studies*, and the second and fourth quarter quarterlies in

the series "The Message of the Book of Mormon."

"Heralds" Wanted

Cora Emerson, 904 South Wayland Avenue, Sioux Falls, South Dakota, needs copies of the September 19, 1949, *Herald* for use in missionary work.

Church Organ for Sale

Second Church in Independence, Missouri, has an Estey two-manual reed organ for sale. Price, \$250. For further information contact L. E. Fordham, 938 South Pope, Independence.

REQUESTS FOR PRAYERS

Mrs. C. J. Crankshaw, Route 5, Charlotte, Michigan, requests prayers for her son, Hoyte W. Crankshaw, who is seriously ill in the Veterans' Hospital at Dearborn, Michigan. She would appreciate having any elders who live near the hospital go to administer to her son.

ENGAGEMENTS

Englehard-Welch

Mr. and Mrs. William Welch of Central Lake, Michigan, announce the engagement of their daughter, Agnes, to James Englehard, son of Mr. and Mrs. Lewis Englehard of Ellsworth, Michigan.

WEDDINGS

Pike-Hayer

Marian B. Hayer, daughter of Mr. and Mrs. Jason Hayer of Seneca, Illinois, and William J. Pike, son of Mr. and Mrs. William F. Pike of Fort Madison, Iowa, were married at the Reorganized Church near Seneca on September 3. Elder David E. Dowker of Detroit, Michigan, performed the double-ring ceremony. Both bride and groom are graduates of Graceland, class of '49. They are making their home in Ottawa, Illinois.

Meeks-Chambers

Ellen Chambers, daughter of Mrs. Mabel Smith and Mr. Leroy Chambers of Mt. Vernon, Ohio, and Dean Meeks, son of Mr. and Mrs. Burl Meeks of Brinkhaven, Ohio, were married August 21 at the First Church of Christ in Tiverton, Ohio. Elder William P. Vickroy of Columbus read the double-ring ceremony. They are making their home temporarily with the groom's parents.

Hansen-Golding

Dorothy Ruth Golding, daughter of Mr. and Mrs. Forrest Golding of Vallejo, California, and Charles Arthur Hansen, son of Mr. and Mrs. Charles Hansen of Napa, California, were married at the Adventist Church in Vallejo (meeting place of the Vallejo Mission) on September 11. Patriarch W. H. Dawson of Sacramento performed the double-ring ceremony. They will reside in Vallejo where Mr. Hansen is employed.

Hansen-Barney

Caroldene Loyade Barney, daughter of Mr. will be held at Taylorville on November 5 and Mrs. Edward Barney of Vallejo, California, and Paul LeRoy Hansen, son of Mr. and Mrs. Charles Hansen of Napa, California, were married at the Reorganized Church in Berkeley, California, on September 3. Elder Forrest Golding, pastor of Vallejo Mission, performed the double-ring ceremony. They are making their home in Richmond, California. The groom, a graduate of Graceland, is studying at the University of California in Berkeley.

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P.S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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* VISITORS

Since last July we have had a Guest Register for visitors to Herald House, and it is a pleasure to look over the pages and see how far many of them have traveled.

First visitors to register in the new book were Robert, Veta, and David Kent from the Maywood Branch, near Chicago, Illinois.

Oklahoma City was represented in the middle of August by the Judkins family, Mr. and Mrs. Edgar, and Lulom registering. Sister Judkins is Book Steward there.

Next visitors, on August 31, were three students, Henry Haina and Howard Ige from Honolulu, and Howard Kon from Halaula, Hawaii.

C. W. Clark, now of Independence, formerly of Columbus, Ohio, brought some friends from that city, Mr. and Mrs. Charles Ferguson, Jack, and Eddie.

On September 6, Howard Sheehy (son of John), his wife Mildred, with their young folk, Kay, Howard, Jr., and Ilene were revisiting home scenes.

Chico, California, was represented by H. D. Hintz (pastor), May, Helen, and "Corky" Hintz, and Bob Bracewell, September 7.

Vonalea Harder of Bay Port, Michigan, accompanied members of her family from Independence in a visit here, September 12.

Bakersfield, California, sent us Mr. and Mrs. E. M. Horton on September 19. Brother Horton is in the oil business there. Mr. and Mrs. C. P. Renaud of Tulare were here on the same day.

Other visitors included Mr. and Mrs. Burt Hayden of Glenview, Illinois, Mrs. A. R. Hays and Mrs. Iva Staton. On the 29th, we greeted Mr. and Mrs. R. Leighton of Wiloughby, Ohio.

* NOTES

We can't expect perfection in the world, but we could try to make some improvements.

It is a human frailty to be unhappy about other people's faults, and to be quite complacent about our own.

The real question before the church is: How can we build Zion out of the kind of material we are?

The real hindrance to the kingdom of God is the flitters. They flit in and want it right now. And, before you can get their names and addresses into the file they have flitted away again.

* TWO NATIONS

John F. Sheehy, district president, and pastor at Toronto, Ontario, sent a copy of the program of the memorial service held there on September 25 in commemoration of those who lost their lives in the tragic fire and disaster of the steamship "Noronic." Citizens of both Canada and the United States were included among those lost, and the two national anthems, "God Save the King" and "Star-Spangled Banner" were included in the program.

At the close was this significant and moving bit of verse:

Two nations side by side,
Neighbors in peace abide,
And liberty,
Spring from one ancient line,
Serving one God divine,
Two flags as one entwine
Two nations free.

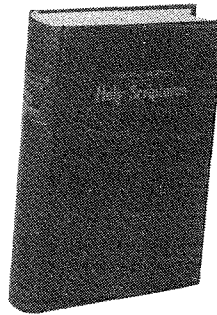
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**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 96

OCTOBER 24, 1949

NUMBER 43

'Tis Autumn

No spring nor summer

beauty hath such grace

As I have seen in one

Autumnal face.

—John Donne

Photo by Harold Smith



The Reminder

A PERIODICAL for members who do not have branch privileges has recently been distributed through district officers to nonresident church members. The first issue, which carries the date of October, 1949, has greetings from the First Presidency, Quorum of Twelve, the Presiding Bishopric, the Department of Religious Education, and the Department of Women. Short articles on recent publications, Graceland College, Youth Camps, "Daily Bread," Reunions, and Zion's League are also printed on this four page periodical.

It is planned that there will be at least three of these issues each year. *The Reminder* is sent to district officers in bundles, and it is planned that a mimeographed page concerning district programs and news will be inserted. The district nonresident pastor will then mail these to all of the members living distant from branches who are not able to attend the meetings of the Saints regularly.

Introducing...

EVAN A. FRY, Independence, Missouri, (page 8) was born at Tabor, Iowa, November 8, 1902. He was graduated from William Chrisman High School in Independence in 1920, and from Kansas City Junior College in 1922. From 1923 to 1925 he took a teacher's training course at Graceland. In 1926 he received his B.A. degree from the University of Kansas.

He married Dorothy Eden in 1932. They have three girls: Celia Louise 15; Margaret Ann, 9; and Evelyn Ruth, 5.

Brother Fry was employed by radio stations at Kansas City, Kansas, and Wichita, Kansas, from 1930 to June, 1940, and since then has been under appointment as radio minister. He was ordained an elder in 1930, a high priest in 1936. He has served as pastor to the Grandview, Kansas, congregation and has been a member of the Kansas City Stake High Council.

His hobbies are books and music. The compilation of the present *Saints' Hymnal* in 1930 to 1932 is largely his work. He is a member of Rotary International and the Y.M.C.A.

JAMES C. DAUGHERTY, Sparta, Wisconsin, (page 11) was born in Porterville, California, October 20, 1913. He was baptized at Joplin, Missouri, in 1934. The next year he was ordained a deacon, then an elder in 1940, a seventy in 1947, and a member of the Council of Seventies in October, 1948.

He quit high school in the second year to go to work and finished by attending night school. By profession Brother Daugherty is a salesman, and at the time of his appointment was agent and assistant superintendent of District Four of the Prudential Life Insurance Company.

In 1945 he was appointed to Central Missouri Stake. The next year he became a missionary to Wisconsin, where he has served ever since. Last October, Minnesota was also added to his territory, and he is serving as district president of Wisconsin.

His hobbies are fishing, golf, photography, and archery. Even before his appointment to the missionary field, he was active in religious and civic affairs in Joplin, Missouri. He served there as honorary councilman, park board member, chairman of Joplin Layman Brotherhood, chairman of the committee for handling juvenile delinquencies, and chairman of the salvage committee. He also did Red Cross, Community Chest, and Y.M.C.A. work.

ALICE M. EDWARDS, Independence, Missouri, (page 16) was graduated from the Independence high school in 1916, and from Kansas City Junior College in 1920. She received her B.A. from Stanford University in 1924, and has done graduate work in the University of Kansas City.

Her hobbies are music, painting, and social welfare. Her vocational experience has included editorial and advertising work and teaching adult education courses.

She was married to F. Henry Edwards in 1924. They have three children: Lyman; Ruth, 19; Paul, 16.

Sister Edwards has been active in the P.T.A., Child Conservation League, and Mental Hygiene Society. At one time she was a member of the General Church Women's Council, assistant in the Publicity Department, and assistant editor of *Zion's Ensign*.

THE SAINTS' HERALD

Volume 96

October 24, 1949

Number 43

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager. The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

Visit to Columbia, Missouri

Bishop G. L. DeLapp and Apostle E. J. Gleazer were in Columbia, Missouri, October 2, where they met with the fine, large group of university church members. Both of the brethren spoke on Sunday morning. In the afternoon there was a panel discussion. These men were impressed with the interest upon the part of the college priesthood, and their concern for the young men and women who are students. A good meal was provided in the hall and there was an excellent spirit of fellowship.

Spring River District Conference

On October 8 and 9 the Spring River District Conference was held in Joplin, Missouri. There was a panel discussion on Saturday evening, on the fundamental beliefs of our church. This was led by Apostle E. J. Gleazer, and Elders John Blackmore, David Wilson, and Francis Bishop. On Sunday morning there was a prayer service. Accommodations provided for an overflow into the lower auditorium of the church. Assisted by a public address system, the opening talks and most of the testimonies were heard there. In the following service Apostle Gleazer addressed the district priesthood at the Oddfellows' Hall. Arthur Dixon conducted a young people's class in an adjoining room. Elder Blackmore addressed the adults in the church, one block distant. The upper and lower auditoriums were full to capacity for the morning preaching service that followed. This was due to the anticipated visit of President Israel A. Smith, who, owing to another commitment, was unable to be present. Apostle Gleazer spoke instead. At the afternoon business session the conference elected officers and delegates to the next General Conference, as well as caring for district business.

Following this afternoon service Brother and Sister Gleazer drove to Springfield where Brother Gleazer preached at the evening preaching service. After this service he met with representatives of the building committee as they considered plans for building a small church in another section of Springfield. Apostle Gleazer feels that the Springfield Saints should be congratulated in the purchase of a fine lot and for funds on hand toward the building of one more of our churches in the city.

New Bible Class Begins

Mrs. Thelona Stevens began a new class on the text, *Bible Studies*, Monday evening, October 10 in the lower auditorium of the Stone Church. There were about 130 present.

To Leadership School

Elders Almer Sheehy, Boston, and F. Carl Mesle, Independence, Missouri, represented the Department of Religious Education at a youth director's seminar in Mondon, New Jersey. This event was sponsored by the Relationships Division of the Boy Scouts of America at the national training school on the Schiff Reservation, September 26 to 30. Those attending were the youth and boy's work directors of Protestant, Catholic, and Jewish churches; of rural service organizations, and civic and fraternal groups. The purpose of the meeting was to study and demonstrate scouting resources open to institutions and communities represented. There was also a sharing of techniques used by agencies themselves in the successful incorporation of scouting into their own programs.

Treasures of Wisdom and Knowledge

"Through wisdom is an house builded . . . and by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength."

—Proverbs 24: 3, 5

College Day, October 30

You will wonder, if you have been reading these "College Day" editorials for years, whether it is possible to find anything new to write on the subject. I think I can remember that President Briggs once said to a chapel gathering, with a twinkle in his eye, as he was about to repeat one of his perennial admonitions to the student body, "A good topic for discussion is never exhausted; there is always something new to be said about it." Men may wear out, give up, or die; but the topic goes on, claiming the attention of new exponents.

Once again, on this College Day, we have a new opportunity to invest in the youth of the church. And it *is* an opportunity—a better one than we can know. Houses fall into ruins, business empires fail, lands are eaten up by taxes and ruined by ignorant cultivation; but investments in human life bring the richest and most enduring of returns.

The Greater Harvest

A Missouri conservation officer once said in an address to an Independence audience, "If you own any bit of hilly land, take along a pocketful of black walnuts when you visit it. Find an open place, dig a little hole, put a walnut in it, and tamp the earth back over it. Years later a fine hardwood tree will be there. With many such trees your waste land will have value. You may not reap the harvest yourself, but your children and your country will benefit."

That man was looking to the future—the distant future. It is good to look ahead farther than next year. Education takes the long-

est of all forward views. It builds for permanent values. Investments in Graceland are long-time investments. They prepare for the greater harvest.

Another Kind of Treasure

Paul, writing to the saints of Colosse (2: 3), used a thoughtful phrase, "the treasures of wisdom and knowledge." Those who have been alert observers of people and of life understand what a great truth he touched in these few words.

Let us return now to the text used at the head of this editorial. A house or a home should be built with wisdom. Knowledge and culture enrich the home and help the members of the family to find happiness together. It is literally true that "a man of knowledge increaseth strength." We are strong by virtue of what we know, as well as by the other great factors of religious and social life.

For two generations now, graduates of Graceland College and our young people from other institutions of higher learning have been returning in increasing numbers to worship, to work, and to serve with the congregation of our people. Wherever these trained young people go, they give help and strength to the church.

Investments in Graceland

First, our gifts on College Day are investments in Graceland as a church educational institution. We have not really missed what we have given to the college, either individ-

ually or as a church. It took an effort at the time, in some cases; but we soon readjusted our affairs and went on with our work. We planted an investment in the future, and then for a while we forgot about the harvest that would come to us.

Now the harvest is coming back, richly and steadily, in the leadership and consecration of able young people who serve the church and help its people.

Second, our gifts to Graceland are investments in our own young people. We send our money to the college, and then send the young people there to profit and benefit by what the money provides.

Needs of Graceland

Graceland will always have needs because young people will always have needs. A college must always be doing something to improve. New laboratories are needed for the expanding fields of science. Dormitories are rarely ever large enough to accommodate the students. Libraries get out of date unless they are provided with a constant supply of new books. If a library ceases to buy new books, it ceases to be a library and becomes a museum. New ideas, new services, new needs, new patterns of life all make their demands in building space and equipment, which must be met if the college is to serve our young people in the way other institutions do. *We cannot educate our young people exclusively on the gifts of their grandparents!* We ourselves must keep the college current and up-to-date. While a modern university student must know something about the "Hundred Greatest Books," he will be sadly behind the times unless he also knows the "Thousand Latest Books." L. J. L.

E d i t o r i a l

Travelogs

MY TRAVELS being considerably less for a time during the summer, I contracted a feeling of lassitude which has robbed me of effort to bring my goings and comings up to date.

Cameron

Somewhere about August 10 I drove to Cameron, Missouri, with my companion. There in the cool of the evening were held groundbreaking ceremonies for a new church. Stake President E. E. Jennings was in charge. The assembled Saints sang, prayer was offered, and I spoke briefly about altars and shrines.

The formal services over, Sister Smith and I found it necessary to leave for home, but before we drove away, we witnessed something we will long remember.

After the ground was broken by me, Brother Jennings, Brother Hampden, and others, the Saints, young and old, swarmed over the site; and as we drove away, there was a working bee such as I never saw before. It seemed everyone had a spade or a shovel and, so far as I know, each took a hand in this initial excavation.

Ruskin says he would not have a marble church in and of itself alone for every congregation, but he would have them of the spirit of sacrifice in order to build one. If I may judge from what I saw on August 10, the Saints at Cameron will make the necessary sacrifice to secure the construction of their church, plans of which have been already approved.

Far West Reunion

I promised Stake President Jennings that I would visit the stake reunion on August 21. I spoke at the eleven o'clock service, partook of a splendid dinner at their spacious dining hall and inspected the reunion

grounds, the water purification plant, the lake and improvements before returning home.

The reunion, like all held this year, was outstanding in every way, and indebtedness on the land was reduced substantially. President Jennings, Bishop Higdon, and their associates are effecting much spiritual and material progress.

While there I met quite a number of old friends, Orman Salisbury, Fred A. Cool, John L. Bear, Coventry Archibald, and their wives, and others I cannot now recall. I was privileged to "sit in" on one of the meetings of the Stake High Council.

Washington

On Monday, August 29, Bishop DeLapp and I left for Washington, D. C., where on Wednesday, August 31, we met with Pastor Ray Hurst and members of the building committee: Brethren Powell, Edwards, Radcliffe, Forbes, Willard Hield, and Harder. We inspected a building site the committee was desirous of purchasing.

At noon we adjourned the session and, pursuant to arrangements made by the Hon. Vernon E. Moore, a good friend of ours, we—Bishop DeLapp, Mr. Moore, and I—had lunch with Secretary of Agriculture Charles Brannan, son of Sister Brannan of Denver. It was to us a very interesting experience.

We found Secretary Brannan a very genial host, and I was impressed with his personal charm which has so materially helped him in his rapid progress in governmental affairs.

In the afternoon we finished our business with the building committee, and Bishop DeLapp left on a late afternoon train for home.

I stayed until the next morning, then left for New York, spending a few hours there on Thursday, September first. I personally contacted representatives of Scribners, Funk and Wagnalls, Grolier's, and Encyclopedia Americana, all publishers of encyclopedias.

Six o'clock saw me aboard the Wolverine (New York Central) en route to Grand Rapids, Michigan, for a business conference on Friday with Bishop Elmer C. Evans. I had lunch with him and his brother Alonzo at the Pantland Hotel.

There I also called on the Baker House publishers, who are about to republish the Schaff-Herzog Encyclopedia.

Bishop Evans took me for a visit to his fine printing establishment and to see the Municipal Auditorium. It is not as large as some, but of most excellent planning. The foyer of paneled walnut is, I am sure, the finest I have ever seen in a public building.

At five p.m. I was en route home via Chicago, having pleasant memories of Bishop Evans and Grand Rapids.

The next day I arrived home. Thus far I have always done so—but who can tell? Nowadays when one leaves home he does not know what the hazards of modern travel will bring to him.

ISRAEL A. SMITH.

Across the Desk

Excerpt from letter of Mrs. Alfay McCracken:

I have been an isolated member for the greater part of my life. Since my husband and two of the children came into the church, I no longer feel isolated. We are members of the recently organized Culbertson (Montana) Branch. We have been spiritually blessed in our little group. God is at work with his people. I do not speak of these blessings lightly, but if I treasure such experiences selfishly how can they reassure and help another? To the sick I say this: examine yourself and seek forgiveness for past failures—in a spirit of fasting, humility, and faith, then receive administration. Without doubting, pray with the elders they administer the ordinance and say, "Thy will be done." A blessing will come. Jesus denied no one who sought him. If you do not receive a miraculous physical blessing, do not overlook the spiritual blessing.

We feel that this testimony should bring strength and comfort to our members.

What Will Your College Day Gift Provide?

EACH MEMBER of the church who places a gift in the offering basket on College Day has a right to feel that his gift is furthering the progress of the kingdom of God. This report from the Public Relations office is designed to give the people of the church the facts they need before they decide how much they will give.

Every penny—every hundred-dollar check—contributed as a College Day offering, will one day be transformed into a chair, a table, a lamp, a bed, or some other item of furniture or equipment used by the student in the Memorial Student Center or the Men's Dormitory.

And the church member who gives will have the satisfaction of seeing the transformation of his gift soon. By January 1, students will be using the Center and its facilities—facilities provided by this College Day contributions. By the following year, students are expected to be living in the Men's Dormitory.

Careful studies of the needs of students have indicated that for the present the most pressing need is for the Center and the Dormitory. Surveys of student opinion indicate they share in the belief that these are the most urgent needs.

At present, 575 students have no place to go indoors on the campus for recreation. The gymnasium, with its physical education classes for both men and women, its varsity sports activities, its all-school assemblies, its all-school fellowship services, and its all-school parties is overworked and overcrowded. The Walker Hall reception room, which once served as a lounge for all of the students of Graceland, is too small for the present student body. The young men and women of Graceland need a place for indoor recreation on the campus.

This year over 200 Graceland men are living in the homes of Lamoni residents. The rest are living

in converted residences and in a building which was once a bakery. All of these facilities are off the campus. These men need to be housed in dormitories. More of them need to be in dormitories on the campus.

GRACELAND IS GROWING—growing in numbers of students who want to attend, growing in stature as the educational institution of the church, growing in service to the young men and women of the church. Graceland's growth in physical facilities must match the demands placed upon her to serve.

As you give to Graceland on this College Day, you will help Graceland grow at two vital pressure points. You may be sure as you give to Graceland this year that you may take inspiration from the words of the poem, "They Who Build," by Cleo M. Hanthorne:

They who build on Graceland sod
Lay their wood and stone to God.

R. EDWIN BROWNE.

THE FORTY-NINERS SAY—

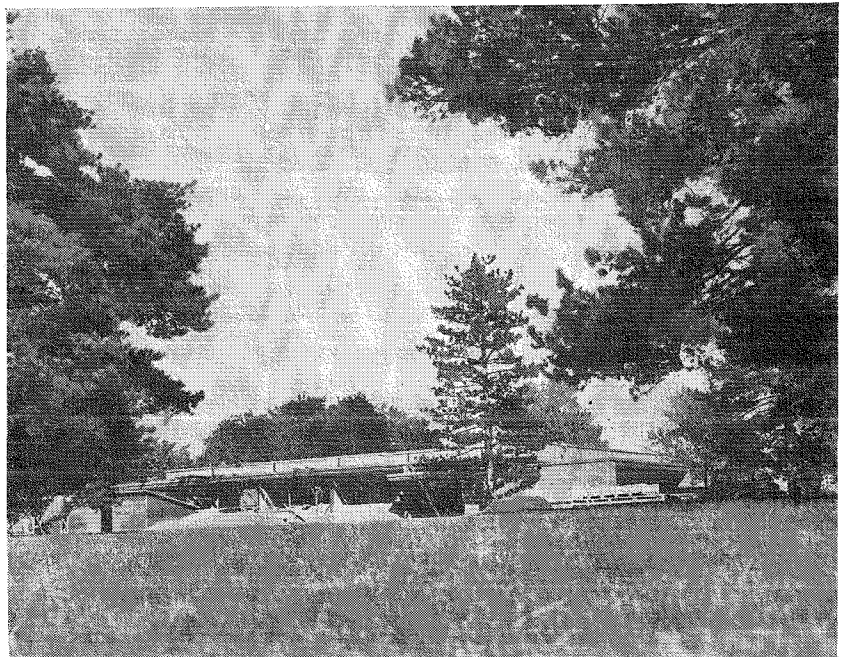
Last summer the Public Relations office at Graceland sent an "opinionnaire" to all 1949 graduates. The best thing this survey did was to discover that the confirming weight of student opinion is behind programs already initiated at Graceland.

One of the questions was, "If you had it in your power to do so, how would you change Graceland?"

A surprising number of answers were like this: "I don't know how anybody could do anything to improve Graceland, except for two important needs: provide a place on the campus for indoor recreation, and improve the housing facilities, especially for men."

These needs will be met soon. Already the Student Center is nearing completion on the campus. It will be ready for the use of students by the first of the year. The architect's plans for the new men's dormitory are almost completed. Construction is expected to begin next spring.

But buildings need equipment and facilities in order to be used. The people of the church have an opportunity to provide these on College Day, October 30.



This is the Memorial Student Center building as it looks now nestled among the pines north of the old Administration Building on the Graceland campus. This picture was taken from the west. The Student Center will be dedicated at the Graceland Home-coming on October 16. It is expected to be ready for occupancy before Christmas this year.

College Day Suggestions

SUGGESTED SERVICE

PRELUDE

ANNOUNCEMENTS

HYMN 187: "These Things Shall Be"

INVOCATION

RESPONSIVE READING

Minister: The heart of him that hath understanding seeketh knowledge.

Congregation: Happy is the man that findeth wisdom, and the man that getteth understanding.

Minister: Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning by study and also by faith.

Congregation: The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

Minister: Apply thine heart unto instruction, and thine ears to the words of knowledge.

HYMN 201: "A Charge to Keep I Have"

SERMON: "To Answer to the Hour"

(from the "Alma Mater Hymn" of Graceland College)
(read by a Graceland alumnus)

COLLEGE DAY OFFERING

HYMN 434: "Alma Mater Hymn"

BENEDICTION

Suggested Texts for College Day

Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect.—Matthew 5: 50.

Teach ye diligently and my *grace* shall attend you.—Doctrine and Covenants 85: 21.

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning by study, and also by faith.—Doctrine and Covenants 85: 36.

The glory of God is intelligence.—Doctrine and Covenants 90: 6.

Apply thine heart unto instruction, and thine ears to the words of knowledge.—Proverbs 23: 12.

The heart of him that hath understanding seeketh knowledge.—Proverbs 15: 14.

Happy is the man that findeth wisdom, and the man that getteth understanding.—Proverbs 3: 13.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.—Proverbs 1: 7.

Prove all things; hold fast that which is good.—I Thessalonians 5: 21.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2: 15.

SUGGESTED HYMNS FOR COLLEGE DAY (from the Saints' Hymnal)

Saints' Hymnal:

187—"These Things Shall Be"

201—"A Charge to Keep I Have"

152—"O Master Workman"

84—"O Lord, Thy Benediction"

434—"Alma Mater Hymn"

435—"Graceland Forever"

QUOTABLE QUOTE:

"To develop a fellowship of students whose lives are activated by the ideals and principles of Christian living as interpreted by the thought and program of the Reorganized Church of Jesus Christ of Latter Day Saints, to encourage participation in its corporate activities, and to promote the disposition to share in the development of its spiritual and social program."—This is listed as number one among eleven "Aims and Objectives" of Graceland College in the catalog.

Thoughts for a College Day Sermon

We need men of good spirit. But we also need men who are qualified by training to use that good spirit. Graceland is an institution of the church set up for the purpose of training our young people for service motivated by the Christian ideals of the church.

Let our young men and women give serious consideration to the kind of education offered them at Graceland. Graceland's educational offerings are on a par with the best in the land. Her courses are fully accredited. But there is something more to be obtained at Graceland.

It is an influence which gives direction to learning. It is a spirit which gives guidance to study. It is an undertone of Christian motivation which turns education to goodly ends.

It is also a spirit which assists the learning process. It emphasizes the seeking of learning by study "and also by faith." It has been called the "Graceland Spirit." At its best, it is the Spirit of God.

Let our young men and women be challenged by the needs of the church for qualified personnel. Let them give careful—and prayerful—consideration to the important place of Graceland in the program of the church. Let them not forget that this is the church of Jesus Christ, and that the college has been established and is supported by the church.

Graceland now has room for qualified students. She welcomes inquiry from the young people of the church who seek the kind of learning that will qualify them for positions of worth in a world which needs young men and women dedicated to the ideals of the Prince of Peace.

Let us give our support—in prayer and good will, and in offerings—to the college of our church, Graceland.

Assorted Facts About Graceland

DID YOU KNOW—

—that Graceland is the oldest and largest junior college in Iowa?

—that Graceland is recognized in the American Association of Junior Colleges as one of the outstanding junior colleges in America?

—that Dr. Marshall R. Beard, registrar of Iowa State Teachers College stated recently that the finest citizens in the dormitories of that school were transfer students from Graceland College?

—that students from forty-one states and from England, Holland, Canada, Hawaii, and the District of Columbia are enrolled in Graceland's international student body this year?

—that this is Graceland's fifty-fifth year as the institution of higher learning of the church?

—that over 4,000 living persons are former students of Graceland College?

—that Graceland offers courses leading to degrees in business, commerce, dentistry, education, engineering, home economics, journalism, law, liberal arts, medicine, music, nursing, religion, science, secretarial science, and many more?

—that an investment in Graceland College may rightly be considered an investment in the future of the church?

—that a student savings plan may be started at Graceland for as little as \$5.00 and that under this plan a prospective student may start saving toward a Graceland education, earning interest at a rate of 3 per cent per annum?

Graceland Gazette

FIVE HUNDRED SEVENTY-ONE STUDENTS from forty-one states and five countries and territories are enrolled at Graceland College this year. This is an increase of nineteen over the enrollment of a year ago at the church college. Of the 552 students enrolled a year ago, 289 were freshmen, largely new students. Of the 571 attending this year, 337 are freshmen, an increase of forty-eight over last year.

* * *

There are other interesting revelations in a study of the Graceland enrollment pattern this year. Men number 355, women total 216. Countries represented in the student body in addition to the United States and the territory of Hawaii are England, Holland, and Canada. The District of Columbia is represented as well as forty-one states. Ninety per cent of the students enrolled are members of the church. Other churches represented in the student body include the Church of Christ, Temple Lot; Presbyterian; Methodist; Lutheran; Congregational; and Catholic. Seventeen students belong to no church.

* * *

The student body is divided into sixteen "pastoral groups" this year, each with a student pastor and other officers. These groups meet periodically throughout the year for fellowship and worship and receive the ministry of their officers. Each group is responsible for one of our church missions abroad. Activities will include regular correspondence with members of the mission and sending packages to them.

* * *

Students who returned to the campus this fall were delighted to see the evidences of a growing college. The new Memorial Student Center is nearing completion on the lawn northeast of the Administration Building. The new heating plant across the road east of Zimmermann Hall is completed and is sending heat to all of the campus buildings including Walker Hall, which up to this year provided its own heat. The dining hall in Walker Hall has been remodeled and redecorated. The old heating plant has been converted into a dramatics playhouse, complete with a dusty rose interior decor. Partitions which provided a hall separating the two main library rooms in Briggs Hall have been removed and the new library covers all but a few yards of the entire third floor of that building this year.

* * *

Five offices at Graceland have been filled by new personnel this year. Mal-

colm Ritchie is the new Dean of Student Personnel. A graduate of Graceland with the class of 1947, he is also a graduate of the University of California, and has almost completed his work at that school for a Master's degree. Harry Walker, a graduate of Denver University, is instructor of economics and business. Harlan Metcalf, a graduate of Graceland with the class of 1947 and of the State Teachers College at Whitewater, Wisconsin, is teaching the secretarial courses. Leonard Delano, who graduated from Graceland in 1938, attended Iowa State College and received his M.B.A. degree from the University of Chicago, is the new Director of Food Service at Graceland. And Miss Mildred Judkins, a graduate of the Maine General Hospital, Portland, Maine, and former member of the staff of the Independence Sanitarium and Hospital, is the new college nurse.

* * *

The Graceland football team, champions of the Interstate Conference for the past three years, is out after a fourth championship in the league. The games remaining on the schedule are:

October 21—Burlington
October 28—Penn
November 4—Kemper*
November 11—Tarkio
* Conference game

* * *

The Graceland student broadcasting station, KGRA, which began operating last year, plans to go on the air before the middle of October with a daily schedule of programs. Studios are located in the basement of the Administration Building.

* * *

On September 18 President Israel A. Smith delivered the first address in a series of Sunday services planned for this fall in the college "church," Zimmermann Hall. The series is entitled "Expectancies," and President Smith spoke on the subject, "The General Church Expects of Us." He called for a Graceland whose offerings would help the student maintain and mature his faith.

* * *

Kenneth Cooper, a freshman from East St. Louis, Illinois, was awarded the Graceland College Piano Scholarship this year, following competitive tryouts held during the first week of school.

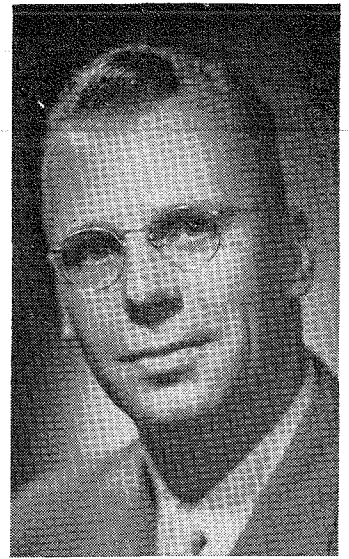
* * *

The Graceland College Band will be made up of sixty musicians this year. This will be the largest band in Graceland history.

The More Excellent Way

Digest of a sermon preached in the Stone Church on August 21, 1949.

By EVAN A. FRY



SCRIPTURE READING: I Corinthians 12.

A PROPER UNDERSTANDING of any passage of Scripture is partly dependent on the context in which it is found, the occasion on which it was written, the people to whom it was written, and the purpose for which it was written. Therefore, it is not possible to understand the twelfth chapter of First Corinthians without reading the entire book to get a proper perspective.

Once the book is read in its entirety and analyzed, it appears that Paul had these purposes: to counsel against the factionalism and division which had crept into the church, dividing it into four parties, and to stress the necessity of unity; to deal with certain cases of gross immorality and licentiousness which had been brought to his attention; and then to answer various questions concerning marriage, banquets, and food offered to idols, the Lord's Supper, spiritual gifts, and the resurrection.

There is one theme, however, which runs through the entire epistle, cropping up in an almost unbelievable variety of places and ways. That is the theme of unity in diversity. This idea is the key which unlocks the mystery of what Paul is getting at in many of his statements—not only in First Corinthians, but in Hebrews, Ephesians, Romans, and Colossians. Note such passages as "He that planteth and he that watereth are one"; "Your bodies are the members of Christ"; "Every man hath his proper gift of God, one after this manner, and another after that"; "As God hath distributed to every man, as the Lord hath called

every one, so let him walk"; "Let every man abide in the same calling wherein he was called"; and "For we being many, are one bread, and one body." Let us keep well in mind this theme of unity in diversity as we proceed with a study of parts of this First Corinthian letter.

KEEPING THIS THEME in mind, let us read the closing verses of this twelfth chapter, according to the King James version:

Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Then the thirteenth chapter proceeds to a discussion of charity, or love, without any answer for the seven questions propounded. Most of the Christian world believes and teaches that according to the thirteenth chapter, such things as prophecy and tongues are done away in favor of the "more excellent way" of charity. But that is not what Paul is saying: and not all translations of the Bible lend themselves to this interpretation. Moffat, Weymouth, and Goodspeed, yielding to the modern disparagement of prophecy and tongues, deliberately change the tense of the verb "show" to future, and say, "I will go on to show you," "still I have to show you," and "I will show you." Three other translations, the Greek Diaglott, the King James, and the Douay, keep the verb in the present tense: "A much more excellent way I point out to you"; "I shew unto you a more excellent way"; and "I shew unto you yet a more excellent way." It seems to me that what Paul is really trying to say, if only his translators

will let him, is this: "And yet I *am showing* unto you a more excellent way [present progressive tense] by showing you that all cannot be apostles, or prophets, or teachers, or workers of miracles; but that all do have some part and function in the body of Christ; and that no part or function is to be disparaged or neglected or thought unprofitable to the functioning of the body."

The Inspired Version throws even greater light on the question by giving a definite answer to all the questions propounded (which no other version does): "I say unto you, Nay; for I *have shown* unto you a more excellent way." The "more excellent way" which has been shown throughout all chapter twelve is unity in diversity, as in the body of Christ—a unity made warm and alive and vital by the love of Christ, which is charity. Charity is not a substitute for spiritual gifts but the thing which unifies them and gives them purpose and meaning.

Continuing his theme of unity in diversity, Paul points out that there is a diversity even in the godhead:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

In order that the Corinthians may understand this principle of unity in diversity, Paul is most eager to have them understand what we commonly

refer to as "spiritual gifts." According to chapter fourteen, gross abuses had sprung up in the church in Corinth, with the various factions vying with each other in the uncontrolled exercise of certain gifts, with an eye to bringing glory either to the individual exercising them or to the faction he represented. Paul is eager to have this condition corrected, so that each will remember the first requisite of spiritual power, which is unity. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

WHAT ARE "spiritual gifts"? The phrase occurs only three times in the New Testament, in I Corinthians 12: 1; 14: 1, and 14: 12. In each of these three places, the King James version prints the word *gifts* in italics, to show that it is not part of the original Greek, but has been supplied by the translators to complete the sense and make a smooth English sentence. That being the case, Paul never coined or used the phrase we so often ascribe to him and repeat after him, "spiritual gifts." If we go to the original Greek, we find that in I Corinthians 12: 1, the word used is *pneumatikon*, meaning literally "the spirituals" with the ending indicating that "the spirituals" are persons. Hence the Greek Diaglott version reads, "And concerning spiritual persons, brethren, I wish you not to be ignorant." In the passages noted in the fourteenth chapter, the word is *pneumatika* which is rightly translated "spiritual things." Our own Inspired Version uses the phrase "spiritual things" in the first passage, and keeps "spiritual gifts" in the second two. But I believe that choice of phraseology has tended to narrow our viewpoint toward "spiritual persons" and "spiritual things" and to place an undue stress on things which Paul never intended to stress at all. Paul desired that the Corinthians should be informed not only about prophecy and tongues, but about all spiritual things, and spiritual persons, and the proper

relationship of each to each in the "body of Christ."

HOW MANY "SPIRITUAL GIFTS" are there? Paul lists ten, if we include the knowledge that Jesus is the Christ. But nowhere does he say that this is a complete list; in fact he strongly intimates quite the contrary. "For as the body is one, and hath many members, and all of the members of that one body being many, are one body, so also is Christ." In the body, each member has a different function; there are many members, many functions, many gifts. Paul names only a representative few; but adds, "The manifestation of the Spirit is given to every man to profit withal." Many other Scriptures support the idea that there are countless spiritual gifts:

And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God.—Moroni 10: 8.

And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.—Moroni 10: 13.

Behold, the Spirit of Christ is given to every man, that they may know good from evil; for everything that inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ.—Moroni 7: 14.

For if there be one among you that doeth good, he shall work by the power and gifts of God.

All have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.—Doctrine and Covenants 46: 5.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him.—Doctrine and Covenants 17: 12.

All are called according to the gifts of God unto them.—Doctrine and Covenants 119: 8.

Some people take the position that there is a marked difference between "spiritual gifts" and "talents," using the second word to mean natural aptitudes or abilities. Usually in the background of their thinking is the "parable of the talents" from Matthew 25. But a careful study of that parable will reveal that Jesus was talking about the same kind of

"spiritual gifts" Paul is discussing in the twelfth chapter of I Corinthians. The word *talents* as used symbolically in the parable has not the slightest reference to natural abilities or aptitudes. It is simply a measure of weight or a unit of money. When the lord of the parable apportioned "his goods," he did so "to every man according to his several ability." Doctrine and Covenants 46: 5 says: "All have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God," carrying out the principle of giving to each a spiritual gift according to his natural ability. The men in the parable of the talents who recognized their "talents" as a spiritual and moral stewardship, using those talents for the purposes the lord intended, found them increasing. The man who took his lord's money and buried it in the earth, failing to recognize his spiritual and moral stewardship, lost that gift because he performed no useful service with it.

TO THE PURE all things are pure. To the spiritual person, all things—talents, natural abilities, material possessions, time, strength—are spiritual and are recognized as a spiritual stewardship. God himself has said:

All things unto me are spiritual, and not at any time have I given unto you a law which was temporal My commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.—Doctrine and Covenants 28: 9.

He that asketh *in spirit* shall receive *in spirit* All things must be done in the name of Christ, whatsoever ye do *in the Spirit*—Doctrine and Covenants 46: 8, 9.

The division between spiritual, and temporal or physical or natural gifts is artificial, arbitrary, and unnecessary. Any gift or talent exercised in the name of Christ under the direction and impulsion of his Spirit in his "body" is a spiritual gift in the largest and best sense of the term. But the moment we begin to

covet earnestly the gift given to someone else in the body of Christ, or to exercise our gift for our own glory rather than for the edification of the body, that moment we lay ourselves open to deceit by spirits not of God. A gift exercised under a feeling of conceit or pride or factional rivalry cannot be given by the Spirit of Christ, and therefore it ceases to be a genuine "spiritual gift." I believe that is at least one significance of this phrase from Doctrine and Covenants 46: 4, "Beware lest ye be deceived, and that ye may not be deceived, seek ye earnestly the best gifts."

WHAT ARE the best gifts? Many of us have made numerous attempts to classify the "gifts" in what we thought were the order of their importance. But the whole import of the twelfth chapter of I Corinthians is that all gifts are *equally* important. "The eye cannot say to the hand, I have no need of thee," neither can it say to the hand, "I am more important than you." Both are equally important to the full and efficient functioning of the body. Similarly, every gift, no matter how insignificant, is equally important to the functioning of the church—the body of Christ. Therefore, the "best gifts" for each member of the body are the gifts specifically given to that member. But all too often we tend to covet what we think are "better" gifts, which have been vouchsafed to someone else, while neglecting our own.

If the foot shall say, because I am not the hand, I am not of the body, is it not therefore of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him.

It would indeed be a crippled and a weakened church in which all the members were apostles, with no

prophets; or all prophets without teachers; or all workers of miracles, but without governors or administrators. It would be a sorry church which had the gift of testimony, but no knowledge; the gift of tongues, but no interpretation; the gift of prophecy, but no wisdom; the gift of interpretation, but no discernment; the gifts of healing, but no love. It would be a strange church in which all collected money, but none paid; or in which all preached and none listened; or in which all led, and none followed; or in which all went into foreign fields to preach the gospel, and none stayed at home.

ONE OF OUR FAVORITE HYMNS suggests that as God marshals his army he calls forth both the aged and the youth and assigns some to duty in the ranks, some to the watchtower, and some to picket duty. All these duties, and many more, are necessary if the army of the Lord is to function as it should. Even in the ordained ministry there is a multiplicity of gifts and functions, which may rightly be regarded as *priesthood* functions, and as deeply spiritual when they are exercised under the impulses of the good Spirit. In our own church we can point to men who are examples of priesthood functioning not only in teaching, expounding, exhorting, taking charge of meetings, administering branches, stakes, and districts, visiting homes, doing the work of evangelists, seventies, bishops, etc., but also in such activities as healing, judging, marriage and business counseling, health education, worship, music, art, farm counseling, youth work, professional and business leadership, labor, and hundreds of other activities carried on in the Spirit of Christ as "spiritual gifts."

"To every man is given a gift by the Spirit of God." A spiritual man will take all his gifts and talents and make them spiritual by his use of them. A spiritual man will also recognize his brother's gifts as spiritual when they are exercised as a spiritual stewardship. You cannot afford to fall into the error of judg-

ing another to be nonspiritual because he does not exercise *your* gift or your favorite gift. If you yourself are spiritual, you will recognize the spiritual qualities in the gifts as exercised by other members of the body of Christ. The same Spirit which directs the exercise of a gift will direct the recognition of it by other spiritual men and women, and the discernment of it and acceptance of it as truly spiritual. In this connection, note the implications of section 50: paragraphs 5 and 6, in the Doctrine and Covenants:

He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the Spirit of truth, or some other way? And if it be by some other way, it be not of God. And again he that receiveth the word of truth, doth he receive it by the Spirit of truth, or some other way? If it be some other way, it be not of God; therefore, why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth understand one another, and both are edified and rejoice together.

To every man is given a gift—a spiritual gift. We, being many, are one body. In the body, no member can say to another, "I have no need of thee." Neither can any member rightfully say of himself, "I am not needed in the body."

If you cannot cross the ocean,
And far distant lands explore,
You can find the needy nearer,
You can help them at your door.

If you cannot give your thousands,
You can serve with willing might,
And whate'er you do for Jesus
Will be precious in his sight.

THERE IS A STEWARDSHIP of talents—of spiritual gifts—which is just as important as the stewardship of money. Apply the idea of stewardship of gifts and talents to this passage, and it takes on rather a new meaning:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the
(Continued on page 22.)

The Sermon on the Mount

By JAMES DAUGHERTY

WHAT IS THE SERMON on the Mount? It is the moral law of the kingdom of Christ. It is to the New Testament what the Ten Commandments are to the Old Testament. It is thus an excellent example of the relations of the two divine testaments.

The Mount of Beatitudes has become to baptized Christians in all nations of the world what Sinai was to Israel—the place where an authoritative moral ideal was promulgated. Not even those most skeptical of Christ's teachings will deny that it shows originality and genius of the highest order and reveals a character of unequaled moral sublimity. Yet what struck the hearers more than its moral splendor and originality was the tone of authority with which it was delivered. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."—Matthew 7: 28, 29.

In his own name and by his own authority, Christ revised the Decalogue spoken by God on Sinai and declared himself Lord and Judge of the human race, before whom all men shall stand to receive their eternal recompense. In reality it expresses or implies every claim to supernatural dignity which Jesus ever made for himself, or his followers ever made for him.

The Sermon on the Mount begins with Jesus going up into the mountains to get away from the multitudes (Matthew 5: 1). He was followed by his chosen twelve disciples, and it was largely for them that the sermon was intended (Luke 6: 13-20). However, the multitudes were persistent and followed him. The Sermon on the Mount was spoken to the church and not the world; but as the multitudes appeared, they also listened. We may say it was spoken into the ear of the church and overheard by the world.

THERE IS EVERY INDICATION that this sermon was meant to be the ordination sermon of the twelve according to the account of Luke. "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles."—Luke 6: 13. Most theologians and commentators hold to the belief that Matthew 5: 1 to 7: 29 is so similar to the sermon reported in Luke 6: 20, that it is best to regard them as basically the same. However, it is plausibly suggested by some that our Lord during his preaching tours often repeated nearly the same sermon to different audiences and that Matthew has given the sermon as delivered one place and Luke as delivered in another. Luke's version is much shorter than Matthew's—thirty verses scattered through his later chapters correspond to utterances in Matthew's sermon. Altogether both Gospels contain about sixty-one parallel verses. The common inference is that, upon the whole, Luke gives the sermon as our Lord actually delivered it, and that Matthew has inserted at appropriate places in the sermon other utterances of our Lord dealing with the same or similar subjects.

The great interest of the sermon as recorded by both writers is that it is more or less a full revelation of Christ's own character—a kind of autobiography. Christ had already written every word of it down in deeds. It seems to translate his life into language. In this sermon, he is very near to us. The blessedness which he offers to the humble and meek, the merciful, the pure in heart, the peacemakers, the seekers after righteousness, and the persecuted for righteousness' sake, he first experienced himself and then commended them to others. The power by which Jesus lived his life is the same power by which we must live ours; this is

the power of secret prayer. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."—Luke 6: 12.

THE SERMON ON THE MOUNT is very important for a right understanding of Christ's conception of the kingdom. I believe this to be the kingdom of the heavens where angels live the ideal life of love and service, finding their whole pleasure in doing God's will. Christ makes this blessed life of sinless perfection brought down to earth in his own person available for reborn men and women.

Every baptized Christian is taught to pray, "Thy kingdom come, thy will be done by men on earth as it is done by angels and saints in heaven." The kingdom, then, is the heavenly life brought down to the earth and made practical (flesh).

The inward and spiritual views of the kingdom, which are promised in the Sermon on the Mount, are not inconsistent with its identification elsewhere with the visible church of Christ. In Matthew 16: 18, 19 Christ identifies his church with the kingdom of the heavens, because it is the only divinely appointed means of establishing it. To the church is entrusted the responsibility of implanting and nourishing the spiritual life of God's children.

The Sermon on the Mount expresses first, the qualifications necessary for admission into the kingdom of God; second, the blessedness or happiness of those who possess these qualifications; third, the misery of those who do not possess them; fourth, the sifting process; fifth, a doctrine equal in importance to that of Hebrews 6: 1, 2, 3, and much better expanded and applied.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

What proof can be offered to convince skeptical persons that the revelation concerning the rebellion of South Carolina was actually given by Joseph Smith on December 25, 1832, or at least prior to the Civil War?

ANSWER:

The revelation on the Civil War was published in 1851 in the *Pearl of Great Price* in Liverpool, England. It was also reproduced by John Hyde in his book on Mormonism, which was published in 1857. See any library having a collection of books on Latter Day Saints.

ISRAEL A. SMITH.

QUESTION:

What is the purpose of the millennium?

ANSWER:

The thousand years Christ will reign on the earth following his second coming, generally referred to as the millennium, is a period of consummation when he will advance his work of redeeming and perfecting his people in preparation for the ultimate kingdom of God. Perfection is not attained in this life. The children of God must be further developed, purified, and fitted for their eternal inheritance. We list four reasons for this millennial period:

1. It comprises a gathering of all the righteous children of God of the celestial order from every age and every land, raised to immortality and eternal life, redeemed from sin and evil, to receive an inheritance on the earth where Christ shall reign. The period is for them one of instruction, training, and perfecting under Christ's supervision, completing what could not be fully done in this present life. The Lord has revealed some of the conditions of that day:

All things shall become new, that my knowledge and glory may dwell upon all the earth. . . . In that day when the Lord shall come

he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven.—Doctrine and Covenants 98: 5.

And further:

I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven.—Doctrine and Covenants 76: 2.

With this great learning there must inevitably be a co-ordinate development and enlargement of character and power, and an increase of holiness. That probably is the time mentioned by the Lord when "you shall comprehend even God" (Doctrine and Covenants 85: 12).

2. The millennium provides the opportunity for the development and perfecting of the kingdom of God. In this world sin hinders the work of the kingdom, and when Christ comes to rule over it, he takes over that kingdom with its imperfections, and begins the work of re-establishing, reorganizing its government, giving new laws as needed, developing, and perfecting it. In all this work the Lord can move only as fast as the people grow in personal qualification and fitness. Upon the throne of David, Christ will reign in justice, equity, and righteousness; "Of the increase of his government and peace there is no end." This kingdom will be a growth, for it cannot begin in absolute perfection.

3. The millennium is also a time when Christ will subjugate all opposing powers and remove all conditions of evil, not all at once, apparently, for there will be evil still existing and sinners among the mortals and nations

that refuse allegiance. Satan will be bound at the beginning, but wickedness will bring him back during the little season after the thousand years are finished. Destructive insects, pests, diseases affecting animal and vegetable life must be banished, probably early in the period. Enmities of man and beast are to be removed. This subduing of evil and opposition will hardly be accomplished in a moment by fiat, but by the progressive work of Christ as his people gain spiritual power by development. It is only after the little season that the subjugation of evil will be made complete. The Lord has said:

When the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea.—Doctrine and Covenants 28: 6.

4. The millennium is the earth's period of rest; it is her sabbath. The perfecting and sanctifying of the people will have a corresponding change in the earth itself, for it is to be transformed to adapt to the developing people. The partial change which comes to men in the resurrection will require corresponding changes in the earth also that it might be adapted to their needs. It is at the end of the thousand years that the greater change will come to both. The Lord has said:

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.—Doctrine and Covenants 85: 4.

The whole purpose of the millennium is summed up in the following:

. . . . The fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless.—Doctrine and Covenants 76: 7.

Afterward cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power, for he must reign, until he hath put all enemies under his feet.—I Corinthians 15: 24.

CHARLES FRY.

Letters

Netherlands Youth Camp

(The following, translated from a letter written to Brother Albert Scherer in Independence, Missouri, is a report of a youth camp held near Zierkzee, Holland, by a group of church young people belonging to the S.I.L. Number 2. This organization corresponds to our junior Zion's League. It is sponsored and cared for by the Senior League. Pieter de Mik, leader of the camp and president of the Junior League, writes of the experience. Pieter, in spite of a physical disability that has prevented him from participating in many activities, is a capable and hard-working young man. Other persons sharing the responsibility of conducting camp were Brother van Goch and Brother and Sister M. Boogaard. As is quite customary in gatherings of this sort in Holland, the camp headquarters was a large, clean barn. The wide, central drive was used for the dining room and assembly hall for activities in case of rain. The cow stalls, cleaned spotlessly were bedded with straw over which blankets were spread for sleeping. Those on one side of the dining area were used as the boys' dormitory, and those on the other as the girls' sleeping quarters. The camp site was one-half mile from the seashore with dunes and woods near by.)

I wish to send you a report of the camp which we held July 23 to 30. It was a week that will never be forgotten. I can't tell you about the trip itself, because I went a day early to help make preparation. We had our supplies and the necessary utensils ready several days ahead of time. It was intended that when the group arrived there would be a bowl of good soup ready and waiting for them, but this was a disappointment as the equipment didn't arrive until 3:30 Saturday afternoon, and fifteen minutes later the young people were there. We had already made the sleeping quarters ready and set up the long tables and benches in the dining hall. Following the Dutch custom, the tables were covered with clean, white paper. You should have seen the eyes of the campers as they came in!

They quickly unpacked and put everything in its place. The sisters who were responsible for the cooking hurried to prepare some warm tea for them to drink. All the campers changed to camp clothes, sleeping quarters were assigned to all eighteen campers and seven leaders, and tea was served at the long tables.

After some recreational activities, we had a short evening service. The campers went to bed at nine o'clock, but there was still a lot of enthusiasm. We could not get them still even at ten. Finally, however, all was in deep quiet, and the leaders were able to discuss the plans and program for the coming day.

The next day, Sunday, camp life really began. The campers awakened early—about four o'clock—and began to talk with one another, which was strictly against the camp regulations for that hour. At 6:30 the leaders arose. They prepared themselves as quickly as possible to get everything ready for breakfast. At seven o'clock the campers were permitted to get up. First they flipped the blankets to remove loose straw, and then they went to wash themselves. This didn't go as fast as we expected, for we had only two pails and many had to wait to wash. At eight o'clock all were seated neatly at the long table full of big Zeeland sandwiches. After a fellowship prayer, breakfast was served.

Now follows the camp program. We had prepared beforehand the camp regulations and work assignments. A copy of these was hung

on the door of the barn where each could see the day's work schedule. Dishes were to be washed. Straw was to be aired anew every day. The dining hall had to be swept. Potatoes needed to be peeled and vegetables cleaned. In the kitchen the women were the bosses. They had to go immediately to prepare for the noonday meal.

By ten o'clock most of the work was done. Then a whistle was blown, and all came together for Sunday school. It didn't go just the way we were used to having it, but I don't believe our Heavenly Father will be angry with us. Then after a few quiet games, the noon meal was served. It tasted unusually good, because Uncle Cor is a good cook.

In the afternoon we went to the beach. It was nice, warm weather. This was the first time in my life that I had a bathing suit on. It was a wonderful experience to be able to splash around in the water with the rest. Finally we had the thanks prayer to God that we were able to do this.

So went each day. First to the sea, then roaming over the dunes and through the woods and playing games. We have not seen everything there yet, and we hope that we can go again.

The last evening we were there we had a very pleasant time. All necessary appreciations were expressed ahead of time. Hymns were sung. Yes, this time we will not forget very soon. Everyone enjoyed it immensely. We hope that we have been able to gain some members for S.I.L., and most important, that we shall bring children to God.

Grateful for Letters

I am thankful to all the kind people who showered me with letters. I wish to express my heartfelt thanks to those who thus made my hospitalization a fine experience. I enjoyed every letter and am hoping that this new companionship by mail might go on.

MATIE CONE.

1423 North Eleventh Street
Milwaukee 5, Wisconsin

"And God Gave Some Pastors"

If there is one thing I am full of, it is advice. In rearing a couple of boys, one gets plenty of practice. I know there are many men who have spent more than twenty years as pastor of one congregation and could give more expert advice than I, but since none has appeared in print, I shall try. I doubt if there are any "new" experiences—just some repeats. The only purpose I give for writing this is that it might help some young pastor who is just starting in this particular ministry.

It is not all joy or all sorrow—this being a pastor—but I have found that in spite of the fact things sometimes look pretty hopeless, it comes out more good than bad. I can't see how anyone could have been much less equipped for the job than I, for I was isolated from the church most of my life until I was ordained a priest in my early twenties. All too soon the pastor moved away, and since I was the only member of the priesthood, I was placed in charge. My formal schooling ended with the sixth grade, but my "education" began when I started my ministry. Stake President Wilbur Prall gave me all the help he could, but travel was limited in those days. We had no active priesthood to help in the branch, but Brother Prall was like a guiding father to me. Just a letter once in a while from him would strengthen and swell my heart with courage. The Saints were most kind too. When I look back now on the many mistakes I made and see the patience and love with which they passed over my

many shortcomings, I marvel. They were surely the children of God.

It was not always smooth going, and I often spent most of the night in prayer—sometimes even praying that the Lord would send another into the branch to take my place. If this happens to you, young pastor, don't give up, because he may send someone in only after he has made a man of you. I remember the good advice Stake President Dan Sorden gave me once when the going was rough. "To be a good pastor," he said, "you must have a heart of gold and a hide as thick as that of a rhinoceros." And then he added understandingly, "You will come out of this a bigger and better man." Thank God for stake presidents with their good advice and help.

Sometimes it is necessary to correct those you love the most. That is hard to do, but a pastor can't play the coward. I blundered at all too many problems that should have been small ones. They grew because of my failure to keep a proper perspective. A pastor must take counsel with God always before acting upon any matter. Nothing should be decided hastily. Most important, a pastor should never stop loving anyone for something he may have done, for it is only with love in his heart that he can help. It is wise to keep the confidence of his members, refraining from talking over the troubles or mistakes of one member with another member regardless of how close they may be to him, for they may betray his confidence, and it takes a great deal of "doing" to "undo" the trouble caused. A pastor must never forget that he is not infallible; remembering this he will be more patient with his "flock."

Now, young pastor, lest you think it is all trouble and heartache, just remember the babies to be blessed, young love to be wedded, new lives to be led into the waters of regeneration, and the consolation you can give at death. If you try to fulfill your office in faithfulness, you will receive grace from the Savior sufficient for every need. I have seen more than one pastor leave his post with disappointment and bitterness in his soul, so I have always prayed that when my time came to step aside for another man's try, I might leave with more love in my heart for the Saints than when I started. God surely helped me to make that prayer come true. I feel I would like to take them all in my arms and say, "God bless you for your help to me and my family for more than twenty years." I have watched them grow in Christlike love toward each other, and it makes all the struggle and heartache worth-while. Best of all I think they love me, too. Now we have a new pastor, Elder Harry Propst, a really fine servant for God and the people. It has been a joy to watch the branch make rapid growth under his leadership. It is a pleasure to work with him in building the kingdom of God.

May God bless all in the church, for the load is great. May courage for the road which lies ahead be ever with the young pastor.

ELDER A. D. BLAIR

Creston, Iowa

Correction

Dr. A. W. Teel wishes to correct the name of the medical school that appeared in a feature about him on page 4 of the September 5, 1949, issue of the *Herald*. Instead of "Keokuk Medical College," it should be "College of Physicians and Surgeons, Keokuk, Iowa."

Briefs

BEVIER, MISSOURI.—On September 11, at the evening service, Kay Ruth, daughter of M/Sgt. and Mrs. Sam Bottarff of Kansas City was blessed. Sergeant and Mrs. Bottarff then showed and explained pictures taken during their stay in Germany and their travels in France.

Donna Mae Sutton, of Palmyra, Missouri, and Juanita Lear of Hannibal, Missouri, were baptized at Bevier, Sunday, September 25, at 2 p.m.

Bishop Earl T. Higdon, Far West Stake, was speaker at the morning services Sunday, September 18. The church has been newly decorated.—Reported by GRACE VANSKIKE.

FORT SCOTT, KANSAS.—The Fort Scott Branch had their annual business meeting, September 18. The following officers were elected for the coming year: Dale Crown, pastor; Raymond Brooks, director of religious education; Lloyd Hill, branch treasurer; Ruth Main LeNeve, music director; women's supervisor, Leah Williams; Lloyd Feagins, Zion's League leader; Marie Hawley, children's supervisor; Marion Lybarger, auditor; Susie LeNeve, publicity agent.

On Sunday morning September 18, Ernest Dunham and his three young granddaughters of Rosco, Missouri, were baptized in the Fort Scott font.—Reported by SUSIE LENEVE.

CENTRAL MISSOURI STAKE.—The young adults of Central Missouri Stake held their retreat at the (Knob Noster) State Park beginning September 17 at 2:00 p.m. with registration and recreation. "Be Valiant in Testimony" was the theme. The evening service was held inside the dining cabin beside the lighted fireplace. Elder John Puckett of Independence was in charge. Several musical numbers gave the setting for five outstanding personal experiences.

Sunday, the devotional before breakfast was in charge of Pike Richardson, pastor at Marshall. At 9:30 the business meeting was held. Leonard Smith of Oak Grove is to be the nominee for stake young adult supervisor at the Stake Conference in November. Herbert Ridge of Marshall and Ammon Beebe of Atherton were chosen assistant supervisors. Cora Jorgenson was elected secretary-treasurer.

Elder A. Orlin Crownover of Independence preached the sermon, "Are You Valiant in Testimony?" Sunday morning.

At 2:00 p.m., Elder Sam Balsler, pastor of South Chrysler Congregation, Independence, related his conversion experience. The final meeting was one of dedication. Stake President Harry J. Simons, Stake Bishop Willard C. Becker, and Elders Ezra Mifflin, Hunter Ferguson, and E. P. Darnell were with the group.—Reported by LOUISE LOVELAND.

PITTSBURGH, PENNSYLVANIA.—A baptismal, confirmation and ordination service was held Sunday, July 31. Mrs. Elizabeth Ross and David Ross were baptized. Those ordained were Norman Bernauer and Donald Ross, Jr., to the office of priest, and John Ross to the office of deacon.

Sunday evening, August 7, Mr. Jack Mercer of Creston, Iowa, gave a recital which included music for violin and cornet. Mrs. Margaret Raisbeck accompanied him. Follow-

ing this, slides of Mexico and Central America were shown by Mr. H. I. Letchworth of Independence, Missouri.

The annual business meeting of the branch was held Wednesday evening, September 14. Officers for the new year are: Elder T. A. Dershimer, pastor; Elder D. R. Ross, counselor and church school director; Elder John Tenors, councilor; De Vere Omohundro, secretary and Zion's League leader; Elizabeth Ross, treasurer; Ruth Snider, president of women's department; Margaret Raisbeck, music director; Gladys Omohundro, reporter; Dorothy Raisbeck, book steward.—Reported by DOROTHY RAISBECK.

COLDWATER, MICHIGAN.—The annual conference of the Northern Indiana District was held at Buchanan, Michigan, September 17 and 18. The conference was in charge of Bishop T. A. Beck and Elder Luther S. Troyer. The following were elected delegates to the next General Conference: Apostle Arthur Oakman, Earl Burt, Elder Luther Troyer, Ruby Troyer, Albert Taylor, Cecil Wismer, Lester Tacy, Forest Myers, and Melvin Johnson.

Officers elected or appointed were: Elder L. S. Troyer, pastor; Elders S. M. Nichols and E. J. Grigg, councilors; Myrtle Johnson, secretary and auditor; Rolland Durham, treasurer; Maxine Martin, women's leader; Glenn Cease, Religious Education director and historian; Harriet Schrader, music director; Arthur Middleton, nonresident pastor; and Lydia Myers, young people's leader.

The following recommendations were approved: John Smelser to the office of elder; Wilford McMurry, elder; Arthur Middleton, priest; Marshall McIvor, priest; Leo McCarty, priest; Kenneth Binkley, deacon; and Gordon Cease, deacon.—Reported by MYRTLE JOHNSON.

VANCOUVER, WASHINGTON.—Five baptisms were cared for on June 12 in this branch. These were Carol Ann Spencer, Linda Eleanor Roth, Philip Douglas Nottingham, Phyllis Irene Meyers, and Gerald Allen Jones.—Reported by MRS. F. E. CHAPMAN.

BEND, OREGON.—An institute for the Oregon District was held at Bend on September 3, 4, and 5, under the direction of District President J. L. Verhei. Other members of the staff were Mrs. Effie Verhei, Elder and Mrs. Elwin R. Vest, Elder and Mrs. Harold Carpenter, Elder and Mrs. F. E. Chapman, Mr. and Mrs. Charles Gollenhan, and Elder and Mrs. Ted Schuld from Klamath Falls, Oregon. Five children and one adult were baptized on Sunday, September 4. There was an excellent attendance from the district.—Reported by GEORGE M. DYER.

INDEPENDENCE, MISSOURI.—A rally of religious education workers from all the congregations of Independence was held Sunday evening at the Stone Church. Elder John Darling and Apostle Reed Holmes addressed the gathering.

Bishop Harold Cackler announces that the titling statements filed for the first eight months of the year show an increase of 3.4 per cent of the membership filing over last year. General church income from Independence congregations is \$4,077 over the first eight months of last year, a rise of 4 per cent.

Donnis Jean Graham, daughter of Mr. and Mrs. Kenneth L. Graham, was baptized September 18, and was confirmed at the Stone Church children's prayer service, September 21, held at the home of Raymond Johnson.

Pastors for the various congregations in Independence for the coming year include:

Stone Church, Glaude A. Smith; Walnut Park, Fred O. Davies; Liberty Street, D. B. Sorden; East Independence, Lyndon L. Wagener; Eden Heights, Fred A. Fry; Englewood, Ted P. Scott; Enoch Hill, Sanford Downs; Gudgell Park, George S. Davis; Mt. Washington, William LaGrece; Second Church, Howard Timm; Slover Park, Fred Epperson; South Chrysler, Samuel G. Balsler; Spring Branch, Iven Clothier; Sugar Creek, Victor R. Talcott; College Street Mission, O. L. Athey; Blue Ridge Mission, Lewis J. Richards; Resthaven, W. N. Inman.

City-wide officers for the year 1949-1950 are: Pastor in Zion, Charles V. Graham; Bishop in Zion, Harold W. Cackler; city-wide visiting minister, Arthur E. Stoft; director of young people, F. Carl Mesle; young adult leaders, Mr. and Mrs. Thomas Deal; director of Religious education, C. Cecil Talcott; director of music, Aleta Runkle; leader of women, Mrs. Gail B. Wilson; chairman, Daughters of Zion, Mrs. Melvin Benner; missionary co-ordinator, assistant to C. V. Graham, W. E. Wakeman; Vacation Church School director, Mrs. Vernon Sackman.

FAYETTE CITY, PENNSYLVANIA.—Five babies were blessed on Children's Day: Albert David, son of William and Betty Barker; Lora Lee and Linda Lou, twin daughters of Mrs. Alice Hisson; and Donald Robert and David Allen Peters. Miss Rose Trombino and Mr. Wilford Grant were baptized the last week of May at Lock 4. The following Thursday evening they were married at the church.

Five children were baptized in August and confirmed September 4. They were: Judith Warner, Patricia Warner, Sandra Morgan, James Duall, and Billy Barker.

The women of the branch have made money by bake sales, covered dish suppers, and the sale of brooms and other kitchen helps. Mrs. Louise Stewart taught a class, "Growing Together in Love."—Reported by LAURA MAY WINSHIP.

OTTAWA, ILLINOIS.—On January 6, 1948, six women, all members of the church, organized themselves as the Ottawa Council of Women with the approval of the District Presidency of the Northeastern Illinois District. The goal of those women was a mission in Ottawa. Mrs. Elsie Turner was elected president; Mrs. Ruby Varland, vice-president; Mrs. Theresa Nelson, secretary; and Mrs. Nina Jamieson, treasurer. The two remaining members were Mrs. Elva Larson and Mrs. Myrtle Classon. Through diligence and hard work that group of women more than tripled their number, and they have seen their dream of a mission at Ottawa realized after a period of twenty months.

During August, 1949, as a result of the work of the Ottawa Council of Women, the District President, Lloyd L. Hadley, and councilor, I. E. Turner, were able to make arrangements to have Missionary G. Wayne Smith go to Ottawa, where he held sixteen cottage meetings, in addition to Sunday services, with an average of thirty-five people attending each week. Nineteen of those people were nonmembers, who came to learn of the kingdom.

The Government Recreation Hall at Ottawa was engaged for the missionary services, and all of the expenses in connection with that project were underwritten by the Ottawa women.

On the morning of September 4, 1949, near the town of Wedron, Illinois, six people were baptized in the river. Those six baptisms, together with other baptisms during the preceding week, brought the total number to thirteen. Those baptized were Mar-

garet Jamieson, Mr. and Mrs. Lowell Mading, Iola Mading, Kenneth Mading, Marion Wilson, Mrs. Howard Nelson, Kay Nelson, Gail Nelson, Dalburt Nelson, Fay C. Miller, and Mr. and Mrs. Paul Rocky. Immediately following the baptisms, a confirmation service was held at the recreation hall. The candidates were confirmed by Elders Lloyd L. Hadley, I. E. Turner, G. Wayne Smith, and Arthur Hogue.

The infant daughter of Brother and Sister Paul Rocky, Paula Jane, was blessed by Elders Turner and Smith at the close of the confirmation service.

A luncheon was served at the hall during the noon hour.

A Communion service was held at 2:00 p.m. At the close of that service, a business session was held, at which time, with the approval of the apostle in charge of the district, the district presidency organized the Ottawa group as a mission.

The following officers will be in charge of the work at Ottawa:

Walter Anderson, pastor; Arthur Hogue, assistant pastor and director of religious education; Lois Hogue, clerk; Clarence Classon, treasurer; Arthur Hambleton, leader of the young people; Elsie Wettengel, supervisor of the department of women; Elva Larson, director of music; Ardella Anderson, superintendent of the children's department; Iola Mading, secretary of the church school; Glenn Mading, librarian; and Faye C. Miller, reporter. Paul Rocky will be the auditor. Clarence Classon is the deacon.

The following individuals will serve on the building committee:

Walter Anderson, Arthur Hogue, Lowell Mading, Faye C. Miller, and Paul Rocky.

The September 4 services were the last ones held at the Government Recreation Hall. Future services of the Ottawa Mission will be held at 1617 Paul Street.—FAYE C. MILLER, Reporter.

GRAND JUNCTION, COLORADO.—At the annual branch business meeting, held September 9, Elder Jess Hubbard was re-elected pastor for the coming year. Other officers are: Mrs. Mary Towns, branch secretary; Mr. Joseph Towns, branch treasurer; Miss Ada Staats, church school director; Mr. A. E. Mock, church school secretary; Miss Christian Towns, librarian; Mrs. C. B. Wallis, corresponding secretary; Mr. R. H. Oliver, publicity agent, reporter, and book steward; Mrs. Ona Hubbard, women's department leader; Mr. John Hogan, young people's leader; Mrs. Crystalene Hubbard, music director. The following church appointees have visited the branch in the past year, Apostle Charles R. Hield, Seventy Russell Ralston, Elder Elwin Vest, Evangelist William Patterson, and Dr. Floyd McDowell.—Reported by JESS HUBBARD.

DALLAS, TEXAS.—Three people were baptized recently. Linda Lee and France Dee, twin daughters of Mr. and Mrs. Lester Davenport, and William E. Everett, thus completing the Everett family circle in the church. Cheri Susanna, daughter of Mr. and Mrs. Shannon Bennett, was blessed. The branch is the recipient of ten new "Saints' Hymnals," a gift from Ola Elam, of Independence, Missouri. The women's department sponsored a talent fund and style show for the building fund, and an ice cream social and bake sale for a new church carpet. The largest number from the branch attended the reunion this year. One of the new year's goals is to have still more next summer.

Attendance at services is increasing; it soon will be necessary to seat some in the room adjoining the main auditorium. The branch is looking for a new building site. Elder

Linden E. Wheeler was sustained as pastor at the branch business meeting. Elder H. E. Davenport's men's class is proving very successful, studying the Book of Mormon. Pastor Wheeler has a lecture and discussion period Sunday evenings on "Each One Win One." District President Charles Tischer was the speaker September 18.—Reported by CHATTIE EVERETT.

INDEPENDENCE, MISSOURI.—The radio department held its fall picnic, Monday evening, October 10, at the shelter house in Slover Park. Present were announcers, staff, the executive committee, artists, and their families.

Sunday afternoon, October 16, the Independence Symphony Orchestra, under the direction of Franklyn S. Weddle, will present their first concert of the 1949-1950 season. They will play Schubert's "Unfinished Symphony" and the Bach B minor suite. In this latter opus, Mr. Steven Gladics, the principle flutist of the Kansas City Philharmonic, will be the guest soloist.

Music appreciation classes are being planned by Mr. Franklyn Weddle for the season 1949-1950 in Independence. A similar course was given last year. This year Mr. Weddle will follow the same procedure, giving talks and playing recordings. All church people are urged to attend. The place of meeting will be probably in the music department of the Auditorium.

NORTHERN INDIANA DISTRICT.—A women's institute was held July 23 and 24 at Castle Manor, Meirfield Park, Mishawaka, Indiana. Nellie Mottashed of Billings, Michigan,

was the guest speaker. The theme for the institute was, "Homes for Christ." District President Luther Troyer was in charge of the early prayer service on Sunday morning. Mrs. Maxine Martine, district leader, was in charge of the business meeting.

TUCSON, ARIZONA.—The Arizona reunion was held from August 21 to August 29 at Camp Lawton, Tucson, Arizona. The total registration was 153. The theme was "Witness for Christ." Apostle Charles R. Hield was in charge. Actively assisting were Seventy George Njeim, Elder Herbert Lynn, Bishop J. Stanley Kelley; state co-ordinator, Marion Blakely, and W. W. Wood, pastor of Phoenix; T. R. Davis, pastor of Bisbee; and A. H. Hartman, pastor of Tucson. There were classes and recreation for all age groups.—Reported by MRS. I. J. BERGAN.

MOBILE, ALABAMA.—The branch officers elected to serve for the year 1949-1950, were installed with a special service Sunday evening, September 25. The pastor, High Priest J. A. Pray, conducted the service and installed the following officers: R. L. Booker, church school director; A. V. Peavy, assistant church school director; Mary Brooks, secretary and *Herald* reporter; Hale Miller, junior pastor (appointment) and treasurer; Addilean Booker, director of women; Anna M. Lavinghouse, director of music; Edna Miller, supervisor of adults; George Tillman, supervisor of young people; Dora Cobb, supervisor of children; Gladys Barnes, church school secretary; Laura Vickrey, book steward. The finance committee and building committee are both headed by Brewton Greene.

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INDEPENDENCE, MISSOURI

Design for Living - Part 1

By ALICE M. EDWARDS

IT IS OCTOBER, and the children have gone back to school. I passed some of them at the grade school around the corner—small boys in bright, striped pullovers and coveralls and little girls in gay, ruffled pinafores, playing noisily on their way to school or parking shiny bicycles along the schoolyard fence. Farther on up the street I passed groups of older boys and girls on their way to junior or senior high school—boys in faded blue jeans and plaid flannel shirts, and girls in—well, faded blue jeans and plaid flannel shirts, or long cotton skirts—bare-legged and pig-tailed, walking slowly arm in arm, or proudly parking remodeled '26 Buicks or Model A Fords painted bright blue, red, or yellow in front of the Summer White House.

Maybe your children, like mine, were among these or groups like them; or maybe like mine also they have packed up their belongings, blue jeans, and plaid flannels or cotton skirts and formals, plus your best nylons and toilet water, or Dad's favorite shaving kit and the family typewriter—and other matters of equipment that you are just beginning to miss—and gone away to school, leaving a house full of poignant memories and writing home affectionate and glowing letters with rapidly decreasing frequency. Anyway, whatever their age, sex, or condition, they have gone back to school.

SO THE OCCASION of children going back to school, for thoughtful people—whether they are actually the parents of children or people who are concerned with the children of the community—becomes a time of re-evaluation. We think back over the summer that is past and the years which preceded it, even as we look forward to the school year ahead; and we wonder—we who love and trust our children—even as we watch and work and pray for their safety and well-being, if the patterns of home and family life which we have built for them in their growing childhood will hold through the coming season, and the years ahead.

I have always felt that summer vacation is an opportunity to get acquainted with my own children, although it seems

strenuous with my backyard full of my own and my neighbor's children. I realize that it is also a precious experience. It is something that once past can be reclaimed only in memory.

I remember especially one summer when my older boy was about twelve, my daughter nine, and the baby six. There were by actual count twenty-seven children under fifteen in the immediate neighborhood, and I often felt that they were all in my yard most of the time. That summer they were engaged in building a miniature village on and in the terrace above the garage wall and right under the kitchen windows. The work was complicated, involving excavation, construction and management, industry, business and transportation, professional, and cultural services, and a series of the most unbelievable "swaps." All of the neighbor children were in on the deal; each came early, brought his tools and equipment in a box (and usually his lunch) and worked at, completed, bought, sold, traded, gave, or shared his interests, according to his own ideas and abilities.

A nuisance? In one way, but certainly not in another. There was a lot of noise but little actual confusion. There were many arguments but few quarrels. The fact that the children were where I could see, hear, and know what was going on made my own plans for the summer more or less secondary, and the man of the house thought that the sand for the repair of the garage wall was disappearing with unnecessary rapidity. Before the summer was over, however, we were convinced that my time and Dad's sand were an excellent investment.

One day I noticed a police car cruising in the vicinity. Another time the same car was parked across the street for some time; and again, it turned around in the driveway and one of the policemen went down and asked some questions of the children, who, as usual, were tunneling into the lawn and undermining the shrubbery. The children did not seem to be much concerned, but I was curious. I made an excuse to pass the police car the next time it was parked near by and asked what was going on.

"Well, you see," explained one of the detectives, "there have been some youngsters in this end of town getting into garages and basements and stealing scrap, tools, and so forth. So we have been checking up on all the kids that live hereabouts. But we figure that the bunch playing down there in your driveway—they couldn't be any of the ones we are looking for. Those kids down there are too busy and happy to be getting into that kind of trouble." You see what I mean? The design for living that was being worked out in the soil and sand of our backyard was not the same kind of pattern which, in the opinion of the officers assigned to that particular problem in juvenile delinquency, produced scavengers and petty lawbreakers.

VACATION, then, can be a time for checking, re-evaluating and re-shaping patterns of home and family life for the guidance and protection of the children and young people as they go out into the larger world of school and community responsibility. But the time comes again when they go back to school; and we ask ourselves, just a little anxiously, "What kind of patterns have we set? Are they soundly designed? Are the contours clear and the dyes set firmly? Will they endure, and carry over into the new environment? Or will the stresses of the enlarged life tend to alter their form and color, even beyond our recognition or belief?" How can we tell?

One simple way of answering these questions, which all thinking parents ask themselves from time to time, is by checking our own experience against that of others of like faith and belief. We must remember in working out our own design for living that we are not alone. Our lives, and those of our children, are not lived in a world which is separate and apart from that of our neighbors, our community as a whole, and our church—in other words, we are a part of the world we live in. Our own design is after all only a bit, a very small detail in the ultimate picture. Because it is not possible to make a good life for ourselves and our children alone, abundant living becomes a corporate matter.

In working the past few years with child problems in my community and in my own home, in contact with the juvenile court and corrective institutions; in counseling, and in more recent work

The Home Column

with disabled and unsettled veterans, this fact has been brought to my attention with more and greater urgency. So I would like, in considering the setting of patterns of home and family life for the guidance and protection of our own children and young people, to tell you about some other children who do not go to the grade school around the corner, or the high school up the street—children whose homes have not provided the patterns for good and abundant living which we have tried to design for our own. It may be in comparing these other designs for living, patterns which are warped, twisted, and malformed by ignorance, indifference, and sinful living on the part of parents, neglect and corruption on the part of government, and failure on the part of the Christian endeavor with the patterns which we have tried to set for our own homes, and have advocated for our own communities, and dedicated to the work of the church, that we may begin to see something of the larger design in order that we may fit our own patterns a little better into the great mosaic.

Case I

For instance, there is Bobbie Q. Bob is a bright, beautiful child of six with soft, light, unruly hair and flushed cheeks, thin arms and legs, and a slight droop to his shoulders, as if already he found the burden of living a little too heavy. Bobbie goes to school this fall, too; but it is not the kind of school your child and mine go to. The instruction is excellent, and the teaching staff of the finest; and the little boys and girls wear pullovers and pinafores, even as yours and mine, though they may not be quite so bright and new. At least, not all at the same time. And they work and play in much the same way as our children in the school around the corner—but with a difference.

Whereas your child and mine dashes home at noon or after school and bursts into the house shouting for Mom to share a triumph or fix a scraped knee, or waits impatiently for Dad to come home from work to help with a knotty arithmetic problem or advise about the care of the new puppy, at S. Home where Bobbie goes to school, Mom and Dad are people who come to see you on visiting day—if they come at all—or maybe on a holiday they send you a new shirt or book or something to play with—maybe. If you have small problems (and what little boy or girl does not have problems?) they must wait for the doctor or the social worker. Probably by the time the trained expert receives the problem, or gets around to it, the problem has solved itself or has been

shoved back by more urgent matters; but the heart-break has registered.

You ask why Bobbie Q. is at S. Home? Are his parents dead? Is the poor little child an orphan? Well, he is an orphan of sorts, yes—but his parents—. Well, his father has never played a very active part in Bobbie's design for living. He disappeared some time before the child was born; and his mother, young, frightened, and entirely incapable of carrying the burden of supporting and caring for a child, did try for a while, lost several fair jobs, was forced to leave Bobbie alone while she hunted work, and came eventually to lock him into their cheap hotel bedroom for a great many hours a day, while she gradually resumed the pleasures of the street from which the child's birth had claimed her for a time. Bobbie amused himself by breaking, detaching, and destroying everything the small room contained, and finally attracting enough attention by his disturbances that the other guests in the hotel complained, and the court took Bob and placed him in a boarding home.

It would be more accurate, perhaps, to say several boarding homes. For Bobbie only stayed a little while in each. Unwanted, neglected, and hopeless at the age of four, he turned his back on the race of men and lived alone. In a home where there were other children, his behavior was so peculiar and so unsocial as to be dangerous; in a home where he was an only child, and where every attention was lavished on him, he still continued to break, destroy, and detach everything breakable and detachable, until the foster mother had a nervous collapse, and now Bobbie is back again at S. Home.

Why? Simply because the pattern of living, in the already sadly deformed home which produced him, had become so torn, so defaced, and so lost that his small heart broke, and his small mind, unable to cope with its problem, closed.

Case II

On the other hand, Billie G., who is a friend of mine, has the misfortune to attend a school in a community where an antiquated system allows a woman, never well trained or well adapted by nature or temperament to her profession, to continue to teach small, impressionable children, in spite of increasing ill-health and temper. Bill is a fine, sensitive child, rather like Bobby Q. in appearance. But he has a home where a busy father still takes time to plan for his future and discuss his small problems with him, and where an equally busy mother provides not only the physical comforts of warm food and adequate clothing, but the even more essential

warmth of affection and protection of knowing that he is loved and wanted and understood.

Knowing that Bill had this teacher, I asked his mother what sort of adjustment he was making. She was aware of the situation and thought he was meeting it well enough; but I was still curious, and seeing Billie on the street, I stopped and asked him how school was, and how he was getting along with Miss Y.

"Oh, all right," he replied, without much enthusiasm.

"Like her?" I asked casually.

"Well, I don't actually like her," he admitted. "But it's this way. I talked it over with Mom and Dad, and we figure that I have to learn to get along with people, even if I don't especially like them. And this is as good a time as any to start."

The design differs from the life pattern, already too desperately fixed, of Bobbie Q., doesn't it? Yet the two children are fundamentally much alike. But whereas with Bobbie the school, excellent as it is, can only partially compensate for the broken home pattern; with Bill G. a design of safe, intelligent, satisfying home life more than compensates for a really very difficult school situation.

Case III

Next I want to tell you about Russell F., who is seventeen and lives at M. Farm, where he also attends school. Russell is only in the seventh grade, because there at M. the school burned down several years ago, and the county has not found the money to build a new one so the boys can go to school only half days. The other half day is not wasted, of course. It is spent constructively, and often arduously, in the shop, the field, the garden, or working about buildings and grounds. And of course there is supervised recreation—and we do mean supervised.

Last summer Russell spent his vacation with us, while I tried to find an honest-to-goodness home for him. One night while the boys were wiping dishes in the kitchen, I heard one drop and break. After a minute of complete silence, Paul called out, "Sorry, Mom," and I heard Russell say quietly—because he did not intend me to hear—"Gosh, out at M. Farm, they beat you for that."

I found a home for Russell—a good home. But in six months he was back at M. Farm. You say, "Why? Isn't he a good boy?" Certainly he is. He is polite, personable, honest, intelligent, and nice to know. But he will not work. He cannot take responsibility, and he has no initiative.

Why? Because the patterns of life set in the cottages of an institution for incorrigible and neglected children have enforced discipline without teaching self-discipline, have demanded work without teaching the joy of working. What was intended to be a corrective and constructive program of activity and recreation has actually encouraged a dependence which thwarts the normal strivings and produces rebellions in adolescent life and gradually paralyzes the will to venture, experiment, and succeed.

What will happen to Russell F.? Will maturity bring back to his life these dormant qualities so that when he leaves M. Farm to enter into adult participation in the community, he will be able to make a good life for himself and his family? Or will the patterns of dependence and irresponsibility persist? I do not know. The problem is a serious one, because there are hundreds of boys like Russell F. living in such institutions because the fabric of their own home life was torn beyond repair by causes over which they had no control or because through no possible fault of their own their homes ceased to exist and there was no other place for them. Yet boys and girls who have been sent to such institutions and who have grown to manhood and womanhood in such forced, artificial environments are also destined to become a part of the community in which our own children have grown to manhood and womanhood, where they must work, live, assume leadership, and eventually establish their homes and rear their families. This is our problem—yours and mine.

It is as much our problem as the ordering of our own well-established and well-kept homes, and the guidance of our own well-fed and well-cared for children. Most child problems, of course, are parent problems. I read somewhere once that almost any marriage can be a success if both parties to the contract really try. I think the same thing is true of parenthood. To manage economic, social, and spiritual security in a home where two intelligent, normal parents work together, both putting the best they have into the task, is challenge enough. Where this security must be achieved by one parent working alone, that one is obliged to carry a difficult and sometimes thankless burden. And yet, where the conditions which cause broken homes cannot be avoided, a satisfactory design for living still must be maintained because the welfare of the child demands such security. And it can be achieved.

Case IV

Estelle A. is going to high school this winter, and that is indeed an adventure, for not many young people in Estelle's class go on to high school. She has been in California all summer, staying with an aunt, and she could hardly wait to get home to tell her mother about the good times she had and to show her the pretty things Aunt Ellen had fixed for her first year in high school.

Mrs. A. is a public health nurse, and has the sole responsibility for her child's welfare. But she is a good, conscientious, and intelligent mother. I remember her telling me once how she broke Estelle of temper tantrums. Like many small children, the child liked her own way, and when balked, would throw herself on the floor and bump her head. "So I told her," said Mrs. A., "just you go ahead and bump your head. Bump it hard. You need to be punished for displaying such temper. And if you do not punish yourself, I shall have to do it for you." In this way, Estelle learned that temper doesn't pay; and she also began to learn that she could substitute self-discipline for the discipline imposed on her by others in authority, which is a thing some adults have never learned.

Estelle's mother told me, too, about the aunt in California. "I send her there every summer," she said. "I have to work many hours a day and often late at night. My sister-in-law does not work and can be at home with Estelle all the time. But I do miss her."

I wish we could be as sure that Estelle's school life will be well ordered. Probably you have never even seen her school: it is not in a fashionable part of town, because Estelle and her mother are Negroes. But the patterns of her home life are sound and sane in spite of the fact that her mother alone must assume the responsibility for her support, care, and direction, and guidance.

Remembering Estelle, I want to tell you now about some neighbors of mine. They are the wife and four children of a minister of a denomination other than ours. Several years ago this family lived in a small town in central Missouri where they were loved and respected by their congregation and community. The home was all it should be, and Edith, Howard, Geraldine, and John were normal, well-behaved children, doing good work in school, popular with their friends, and happy in their home life. Then, during the war, the Reverend L. enlisted as a chaplain, got into some sort of difficulty, and did not return to his home and family and congregation. The family—hurt, disgraced and actually in need—moved to our town,

where the mother found work, and with their remaining savings they bought a home.

The two older children, remembering better times, are bitter and resentful. Edith married early in the war and lives the struggling sort of life many young people nowadays do, but she is without zest. She does not know whether or not it will work. Howard is happy so long as he can smash up the remains of the family car on week-nights and put it back together again on Sunday. He works in a garage.

But with Geraldine and Johnnie it is different. Geraldine has never had many of the things other girls take for granted, and Johnnie does not know what it is like to come home from school to find Mom fussing around the kitchen or entertaining guests or planning an evening's fun for the family; Mom works because they have to eat. Geraldine and John had to learn to look after themselves, and they did a pretty good job of it at first; then things began to get difficult.

Case V

Geraldine could not quite bring herself at sixteen to accept the rulings on such matters as dates and hours and how much of her after-school-salary to spend on clothes and jewelry from a mother who was really not at home often enough to know whom she went with or where she went evenings or what she needed a new wrist watch for. So Geraldine quit school, got a full-time job, and took an apartment with another girl where "Mom" couldn't supervise what she ate and wore or presume to dictate her comings and goings. A nice arrangement, except that it just didn't work.

Geraldine, more careless than ever about raincoats and rubbers, got a bad cold, neglected it, and had pneumonia. It took the combined care of all members of the family and all the money they could get together to pull her through. And I know that she lay alone and ill in the house many days, and that one time she had to wait until payday before they could buy medicine the doctor had ordered.

But the emergency had brought Geraldine and her mother together again. The girl learned how precious a thing it was to have a family to depend on in the pinches, and Mrs. L. was moved to think through her problem again and to try to make home a more attractive place to a teen-age girl. When Geraldine was better, they fixed up the house a little and did some entertaining again. Geraldine joined a dramatic club and found some new friends who did not

stay out so late nights. She did not go back to school, but sometimes a better preparation for living is made in this kind of on-the-job training.

Case VI

Young John is in school, of course, but it is a different kind of school still from the ones we have been talking about. Johnnie was a small, wiry lad, with a keen, inventive mind and charming manners. When they moved into our neighborhood, he was still playing with toy cars and cap pistols. He had a paper route and was a good worker, but he was continually without supervision. He came home twice a day to a cold house and cold meals, and the boys he played with were not always well chosen.

One day an older boy went to collect with him (which was forbidden). While Johnnie was busy with a subscriber, the other lad stole a purse from her table and then persuaded the young boy to run away with him. They were picked up the next day in a bus station in St. Louis and brought home; then, and only then, did John realize that without having done anything wrong except choosing bad company and being persuaded into taking an unofficial trip, he was facing a charge of petty larceny.

Knowing Johnnie, some of us were able to get him released, and he observed his parole meticulously. He did not get into any more trouble of this sort, but he still didn't do well at school. He did not study at home and often found it easier not to go to school than to go unprepared. He was dismissed from R.O.T.C. for nonattendance and failed year after year to pass the majority of his courses. The day he was seventeen, Johnnie L. enlisted in the Army. So he began again in one of the hardest of all schools to complete his education. Discipline, supervision, and regular patterns of thinking and doing are paying off at last. John has grown inches, gained pounds, has been promoted, and is now attending baker's school. The family at home is happy about his progress and proud of his accomplishments.

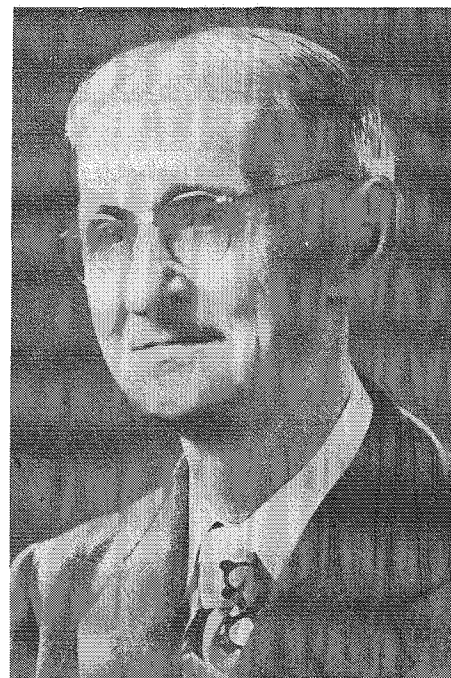
So a new life began for the L. family. The patterns of home and family life which were torn apart when the husband and father failed in his responsibility are being re-established under the supervision of a woman made wise by hardship and tribulation and supplemented by a growing sense of responsibility in the children themselves. But much that has been lost can never be regained.

(To be continued.)

Memories of O. W. Parker

Employees of Herald House went to Stone Church Tuesday afternoon (October 11) to pay their respects to O. W. Parker, who passed away the preceding Saturday. These memories of him will remain. He generally walked to work and home again, though he would accept a ride if it was offered. He ate lightly, and kept to the end of his life the slim figure and the smooth swift stride of a young man. This was a part of his health program He was the first to arrive at his desk, and the last to go home. He always took his work seriously, and spared no possible effort to do it But he never forgot that a smile could lighten the burden for others, and he often produced the little joke that eased the tension. He could hold his own in any repartee, but he preferred to turn the joke on himself He was a good companion for a walk around the square in the afternoon rest period The salesmen all liked him because he greeted them respectfully, listened to what they had to say even when he knew he couldn't buy. He always gave a man a chance When the weather was at its worst and the congregation at Stone Church was small, you could look back in the southwest corner and see him sitting quietly there. He gave his support Forty years of service in one line of work is a long time. Very few men manage it He loved his family and his home. He had quiet ways, and modest tastes. Rather conservative, he was never one to throw things around. He always kept his authority in the background. His characteristic expressions were, "I think we can do it," or, "If you want it, we'll try to get it."

There was always the pleasant "extra", of a friendly word when you



stopped at his desk. One of the top secretaries in the office of the First Presidency, a man who had known him many years, said, "I miss him terribly. He was a good friend. You had to know him a long time to know him really well."

You wouldn't perhaps, call him an ambitious man; certainly not the kind who will climb over others to attain his objective. He hadn't time for it; he was too busy with his job. But he did have a strong desire to round out forty years of work for the publishing house. Despite pain, he tried to keep going. It was difficult at last, but with the sympathy of the Board he was able to fulfill his desire.

Younger employees found him kind and considerate. It was easy to get along with him.

In the publishing business a knowledge of paper is important, and it takes years to learn the field. There are hundreds of kinds and qualities, in many weights and sizes. Brother Parker had that knowledge, and used it to protect the interests of the business. He was a skilled judge and buyer of paper.

His life made a good record. His influence was felt in the formation of policies and procedures. He was a conservative and safe estimator. We remember him with gratitude, affection and appreciation. L. L.

Fruits of Home - By MARY WARD

RECENTLY while on affiliation in St. Louis, Missouri, I became aware of a great gift in my possession—the gift of a loving family. I seemed to sense the importance of such a factor in the lives of growing personalities more keenly as I labored each day with those whose personalities had been warped by the unwise procedure practiced by many parents today. I became more aware of the great need to remember the little things of everyday life, and a deep desire arose within me to express my gratitude to my parents for the love they have bestowed upon their twelve children.

Our home, though never a creation of great physical beauty or wealth, is filled with an inner harmony that through the years grows more dear to our hearts. The joys of home are often tainted with disappointment; still we always find Mother and Dad there to share with us in both happiness and discouragement. As I recall, the comedies, tragedies, and the usual happy scenes of home life which were ours to know, I realize the greatest gift God gave was two consecrated young people endowed with a deep desire to build a home for children.

Home is never the giver of one blessing alone, so I can't hope to make you understand all we've enjoyed. It would take each day's experience to give full account of the blessings we knew while together we grew to know and love our Father in heaven, and each other.

Thus my thoughts ran as I sat one evening alone in St. Louis, writing my parents a letter of thanks.

Dear Mother and Dad,

Tonight I'm very lonesome for my home, family, friends, and most of all,

you two. I'm writing this letter in response to the newly acquired desire within my heart to say thank you both for the teachings of my childhood, for all the love and sacrifice of your own pleasure in worldly goods, and for the wise teaching you gave me. Thank you

Here Is the Writer



Mary Ward is the oldest daughter in a family of twelve children (she has a twin brother, Kenneth). Born and reared in Independence, Missouri, she attended William Chrisman High School and then spent two years at Graceland. After being graduated from college, she entered the Independence Sanitarium and Hospital School of

Nursing where she is now a senior. A member of the Spring Branch congregation, she is a favorite in the children's department because of her storytelling ability. Her main desire in life, she says, is to build a home which follows the pattern given by Christ.

for the security and assurance you gave to those little ones who came to you everyday for help and guidance. Somehow I can't say thank you enough for teaching me to pray and to know God as my friend. Thanks most of all for showing me the true value of a life lived in service to him. You, Mother and Daddy, are the lights my Heavenly Father gave me to light my small candle from and carry it into the world. Now I return to your door after a few years of carrying that candle alone to pay homage to you. I'm sure that without the aid of our Father above I can't express the desires of my heart, for it is full, but with his help I shall try to thank you for your love.

Graceland seemed to be all I could ask for in the way of complete joy. The friendships I made there will always be dear to my heart. There I saw God

in a new and different way. My world grew to include not only my home but people everywhere. In the classroom I felt the beauty of silent personal power. In fellowship services I sensed the happiness of minds free from care and the inspiration of quiet, intelligent thinking. Through the Spirit of the Heavenly Father, I felt the calm assurance of a new day's awakening joy. Here I found a power in numbers, but more than that I felt the world's need for a people of quality.

After my Graceland experience came nurses' training. Here I have sensed a need to reach the soul through its physical weakness—to be kind and loving to all who show their need of me, and with the help of God to understand the need of those who will not ask. To be a nurse is to walk with God every day, every hour; to be humble and full of love for one's fellow men; to give, and also to receive. Many times my patients have served me more than I could ever hope to serve them. There have been those who, in their hour of intense physical pain, have taught me lessons that cannot be measured nor expressed in words.

Yes, nurses' training has taught and is teaching me to live life more abundantly. And tonight I realize that had it not been for the teachings of you, my parents, I could not have hoped to enjoy or even learn that which I have. I realize my failings and wherein I have not taken full opportunity of the growth offered me, but I find peace in the promised hope of the future. I can only say thank you again, Mother and Daddy, for the lives you have lived, all the while sensing the need to try harder every day to express my love for you in living as God would have me live, for I know my actions today are the fruits of my home. My sincere desire is to bestow good wholesome fruitage upon the emaciated lives of those I serve each day.

I constantly pray for each one at home, and thank our Father for you always.

Sincerely,
Mary

New Horizons

Each One Win One

But First Let's Sell Ourselves!

ARE YOU REALLY SOLD on this church? Do you attend services as regularly as you possibly can? Do you consistently file your financial statements and pay your tithing? Are you cultivating the virtues of kindness, patience, and Christlike love for all peoples regardless of their race, creed, or color? Do you support the ministry of your branch, or do you criticize the officers in their functions?

One of the most essential characteristics of a successful salesman is that of being fully convinced of the virtue of his product. During my freshman year at Graceland, I became acquainted with a fellow student who was selling shoes. I bought several pairs and became an ardent supporter of the brand of shoes my friend was selling. In fact I was so fully converted to this brand that I became a salesman myself.

The sales I have made I attributed to the fact that I am completely and enthusiastically convinced of the superior quality of every part of the shoe. I have worn this brand ever since I bought the first pair from my friend.

It would be a poor salesman, indeed, who did not use the product he sold. I would hesitate to guess how many sales I would make if I wore a brand of shoes other than those I sell.

SOME OF US are trying to sell others the gospel while we wear the trademark of another brand of living. If we are completely sold on this most precious product on the market, we should certainly be using its every advantage.

Too many of us "go to seed" on one phase of the gospel plan and completely overlook other important parts. I know a middle-aged brother who hardly ever prays or bears a testimony on Wednesday night with-

out mentioning the need of abiding by the financial law of the church. I know a very conscientious mother who almost never talks about eating unless she mentions the splendid blessings which are ours if we obey the Word of Wisdom. Both are essential parts of the plan God has offered us in order to live abundantly, however, we know that *all* the phases of the divine plan are necessary if we are to enjoy life to its fullest.

Many Latter Day Saints lack an interest in the church. I became most aware of this fact this summer. A great number of the Latter Day Saints I guided through the church properties at Nauvoo during the summer months appeared only lukewarm or even passive in their interests.

Most of the one thousand four hundred nonmembers I took through

By **GLEN CARGYLE**

showed more interest and respect than did the Latter Day Saints who visited the grounds. This lack of interest and restlessness in the members often transfers to others within the same guide tour who do not belong to the church. Perhaps some of these Latter Day Saints are trying to sell the gospel to others, yet they lack interest in it themselves. They are still wearing another brand!

Let's each begin conscientiously to "practice what we preach." Anything less than this will never convert those we would like to have unite with us. As a friend of mine puts it, "True religion is not a matter of doing good things in their time and place, but rather doing good things at all times and in all places."

Your Talent for Mine

AN ARTICLE appeared some time ago in a leading magazine suggesting that neighbors and friends trade services. It caught my fancy, and I tried it because I was intrigued. It not only works beautifully but the return in friendship and understanding is a source of richer, more satisfying living.

We cannot each possess all the talents there are, but we can share ours with someone and make our homes lovelier, our hearts lighter, our personalities more vivid. Perhaps it's sewing you need done or advice you seek on interior decorating. Perhaps you need help with a party or planning a group social. It may be that you crave music lessons or desire an afternoon's relief from the baby. Search among your talents for those you can offer to others.

I have no talent whatsoever for canning, but I recently acquired some

precious jars of jeweled jelly in return for knitting some socks for my neighbor's big, genial husband whose size thirteen feet are almost impossible to fit at the store. Some time ago I redecorated the bath of the little rented house we lived in with gay, yellow daisies—just for fun. They hung happily over the mirror, clustered brightly on the walls around the tub. The effect was cheerful and pert, and my landlady was so pleased that she insisted on staying with my small son while I had a couple of wonderful afternoons free for shopping downtown.

There are many things you can trade, and it's such fun to help and be helped at the same time. It makes everyone concerned realize what a lot of happiness there is to be gained in friendly sharing and working together.

The More Excellent Way

(Continued from page 10.)

law of my gospel, unto the poor, and the needy, he shall with the wicked lift up his eyes in hell, being in torment.— Doctrine and Covenants 101: 2.

One of the greatest of all sins is a refusal to confess that God's hand is in all things—the sin of ingratitude, the refusal to use gifts and talents and material blessings for the edification of the body of Christ thereby making them spiritual. Your task, then, is to discover or recognize your gift, and to use it in the name of Christ under the direction of his Spirit in the tasks of his kingdom for the edification of the body of Christ in unity and love.

Covet earnestly the best gifts—the gifts given to you by God as best for you. And if you recognize these gifts as spiritual and all the other gifts exercised in the body as likewise spiritual—if you are aware of the relationship existing between your gift and all the others in the body of Christ—you need never be deceived by lusting after second best gifts that belong to somebody else.

Unity in diversity—a unity actively functioning under the direction of Christ's Spirit, and cemented by the power of charity, which is the pure love of Christ—this is the more excellent way.

Bulletin Board

Priesthood Institutes for Ohio, West Virginia, and Pittsburgh Districts

Dr. F. M. McDowell, Director of Priesthood Education, and Apostle Percy E. Farrow will conduct a series of priesthood institutes as follows:

Southern Ohio District at Columbus, October 21 to 23

Northwestern Ohio District at Toledo, October 25 to 27

Youngstown, Pittsburgh, and West Virginia Districts at Charleroi, Pennsylvania, October 28 to 30

Kirtland District at East Cleveland Church, November 4 to 6

There will be meetings for the women at Toledo on October 25 and 27 at 2:30 p.m.

A helpful and challenging program will be presented, including worship, lectures, and social activities. All priesthood members are urged to attend one of these institutes, preferably the one for the district in which they reside.

PERCY E. FARROW, *Apostle in Charge*

Southern Indiana District Priesthood Institute

Dr. F. M. McDowell, Director of Priesthood Education, will conduct a priesthood institute at Louisville, Kentucky, on November 11, 12, and 13. Every member of the priesthood in Southern Indiana District is urged to attend. There will be a banquet for priesthood members and their wives during the institute.

W. WALLACE SMITH, *Apostle in Charge*

Southeastern Illinois District Conference

The Southeastern Illinois District conference will be held at Mt. Vernon, Illinois, on November 6. Activities of the day are to be as follows: prayer service, 9:30 a.m.; preaching, 11:00; basket dinner at noon; business session for the election of district officers and General Conference delegates, 2:00 p.m. Apostle E. J. Gleazer and Elder S. R. Coleman will be in attendance. Reports should be sent immediately to Mrs. Ruby Ellis, 519 South Twelfth Street, Mt. Vernon.

Notice to Members in or near Manhattan, Kansas

Meetings are now being held at 1630 Osage, known as the Wesley Foundation (entrance at the rear) at 10:00 and 11:00 o'clock each Sunday morning. Services were formerly held at the home of Mr. and Mrs. David Karr. Members coming to Manhattan are requested to contact Wendell Kelley, telephone 4-5350. Everyone is welcome to attend services.

Central Michigan District Conference

The annual conference of Central Michigan District will be held at Beaverton on October 29 and 30, beginning at 9:30 a.m., Saturday, with a prayer service. The business session for the presentation of reports will follow at 11:00. In the afternoon, Bishop T. A. Beck will conduct a class on financial law (for all ages) at 1:30. Officers will be elected at the 2:45 business meeting. At 8:00 p.m. the young people are to present a program. Sunday's activities include a 9:30 a.m. social service, a sermon by Bishop Beck at 11:00, classes for the priesthood and women at 1:30 p.m., and a final business session at 2:45.

LEORA GUSMAN,
District Secretary

Books Wanted

Paul Kaiser, 723 East Colonial Drive, Orlando, Florida, wants to purchase copies of the following: *Presidency and Priesthood*, *The Apostasy*, and *Reformation and Restoration* by William H. Kelley.

Attention, Minnesota Saints

Mrs. Adolph Lecter, 620 South Fourteenth Street, Corvallis, Oregon, will appreciate having members who live in or near Sebeka, Minnesota, contact Mrs. John Kinn who lives three miles south of Sebeka (address: Sebeka, Minnesota).

Tri-District Institute

An institute for the Youngstown, Pittsburgh, and West Virginia Districts will be held October 28 to 30 at North Charleroi, Pennsylvania. Apostle Percy E. Farrow, Dr. Floyd M. McDowell, and Evangelist John R. Grice are to be present. Classes will be conducted for men and women beginning Friday evening at 7:30. Reservations for the banquet (\$1.25 per plate) to be held Saturday evening at 7:00, may be made with Henry M. Winship, 461 Fourth Street, North Charleroi.

MERLE P. GUTHRIE,
Associate Minister in Charge

Southern Nebraska District Conference

The annual Southern Nebraska District conference will be held October 29 and 30 at Lincoln. Saturday's work will include a class session at 1:30 p.m. with Apostle D. T. Williams as instructor, a business meeting at 2:30 for the presentation of reports and election of district officers, and a sermon by Apostle Williams in the evening. Sunday's activities are as follows: young people's prayer service, church school worship and classes at 9:30, a sermon by President Israel A. Smith at 11:00, a worship service at 2:15 p.m., and a prayer service with the district presidency in charge.

BERTHA KELLER,
District Secretary

Southeastern Illinois Priesthood Retreat

A priesthood retreat for the Southeastern Illinois District will be held at the Brush Creek Reunion grounds on October 22 and 23. Every member of the priesthood is urged to attend. Reservations may be made with Lewis Deselms, South Locust Street, Flora, Illinois.

SYLVESTER COLEMAN,
District President

THE HOME BOOK of Bible Quotations

By BURTON STEVENSON

This huge 640 page book will be ready for sale November 9. It contains 1169 topics and 20,000 entries, and is a painstakingly complete collection of the gems of the Bible.

\$5 if ordered before November 9

\$6 if ordered after November 9

herald house

INDEPENDENCE, MISSOURI

Gulf States District Convention

A regional Leadership Training Convention will be conducted in Pensacola, Florida, on October 29 and 30, for the Pensacola area of the district. Elder W. F. Steiner will be in charge; staff members will include Evangelist A. D. McCald, District President W. J. Breshears, Elder R. L. Booker, and Elder Brewton Greene. The theme will be "Building Better Latter Day Saint Family Life" as related to the responsibility of every member. All members in the Pensacola area, which includes Belleview and Robertsdale, are urged to be in attendance. Members of neighboring branches are also invited to attend. The meetings will be held at the Pensacola church, Jackson and T streets in Brownsville, a suburb of Pensacola, and will begin at 3 p.m. on Saturday, continuing through Sunday afternoon.

W. J. BRESHEARS,
President, Gulf States District

BIRTHS

A son, Bruce Allen, was born to Lt. Jg. and Mrs. Earl I. Brown at Council Bluffs, Iowa, on September 12. Lt. Brown is assigned to the U.S.S. "Sam B. Roberts" and was at Eastbourne, England, when the baby was born.

A son, Delmar Allen, was born to Dr. and Mrs. Marvin L. Stewart of Corbin, Kentucky, on September 28. Mrs. Stewart, the former Georgia Metcalf, is a graduate of Graceland, class of '44.

A son, James Robert, was born to Mr. and Mrs. Melvin Stella of Oelwein, Iowa, on July 23. Mrs. Stella is the former Ruth Smith.

A daughter, Elizabeth Jane, was born on September 23 to Mr. and Mrs. Maurice Russell of Washburn, Maine. Mrs. Russell is the former June Andrew. Both parents are Graceland graduates, class of '46.

A son, Robert Wallace, was born to Mr. and Mrs. Robert Hada of San Diego, California, on September 8.

Mr. and Mrs. Lester Williams of Kansas City, Missouri, announce the birth of a daughter, Connie Marie, born October 4 at the Independence Sanitarium. Mrs. Williams is the former Gale Hillstob. Both parents attended Graceland.

A daughter, Donna Marie, was born on August 9 to Mr. and Mrs. Joe Rayburn Johnson at Bethany Hospital in Kansas City, Kansas. She was blessed on August 28 by Elders Ralph L. Goid and Wallace W. Strong. Mrs. Johnson is the former Myra Goid Abbott.

Mr. and Mrs. Richard L. Mitchell of Minneapolis, Minnesota, announce the birth of a daughter, Carol Lynn, born August 14. Mrs. Mitchell the former Elaine Larson of Portland, Oregon, is a graduate of the Independence Sanitarium and Hospital School of Nursing.

Mr. and Mrs. Ralph Pederson of Sioux City, Iowa, announce the birth of a daughter, Ann Louise, born September 4. Mrs. Pederson is the former Eloise Watkins of Independence, Missouri.

Mr. and Mrs. Howard Lade of Independence, Missouri, announce the birth of a daughter, Valeria Jane, born October 4 at the Independence Sanitarium. Mrs. Lade is the former Viola Chelline.

A daughter, Candy Jean, was born on September 17, to Mr. and Mrs. James Cyril Swanson of Melcher, Iowa.

A son, Michael Hale, was born on September 2 to Mr. and Mrs. Herschel Hawley of Conception Junction, Missouri. He was blessed on September 18 by his grandfather, Elder Harry Jensen, assisted by Elder Alec Jensen. Mrs. Hawley is the former Sarah B. Jensen.

Mr. and Mrs. Malcolm L. Ritchie of Lamon, Iowa, announce the birth of a daughter, Karen Sue, born Sept. 12 in Louisville, Kentucky. Mrs. Ritchie is the former Bobbie Ann Gossadge, a Graceland graduate of 1946. Mr. Ritchie is a member of the Graceland staff.

WEDDINGS

Rutherford-Yager

Nadine Lillian Yager, daughter of Mr. and Mrs. J. H. Yager of Wiarton, Ontario, and John Harold Rutherford, son of Mr. and Mrs. Edgar Rutherford, also of Wiarton, were married September 10 at the Reorganized Church in Wiarton. Elder Duncan B. Perkins, grandfather of the bride, performed the ceremony. The bride is a graduate of the University of Western Ontario in London. They are making their home in Toronto where the groom is continuing his studies at the University of Toronto.

Monroe-Barrows

Maxine Barrows, daughter of Mr. and Mrs. M. B. Barrows of Denver, Colorado, and Richard Monroe, son of Mr. and Mrs. Don Monroe of Chariton, Iowa, were married August 21 in the Graceland College chapel. Dr. S. C. Barrows, uncle of the bride, officiated. They are making their home in Mt. Vernon, Washington.

DEATHS

SWINNEY.—Lily, was born January 22, 1872, and died August 12, 1949, at her home in Independence, Missouri. She was baptized into the Reorganized Church on January 19, 1932, and had made her home in and around Independence for the past fifty years. Her husband, Richard G. Swinney, preceded her in death nineteen years ago, and two of her five children, Delbert and Claudia, died in infancy.

Surviving are two daughters: Mrs. Marcel Hughes of Kansas City, Missouri, and Mrs. Lela Willis of Los Angeles, California; a son, Clarence Swinney of Kansas City, Kansas; seven grandchildren; and two great-grandchildren. Funeral services were conducted by Elder Glaude A. Smith at the George C. Carson Chapel. Interment was in Mount Washington Cemetery.

AKRIDGE.—James George, son of John and Sarah Jane Akridge, was born November 17, 1878, near Morrisville, Missouri, and died September 20, 1949, at the Baptist Hospital in Springfield, Missouri, after a brief illness. He was married to Leona Dysart on September 2, 1900. Four children were born to them. Following his first wife's death on July 16, 1914, he was married to Kate Mae Sparing on October 29, 1915; three children were born to this union. He was an employee of the Frisco Railroad for forty-seven years, retiring in 1946. He was a member of the Reorganized Church and Masonic Lodge.

He is survived by his wife Kate of the home; four sons: Hulm of Enid, Oklahoma; Orin of Cincinnati, Ohio; Dorsey of Montebello, California; and Jimmie of Springfield; three daughters: Mrs. Tom Whitman of Fillmore, California; Mrs. Ralph Roseberry and Ruth of Springfield; a sister, Mrs. Leland Morris of Springfield; ten grandchildren; and four great-grandchildren.

Funeral services were held on September 23. Elder Francis M. Bishop officiating. Interment was in the Greenlawn Cemetery.

GELATT.—Amelia, daughter of James and Elizabeth Montgomery Oaster, was born October 1, 1860, in Clay County, Missouri, and died July 8, 1949, at Mercy Hospital in Burlington, Iowa. She was baptized into the Reorganized Church on November 17, 1884, and remained a faithful member the rest of her life. On September 30 1877, she was married to Charles Amos Gelatt. Mr. Gelatt

and two daughters, Alice Willis and Ida Rabb, preceded her in death.

Surviving are three sons: John E. of Leon, Iowa; Harry E. of Delray Beach, Florida; and Gerald A. of Burlington; eight grandchildren; and nine great-grandchildren. Funeral services were held at the Reorganized Church in Ft. Madison, Iowa, Elder W. H. Gunn officiating. Interment was in the Green Glade Cemetery at Farmington, Iowa.

MACKIE.—Olive Marie, was born January 25, 1885, in Maquoketa, Iowa, and died September 6, 1949. She was of hearty pioneer stock and spent many years in Minot, North Dakota. With her husband, she moved to California six years ago where she spent the remainder of her life. She had been a member of the Reorganized Church for forty years.

She is survived by her husband, Clarence W. Mackie; a brother, Edward G. Briggs of Maquoketa; and a sister, Ethel L. Olmstead of Long Beach, California.

BLEDSOE.—William Newton, was born June 18, 1865, in Missouri, and died September 9, 1949, at his home in Washington, Oklahoma, after a year's illness. He had been a member of the Reorganized Church since June 30, 1912.

He is survived by his wife, the former Elizabeth Melton; three daughters: Mrs. Viola Dean and Mrs. Mary Marcum of Washington, and Mrs. Naomi Stanton of Salinas, California; and four sons: Oscar H. of Oklahoma City, Oklahoma; John O. of Turlock, California; Joseph A. and Tonnie P. of Bay City, Texas. Three daughters: Dollie Mae, Julia, and Jessie; and a son, William Newton, Jr., preceded him in death. Funeral services were held at the Church of Christ in Washington, Elders Wilson Huff and Guy Clossen of Oklahoma City officiating.

SHAFFER.—Mary Elcy, daughter of William and Augusta Steele, was born near Moorhead, Iowa, on October 8, 1884, and died September 10, 1949, at Gilroy, California. With her family she moved to California in 1892, for twelve years, then to Independence, Missouri, where she finished high school. She took a business course and one year at Graceland before returning to San Francisco in 1922. A member of the Danvers Street Branch in San Francisco, she served as leader of the women's department and religious education, a teacher, a member of the choir, and a counselor of young people. In 1934 she married Lorin B. Shaffer; their home will be remembered as a haven of rest for missionaries ministering in the San Francisco area.

Besides her husband she leaves four sisters: Mabel Ross of Gilroy; Gertrude Sessions of San Jose, California; Nellie Acker of Fresno, California; and Bertha Van Eaton of Pisgah, Iowa. Funeral services were conducted by Elder Eibert D. Guilbert. Interment was in the Gilroy cemetery.

BELL.—William H., son of John and Mary Bell, was born July 27, 1872, at Ayr, Canada, and died September 30, 1949, at Chicago, Illinois. In 1900 he moved to Kansas where in 1901 he married Hattie Knox; five children were born to them. He was baptized into the Reorganized Church at Central Branch in Chicago and was called to the office of deacon on June 21, 1916. On April 4, 1923, he was ordained a priest in which office he served as long as his health permitted.

He is survived by his wife, Hattie; four daughters: Freda, Hazel, and Lois Bell, and Mrs. Faye Keir; and one son, Bruce Allan of Pine Bluffs, Wyoming.

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P.S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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*** FALL BEAUTY**

For a few days in the spring and fall, the sun rises due east, and those who go to work at the right moment have the glorious illusion of riding on a path of gold up to the gates of heaven. On a recent morning there were mauve and purple mists in the east, hanging like stage curtains for the sun to make a dramatic entrance on this beautiful autumn day. It came out shining with a soft, translucent glow like a fluorescent light. On such a morning it is easy to give the bus driver a cheery greeting, smile at the other passengers, and settle down contentedly into a seat, happy to have a work to do and a place to serve.

*** BLOWING OFF STEAM**

At the little junction near our home where three rail lines met, there was a certain spot where the engineers halted their locomotives to blow the scale out of the boilers. The escaping steam made a roar that could be heard, in that quiet country air, for three miles or more. Where the condensing moisture fell, there was a lush green patch of grass that remained bright as an emerald through the hot summer, when all other grass was dry as tinder and the color of straw.

After the blowoff, the engines always began to move again with gentle little puffs. The pressure was down. There was something almost human about it.

How often you have heard someone say, hearing another person speak angrily, "Oh, he's just blowing off steam!" Minor frustrations and small annoyances build up a pressure area in the personality that needs to be relieved. The trouble is that in "blowing off" we scald our friends, hurt those we love, and make enemies. We need a "blowing-off place" where we can regain control of ourselves and turn with serene face and soul to the world again. In that place, with no other human being near, we can return to normal. Then we can even smile at ourselves and be amused at how funny we are.

Remember Dagwood—one of the few entertaining characters left among all the dull, humorless creation in the "comic" strips. When things at home are too hard to bear, he bows his head, covers his eyes with his arm, and prays, "Give me strength!" It is the best thing Dagwood ever does. He has the right idea.

When we must relieve our feelings, it is good to take them to God, before whom we can see how small our troubles really are. Seeing them so little, we can laugh again, and I have sometimes thought that God himself must be smiling with us, too.

*** "THE MANSION HOUSE"**

A note in the recent historical issue of the "Herald" commented on the name of the Mansion House at Nauvoo, and noted that there is an older building in Stratford, Ontario, by that name. We also inquired if there were other examples. Mrs. H. L. May kindly replies, "Here in the town of Little Current, Ontario, on the Manitoulin Island, we have a hotel named Mansion House." It is interesting and of some value to church people to know that other instances of the use of the name are to be found.

Herald House

ANNOUNCES

New Low Rates

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Now . . . special combination rates for the *Herald* and *Daily Bread* are in effect! If your subscription to either of these magazines expires during November or December, you can renew your subscription now and get both magazines for only \$4.50 per year! *This offer expires December 31, 1949*, so send your renewal immediately. Clip the coupon and mail today—but don't forget, this offer is good only if your subscriptions expire during *November or December*.

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THE SAINTS'

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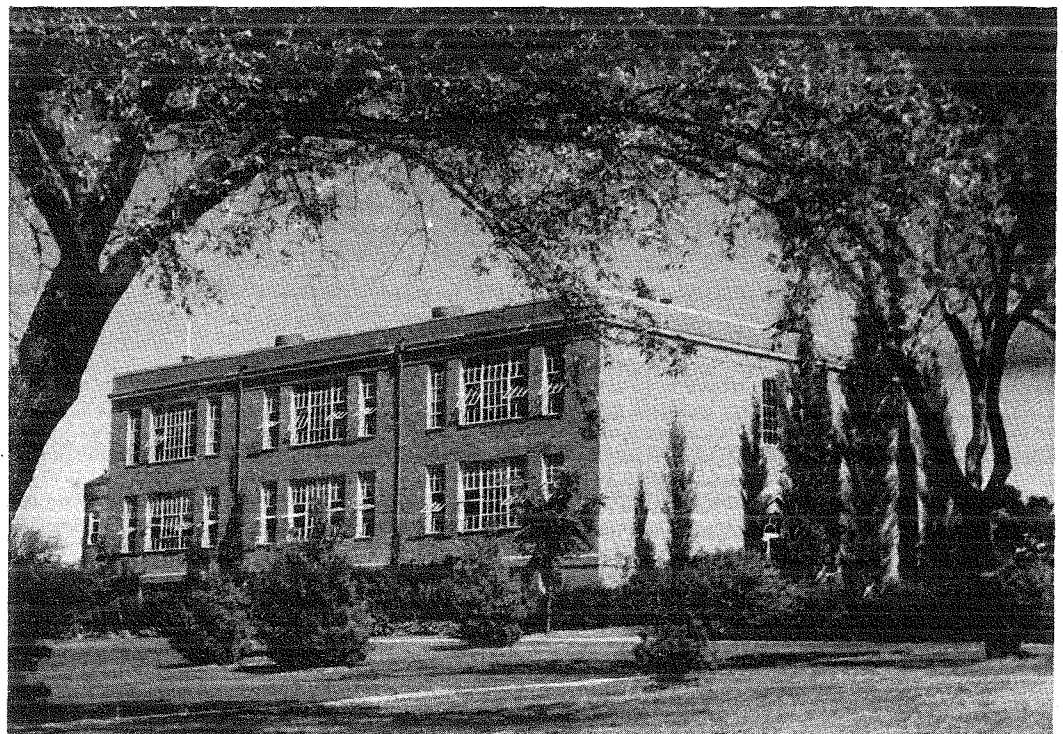
SUNDAY, OCTOBER 30, 1949

Briggs Hall

Ground Breaking
December, 1919

Dedication
September, 1921

The first of the "New Buildings" on Graceland Campus.



VOLUME 96

OCTOBER 31, 1949

NUMBER 44

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Without Blame

THERE IS EVIDENCE to indicate that in many states and countries the spirit of gambling is on the increase among men and women. This spirit is being fostered in many subtle ways. Many of the gift enterprizes and drawings used in advertising have lottery features which bring them into conflict with the law. A lottery is a species of gambling which contains three elements: prize, consideration, and chance.

Many civic groups, lodges, patriotic organizations, and churches are using such means to raise funds for their worthy purposes; however, there is a deep-seated prejudice extending over the years against the vice of gambling. Just recently the Attorney General of Missouri, J. E. Taylor, ruled that bingo or "keno" violates the anti-gambling laws.

The elders were admonished years ago "to be without blame in word and deed" (Doctrine and Covenants 119:3). It is doubtful that any of our branches are troubled by those wanting to operate these games of chance; however, it is highly probable that a great many of our members might give encouragement to the gambling craze by the purchase of lottery tickets. This certainly is aiding and abetting the vice and comes under the divine injunction above quoted. Good intentions by civic groups and church people do not justify those who urge this as the easiest means to raise funds.

Latter Day Saints should avoid the temptation to "take a chance" even at the risk of displeasing some of their friends who are not as ethical as they should be in supporting the spirit and letter of state and national laws against gambling. America did not become the leading farming and industrial nation on the "something for nothing" basis. The sturdy character of its friendly citizens is blighted by that practice.

News & Notes

SAMUEL LEE ILL

Apostle C. R. Hield advised by air mail letter dated October 18 that Elder Samuel A. Lee, a local missionary in Honolulu, has been hospitalized with a brain hemorrhage. Our prayers are earnestly solicited.

MESSIAH BROADCAST

Music Director Franklyn S. Weddle announces that the nationwide broadcast of the "Messiah" to be sponsored by the church will be over the CBS network on Sunday evening, December 18. It will be an hour-and-a-half broadcast. Soloists and exact time will be announced later.

MANUSCRIPTS FOR EUROPE

Albert Scherer, recently returned from Holland, is nearing completion of a manuscript of a year's series of lessons on the primary level, one each for Holland and Germany. Minor revisions are made in lessons published in English to fit the local situations of each country. There are fifty-six lessons divided into four sections in this children's book. The four sections are (1) The Life and Ministry of Jesus, (2) Beliefs of Our Church, (3) Qualities of Good Followers of Jesus, and (4) The History of the Church. These two manuscripts are about ready to send to Germany and to Holland for translation. They are to be translated by members of our church who are highly specialized in that field. They then are proofread by three other members. Brother Scherer himself goes over the Holland manuscripts to see if idioms are carried into the translation accurately. In the children's book there will be pictures from church history to accompany that section. Pictures can be obtained locally in the two countries to illustrate the section on the life and ministry of Jesus.

GROUND-BREAKING AT LAMONI

Citizens and Saints of Lamoni joined for a momentous occasion in Lamoni on Sunday afternoon, October 16. It was the ground-breaking ceremony to begin the work on the new church. Lamoni has been without a church for eighteen years to house the 1,000 Saints who live there and the 500 college students who come to Graceland. Apostle E. J. Gleazer represented the first presidency as a guest for the occasion. Apostle Paul Hanson turned the first spadeful of dirt. The service was attended by several hundred people, many of whom turned spadefuls of dirt after the formal ceremony was over. The ground-breakers besides Apostle Hanson were Walter N. Johnson, representing the Presiding Bishopric; Robert Farnham and Lewis Landsberg, the stake; Thelma Silsby, the branch; Jay Barr, the pioneers; David Kaleikau, the college; J. F. Jeffries, friends of the church; and Willard Moon, the building committee. Robert Farnham, stake president; Roy A. Cheville, member of the building committee, and Lewis Landsberg, stake bishop, presided over the several portions of the program. On Monday morning the bulldozers went to work to really begin moving dirt.

OFFICIALS IN THE WEST

Bishop G. Leslie DeLapp left Sunday, October 16, for three weeks in the Northwest with Apostle C. G. Mesley. They will minister in the four northwestern districts in company with the district officers.

(Continued on page 19.)

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Introducing...

ROY J. BENSON, Lamoni, Iowa, (page 8) was born in Neath, South Wales, Great Britain, on October 17, 1914, and was baptized at Philadelphia, Pennsylvania, in 1927. He was graduated from Northeast High School, Philadelphia, in 1933, and from Graceland in 1937. He attended the University of Pennsylvania in 1938, and received his bachelor's degree in music from Drake University in 1939. His graduate work was taken in Northwestern, Eastman School of Music, and Drake, where he received his master's degree.

In 1940 he married Mable Wilkinson. They have three children: Carol Beth, 7; David James, 5; and Robert Allen, 4 months.

Brother Benson is a priest and is instructor in music at Graceland.

E. J. GLEAZER, JR., (page 5) was introduced when he last wrote for the *Herald* on July 11, 1949.

ROY A. CHEVILLE (page 7) was introduced in the *Herald* of April 23, 1949.

THE SAINTS' HERALD

Volume 96

October 31, 1949

Number 44

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri, Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Leaves From a Shepherd's Notebook

"The Lord . . . hath sent me to bind up the brokenhearted." —Isaiah 61: 1.

Write in a Book

The favorite text of all authors should be, "What thou seest, write in a book."—Revelation 1: 11. How faithfully, ever since the days of Gutenberg, they have been obeying that commandment.

Since the Book of Revelation is true, the courts of heaven have officers appointed among the angels whose duty it is to keep a careful written record of all the major concerns of our spiritual life. If the keeping of books is good for the angels, why not for us?

Some of the world's greatest people have been diligent keepers of diaries, prolific writers of letters. Genius is early always articulate in some way. There are quiet ones of course, but people of talent are expressive, sometimes a little noisy, occasionally a nuisance to the neighbors. Life would be very dull if people didn't talk and write.

Robert Louis Stevenson, a famed Scottish author of the last century, told in a biographical note that when he went walking, which he often did, he always took two books with him, "One to read in, and one to write in." Out of the voluminous notes made on such pedestrian excursions, he later elaborated the fascinating plots, the interesting characters, and the gracious literary style of his romances.

It has been said that "Every life contains at least one book." Every such book ought to be written. That does not mean that it should be published.

How about the book of your life? Are you writing it? Or are you leaving all the work for some small, meek angel, toiling in the vast archives of heaven, perhaps suffering from writer's cramp?

The Shepherd

One of the most beautiful ideas in all Scripture comes to us from the tenth chapter of the Gospel of John—the picture of the Good Shepherd. Christ is the Good Shepherd who loves and serves his people. And everyone who engages in the work of the ministry is a shepherd, too. What else should we be but shepherds?

It was Brother E. P. Darnell of Warrensburg who combined these two great ideas—the writing of a book and the work of the shepherd—into one purpose.

"The shepherd ought to pray for people," said Brother Darnell. "He may forget some of them, so he should write their names in a book, look at the list often, and remember them. As he goes about his work, good thoughts will come to him which he can write in his book to share with these people. He should write letters to them." Brother Darnell generally fills up some such little book in the course of a year, and on January 1 begins a new one.

Every name in that book represents some kind of personal or spiritual problem, and the owner of it usually needs help—a shepherd's help. The name does not come out until its owner is converted, comforted, or restored to peace, fellowship, and good will.

Memories

I try to remember, in my daily affairs, the spirit of the text that I put down on page one of my own shepherd's book. It is quoted at the beginning of this editorial: "The Lord . . . hath sent me to bind up the brokenhearted." So many peo-

ple are hurt in life, so many bewildered and lost, so many wounded. The shepherd is called to help and to heal. It is harder to remember that than you imagine. If you think it's easy, try it. My score is rather low. How is yours?

My own little book is a loose-leaf thing from the dime store, though it cost more than that. It has 3"x5" sheets. Besides the names and addresses of my "sheep," it contains Scriptures and themes for use in prayer meetings and Communion services, sermon topics, a list of all our local church officers and their phone numbers, a church calendar, Communion prayers, sick persons to visit, quotations, et cetera.

Experiences

I have some experiences noted in that book, too, which have been useful to me on many an occasion. There was the time when I was warned to make special preparation for an evening sermon. That night a storm put the lights out, and I had to preach in total darkness. God prepared me for that emergency.

There was the time, away back in the depression years, when it was a fashion for our ministers (I think they got it from the sectarians) to preach scolding, critical sermons, a kind of self-flagellation. And I thought I had to imitate them. One Sunday I was called to preach to a congregation that had been hit hard—how hard I did not know until I sat on the platform looking at them, with the outline of my critical sermon burning a hole in my pocket. I saw the sufferings of those people, the malnutrition of children, the want of the mothers, the despair in the faces of the fathers. I felt condemned, and a wave of remorse

(Continued on page 6.)

E d i t o r i a l

Official

Expanding Our Welfare Work

For a number of years there has been carried on in Independence a project which has been referred to as the Commodity Shop or Campus Shop. This has been developed under the auspices of the First Presidency and Presiding Bishopric, directed by the local bishop and an organization of women in Zion. This work has expanded and has grown rapidly in recent years under the able leadership of Sister Ethel Rowland. It has reached a point where the present quarters in the Campus building are inadequate.

This project was at one time carried on in a corner of the Auditorium before the space was converted into

offices for general officers; then it was moved to the basement of Bartholomew Hall, and finally to the Campus building where now each Tuesday over 125 women work together in many diverse activities ranging from salvaging of small pieces of clothing to making beautiful quilts, rugs, hats, and repairing of furniture, et cetera.

Many of our members have had the opportunity of seeing the moving picture which graphically portrays the activities of this group.

These women work in crowded quarters under conditions that are not the best, and it has been a matter of concern to those of us who have been in close touch with this project. We were glad therefore to have the opportunity recently to acquire a building located on Liberty Street in Independence, which we are sure will meet the needs for

this welfare work for many years to come.

This building has a basement and a main floor approximately 82 x 164 feet in size with small office space on the second floor at the front part of the building. It is of concrete construction and therefore has a minimum of fire hazard.

The work that has been done by this group of women in past years has been of great value to the church. Through it, clothing has been supplied for shipment to Europe, the needs of worthy poor have been met, and a community service has been rendered to many other people of limited means. As we look forward to the next General Conference, we are sure that many of our people will be delighted to visit this plant to see evidence of the progress made in recent years.

THE PRESIDING BISHOPRIC,

By G. L. DeLapp.

(See page 10.)

Comparative Statement of General Church Income for First Eight Months, 1948 and 1949

	1948	1949	Gain or (Loss)
January	\$127,693.99	\$147,928.49	\$ 20,234.50
February	106,159.28	105,070.09	(1,089.19)
March	82,942.45	87,931.32	4,988.87
April	75,303.15	83,542.28	8,239.13
May	78,055.03	72,177.66	(5,877.37)
June	79,502.20	63,925.78	(15,576.42)
July	62,837.97	76,336.83	13,498.86
August	69,936.63	62,457.49	(7,479.14)
	<u>\$682,430.70</u>	<u>\$699,369.94</u>	<u>\$ 16,939.24</u>

WE ARE GLAD to submit the above statement, showing a continuation of the favorable trend of income for the first eight months of this year, as compared with the first eight months of 1948.

However, it is to be noted that there are some minor adjustments affecting income from our missions abroad which would reduce the net gain almost enough to make the 1948 and 1949 income the same. This adjustment arises out of reports from Australia and Great Britain which were not included in comparative figures for 1948.

We sincerely trust that it will be possible to increase the income for the following months of this year beyond that received for 1948, due to the fact that our budgetary expenses have increased considerably.

We wish to express our appreciation to the Saints and to our general church representatives who make this fine showing possible.

Respectfully submitted,

THE PRESIDING BISHOPRIC,

By G. L. DeLapp.

Across the Desk

From Seventy Glen H. Johnson, Rotterdam, October 6, 1949:

We are nicely settled in Rotterdam and are trying to get the necessary things done. We like the tone and spirit of these people in the Netherlands (not Holland, because Holland is just one of the eleven provinces in the Netherlands) and have enjoyed working with the members of the church.

I have been teaching a priesthood class, preaching on Sundays, and helping out generally within the Rotterdam area. Starting one week from Sunday, I begin a week's series of meetings at the church. Then the following week I go to Enfield Branch in England for five weeks, and will attend the Southern District conference at Nuneaton. Brother Jensen will be on the continent and will do the preaching at the conference.

We left many fine friends in England and liked the work there very much. We are glad, now that we are settled in Rotterdam, that we can make new friends and attempt to minister in any way to these good people. The Lord has blessed us richly in our work, and it hardly seems possible that two years have passed since we left the shores of America. What a grand experience we have had!

Crisis Is Always - By PRESIDENT E. J. GLEAZER, JR.

Convocation Address given at Graceland College on September 15, 1949.

THIS MORNING we assemble together as a company of learners to give formal and ritualistic expression to our common quest for truth. There are time-honored customs such as the academic procession which serve a useful function in reminding us of the discipline of mind, the undergirding motivations, and the sacrificial efforts contributing to such achievement as is represented in the symbolism of the gown and hood. And to the Graceland faculty, I pay tribute for not only professional qualification but also the wholesomeness of personality that characterizes the true teacher.

It has been suggested to me that an appropriate theme for this morning's convocation would be "Crisis." I believe it has been recommended by the home-coming committee that in this way a beginning would be made toward the home-coming theme, "To Answer to the Hour."

Those who know me realize that I have no more favorite topic than "crisis," but the older I grow the more I wonder as to the true nature of crisis. Crisis as thought of in a serious illness is the turning point—crisis in a social situation appears to be the point at which a decision is made.

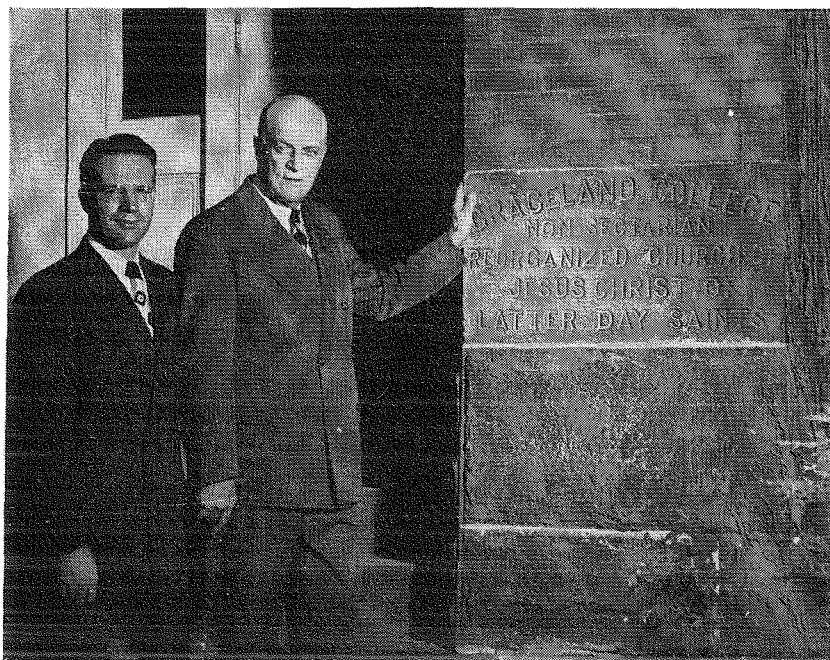
But picture for a moment a child in the water, crying for help and struggling. You are standing on the dock. Is that the critical moment in your life, or was the critical moment that summer five years ago when you neglected the opportunity of learning to swim? For you football players is the critical moment that ten yards to go off tackle for a touchdown, or was it that early fall afternoon when you carelessly played at learning to block? For you who missed an eight o'clock class because you overslept this morning, is the missing of the class the critical moment or the three months of the

summer when there was no reason to use an alarm clock? How can we clearly identify the critical incident, the turning point, the time of decision?

I HAVE BEEN in the land of the living for thirty-three years. Born in 1916—was that a critical year? Grew up during the 20's—was that a critical period? Experienced a depression in 1930-31-32—were those critical times? Out of college in June, 1938—spent Labor Day week end in 1939 hearing newsboys cry something about the German army being on the move—was that a critical time?

Two conclusions are maturing in my mind—first, crisis is always, and second, crisis is not in the circumstances—a drowning child, an opportunity for a touchdown, a missed class—the crisis is not in the circumstances but how we interpret and react to those circumstances. In other words, the crisis is always, and the crisis is in us. The stuff out of which we respond to any situation is in the eternal process of building, and here we have the heart of crisis. We are each day, each hour making deposits in a bank of character and skills upon which we some day shall wish to write a check. Will the statement at the end of the month have in red figures "account overdrawn"? Or worse still, will the check bounce because there are no funds to cover?

Who can say then when a moment is critical to us? Our decisions may be made years before the actual moment of crisis appears to arise—decisions made in the fiber of our being, in the deposits we have made. I can't decide to save a drowning person if I can't swim. I can't decide to think a thought if the mind has had no exercise. There are prerequisites to life's greatest courses.



President Israel A. Smith and President Edmund J. Gleazer, Jr., pause at the cornerstone of the Graceland Administration building. President Smith is a former student of Graceland College and posed for this picture during an inspection tour of the new developments on the campus.

Consider the significance therefore that attaches to every act, every decision and the need to utilize every moment, for no act is isolated from its sequence—no act stands alone. It is inseparably connected with every act which has gone before, and it shapes the acts to follow. No moment is apart from time before and time to come. We are the sum total, then, at any particular time of what has gone before. Can't you see that we are not preparing for the fight? This is the fight itself. We are not preparing for life. We are living. And whatever we shall be, we are now becoming.

GREAT OCCASIONS do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or weak; and at last some crisis shows us what we have become—thus spoke one man of insight. We are saying that those moments of silent and imperceptible growth are the real soul of crisis.

The crisis is not in the circumstances but how we react to the circumstances. How we can react is dependent upon how we have utilized all of life's critical moments and experiences. And here we come to the true nature of education. Our field of choice and of action is defined by the experiences and the personalities to which I have related myself. The function of education is to widen and deepen the possibilities of choice. A large body of water gives greater freedom of navigation; you can go more places on it than on a small body of water. A deep body of water further increases possibilities by making it possible for larger vessels to sail. You can't sail the Queen Mary up a creek. And you can't build a great democratic community with people whose minds are shallow as a rippling brook and narrow as a pasture stream.

I can't decide to play a Chopin piano solo—I can't decide to read

a novel in the German language—I can't decide to build a house—I can't decide to discuss the political situation in China. In these areas I have no knowledge, therefore I am powerless to make a decision; and inasmuch as I cannot make a decision, I forfeit the possibilities of growth. The inmate of a prison is given little opportunity for choice; the ignorant man has little opportunity for choice. We cannot choose to do that which we are incapable of doing, and in limiting the field in which we can choose, we limit just that much our possibility to grow. Education broadens the field of decisions and thereby contributes to the growth of the person. Education is to set men free on broad plains. Ignorance is a chasm with confining walls.

We are here to share in the life-building process of education. We are here to expand the base upon which a greater range of intelligent movement is possible. There are not important and unimportant moments, significant and insignificant experiences. Every moment and every act is critical, a turning point, a deciding incident.

Education then becomes more than a "journey in a closed car rushing through a dark tunnel, with nothing of value except the destination. It is more akin to a long health-giving sea voyage in good company, in which both the passage and the ports of call give satisfaction."

CRISIS IS ALWAYS. Crisis is in us. The Chinese character for crisis is made up of two symbols—one representing danger and the other opportunity. Every moment of our lives, every incident in our experience, is a molecule made up of those two atoms, danger and opportunity.

Our lives have their setting in a time of great opportunity and danger. And our college community does not exist in a vacuum. It must breathe of the larger atmosphere of man's concerns or there is no life in it. May I charge you then at the beginning of Graceland's fifty-fifth year to see in every moment of your

experience here the excitement, significance, danger, and opportunity of crisis. Our communities, our nations, the church have no greater need than for a citizen afire with the thrill of life and the conviction that every moment can and must count to the good. This is the stewardship way of life, and to this cause we dedicate our efforts.

Leaves From a Shepherd's Notebook

(Continued from page 3.)

swept over me. Those people needed the love of God, not a scolding. While the hymns and prayers were going on, I prayed for help and selected another text. By the time the "special number" was finished, I was ready. We were all blessed together, and I decided then and there never to preach another scolding sermon but always to give the people something constructive to do.

There was the time when a member unknown to me stopped me on the street to pour out a flood of criticism and denunciation against church people. I kept quiet until he ran down, when, instead of answering him, some inspiration led me to ask him a question, "Brother, are you happy?" Tears filled his eyes as he replied, "I am the most miserable man in the world!" Then I told him, "Brother, you need to get back to God. Come back to church and start all over again." He did, and I have seen happiness and peace come to him.

Such things make up a shepherd's book, and many more. I think we are called to be shepherds to the people. I believe in the love and mercy of God. I have seen his healing power at work with his children. I have learned that he blesses members of the ministry when they serve the people. How many a needed blessing I have received while I was bending my head to pray for others!

"The Lord . . . hath sent me to bind up the brokenhearted." God, correct and forgive us if we ever forget that. L. J. L.

I Wanted to Go to Europe

By Dr. ROY A. CHEVILLE

IN THE MAIN we plan ever so much for journeys of consequence. Sometimes the traveler dreams and studies for years and years. He has to have some idea about what to look for. He has to have some background to appreciate what he sees. There is a vast difference between covering miles and enjoying landscapes. There is a great span between gazing at persons of other cultures as oddities or as ways of life to be understood. The story is told of a group of college globe-trotters who were listing the several European cities they had visited. Mixed with this was a limited mention of college subjects. At a turn of conversation someone mentioned algebra, "Oh, yes," piped up one rapid-transit traveler, "I've been there, but we went through in the dark, and I didn't get much of it." It is likely the comment might hold for this youth's cities as well as his subjects. Let's say that it takes "a heap o' livin'" in advance of a journey.

Childhood Geography Talked

In the little Iowa rural school, the geography books were old and soiled, but they did have pictures. Those scenes stirred something in me. I can recall now pictures of the tower of London's House of Parliament, the Arch of Triumph of Paris, and the Peace Palace at The Hague. Some teachers must have had the imagination to make these places come alive, for even as a lad I dared to wonder if I should see them. Now I like to ask children and youth where they would like to travel—and why.

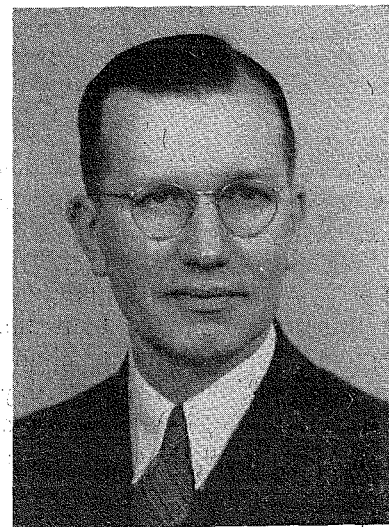
This geography came alive one day when "Uncle George," my mother's brother, and his three sons, stopped at our home as they were arriving from England. They did not sound as we do when they talked. They held their eating tools dif-

ferently. I saw here the cultural differences and somehow sensed it was not a matter of right and wrong—they had different ways. Years later sociology was to expand this simple idea. And this idea is indispensable to any who move in and out among other peoples. The dream arose then in my juvenile outlook that just as these lads of my age came to America, so some day I could go to Europe. That idea was never lost.

Then a Missionary Made a Visit

My first contacts with Latter Day Saints came when I was fifteen. My baptism took place a year later. But I had experienced a missionary spirit much earlier than this. My sisters and I attended the Sunday school of the Christian Church (Disciples). One day a missionary from China visited the church and spoke to the boys and girls in the afternoon. In her Chinese gown she told us very feelingly of her work. She sang a song in Chinese. I believe there was an offering then, but the thing that stood out was her invitation to us to become missionaries some day. The idea remained with me that these faraway people needed so much the message of Christianity, and that anyone who had anything to share should do so. That day I said to myself that some day I would be a missionary. Later, even as a young man, I smiled at my early resolution; the idea would not be completely dispelled. The yen to see other places received a new boost, with an added maturation.

When I recall some of these happenings in my early life, I remember some of the dreams that stirred within me—dreams I would not share lest others think me foolish. I wonder what is rising up in the minds of hearers as I try to tell them of my travels. Perhaps some boy or girl is building hopes of going to distant



places. I realize that today this is increasingly possible. Our travel across oceans will likely become as commonplace as automobile travel across the continent. I see all this as having great significance for the future of our church. Traveling now becomes imperative.

Missions Come Nearer

In 1919 I joined the first class in Religious Education at Graceland College. The church was moving into a larger field of missionary operations. Leaders asked me to get ready to go to Norway. I consented readily, but a siege of typhoid cut off that year of college. The next year I returned to the campus. This time leaders asked me to qualify in Spanish. Ere the year was over, the plans of operation had been changed. So I never went to Spain or South America. Later on I was advised in prophetic counsel that I should remain at the home bases and set myself to the development of youth who would go into the frontier fields. I learned that many of us would be supplying the home line of support.

In the fall of 1946 I was in the office of the late president of the church. He brought a letter he thought would interest me. It stirred me. It was the first word that had come from the Dutch Saints since the opening of the war. The idea

(Continued on page 22.)

Music and the Church - By ROY BENSON

A presentation to the Graceland College congregation in the series, "The Church and the Arts." Roy Benson is an instructor in theory in the department of music of the college.

MUSIC IS ONE of the fine arts. It is nothing more than human experience expressed through the medium of sound. It is probably the best known of the arts and, in some way or other, almost everyone has been exposed to it.

Michelangelo, the great artist of the Renaissance, said, "a true work of any art is but a shadow of divine perfection." Such is my approach to music. Divinity, or God, to me means "goodness." All things which are good, therefore, are created by God and given to us. Much of what God has given us has been given to us through man. God works through people, and in this he has been no respecter of persons, creeds, or mediums of human expression. Great contributions rise out of sacrificial effort. Music is of this nature.

Good Music Is Born Out of Sacrifice

In the field of religion we think readily of many who made sacrifices for a cause they thought worthwhile: Stephen, Paul the Apostle, St. Frances of Assisi, Luther, Wickliffe, and Joseph Smith are a few. In other fields we find similar men willing to make sacrifices to bring about a "goodness," so that the world might be more wonderful and a better place in which to live. Most of the fine music we have has been bought for us through the sweat and tears of men willing to give themselves that others might benefit. The study of music has helped me to realize that most things worth-while have been purchased by a great deal of human suffering and sacrifice.

Franz Schubert, a great Austrian composer, lived but thirty-one years. He wrote over 600 songs and numerous instrumental compositions.

He heard not one of his eight symphonies performed. He could have been more successful if he had "played ball," but he chose to join other men of letters who, suffering from the chains of bourgeois contentment, fled into their own sphere of art in which they could express their bold and revolutionary ideas freely. As a result, this man helped build the bridges that enabled those who came after him to reach new horizons. He died a poor man, but he left a priceless gift to humanity. His music is free and full of the natural solemnity of unspoiled idealism. Yet, we accept this miracle of a musician as only natural. Such men often die young to give us something of worth.

Great Music Requires Convictions

Music has helped me realize that convictions are necessary if one is to make a contribution. In all fields of human endeavor, we find men with convictions. In science we could mention Galileo who was branded by the pope as a heretic and was sentenced to the dungeons because he refused to deny his teachings. In the fields of literature, medicine, and education, we find similar people; and in the field of music, there have been those also who had convictions.

Verdi, an Italian composer of the nineteenth century, was exiled from his native land for a good many years because he used his influence to help the movement for the unification of Italy. Beethoven, in order to accomplish his ideals, gave up his position in the service of the aristocracy. It was the custom of the nobility in Europe to engage a court musician. The musician had to write his music to please the ones for whom he worked. Beethoven had such a position, but he chose

not to be bound by ties which would prevent him from writing as he wanted. He gave up his position and faced the world as an individual, often opposing it. He blazed new trails and formulated new points of view. He became known as the man who freed music and, instead of writing for entertainment, he composed music that became documents of art which knew neither social nor national boundaries. He could have led a life of ease and popularity, but his convictions would not permit him to do so.

Music Embodies the Good Life

Good music has characteristics similar to a good life. Such words as *harmony, balance, design, purpose, restraint, imagination, and variety* come to mind. If one is to enjoy living, he must understand the things that make life worth-while. And the same is true when one re-creates a piece of music. Re-creating is not imitating. We confuse them sometimes. In drama and music, re-creating plays a very important part, and much can be learned of life from this phase of art.

The arts do not segregate themselves from life. I was giving a piano lesson not so long ago and, after playing the composition through for the student, he remarked, "Brahms must have been a happy man to write something like that." That composition was a real part of the composer's life.

Studying the arts helps to create a good sense of values. One has to learn to acquire a taste for good music or good anything. We can read good literature or the comic book, see a good movie or a poor one, get interested in wholesome forms of physical exercise or play the pinball machine. The problem of choice is not so much choosing between good and evil as it is between first best, second best, and third best.

I believe we can develop a good sense of values if we attain a certain amount of proficiency in some field. It takes perseverance and consistency to become proficient, and nobody learns this more than one who has to perform in public. As we listen to artists perform, I wonder if we realize how much preparation it took and how much sacrifice on the part of others. One can't bluff his way through performances.

This past year Mr. Deaver and I decided to prepare a duo-piano recital. We started from scratch because neither one of us had ever learned any duo-piano repertoire. I averaged about three hours practice a day for approximately 150 days. This amounted to 450 hours or nineteen twenty-four-hour days. Our program lasted one hour and fifteen minutes. From this phase of music one learns to develop regular habits of study, something about regimentation, budgeting time, standards of values, personal satisfaction in being challenged, and the pleasure of giving.

Proficiency Out of Practice

I had a student who practiced the required number of hours to receive an hour credit in piano. She was a capable student, but she consistently had a poor lesson prepared. I finally found out why. She took her lesson on Wednesday, and she did all her practicing on Saturday. I explained to her why it wasn't a good procedure. I asked her, "What if you ate all your meals on Saturday to last you until Wednesday?" She gave me a womanly answer by saying, "I would lose weight." I said, "That's true, but wouldn't you become sick?" She said, "Oh, no, the only time I get sick is when I take a piano lesson." She didn't know it, but that's when I felt sick, too. I mention this incident because too many times we don't make the necessary preparation to insure good performance. One cannot be a good Christian through practicing Christian principles irregularly or spasmodically.

Half-educated people do not seem to be sensitive to the difference between good and poor workmanship or between artistic sincerity and insincerity. Standards of value in the arts have been set by the knowing ones. For this reason, it is generally found that people working in the arts have been good. I believe that in selecting our preferences, we pass judgment on ourselves. The commonplaces are rated high because they are the average. If we ground our faith in the difference between the best and the commonplace, we will have a faith which grows stronger with the increase of knowledge. Human progress is something we help determine everyday in the choices we make.

Music Can Enrich Daily Living

I do not think that music is the only thing in the world. It means much to me because it is my vocation, and as such I have a responsibility to teach others. Many people will study some form of music without making it a profession. That is as it should be. We strive to broaden our outlook by getting acquainted with the various fields of human endeavor; in so doing we broaden our understanding of life's essential problems. We need to spe-

cialize, but we also need to know what the other three fourths of the world has given us. We need not only a technical education but also a liberal education. The well-developed person is at home in the wealth of music.

In my study of music there have been pleasant experiences and ones not so pleasant. I can remember the time when I turned the clock up ten or fifteen minutes—the folks used to wonder why the clock gained so—and later there were times when I wished I could have turned the clock back because there were not enough hours in the day. I can never forget the many fine people who encouraged me and made it possible for me to get the means and teachers necessary. I can't forget some of the teachers I had. I learned to respect their ability, and they made me feel that they were more interested in teaching me than they were in collecting their lesson fees. When money was scarce, they gave me lessons anyway.

Our church will express her message in music only as she has competency and willingness for making artistic expression of high quality. We need stewards who can speak the language and stewards who can listen as we move upward.

Upon the Promised Land - By S. A. Burgess

THE HYMN, "Guide us, O thou great Jehovah," appears to be based on the theme and music of an old Welsh hymn but revised to meet Latter Day Saint hymnology. There is an interesting aspect in that it was originally written in the land of Zion and published in *The Evening and the Morning Star* in 1832. But it did not then read as we sing it now. The original begins: "Guide us, O thou great Jehovah, Saints *upon* the promised land."

They were already there and felt the need of divine guidance upon the land of Zion. It was so printed, after they had been driven out of Jackson County, in Emma Smith's *Collection of Hymns* published in 1835 and used in the Kirtland Temple. In 1841 this collection was much enlarged and published in Nauvoo. Then when Emma Smith came to the Amboy Conference in April, 1860, she also was received upon her original baptism and appointed to make another collection of hymns. This still larger collection was published in 1861, and an appendix was added in 1864. In all these publications the hymn read "*upon* the promised land."

But in 1870, when the *Saints' Harp* was published, the change was made. The Saints had long been away and desired to return, so the wording was changed to "*unto* the promised land."

The thought is very different. In the latter case it may have been taken to mean that all we needed was to get to the promised land. There has been some such thought—that to gather was the only thing needed—to get to a place called Zion. Such ideas have never been approved by our leaders, and the late Joseph Smith was repeatedly active to refute any such thought. Saints upon the promised land need the guidance of God to make that land a Zion indeed, the pure in heart.

The Campus Shop Grows Up

By SADI MOON NAGEL

EACH TUESDAY MORNING a hundred or more women climb the stairway of the Campus Shop to the second floor for a half-hour worship service. This is the fitting beginning of each workday. Following a prayer dedicating the work they do, there is a short talk and some worshipful music; then the business is taken care of. The treasurer makes a monthly report, and the secretary makes a weekly report of interesting facts and happenings of the past week. Mrs. Ethel Rowland, manager, presides. Then the ladies go to their own departments to work for the Lord.

A tour of the rooms proves to the visitor that space is a most precious item—and in that place everything is precious, even scraps one inch square, even old shoes, old bottles—everything. Through the artistry of many, something is produced from almost nothing.

Many of the workers there are women over sixty. The rooms are so crowded that the women who work in the stock department must wear their coats and work on the porch. There isn't an elevator to carry these workers up to the third or fourth floor—and it is indeed a sacrificial effort for many to climb the stairs.

But imagine the work they do once they find their places in the beehive! All material, from furniture to hats, comes to the shop at the south entrance. Furniture stays there, under an unwallied projected drive, open to the elements. The other things are carried into the sorting room on the basement floor. On Tuesday morning sorting-room workers put the materials into the bins labeled—car rags, laundry, household items, woolsens to be washed, cottons, shoes, junk. From there it goes to any one of fifteen rooms, depending on what it is and the condition it is in.

APPROACHING the huge red mid-Victorian structure and going up the winding drive, you would think, "Why this is an excellent place for repair and welfare work. There must be plenty of room." But the first thing you notice as you step up on the porch is an enclosed portion around to the side.

"That was supposed to be the stock room," Mrs. Rowland explains, "but look." As you step into the little room, you see pasteboard boxes stacked to the ceiling, all neatly labeled, "Women's Coats, 1949," "Girl's skirts, 1949,"

"Men's suits and vests, 1949." And on, and on. There's a stove for heating and a table down under the many such boxes.

"These items should be on display," you're told. "People are in the sales-room now, looking for something in their size but may not be able to find it there. We probably have scores of that item here, but we have no room to display them."

And this is just one of several stock rooms. You're invited to view the others, mostly improvised by tacked-on rooms, walled-in porches, or cupolas. "We've spent \$750 improvising shelter to give added inches of space."

Now the salesrooms. Squeezed into a little room that has a huge fireplace are a couple of clothes racks and a counter for babies and children's clothes. Mrs. Rowland points to the crowds of women handling the garments. "You see, it's impossible to keep it neat. And we need four times the space to display the garments we have. People probably can't find what they want because it's in some box. And look at these racks." You notice they are overcrowded. The garments are good—some are hand-tailored in the shop upstairs—but they all look as if they need pressing.

"We have no dry-cleaning plant. If we had one, it would increase the value of our garments by one third. And besides, every person who buys here needs something more than merely to cover his body. There's a psychological need. High school girls who are limited in funds must be as neatly and stylishly dressed as those who have more to work with. Those in poverty need to look nice. It's one of the best ways to establish the self-confidence of a person, as any woman knows." That is one of Mrs. Rowland's strongest beliefs.

There's another little room for girls and junior misses' clothing. The three racks are overcrowded, and "there should be twelve racks or more." So it is for the women's suits, coats, and dresses, the men's wear, the shoes.

YOU WALK through a narrow hallway where the checking counter is. Careful record is kept of all sales. Just because a dress is sold for fifty cents, such an item is not overlooked as being unimportant. Mrs. Rowland says, "We make it as Zioniac as possible. We list the price on a garment, but if a prospective buyer can't afford it, we'll reduce the price; if he has no money at all, we'll give it to him."

Across the hall from the checking counters there are glassed-in bookcases, remnants of a past era when a private library graced the shelves. Today, in stacks, you can see scores of hand-braided, crocheted, and hooked rugs, and many pieces of beautiful handwork, all for sale.

Mrs. Rowland looks sad. "We have so many beautiful things for sale, but who will see them here? This is just a small amount of what we do have. Let me show you." And this energetic little woman leads you to a closet. Here are comforters, the tops pieced with bright wool or corduroy, batted with wool, and backed with outing flannel. There must be sixty of them hidden away, for there's no place to show them so that those who need them can buy. The smell of moth balls blows past your face as the door swings shut.

In another closet are piles of beautiful woven rugs, hand tied—but no place to show them. The rugs are made from strips of cotton, wound in balls by the patient hands of those who can't see to quilt or sew. One woman has wound over 1,500 balls of cotton strips ready for the five rug looms on the third floor.

Other closets are full of supplies and finished products. There are two quilting rooms, but there is only one quilt in one. "We had to push the workers out, because we needed the space for storage." And Mrs. Rowland points to scores of those same pasteboard boxes stacked high.

Each workroom needs storage space for its supplies. When the Campus Shop workers order carpet warp they get one hundred dollars worth at a time. In the hooked rug department, the finest sweaters are raveled and the colored yarn is wound in balls and placed in boxes on shelves ready for use. The quilt and blanket sales room has had to turn into storage space for the 150 to 200 quilt tops ready to be made into quilts. Storage space—the crying need!

Someone asks Mrs. Rowland, "Should not you have a public sale and get rid of some of this?" But she kindly reminds him that there were the days of Egypt when there was famine. "It isn't bad to store things," she says. "And we won't have most of these fine articles on hand when the public knows they are here. When we have our new building—"

Our Lamanites - By HUBERT CASE

EXPERT WORKERS give their time freely to this good venture of serving others. The Campus Shop once spent \$500 sending some of its women to schools in Kansas City for tailoring, millinery, and sewing.

"And we are prepared now to give free lessons in any of these arts, plus rug-weaving, hooking, braiding, and handwork to any woman who wants to learn, free of charge. My heart aches," says Mrs. Rowland, "to find that sewing is a lost art. A young woman who needed clothes for herself and her children came in recently. I offered her the material without charge to make her children all the clothes they needed, but she had never sewed a thing in her life. Our Latter Day Saint young women should see to it that they are never left without the ability to perform these home duties. We don't know when we will need them in our homes and need them desperately."

When these trained workers are not giving lessons, they are working feverishly, making things to sell or give away. On the third floor of the building is a large sunny room. Sixteen sewing machines are all busy. There is a long cutting table, a pattern cupboard, a button machine, a fancy-work corner. Off the room in one walled-in addition there are shelves of woolen rolls. Garments have been ripped up, washed, mangled, rolled, and then sent up to the sewing department for reshaping into new garments. But the sewing room isn't big enough, nor are there enough workers.

Men work at the Campus Shop too. They are needed for carrying things, and some men have special jobs. Mr. Lewellyn White has spent fifty-two years as a cloth cutter and today stands with his patterns and sharp knives cutting woolen pieces for quilts. He makes the knife handles and the cutting boards himself from beautiful woods, carefully and masterfully fashioned. There is Brother Harvey Pratt. He and his wife have a cozy apartment in the building and are there all the time. When anyone brings something to the Campus Shop, Mr. Pratt is there to take care of it.

THERE'S ONE INTERESTING rule of Campus Shop behavior. When the women began to work there a few years ago, the leaders realized that there would be many of them and that sometimes women in groups are given to gossip. They made it a rule that there shall be no gossip and no open criticism. Mrs. Rowland says she will listen to any criticism any individual wants to offer privately, but in this building the demeanor of the women shall be Zionitic.

And it has brought dividends. Women,

THE PRESENT CALL of the Lamanites should not go unheeded. The head chief of the Otoes, living near Perry, Oklahoma, says, "If you will now come and prosecute the work among us, we will turn from our old Indian religion, and all our young people will be baptized into this church." The leaders of the Iowas, Cheyennes, Kaws, Omahas, and Winnebagoes have made similar statements. Will these calls go unheeded in the face of our Book of Mormon with all the promises of the Lord to them? Or shall we harbor race prejudice and turn them away? The Iowa leader said to me, "Brother Case, we older Indians know this church is true. Our young people do not know, but they will all come and be baptized if you will give them a chance to hear the message."

Brother Barney Sharp, our good Lamanite brother who spoke in the last General Conference, emphasizes the great need of this work now, as the field is ripe for the harvest. He says one third of the people in his part of the country are Cherokee Indians, a tribe whom no one could tell from whites. They are what Nephi prophesied would be "a white and delightful people." We solicit all Saints to pray and urge this great church to show love for these

not members of our church, have come there to work, and they have sensed the spirit of friendliness and cheerfulness that is found there. They have returned time and time again, and some have joined the church. Mayor Roger T. Sermon visited the Campus Shop a few weeks ago for the first time. After finishing his tour, he stood on the steps shaking his head and saying over and over, "I didn't know such a thing existed in the world. I didn't know."

These days in that old red stone building, happy conversations drift through the air. The women are talking about the new building, where there will be large plate glass windows for displaying the beautiful handwork, an elevator to carry the older workers to their posts of duty, warm rooms to work in, many rooms for display and sales, "acres" of storage space, and a dry-cleaning unit. These are happy workers for they are seeing dreams materialize. They know what happy volunteer labor can produce, and they want to give even more. "This is a big venture," they tell each other, "and we must be fully consecrated to our work." And you know they will prove themselves as they have so ably done in the past.

native American races. Our men who are now showing pictures of the old ruins should join our move for church-wide prayers and missionary work for those people.

Sister Thelona Stevens' classes and many individuals have contributed to buy records and aided in a financial way to assist. I have sent out nearly 400 records with a sermonette on many gospel subjects on either side, hoping to awaken more interest in saving souls. Our message is to all nations, and we have a great field yet ahead of us if we fill that mission. Race prejudice must disappear.

OUR BRANCH PRESIDENTS at El Reno, Stillwater, Ponca City, and Kingfisher, Oklahoma, as well as Walthill, Nebraska, are assisting in this mission work, and other lovers of God are witnessing also. The records have gone to six tribes. God speed the day when many more will go. We need not wait for South America to be converted; we should begin where we are, as thousands of Lamanites in the United States are ready and begging for our message.

When the work was stopped twenty years ago, I had just spoken to a great assemblage of thirteen tribes of Indians; the power of God was so great those stalwarts shed tears of joy and assured me I should visit their respective tribes and take the Restoration Message to all their peoples. On another occasion when I spoke to four tribes near Clinton, Oklahoma, and had four interpreters speaking at once in their respective tribal language every sentence I uttered, the Spirit of the Lord was so great confirming my message to them that I baptized two leaders among them and enough of their followers who had heard me preach many times before, that we had a splendid group south of Clinton. Earnest Watson was their leader. He is like our first leaders at Kingfisher, Leonard Tyler, Reuben Taylor, Philip Cook and John Bull, where I baptized 150 of the Cheyennes. If that work had been continued, we would now be the strongest church among them. Shall we now heed the call of God by the order of last General Conference to open that work anew? May the Lord call such men as volunteered last Conference to carry on that work.

In all of these tribes now the leaders say that if our missionaries will come among them again, the work will rise higher than it ever has before, for they're all hungry for the bread of life, and they believe that this is the true church.

The Land Shadowing With Wings

By CONRAD H. BOOTON

A department of opinion for debatable topics on which the editors do not take sides either for or against the writers. Other viewpoints will be welcomed.

THERE IS LITTLE DOUBT that the prophecy recorded in the eighteenth chapter of Isaiah refers to three nations: Egypt, Israel, and Assyria. There is nothing in the prophecy to indicate that Joseph's Land was the "land shadowing with wings." However, because North, South, and Central America form the image of a great bird, or shaped something like the outstretched wings of a great eagle, it is easy to believe that the prophecy refers to the Americas.

It is not probable that God was speaking to Isaiah concerning the shape of any land, but that the phrase, "Woe to the land shadowing with wings" had a different significance. The prophecy uses peculiar terms to express its spiritual meaning. It says, "The land the rivers have spoiled." The word *rivers* here does not mean actual river of water, but is referring to the Assyrians.

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks.—Book of Mormon, page 127: 45.

Let us not forget that the king of Assyria and his people were called "the rivers," and that river was to spoil a certain land. This could not have been Joseph's Land for the shadow of the Assyrians was never cast upon it.

WE ALSO FIND the phrase, "beyond the rivers of Ethiopia." No doubt this refers to a land beyond the tribes or kingdoms of Ethiopia, and not to a land beyond the natural rivers of that land.

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia.—Isaiah 18: 1.

The only land beyond the tribal boundary lines, or the kings of Ethiopia, was Egypt, so we contend that Egypt was one of the lands shadowing with wings, or in other words, the land overshadowed by the war clouds of Assyria,

the same as was Judah and Damascus at that time.

And he shall pass through Judah; and he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.—Book of Mormon, page 127:46.

Here we have the stretching out of wings, which were the divisions of the army of the king of Assyria. Those wings were to overshadow certain lands—Egypt, Judah, and Damascus—and be the woe spoken of by the prophet Isaiah.

In other words, a woe was to be pronounced upon certain lands. This woe was to be in the form of outstretched wings—the martial power of Assyria. The lands overshadowed or defeated by Assyria were Egypt, Judah, and Damascus.

We here record one reference from Josephus (Volume II, book 10, page 149) concerning the king of Assyria who went from Palestine to war against the Egyptians. Thus the meaning of the reference just quoted from the Book of Mormon.

Accordingly the Assyrian king took it, and yet he had no regard to what he had promised: but while he himself went to the war against the Egyptians and Ethiopians, he left his general Rabshakeh, and two other of his principal commanders, with great forces, to destroy Jerusalem. The names of the other two commanders were Tartan and Rabсарis.

It is indicated in Isaiah 36: 4-6 and in II Kings 18: 19-21 that Israel was depending upon Egypt for help but that Egypt could not be trusted or depended upon.

And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt unto all that trust on him.—II Kings 18: 19-21; Isaiah 36: 4-6.

And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.—Isaiah 20: 3-5.

The Book of Mormon tells us that they used Isaiah whenever they could liken any of his prophecies to themselves. We do not find the eighteenth chapter of Isaiah recorded in the Book of Mormon, therefore, the Nephite prophets and recorders must not have seen anything in it that pointed to their land, the Promised Land to Joseph's seed. (Book of Mormon, page 98: 9-14; 116: 15, 16; 139: 1-10; 152: 1, 2; 165: 3; 658: 47.)

WE HERE MAKE A POINT OUTLINE of the prophecy in question:

1. *Woe to the land shadowing with wings—*
 - a) EGYPT—
 1. Woe—Cursed be you for not giving sufficient aid to troubled Israel. (II Kings 18: 24.)
 2. Shadowing with wings—Your land is overshadowed by the war clouds of Assyria. (Isaiah 36:4-6; 18:19-21; 20: 3-5.)
 2. *A nation scattered and peeled—*
 - a) ISRAEL—
 1. Scattered and peeled, or a nation defeated and sacked.
 2. Terrible from their beginning hitherto, or a great people from their commencement to their defeat.
 3. A nation meted out or divided among other nations.
 4. A nation trodden down or taken into captivity.
 5. A nation whose lands the rivers have spoiled, or a people defeated and laid waste by the armies of Assyria.
 6. Curse on Israel. (Isaiah 18: 3-7.)
 3. *A nation called the rivers—*
 - a) ASSYRIA—
 1. Waters of the river or armies of Assyria.
 2. Strong and many or equipped and ready.
 3. King of Assyria and all his glory or all his martial power.
 4. Come up over his channels and go over his banks, or did transcend his bounds, went out of his own territory to war against Israel and Egypt.
 5. Passed through Judah, or lay Judah waste.
 6. The stretching out of his wings, or the taking of new territory, the extending of his realm, the placing of the two divisions of his army.
 7. In the breadth of thy land O Immanuel, or the Holy Land, the Promised land to the house of Israel.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION:

Man, having lost his former state of perfection by disobedience, how, when, and where does he regain it?

ANSWER:

Our answer must needs be prefaced with some mention of what was lost in Eden. Adam and Eve were created with fully grown bodies but not with fully grown minds and characters; these come only by self-effort. They were without experience and knowledge. Though God had given them their agency, it meant little to them; for without experience and knowledge, they had nothing upon which to make sound judgment. This was a state of innocence, and their making of decisions was very much like that of a child who acts not by intelligent understanding but by impulse. They had been warned of death resulting from disobedience, but never having seen or known it, they had no conception of what death was. This state is indicated by the fact that God, though permitting man to experience the consequences, assumed full responsibility for the fall, saying to Adam, "I have forgiven thee thy transgression in the garden of Eden," and took upon himself to "atone for original guilt" (Genesis 6: 55, I. V.). This forgiveness and atonement left men again innocent as pertaining to the Edenic sin, for the Lord has said in latter days, "God having redeemed man from the fall, men became again in their infant state innocent before God." God has never condemned man for that sin.

The fall brought about good rather than evil. When Adam and Eve had time to reflect and to receive instruction from the Lord, they had great joy and gladness. Adam said, "Because of my transgression my eyes are opened, and in this life I shall have joy." And Eve "was glad, saying, Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient."—Genesis 4: 10, 11. The fall opened their eyes, making possible joy in this life and the attaining of eternal life. They were learning and

getting experience; they were acquiring power to exercise their agency and finding joy in achievement, which they could not have done otherwise. They found that all which was desirable in life was to be gained only by their own initiative.

Man was not perfect in Eden. Perfection lies at the end of human development, not at the beginning. Eden was but the cradle of the human race, and life cannot be lived in a cradle. Man must exert himself if he would attain what God has ordained for him. God had purposed that man, in this world, should be confronted by both good and evil which not only gave opportunity but also made it imperative that he should exercise his free moral agency, make his own choices, and build his own character. Only thus could he become a real man, or, choosing the evil, lose his manhood to become a son of perdition. Man lost Eden with its innocence, but God set before him the kingdom of God with its righteousness—righteousness attained through obedience to law. This opportunity was set before every soul.

The process leading to the kingdom of God, with recovery from sin and evil and their consequences, was planned of God before man fell. After the fall it was revealed to Adam, the Lord saying to him, "As thou hast fallen, thou mayest be redeemed." The plan required the co-operation of both God and man to make it operative. The first statement of it as made to Adam was:

If thou wilt, turn unto me and hearken unto my voice, believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask it shall be given you.—Genesis 6: 53, I. V.

The whole plan, called the gospel, was revealed to Adam who was commanded to write it and teach it to his posterity. It is the same gospel as taught in other dispensations and by Jesus Christ in his life among men. It is the only means of regaining the presence of God, and it offers infinitely more than was left behind in Eden. The gospel gives to

men a rebirth of spiritual life through the baptism of the Holy Spirit; through his atonement, Christ brings about the resurrection, restoring man to a new and immortal physical life. These are two great steps in Christ's redemption, and by them men are brought back into the presence of God to dwell with him. This redemption is made complete by the development provided for in the thousand years' reign upon the earth, after which men will be crowned with a fullness of God's glory to dwell with him eternally.

Not all men will attain the fullness of God's glory and must receive a lesser glory in another realm. Through utter rejection of Christ and his plan of redemption, and total abandonment to evil, some will not be brought back into the divine presence except to be judged, when they will be rejected from all salvation.

CHARLES FRY.

QUESTION

What is the "tongue of the Egyptian Sea" as mentioned in Isaiah 11: 15, 16? Does "smiting the river in seven streams" refer to the Nile River?

C. R. B.

South Dakota

ANSWER

The Red Sea is the body of water mentioned here as the Egyptian Sea. The "tongue of the Egyptian Sea" is supposed by some to be the present gulf of Akaba. There are others, on the other hand, who think of the shallow waters of the northern end of the gulf nearest to the Mediterranean as the tongue of the Egyptian Sea. Since the Christian Era the land that separated the two seas has risen on the Red Sea side and become depressed on the shores of the Mediterranean, thus fulfilling the prophecy.

The river in question is the Euphrates. The prophecy, it must be remembered, deals with the restoration of Israel "the second time," (verse 11). The first time, Israel was restored from Egypt. The second time it is to be restored from African countries (Egypt, Pathros, and Cush) and countries east of the Euphrates River (Assyria, Elam, and Shinar). Many authorities think that this prophecy was fulfilled by the return from the Babylonish captivity.

To us, however, this prophecy is significant. The angel Moroni told Joseph Smith that this, the eleventh chapter of Isaiah, "was about to be fulfilled." That this prophecy was fulfilled before does not indicate it may not find fulfillment again.

George A. Njeim.

Briefs

WELLSBURG, WEST VIRGINIA.—This branch celebrated its thirty-fifth anniversary on October 1 and 2. Patriarch John R. Grice was guest speaker for the occasion. He spent four days with the Saints there and ministered in many ways. Installation of the new officers was observed on Sunday morning with Elders R. E. Rodgers and S. M. Zonker in charge. Communion service was at 11:00. In the afternoon an experience meeting was held, during which the following charter members were presented with gifts by the pastor: Cora Melcher, Mary Allen, Williard Allen, and Clyde Zonker. The anniversary services closed with a challenging sermon by Brother Grice.—Reported by LEONA HANES.

PARKER, SOUTH DAKOTA.—On October 2 seven Saints gathered at the home of C. R. Buller for the Communion service. Lunch was served in the home, and Bishop Hillman of Canova, South Dakota, preached a sermon. Nine were present for the preaching service. Several friends of the church were also there.—Reported by C. R. BULLER.

WHEELING, WEST VIRGINIA.—On Sunday, May 29, a memorial service was conducted by the Wheeling Branch, in honor of their former pastor, Elder Louis A. Serig, who died February 3, 1946. A large lighted picture of Hofmann's *Christ* was presented by Mrs. Serig and her children. Brother Serig served the Wheeling Branch as pastor for twenty years. Those participating in the service were Elders W. A. Schoenian, Moundsville, West Virginia; S. A. Martin, Wheeling, West Virginia; Otto Melcher, Wellsburg, West Virginia; and Glenn Carlisle, New Philadelphia, Pennsylvania, a grandson of Elder Serig.—Reported by MARGARET FREESE.

NEVADA, MISSOURI.—The branch held the annual business meeting September 12, with Elder Donald Kayser, district president, presiding. The following officers were elected: Elder John W. Noyes, pastor; Elder M. A. Goodfellow, counselor; A. E. Bullard, church school director and publicity chairman; Clifford Porter, associate director; Mable Braden, clerk, solicitor, historian, and librarian; Dewey Stukesbary, treasurer; Lillian Werst, superintendent of women's department; Alice Milligan, chorister; Dortha Porter, church school secretary; Jennie Mahuran, superintendent of adult department and book steward; Donna McVay, supervisor of young people; Hazel Stukesbary, superintendent of children's division.—Reported by A. E. BULLARD.

DAVIDSON, OKLAHOMA.—On September 14, Seventy W. C. Haden began a series of missionary sermons. On the following Sunday, September 18, R. W. Bunch was ordained to the office of elder. On September 25 Elder Ray Carrow baptized his grandson, Clide Johnson, Junior. W. C. Haden baptized Paul Childers, and Mrs. Norma Bunch was baptized by her husband, Elder R. W. Bunch. A business meeting was held in the afternoon. Officers are Ray Carrow, branch president; R. W. Bunch and Ray Renfroe, counselors; W. B. Burk, secretary-treasurer; Mrs. G. R. Ridings, music director and women's leader; and H. B. Qualls, church school secretary-treasurer. Beginning September 28 the branch started to have midweek prayer services.—MRS. ALICE SKINNER, reporter.

SHARON, PENNSYLVANIA.—At the branch business meeting, September 21, the following officers were elected: David Sheehy, pastor; O. G. Rosacker, branch solicitor; C. B. Ryhal, secretary; Dennis Cunningham, treasurer, and Zion's League leader; Emma Ryhal, secretary of church school; Inez Baldwin, women's leader; Ray Muder and Gordon Harrison, auditors; Donna Cunningham, music director; and Eleanor Miller, publicity agent.

On Sunday, September 24, Robert Warren Gregg, the infant son of Mr. and Mrs. Robert W. Gregg of Syracuse, New York, was blessed by Patriarch Richard Baldwin. Mrs. Gregg is a former Sharon girl.

INDEPENDENCE, MISSOURI.—September 2, the Walnut Park Zion's League installed new officers at the formal banquet, "Shipmates Forever."

The girls of the League have proved their skill in the field of sports by taking a trophy for volleyball in the Girl's Interchurch Volley Ball League, and also one for softball in the W.M.C.A. League.

September 7, the branch business meeting was held. Elder O. E. Slayton was sustained as associate to Pastor Fred O. Davies. Other key officers elected were as follows: Vernon Young, church school superintendent; John Thomas, young people's leader; Mrs. Clarence Redfield, women's leader; Mrs. Fritz Oeser, girl's leader; Mrs. Floyd Mengel, music director; and Ralph Remington, missionary representative.

Cub Pack 3227, led by Albert Handy, held their Roman Holiday on the church lawn, September 16. The boys engaged in various feats of skill. Den Five won the pennant for the tug of war. The pack received their advancements at their Indian dance, September 30. Those graduating into Scout troops are Billy Stagg, Kenneth Johnson, and Jerry Ziegenhorn.

Church custodian, Bud Henson, reports that

with the help of the women's department who provided money for paint and men of the branch who gave their time, the basement was redecorated under the direction of Tupper Smith.

Three infants blessed during the month of September were Donna Mae Turner, Gary William Huber, and David Eugene Knight.

New members welcomed to the branch are William Sarrat, Sandra Slayton, Buford Tucker, Charles Johnson, Virginia Smith.

INDEPENDENCE, MISSOURI.—The first unit of the elder's educational program ended Tuesday night, October 11. Six weekly meetings are held in each unit, followed by a rest of six weeks. Apostle E. J. Gleazer, Dr. F. M. McDowell, and Pastoral Supervisor Charles V. Graham were on the staff. The average attendance has been 125. Plans for close coordination with the visiting program and all work of the Aaronic order were discussed at the last meeting.

YOUNGSTOWN, OHIO.—The annual business meeting of the Youngstown Branch was held on Sunday, September 11. The following officers were elected: Lloyd Baldwin, pastor; G. B. Franklin, assistant pastor; Agnes M. Kean, secretary-treasurer; Amy Axelson, chorister and women's department leader; Mr. and Mrs. D. G. Kean, young people's leaders; Alice Gallagher, Herald book steward; Daisy Franklin, church school secretary; Patricia Hammond, Zion's League president; Andrew Darling, church school director; and Milo Seagraves, associate to the church school director.

The Zion's League had breakfast in Mill Creek Park as their opening meeting of the new year. For study they have chosen several tracts which contain important information about the church.

The women's department had their first meeting of the year on October 6 at the home of Brother and Sister Andrew Darling. They

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had installation of officers with the district women's leader, Mrs. Emma McCune. District president, Elder William McCune, contributed to the meeting.—Reported by AGNES M. KEAN.

NORTHWEST IOWA DISTRICT.—The Northwest Iowa Conference was held on Sunday, September 18, at Moorhead, Iowa, with a very large attendance from over the district.

A prayer and testimony service was held at 9:30 a.m. Guest speaker at the 11 a.m. service was Apostle Paul Hanson. At the noon hour there were picnic dinners. At 1:30 p.m. the priesthood, young people, and women's department each had an hour of classwork.

The business session was held at 2:30. Delegates for General Conference and district officers for the coming year were selected.

The officers are Clifford Cole, district president; Ruby Adams, secretary; William R. Adams, treasurer; Raymond Butterworth, director of religious education; Cathrine Baughman, director of music; Bessie Shumate, women's leader; and Glenn McDole, young people's leader.

The names of Dale Argotsinger to the office of deacon and Ben T. Fish to the office of elder were presented to the conference for ratification and were unanimously approved.

The statistical report showed 118 baptisms and eleven ordinations to the priesthood during the last church year.—Reported by RUBY ADAMS.

EVERETT, WASHINGTON.—A concession at the Evergreen State Fair at Monroe, September 8-11 was a project of the Women's Club. Home-cooked meals were served twenty-four hours a day. Previous to the date of the fair, the women baked and froze

four hundred pies. Those who participated stated that being together and working so closely was a happy experience, besides the pleasure of earning five hundred dollars for the building fund.

The new church on Everett Avenue and Maple Street is almost finished. Last Thanksgiving Day the branch opened the new church for the first time to celebrate with a dinner in the basement. Apostle George Mesley was the honored guest. Then services were held in the basement each week during the winter until the upper auditorium could be used early in the spring. The exterior is now completed with the exception of the landscaping.

People have expressed amazement that such a small congregation has been able to build so fine a structure. There are thirty-four active members in the branch, and of this number there are fourteen children under fifteen years of age. The building is valued at twenty-five thousand dollars, and it has cost so far approximately seventeen thousand five hundred dollars.

During the past year the Saints have been busy. Besides building the church, there was an excellent Christmas program; also a week of pre-Easter services in which Elders Granville Swenson and Carl Crum of Seattle participated. In the spring the branch sponsored a successful Vacation Church School as a climax to a missionary series by Seventy Arthur F. Gibbs.

On October 2 Pastor Elliott Gilberts baptized Merle Foster, Marilyn Bonneywell, Myrtle and Ronald Dodds, and Terry Roberts. Elders Carl Oliver and Granville Swenson assisted in the confirmations.—Reported by ELLIOTT GILBERTS.

Letters

They Prayed for Me

How beautiful—how far beyond the limits of our comprehension is the love of God!

I am in the hospital, waiting for an operation in which the nerves in my back will be cut to relieve hypertension. I have been ill for many years because of this. Although I have been administered to and have received blessings, I have not been cured.

I awoke at 5:00 a.m. this morning and felt better than I have in many years. Throughout the day I have even been able to visit with the other patients. This evening when my husband came to see me, he said he had requested prayers for me at the fellowship service the preceding evening. Instead of the usual type prayer and testimony meeting, the Saints had devoted the hour to praying for my recovery according to God's will. I have known these people only a month. The fact that they cared enough for my welfare to pray so earnestly for me makes me realize that God is truly with us today.

I am not afraid of the operation although it may mean intense suffering. I believe such trials often bring us closer to God and help us to understand the burdens of others better.

I wish that all the Saints could be shining lights to those about them so that they could know the blessings of Christ also.

MRS. WILLIAM G. WHITE

c/o Dr. Harley Beal
C Street
Independence, Oregon

From Seventy Six Year Old Member

I enjoy reading the letters in the *Herald* and am thankful that God still blesses his people wherever they are. The past year has not been all sunshine for me. I lost my companion, Walter Beebe, on January 29, and on March 11 I fell and broke my left leg. I was in the hospital for nine weeks, then I spent five weeks in bed at the home of my daughter. After using a wheel chair for a month, I purchased a "walker" which enables me to help myself quite a lot. Although I can't walk alone yet, I feel I soon will be able to. I have received a blessing each time I have been administered to. I am grateful for this and for the generosity of the Bay City Saints who helped to pay my hospital bill and did other kind things for me. My neighbors, who are of another faith, have been good to me, too. Although I am seventy-six years old, I feel that God has spared my life for a purpose, and I want to spend my remaining days in his service.

EMMA BEEBE

1713 Webster Street,
Bay City, Michigan

From An Eighty Year Old Member

I always look forward to receiving the *Herald*. It has been in our home since 1872, when my father began taking it. I lend it to my friends and neighbors, and most always they come back pleased after reading it. I was eighty years old last June, and my health is very good. I live up to the Word of Wisdom in every respect. I go with Brother and Sister Stokes of Ft. Pierce to church and enjoy the services.

HERMAN D. SMITH

Canal Point, Florida

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HERALD HOUSE

INDEPENDENCE, MISSOURI

Design for Living - Part 2

By ALICE M. EDWARDS

THIS MATTER OF DISCIPLINE versus self-discipline seems to me to be one of paramount importance. The disagreement between the old school of "spare-the-rod-and-spoil-the-child" and the new "stand-back-and-watch-the-budding-personality" school of child-rearing seems to me to converge at this very point.

Discipline and a respect for authority is imperative from the beginning. But the sooner in the life of any normally intelligent child the patterns of self-discipline can be substituted for the patterns of implicit and unquestioning obedience to authority—any authority—the sooner that child begins to form a strong and independent character and capacity for judgment. Just how does this work out in everyday living? Let me tell you about Gretchen B.

Case VII

Gretchen's parents are of more than average intelligence and capacity. They are a sound family financially, yet they have interests above the bread and butter aspects of life. They try to help their neighbors and give some time to church and community effort. For some reason, something went wrong between Gretchen and her family from the very beginning.

In the first place, she was born with a minor physical disability. Instead of her parents feeling that this handicap was a challenge and that it was up to them to discover ways of helping her to compensate for her disability, so as to overcome the handicap, they were embarrassed by it. This resulted in increasing friction in the home.

Gretchen resented the treatment necessary because of her ailment; her father resented the financial burden it entailed; and her mother resented the child's invalidism.

Personality quirks developed—restlessness, insomnia, and rebellious attitudes. Then came behavior difficulties, and the means taken by Gretchen's parents in attempting to curb her resentments were unfortunate.

She was not allowed a light in her bedroom because, contrary to parental wishes, she would put it on to read when sleepless.

She was deprived of her beloved flute and later denied lessons on it, because she threw it from her in a fit of temper.

She was kept at home and denied the companionship of other children in punishment of minor faults until, as she grew older, the habit of running away from life as well as from home was firmly established.

The result was a growing restlessness, discontent, and indecision. She left school and got a job—quit her job and went back to school—left home—went back home—.

She is married now and a prospective mother, but the patterns of rebellion and indecision and restlessness have carried over from an unsatisfactory home life into an unsatisfactory and unsatisfying married life. She leaves her husband and goes home—she goes back to her husband—She will take some night classes maybe or some music lessons—next winter when her husband has a better job, or after the baby comes. Maybe!

Compare this with the career to date of Richard C.

Case VIII

Richard's mother and I started to school the same day, and I have watched his growth and development with affectionate interest. It has not always been smooth, for Dick is what you would call a rascal. He was the type of child who attracts trouble, courts disaster, and specializes in accidents. Yet everyone loved him, and in some way he always managed to turn his defeats into victory, with the help of about the sanest, wisest parents I was ever privileged to watch in action. When he was twelve, a scouting accident resulted in his serious injury which left a minor incapacity for life. Of course, his parents grieved over his disability.

"But," said his mother, "Dickie will manage. Even with part equipment. He has a good headpiece."

Then, a few weeks before he was sixteen and legally permitted to drive a car, he "borrowed" his aunt's brand-new Oldsmobile and ran into a truck. No one was hurt, but the car was

ruined; the truck driver began a lawsuit; and there was nothing his not-too-well-to-do family could do but pay. And pay they did. Naturally, Dickie was much under a cloud. He had not meant to do anything wrong, but his judgment had been bad and his family, not he, had had to pay for his wrongdoing.

Then, on his sixteenth birthday, his father handed him a driver's license and the keys to the family car.

"Here, Dick," he said. "You made a mess of learning how to drive. But every man has to learn how to drive a car sometime. So take mine now and drive it. And see you learn how to do it right."

Richard and his father pass my house every day now on their way to work. They have recently gone into business. But the interesting part is this: he went to college, made a brilliant record, and served five years in the Marines with brilliant overseas records. He has never had another accident!

Yet, basically, Gretchen B. and Richard C. are very much the same kind of person—fundamentally intelligent, with active minds which tend to work out activities for themselves without waiting to consider the results of such action, with independent spirits which rebel at restraints but can be brought into reasonable channels of expression, and with strong spirits which can either be enlisted on the side of right and sane behavior, or be aligned against the forces which stand for right and sane living.

Their homes were, apparently, very much the same—physically adequate, well-ordered, and bearing the imprint of cultural and spiritual striving after the better and more abundant way of life.

But there was one fundamental difference. In Gretchen's home the patterns of family life were set for the guidance of the child's growing up without reference to her need to develop increasingly the responsibility for her own behavior.

Let us consider further this matter of responsibility. There are many reasons why children do or do not assume responsibility for their own and their families' problems as they develop. The home surroundings, the economic status of the family, the parents' temperament in granting and urging, and the child's temperament in accepting or demanding

The Home Column

increased responsibility all have a bearing on the case.

Yet only gradually increasing responsibility can result in the building of strong, independent characters. Sometimes the home life, otherwise almost ideal, is so complete and well-organized that it seems to offer no opportunity to the child to learn to face the more arduous problems of life. Sometimes, through financial loss, illness, or other causes, a family is forced to place on young shoulders burdens which demand almost more than should be asked of immature minds and bodies. Somewhere a balance must be struck.

Consider Mary Lou van T.

Case IX

A few weeks ago the local paper carried a story in a column I do not always find time to read, but which I read very carefully in this instance because it introduced a new chapter in a story in the making which I have been watching for a good many years.

I quote: "Married by the Reverend Jones . . . the bride wore a gown of antique lace and carried Talisman roses . . . after a honeymoon in Colorado, the bride and groom will take up their residence at Columbia . . . where they will both attend the University of Missouri."

There is nothing unusual about this story in these days of interrupted educations and Bill of Rights weddings except for this one thing: Mary Lou was reared in a home where the mother was almost a complete invalid, and from the days when she herself should have been very much dependent on her family for physical care and spiritual comfort, she has had almost the complete responsibility for a frail mother and a family of small children.

Some of us used to wonder when we heard the young people planning picnics and parties and Mary Lou had the problem of finding a baby sitter before she could participate if the burden was not too heavy. But because they tackled their problem with intelligence, wisdom, and courage, the van T. family managed to build for themselves a home life that was good in spite of the handicaps illness imposed.

The mother herself found a task for her hands which kept her busy and happy and helped to pay for some of the things she herself was unable to provide. The younger children were taught to accept increasingly their own small parts of the family responsibility and to help relieve Mary Lou. And because the young girl carried an adult load, she was granted the adult privilege of a summer vacation away from the

home and family. It was during one of these vacations that she met the young man she is now marrying—a young man of much charm and promise—and they go on together to complete their education.

There is no doubt in my mind that Mary Lou will meet successfully the problems of establishing and maintaining a home and family while this educational process continues; because she has already learned how to discharge responsibility easily and well.

Compare this story with the experience of Harry K.

Case X

Harry's was a good home—or so it seemed to everyone who knew him and his family. He had a father who went to work at the same time each day, a mother who maintained her unvarying schedule with admirable competence, and Harry himself went regularly to school and returned home regularly, where he had some small tasks and many small pleasures. His seemed to be a good, normal home, until you examined the hidden values.

Some of us wondered if Harry weren't being a little spoiled, a little over-indulged in small ways, and maybe just a little softened by the good, normal everyday living which made so few demands of him—and we were right.

Harry finished high school and was planning matter-of-factly to go on to college (a school of his parents choice—at their expense) when they both died, unexpectedly, within a few weeks of each other, leaving him an adequate property and good habits, but no sound design for living.

Harry survived the shock of their death and went on living in the house where he was reared, but gradually, instead of going on to school, he began to spend many hours in the company of new companions who introduced him for the first time to the delights of the pool hall, the dance floor, and the corner saloon.

Then, after a few drinks one night, he "borrowed" a car and landed in jail. There was no capable and willing family to take the responsibility for his misdeed. The pattern of home and family life had been, apparently, well-designed and executed, but it had not held.

The last time I saw Harry he was attending the kind of school where people learn to face the problems life presents—the hard way. He was sitting at a long table, playing a game of some sort; as I watched, an older man was leaning over his shoulder, directing his play—a much older man with a hard face and a long term of experience in

that hard school. And then Harry saw me and came over to talk to me through some very substantial iron bars.

This was not a good school, nor an ideal kind of instruction, but maybe it is the only place now where Harry can learn to take the responsibility for his own acts. He should have learned this in his home life, but that life was too easy, and without the tempering process.

It is actually a matter of learning to accept and carry responsibility efficiently but easily and without strain. It is not just hardship and difficulty; no thinking parents would deliberately choose the hard way for themselves or their children. It is rather a matter of the way in which people can learn to approach difficulty and to accept hardship.

No parents, no matter how wise and understanding and forward-looking, can anticipate just what problems and difficulties young people are going to encounter when they go out to make their own way. Without the adjustability, the home pattern, no matter how admirable, cannot be made to fit the pattern of the larger life. What the home and family pattern must develop is the capacity to transfer the design into the larger picture. This is a basic process in the building of a good and abundant life.

As church people we feel that we are not alone in this final task. The church and its teachings, and the things for which it stands, work with us in establishing right attitudes and developing right attributes.

At risk of being considered old-fashioned, I still feel that young people must have help and guidance in choosing these goals and in setting the direction of their lives religiously as well as socially, financially, scholastically, and morally. I would be the last person to ask young people—or anyone else for that matter—to accept the opinions of others, or doctrines and creeds drawn up for them, no matter what the source of the authority, without question or consideration. Such questioning—examining, and thinking through—is a part of the basic doctrines of the church, and is the genius of Latter Day Saintism; but in the case of immature minds, such questioning can be done safely only under the guidance and direction of sympathetic and inspired leaders.

It seems hard for us, as church people, to realize that there are many young people growing up today in homes which are otherwise well-ordered and desirable, but where there is no religious instruction of any kind. There is a cross current of religious tolerance today, however, often affected by (so-called) intelligent modern people, which

says: "I must not impose my religious beliefs on my children. If I would be tolerant and up to date in my thinking, I must permit my children to question and examine and decide for themselves. To offer guidance in this process is to discourage their right to make up their minds for themselves.

Charlene H. is the child of such teachings.

Case XI

Charlene is just twenty, tall, slender, dark-haired, and lovely. Her mother is a music teacher, and her father is an artist.

She is surrounded by beauty in material form and in the pattern of living. Witty and delightful people come and go at will, and the standards of accomplishment, whether in the kitchen, the schoolroom, or the studio, are high and meticulously maintained. But it has been a matter of great pride with the H's that they have never tried to influence Charlene on her thinking in any field, from the best recipe for rarebit to the best school of modern music or painters, or the safest and wisest beliefs in religion, ethics, morals, or faith.

So Charlene has done most of her thinking alone and undirected.

Imagine my surprise when Charlene said to me one day, out of a clear sky, "Mrs. Edwards, do you think we are a lost generation?"

Now I do not think that the young people of today are in any sense a lost generation, and I explained to Charlene that, in my opinion, those of this generation, though handicapped by the hazards of depression, war, and inflation, are rather more serious, thoughtful, and courageous than those who grew up in times that were safer and more secure.

And she said, "I'm glad to hear you say that. I hope you don't mind my asking you. I never talk to people about religion and things like that. My parents think one should make up his own mind about such things, but I think it's all very confusing."

It is not tolerant or broadminded or "civilized" to leave such young minds groping through the period when beliefs are being developed which will guide them throughout their entire lives, and when faith should be generated which will carry them through the difficult times they will undoubtedly have to meet in the maze of conflicting creeds and theories, dogmas and "isms" that are abroad in the world today. It does not make for inner peace and security, nor for the kind of trained and consecrated youth who will go on into the more arduous endeavors of adult responsibility adequately prepared to assume

the leadership which must be entrusted to them. Yet such belief and faith can be developed in young people by right patterns of home and family life.

I refer you, finally, to Robert M., who no longer lives at home, and whose school is not listed in any catalog of colleges and universities.

Case XII

Robert is an only child, the son of devout Christian parents. Everything that goes to make up a strong, physical body, a sound, functioning mind, and a steadfast, courageous character has gone into the fashioning of the patterns of home and family life which produced this good-looking, normal, happy young man. And his is the stuff heroes are made of.

He enlisted in the past war, fought in the losing Battle of the Bulge, was wounded several times, and came home, the sole survivor of his outfit. Then, less than a month after his discharge, he collapsed and was taken to the Veteran's Hospital with a wasting disease. For nearly three years now he has fought a losing battle against almost insurmountable odds for the return of health. Still hoping against hope, he lies quietly in his hospital bed, while the world goes on about him, almost without touching his life; but Bob is not bitter, resentful, or rebellious.

I said to him one time, "You know, Bob, some of the men down here at the hospital can't seem to get over the war and what it did to them. They want to think about it, or talk about it, still."

And he answered me, slowly and carefully, because he tired so easily, "It does not need to be that way. If a fellow has *will power* enough and *faith* enough, he can put all that behind him, no matter how terrible it was, and go on living."

You see, no matter what the odds, it's still a matter of goal or direction. Bob knows that in this critical time his family is with him and will stand by him, no matter what happens. But he does not actually need it any more. He is ready and willing to face whatever the future brings.

SO THE CHILDREN go back to school—in striped pullovers and pinafores, in slacks and flannels, in dress suits and old lace, or maybe in denim suit with a number on it, an olive drab uniform, or a brief and aseptic hospital gown. . . .

In many garbs they go back to many different kinds of schools. And we ask ourselves, "Will the patterns of home and family life which we have designed for them work out for them over the years? Or will they be torn apart by

the stresses and strains of the larger life into which they enter?"

"They beat you for that at M. farm," says Russell F. Beat you, not teach you And the patterns of self-discipline are not brought to substitute for the patterns of unquestioning obedience, the kind which must be demanded of little children. The questioning is not encouraged, and gradually the will to question dies.

"Mom works because we have to eat," say the L. children—and it takes illness and disillusion and tragedy, deprivation and heartache and failure to teach what might have been learned easily in a home where the young person's right to work out the design for living is developed under intelligent supervision in an environment of normal, happy living.

"I want my child to have opportunities I didn't have," said Harry's mother, and his father added, "And I don't want my son to endure the hardships I had as a boy." But Mary Lou's family, realizing that they must ask of her perhaps more than should normally be asked of immaturity, helped her to learn to carry whatever burden life may lay upon her with strength and courage.

"It's all so confusing," complains Charlene H. But Bob M. answers from his hospital bed, "It does not need to be . . . if you have will power and faith." And though his voice will not carry across the hall, it can be as one crying in the wilderness.

The children go back to school. With them go our faith, our hopes, and our prayers.

EACH
WIN *ONE!*
to
CHRIST
and
HIS CHURCH



THE AUDITORIUM

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

NEWS AND NOTES

(Continued from page 2.)

FINANCIAL COMPLIANCE

The Presiding Bishopric report that a comparison of the general fund income and of tithing statements by districts for the first eight months of 1948 and 1949 has been mailed to district presidents, bishops, bishop's agents, and general church appointees.

There has been a slight increase in the general church income this year as compared with the first eight months of 1948 and a gratifying increase in the number of tithing statements filed over the same period. A total of 11,456 tithing statements were turned in by September 30, 1949.

MISSIONARY WORK IN WISCONSIN

A mission has been organized at Wisconsin Rapids, Wisconsin, under the pastorship of Ormand Kimball. Brother Kimball was the soil conservationist in the southern part of the state, and when the mission in Wisconsin Rapids was organized a year ago and needed a pastor, he asked for a transfer to that part of the state. He received this transfer and is the pastor there now. The average attendance is thirty, and missionary work there has been growing. As a result of work done by James Daugherty, there were five baptisms there during the second week of October.

Thirteen others were baptized at Soldier's Grove, Wisconsin, as a result of Brother Daugherty's work.

In Wisconsin already this year there is over a 5 per cent baptismal gain. Every branch and group in the Wisconsin district has had an increase through baptisms.

INCREASE IN BAPTISMS

In the Des Moines District last year, there were 100 baptisms, making an increase of 5 per cent of the existing membership.

MISSIONARY WORK IN ILLINOIS

A mission has been organized at Ottawa, Illinois, where under the ministry of Wayne Smith fourteen people were baptized. The baptisms took place on the same day the mission was organized. This mission is under the direction of district officers.

BAPTISMS AT COLORADO SPRINGS

Pastor J. D. Curtis has been doing some missionary work recently, and at the end of a series of services fifteen baptisms took place. Several family circles were thus completed.

SERIES IN GAYLORD, MICHIGAN

Apostle Arthur A. Oakman preached a week's missionary series in Gaylord in October. It was well attended and made successful by the excellent support of the local leadership.

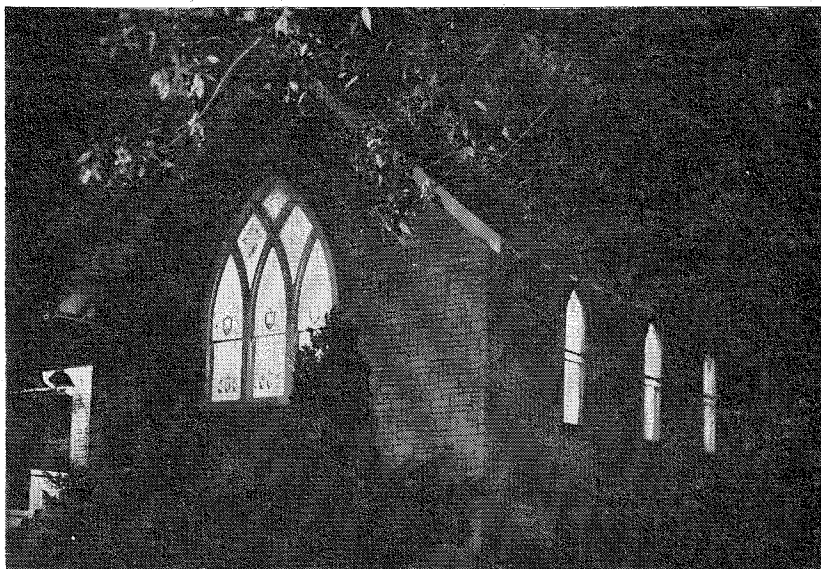
NEWS FROM MICHIGAN

Brother Allen Schreur, who has served the church faithfully as a district president for the past twenty-six years, relinquished his responsibility recently to Elder Harry Doty, appointed a short time ago to the missionary ranks of the church. A suitable tribute of affection and esteem has been planned toward Brother Schreur at a special conference next May, the proceedings to be dignified by the presence of a member of the First Presidency.

Missionary work has been successfully carried on in Michigan and Northern Indiana by conference appointees and in the latter district, by Edward R. Carter, evangelist.

The Saints in Michigan are pleased with their initial contacts with Bishop T. A. Beck. He has won many friends and is in a position to give a fine personal ministry envisaged in his appointment.

THE FORT MADISON, IOWA, CHURCH



Night Photo by Raymond Gunn.

PRIOR TO ITS ORGANIZATION as a branch on February 29, 1912, the Fort Madison congregation met as a mission under the direction of the Montrose, Iowa, Branch. At the time of its organization, there was a membership of thirty-five, and meetings were held in a small, one-room building. Steady growth necessitated obtaining more suitable quarters, and in 1916 steps were taken toward such an achievement. The present structure, erected in 1921, was largely financed by the W. H. Gunn, J. H. and D. G. Smith, J. E. McKiernan, and W. E. Sanford families. Depression years delayed the final payment and dedication until May 15, 1938.

Elder W. H. Gunn was pastor and chairman of the building committee. Since the organization of the branch in 1912, he has served as pastor approximately thirty years. Elders J. F. McIntire and J. H. Smith (both deceased) also served as pastor for short periods, as did several General Church Appointees, including Elder A. M. Chase.

In 1947, Elder Melvin E. Francis returned to Fort Madison from college at Warrensburg, Missouri, and has served as pastor during the past two years.

MANY IMPROVEMENTS have been made since the original construction, the latest being the large stained-glass window depicting the Three Standard Books of the church. The present priesthood personnel of the branch includes six elders, four priests, two teachers, and two deacons. An active church school, women's department, and other organizations have also aided the progress of the branch.

The present membership of 160 does not reflect the total growth, as many have moved and are making valuable contributions in other branches, especially Nauvoo.

The work in Fort Madison was begun by Solomon Tripp in 1897 and largely carried on by him until the branch was organized. The first missionaries to visit Fort Madison were Elders Frank M. Weld and John R. Evans. Ten persons were baptized by them on March 5, 1897. One of these, Sister Edith Cooper, still resides there. Fort Madison Branch now assists throughout the district and maintains a mission at Farmington, Iowa.

The city of Fort Madison, with its 15,000 population is located in the southeastern part of Iowa on the Mississippi River ten miles from Nauvoo. The church is on U. S. Highway 61 in the 2900 block. Its members extend a welcome to all who wish to visit and worship with them.

The Graceland Way

Some Advantages of the Small College

Note: Not long ago Ed Browne, Public Relations Director of Graceland College, was asked this question:

Can Graceland or any other small college offer a young person the broad view of life in general that the large college or university can? In a town like Lamoni, things change slowly, and life is more or less cloistered. People keep on doing the same things in the same way year after year. Students at Graceland have no opportunity to see first-class plays in first-class theaters, or fashion shows or concerts. For two years they are isolated from reality, because life in Lamoni is much different from life in most other cities. What can be done about it?

The following is his reply:

THIS IS AN EARNEST QUESTION which has been asked occasionally for many years. It is high time we attempted an earnest reply. If the questioner is right, and if no other good reason-for-being can be found, the small college ought to be eliminated, and many thousands of alumni of small colleges must be forced to conclude with some embarrassment that after all they are neither as learned nor as cultured as they had previously supposed.

If the questioner is wrong, we hope it will be his happy lot to attend Graceland, and see for himself, or, if that cannot be, we hope he can send a daughter or son to our school.

It seems to us that the questioner's statement divides into two parts: (1) life at Graceland is unreal, therefore a Graceland education is unsuitable, and (2) cultural offerings at Graceland are limited, therefore a Graceland graduate is less cultured than a university graduate. We will take these up in their order.

Is Life at Graceland Unreal?

The significant question which needs to be answered in the beginning of our discussion is: What, after all, is *real*? Our questioner attaches virtue to life in the big city. If "reality" means "city," then life in Lamoni is not altogether real. Our town has no mammoth department stores, no night clubs, no museums, and no art gallery. We boast no big hotels, no "elevated," and no subway. If these things are necessary for reality, then Lamoni is not real.

But perhaps these things are not the basic elements of reality after all. Perhaps a Graceland student can turn out to be a "real" person without ever entering a department store or an art gallery, or riding on a subway during his two years in Lamoni.

In another day Lincoln seems to have fared very well without the benefit of these realities during his formative years. In our time, a small-town boy from Kansas named Eisenhower was realistic enough to direct a military machine which won World War II.

Indeed, one could almost conclude, upon examining the record, that the "realistic" dwellers of our cities put a premium on the "unreal" qualities of the immigrants from Small Town, U.S.A. One of our best friends, a graduate of Graceland who was raised in Lamoni, is a buyer for the teen-age department of one of Chicago's largest and most fashionable women's dress stores.

Another Lamoni native and former student of Graceland is the president of one of Kansas City's largest and finest radio stations offering entertainment, education, and culture to an area which includes more than 500,000 realistic city dwellers. These urban listeners swear by this small-town boy's station, applaud its cultural offerings, and rush to the crowded drugstore on the main street of their large city to buy the products they hear advertised on this Graceland's station.

As civilization unfolds, men's values change. The fortunate New Yorker in today's "realism" is the urban worker who lives in the small town. Suburban housing is at such a premium that the fortunate New Yorker suffers the time-loss and perils of commuting morning and night to return to the peace of the small town and countryside. Today, more Americans live in small towns and on farms than in cities.

Yes, it seems possible to prove that living in the small town is just as real as living in the city. The Graceland student who lives in small-town Lamoni

does not need to be "isolated from reality."

The matter of culture may be a different question.

Are Graceland's Cultural Offerings Limited?

Although it is true that the small town is coming into its own in these days of rapid transportation and overcrowded cities, the fact remains that there are cultural attractions in our cities which are not duplicated in exactly the same way in our small towns. This is also true in Lamoni, where there is no museum or art gallery. If to be kept from living close to such facilities is to be cloistered, then we must admit that life in Lamoni is indeed cloistered.

But we are not altogether certain that proximity to these facilities is a requirement for participating in their cultural benefits. And furthermore, to say that cultural offerings are limited in the small town is not necessarily to prove that cultural offerings are equally limited in the small-town college. Graceland, though located in Lamoni, is a community of its own.

Our questioner mentions three items which we assume he cites as examples of cultural offerings denied the Graceland: "first-class plays in first-class theaters, fashion shows, and concerts."

LET'S LOOK at plays. In our three years at Graceland, no touring company has presented a play at Graceland or in Lamoni. Graceland play groups and the Fireside Drama Club of Lamoni, on the other hand, have presented many excellent dramas (e.g., "Hamlet," "The Little Foxes," "Angel Street," "The Man Who Came to Dinner," "You Can't Take It With You," "Arsenic and Old Lace"). In twenty-five years as a resident of Kansas City, like the average citizen of that community, I saw very few plays presented by professionals. Since my return to Graceland three years ago, I have seen a dozen first-class plays. Yes, we'll take the Graceland plan—plenty of good plays at a price we can afford to pay. Our amateurs may not read their lines with the same polish achieved by Lunt and Fontaine, but they are the same lines from the same plays. And the way our amateurs read them suits our urban taste to a "T." We'll take the Graceland plays—for culture, for frequency, and for downright entertainment.

New Horizons

FASHION SHOWS. On this one the questioner has us, we suppose. We have heard about only one fashion show, put on by a local merchant in the basement of the local theater, last year. We understand a lot of Lamoni women attended and enjoyed it. But somehow we don't hold to the idea that we miss fashion shows at Graceland. We don't encourage uniformity on our campus. We like students to dress pretty much the way they do "back home." We think it's a wholesome part of the cosmopolitan flavor of a school which this year attracted 575 students (an increase over last year) from forty-one states (also an increase). We like for down-Easterners to dress like down-Easterners and for California originals to dress like California originals.

But for those who like their fashion to conform to the national and international norms, the library subscribes to *Vogue*, *Harper's Bazaar*, *Mademoiselle*, and other fashion magazines. We strongly suspect after looking at the pictures in these magazines that some of our students are conforming. But we're not sure.

WE'RE GLAD to be asked about concerts. How many times lately has the average university student heard the United States Navy Band? Two years ago this world-renowned musical organization presented a performance in Graceland's Zimmermann Hall. The band is expected for a return engagement this year. The Don Cossacks were an attraction on the Graceland Lyceum program last year. These are but two of many entrees on a menu of culture which has delighted the eye and tempted the musical palates of hundreds of Graceland students in our small town the past two years.

Yes, we have plays and concerts. We take the plays written by the men who came from the small towns, the men who now live within commuting distance of Broadway, and we produce them ourselves. We also produce our own concerts. Our A Cappella choir of fifty voices, our Oratorio Society of 150, our fifty-piece concert band, and our fifty-piece orchestra—to mention a few musical organizations at Graceland—are singing or playing for us most of the months of the year. And when they're not performing for us, they are satisfying the cultural tastes of audiences in cities and small towns visited on tour, and audiences listening via the radio. We are glad to report no kicks from the urban area on the cultural offerings of our small college musicians. We are glad they have the courtesy to keep coming back for more concerts. And we appreciate the encores.



Graceland now has its own broadcasting station, KGRA. Here a group of students give an "on the spot" report of a ball game.

The student in the big university located in the big city—what of his cultural opportunities in comparison with ours? How many persons who have graduated from Columbia University in the last fifteen years have attended a fashion show? How many engineering students who are now enrolled at Northwestern University have heard the Chicago Civic Opera? How many sociology majors attending the University of Kansas City have made a visit to the Kansas City Art Gallery? We don't know the answers to these questions, but we have known lots of students at large universities, and we think we are right to conclude—very few!

AND RIGHT AT THIS POINT—the point of how much participation can you get in spite of the wealth of cultural offerings—we would like to make a strong plug for the small college. If we are concerned about isolation from reality, we think the person we really need to worry about is not the small-town, small-college student, but the baffled young man who is enrolled as Student Number 16,973 in a university of 20,000. There is no more damaging isolation from reality than the self-imposed separation of an individual from his group—an isolation imposed by fear of failure, lack of confidence, and need for friendly companionship in a strange and gargantuan world. Here is the place where the small college steps in to lend a hand and lift the questioning young student on to a road with a rich future as he begins his adventure in higher education. He is John Doe among six hundred other Mary Browns and Henry Smiths. They do things together in the small college, and he swings along with

the rest. He not only attends the concerts and plays, he sings bass in the choir's performance of Handel's "The Messiah"; he is Lord Burleigh in "Elizabeth, the Queen."

If this is the atomic age, it is also the age of communication. It is an age in which the mountain is brought to Mohamet. Because of radio and recordings, motion pictures and television, books and magazines, traveling art displays and touring artists—no small college today needs to be isolated from the finest culture in the world. Our library of books and periodicals is a depository of the best culture of the world. Our library of musical recordings, one of the best in the land, is another bank of culture from which our students are welcome to draw in as large amounts as their tastes care to hold. The people of the small town, like the people of the large city, are not limited in the age of communication to the near-by culture of their town. Yes, it appears that there is culture for the student in the small college.

One final philosophic word.

The real stuff of life, it seems to us, is not captured in buildings or facilities (although these items help). The real stuff of culture and the "broad view," it seems to us, comes from association with people, regardless of facilities. It is the hope of Graceland that our faculty and staff can keep alive to the needs of our students—can carry by their lives and teachings the tradition and values of urbanity into the lives of Graceland's students—though our urban ways may be cast in this rural setting. If we have not done this in former years, we are dedicated to the task for the present age.

R. EDWIN BROWNE.

I Wanted to Go to Europe

(Continued from page 7.)

of sending relief packages sprang up at once. Would the general officers approve our sending such boxes from the campus? "Yes," blurted Brother F. M. Smith in his usual direct style, "if you'll go at it right." That was good counsel. After three months of contact with Fred Davies, then supervisor of the European mission, and with postal authorities, we sent our first gift. At Christmas time thirty boxes were piled in the front of the chapel. With a prayer of dedication, we sent them on their way. That night the Atlantic Ocean was not very wide. We could reach across to our Dutch brothers and sisters.

A Never-to-be-Forgotten Service

In September, 1947, four young couples marched off the platform of Zimmermann Hall at Graceland. These were the Frys, the Johnsons, the Scherers and the Theyses. All were on their way to Europe. That night each had spoken in testimony. Six hundred voices joined to sing "God Be With You Till We Meet Again," as these eight went down the center aisle and out. Now we were sending out some of our best blood to live in Britain, Holland, Germany, and eventually in Scandinavia. Here were living links joining us to the Saints of Europe.

They Come to Us, Too

Healthy communication is not the one-way route. We were needing brothers and sisters to come to our country. In 1946 and '47 Merle and Alice and Lily came from England to the college campus. This was not enough. In 1947 Hendrick Compier, "Henk" to us, came from Rotterdam, Holland. At the same time, Australia, New Zealand, and Hawaii were sending youth. This fall we are expecting Harry Black of Stockport, England, to get over the immigration barriers and reach Graceland. The dream must grow until youth come from Germany and

Scandinavia. These young people do much for us. They save us from our provincialism. They symbolize the world-wide nature of our message.

Through these years I had been pushing our collegians to extend the radius of their friendship circle. They had been writing letters, sending packages, and exchanging gifts. They had built services around missions abroad and had invited speakers from these missions. The universal return of our church had to receive inspired and intelligent interpretation. Now I was coming to realize I had used about everything at my command. I needed some firsthand contacts if Graceland were to go any further. I wanted to go to see for myself.

A Check—Why Go?

Since my return from Europe, I've come to feel even more deeply that many—ever so many—travelers would do well to stay at home. They have no commendable reason for going. Only those who go to understand—to understand with clear perspective—have a right to travel. Those who go to assert the superiority of their own culture or to return to brag about their journey would do well to stay at home. There has to be a set-of-the-soul. Even now I see how I might have qualified more for the trip of the recent summer.

My friends laughed at my preparation or lack of it. Only one thing was sure—the passport. In the rush of commencement and post-commencement meetings, I had no time. So the day I was to leave Lamoni, I quickly assembled two suitcases of clothes and started off. Yet the preparation had been going on for years.

I wanted to go to Europe to come to know my own people and the culture in which they lived. Providentially, the way opened through the good offices of others. On June 2 the plane rose from La Guardia Field and headed toward Europe. The dream was coming true. I had never told anyone how much I wanted to go.

Bulletin Board

Toronto District Conference

The Toronto District conference will be held in Toronto, on November 12 and 13. The business session will convene on Sunday at 3:00 p.m. Apostle Percy E. Farrow will be in charge, and Bishop Joseph E. Baldwin will be in attendance.

BETHENE E. BAVINGTON,
District Secretary

Notice to Indiana Members

Mrs. H. E. Henry will appreciate having members who live in or near Muncie, or those passing through, call on her son and his wife, Mr. and Mrs. Clayton G. Henry, 308 South Nichols, Apartment 2, Muncie. Mr. Henry is a teacher in the Muncie High School.

Northeastern Nebraska District Conference

The Northeastern Nebraska District conference will be held on November 5 and 6 at Decatur, Nebraska. The first service is scheduled for 7:30 Saturday evening. Sunday's activities will include classwork at 7:30 a.m., Communion at 11:00, dinner served at the church at noon, and a business session at 2:00 p.m. Apostle D. T. Williams and District President Albert Livingston are to be in charge of the conference.

EMERSON A. LINK,
District Secretary

Washington, D. C., Home-coming

The thirteenth anniversary of the organization of Washington Branch and home-coming services will be held on November 4 and 6. On Friday evening there will be a banquet at Barker Hall in the Y.M.C.A. building, and on Sunday special services will be conducted at the Pythian Temple. Apostle D. T. Williams is to be the guest of honor at the banquet and the 11:00 o'clock speaker on Sunday.

VIRGINIA LAMBERT,
Publicity Chairman

Priesthood Institutes for Ohio, West Virginia, and Pittsburgh Districts

Dr. F. M. McDowell, Director of Priesthood Education, and Apostle Percy E. Farrow will conduct a series of priesthood institutes as follows:

Southern Ohio District at Columbus, October 21 to 23

Northwestern Ohio District at Toledo, October 25 to 27

Youngstown, Pittsburgh, and West Virginia Districts at Charleroi, Pennsylvania, October 28 to 30.

Kirtland District at East Cleveland Church, November 4 to 6

There will be meetings for the women at Toledo on October 25 and 27 at 2:30 p.m.

A helpful and challenging program will be presented, including worship, lectures, and social activities. All priesthood members are urged to attend one of these institutes, preferably the one for the district in which they reside.

PERCY E. FARROW, *Apostle in Charge*

Southern Indiana District Priesthood Institute

Dr. F. M. McDowell, Director of Priesthood Education, will conduct a priesthood institute at Louisville, Kentucky, on November 11, 12, and 13. Every member of the priesthood in Southern Indiana District is urged to attend. There will be a banquet for priesthood members and their wives during the institute.

W. WALLACE SMITH, *Apostle in Charge*

Kansas District Conference

The Kansas District conference will be held at El Dorado, Kansas, on November 5 and 6. Apostle Reed Holmes will be in charge.

R. A. WILSON,
District Secretary

Books Wanted

Elmer Hampton, Kidder, Missouri, wants to purchase two copies of *The Enduring Word* by Salyards. Please state the price and condition of books before sending.

Joseph Welles White, of the Department of Religion at George Pepperdine College, 1121 West Seventy-ninth Street, Los Angeles 44, California, wants to obtain the *Journals of History* for the college library. Please write stating price and condition of journals before sending them.

REQUEST FOR PRAYERS

Prayers are requested for Axel Thorn Enge of Atlanta, Georgia, who is very ill.

ENGAGEMENT

Leutzinger-Ward

Mr. and Mrs. Harry Ward of Independence, Missouri, announce the engagement of their daughter, Mary Ellen, to Lester Randolph Leutzinger of Ames, Iowa, son of Mr. and Mrs. Verne Deskin of Lamoni, Iowa.

WEDDINGS

Bridenbecker-Koimsee

Anna Lee Koimsee and Bruce Bridenbecker were married on October 9 at the Women's Club House in South Pasadena, California. Elder Ray Bridenbecker, father of the groom, read the double-ring ceremony. Bruce attended Graceland in 1946-47.

Pearson-DeTray

Betty Jean DeTray, daughter of Mr. and Mrs. Donald E. DeTray of Independence, Missouri, and Russell Pearson, son of Mr. and Mrs. Nels Pearson also of Independence, were married October 7 at the Liberty Street Church. Elder Carl Mesle performed the double-ring ceremony. They are making their home in Independence.

BIRTHS

Mr. and Mrs. William Maples of Ozark, Missouri, announce the birth of a son, Matthew McBride, born October 10 at the Springfield Baptist Hospital.

A son, Gordon Ronald, was born on October 9 to Mr. and Mrs. Ronald A. Marshall of Lamoni, Iowa.

Mr. and Mrs. Dale V. Randall of Iowa City, Iowa, announce the birth of a son, Gregory Allan, born October 8. Mrs. Randall is the former Marcy Rich of Detroit, Michigan. Both parents are graduates of Graceland College, and Mr. Randall will be graduated from the University of Iowa, College of Commerce, in June, 1950.

DEATHS

KNIGHT.—George Mattison, son of Joshua and M. Melvina Knight, was born in Franklin County, Illinois, on September 9, 1874, and died at Mill Spring, Missouri, on September 28, 1949. In January, 1907, he married Dacey Ann Henson; nine children were born to them. He had been a member of the Reorganized Church since 1941.

Surviving are three sons: Calvin of St. Louis, Missouri; Melvin and John of Mill Spring; and a daughter, Mrs. Aline Roberts of St. Louis. Five children—Nina, Norma, Opal, Leon, and Barnard preceded him in death. Funeral services were held at the Christian church in Mill Spring, Elders J. A. Philipps and W. A. Kuntz officiating. Burial was in the Mill Spring cemetery.

McFARLANE.—Clara Emma, daughter of Harrison H. and Mahala Teeter, was born January 7, 1882, at Fairfield, Nebraska, and died September 19, 1949, at the home of her daughter, Mrs. LaVon Eastwood, in Independence, Missouri, after several years of illness. She spent her childhood and early womanhood on her father's farm near Fairfield, and after completing her education taught school in that neighborhood. On June 18, 1902, she was married to Robert S. McFarlane; five children were born to them.

On July 23, 1899, she was baptized into the Reorganized Church and remained a faithful member for fifty years.

She is survived by her husband; a son, R. Lyle McFarlane of Independence; three daughters: Mrs. LaVon Eastwood and Miss Violet McFarlane of Independence, and Mrs. Shirley Anne Brizendine of Lawrence, Kansas; four sisters: Mrs. Doris Fryxell and Mrs. Edith Trask of Independence; Mrs. Bell Caulk of Pleasant Hill, Missouri; and Miss Olive Teeter of Green Bay, Wisconsin; four brothers: James J., John A., and Charles F. Teeter of Independence, and Willis H. Teeter of Lee's Summit, Missouri; and seven grandchildren. A son, Richard Vincent, preceded her in death. Funeral services were conducted by Elders Glaude Smith and W. E. Wakeman at the Speaks Funeral Chapel in Independence. Interment was in Mound Grove Cemetery.

CLINESMITH.—Franklin Snyder, son of Mr. and Mrs. Lawrence Clinesmith, was born near Fredonia, Kansas, on November 19, 1873, and died at the home of his son, Guy Clinesmith, at Rolla, Kansas, on September 24, 1949, as the result of a stroke suffered the previous year. He was married on September 2, 1896, to Josephine Price; nine children were born to them. In the fall of 1907, the family moved in a covered wagon to Morton County, homesteading near Rolla, where he lived until the death of his wife in 1944. He was baptized into the Reorganized Church in 1923 and soon called to the office of deacon. He was also a member of the Odd Fellow Lodge of Rolla.

He is survived by one daughter: Mrs. Elsie Glentzer of Hartman, Arkansas; seven sons: Howard, Everett, Guy, and Albert of Rolla; Fred of Kenton, Oklahoma; Elver of Levelland, Texas; and Russell of Pratt, Kansas; twenty-five grandchildren; and three great-grandchildren. One son, Herman, preceded him in death. Funeral services were held in the Rolla Methodist Church, Elder Clarence Owen and V. J. Ross officiating. Graveside services were conducted by I.O.O.F. 661 at the Rolla cemetery.

MITCHELL.—James Loranzo, was born January 12, 1868, in Reynolds County, Missouri, and died September 15, 1949. He was married on November 12, 1889, to Sarah T. Burnett, who preceded him in death on June 24, 1942. He was baptized into the Reorganized Church on September 18, 1910, and remained a faithful member until death. The last four years of his life he was confined to his bed and wheel chair, but through his suffering he maintained a cheerful attitude and never complained.

Surviving are five sons, four daughters, twenty-four grandchildren, and three great-grandchildren.

MONSEES.—Ruben Henry, son of Mr. and Mrs. Deitrich G. Monsees, was born August 30, 1894, in Cole Camp, Missouri, and died August 30, 1949, in the Trinity Lutheran Hospital, Kansas City, Missouri, on his fifty-fifth birthday. He spent his boyhood in Cole Camp and Sedalia, Missouri, later moving to Jefferson City, and then made his home in Independence in 1925. On October 14, 1916, he was married to Monnie E. Settles; one son was born to them. On March 16, 1930, he was baptized into the Reorganized Church. He had been employed in the auditing department of Skelly Oil Company for the past twenty-one years.

He is survived by his wife; his son, William E. Monsees of Kansas City; and two brothers: Leon H. of Independence and Oscar J. of Sedalia. Funeral services were conducted by Elders Glaude Smith and William Inman at the Stone Church. Interment was in Mound Grove Cemetery.

McLEAN.—Marjorie, daughter of John and Rose Warren, was born on March 16, 1902, in Toronto, Ontario, and died on September 30, 1949, in the Mount Forest Hospital. On September 26, 1924, she was married to Thomas McLean. She had been a member of the Reorganized Church since October 2, 1926. She is survived by her husband; a son, Craig; and one grandson.

CARMER.—Lawrence Elmer, son of Sanford and Mary Carmer, was born December 14, 1875, at Raseville, Illinois (date and place of death not given). At the age of twenty, he moved to Des Moines, Iowa, and joined the Reorganized Church. Later he made his home in Urbandale, Iowa.

He is survived by his wife, Elizabeth; five daughters: Mrs. Eva Hall, Mrs. Erma Timmins, Mrs. Ethel DeMarce, Mrs. Lorene Porter, and Mrs. Leota Hildebrand; fifteen grandchildren; and four great-grandchildren. A son, Verne, preceded him in death. Funeral services were held at the Evan Lilly Mortuary in Des Moines, Elder Clyde E. McDonald officiating. Interment was in the McDivitt's Grove Cemetery near Des Moines.

McCOY.—Ida S. Keyser, was born January 11, 1867, in Homerville, Ohio, and died May 8, 1949, at Wadsworth Hospital in Wadsworth, Ohio. She was married to John McCoy on February 24, 1886; eight children were born to them. On January 14, 1900, she was baptized into the Reorganized Church in Summit Lake near Akron and remained a faithful member until her death.

She is survived by three daughters: Mrs. Nellie Braman of Norton Center, Ohio; Mrs. Hattie Horvath and Mrs. Ida Windate of Akron, Ohio; two sons: Charles McCoy of Bradenton, Florida, and Ora McCoy of Akron; ten grandchildren; and fourteen great-grandchildren. Mr. McCoy died on September 2, 1949. Funeral services were held at the Reorganized Church in Akron, Elders E. M. Knight and C. E. Brockway officiating. Interment was in the Greenlawn Cemetery in Akron.

McCOY.—John, was born April 2, 1866, in Cleveland, Ohio, and died September 2, 1949. He was married on February 24, 1886, to Ida Keyser; eight children were born to them. With his wife, he was baptized into the Reorganized Church on January 14, 1900. He was ordained a teacher on July 13, 1902; a priest on May 15, 1903; and an elder on January 28, 1906, holding offices in both the Akron and Barborton Branches. He never failed to tell the Gospel Message to those with whom he came in contact and baptized over 200 persons during his ministry. His wife preceded him in death on May 8, 1949.

He is survived by five children (see preceding obituary); ten grandchildren; and fourteen great-grandchildren. Funeral services were held at the Akron Reorganized Church, Elders E. M. Knight and W. Hubert Mitchell officiating. Interment was in the Greenlawn Cemetery in Akron.

JOHNSON.—Harry C., son of Mr. and Mrs. Nelson Johnson, was born February 7, 1881, at Harding, Nebraska, and died February 2, 1949, at Portland, Oregon. On December 20, 1903, he was married to Madge Austin at Condon, Oregon; two children were born to them. In 1936 they moved to Portland.

He is survived by his wife; a son, Harold; a daughter, Mrs. Mitchel Slyter; and a grandson, all of Portland. Funeral services were held at the A. J. Rose Chapel in Portland, Elders Fred Hawes and E. R. Moore officiating. Interment was in the Rose City Cemetery in Portland.

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P.S.

*** WITHIN THE TEMPLE**

Brother Earnest A. Webbe of Kirtland, Ohio, sends a very interesting letter and a beautiful poem that should be shared with our readers: "On several occasions I have had the pleasure of entertaining 'Krisna,' as he likes to be called (N. K. Krishna Murthy). And as he visited our Temple here, I was able to tell before him our history and literature, some of which he is taking home to India next month, after a three-year stay. I have the feeling that Krisna will someday be a man of influence in that ancient land, and I prize his friendship greatly. The enclosed thought emanated from a visit we made to the Temple premises here—a lovely experience.

BROTHERHOOD

Krisna and I have fellowship.
 We see with the same eyes
 The beauty of trees and skies,
 Silver water churning sandy shores;
 With kindred ears we hear
 The whispering leaf, the song of bird:
 We think like thoughts.

Krisna has long heritage
 Of silent worship in far-off shrines—
 When he tells of his people, his face shines—
 And I feel that somehow, somewhere,
 We made homage together.

We came at even to the Temple.
 "Go," said Krisna, "Take you of its comfort."
 "Come also," I said, "We shall find there
 One who understands."
 So we entered
 And made obeisance to the Infinite,
 Each asking blessing on the other;
 And a gentle benediction whispering,
 "I am the parent-soul of each
 Who loves his brother."

Then when we parted,
 As the day grew older.
 "'Tis not so strange," said Krisna,
 "In such a place to feel the touch
 of a kind, Paternal hand
 upon one's shoulder!"

*** RESPECT**

The highest mark of the cultured and civilized man and woman is the practice of treating other human beings with kindness, courtesy, and respect. It cannot be expected of little children because they have not yet learned it. It cannot be expected of the uneducated boor, the simpleton, or the churl because he has no capacity for it. It cannot always be expected of the very aged because they have begun to lose their powers of discrimination. The approach of senility makes second childhood, like the first, speak what it thinks, whether the thought is worth anything or not. Those who are growing older have a problem that, with a little care, they can solve. One man wrote, "I find that as I grow older I no longer care what other people think of me." That was his confession that, for him, life was over. When we no longer care what people think of us, we are no longer very important. Regardless of age, we can continue as long as life lasts to have a genuine respect for people and care what happens to them.

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THE SAINTS'

Herald

VOLUME 96

NOVEMBER 7, 1949

NUMBER 45

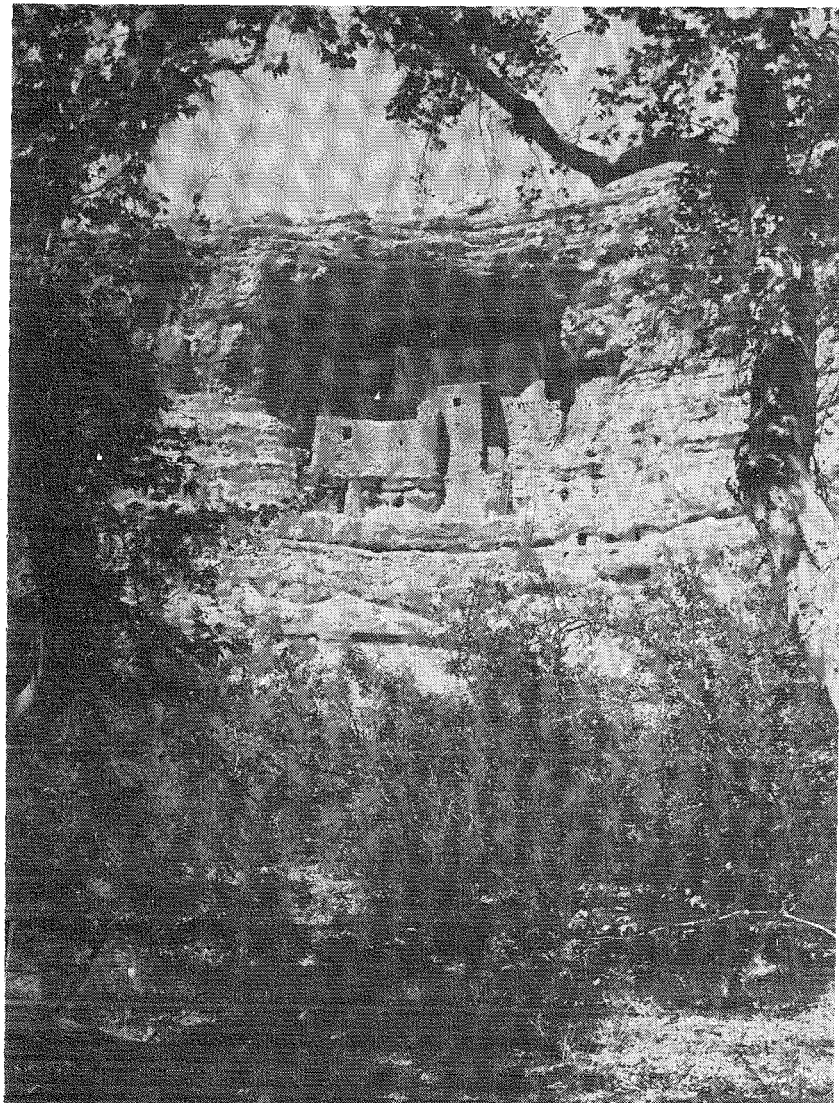
Montezuma Castle

Verde Valley, Arizona

Prehistoric Indian

Cliff Dwellings

Photo by Emma Boll



Evangelism and

THE EMPHASIS ON EVANGELISM is not exclusive, but inclusive. To be truly effective here is to be effective everywhere. To advance here is to advance all along the line. This is partly because sound evangelism seeks to enlist everyone who will help: ministers, teachers, parents, young people—everyone. It is partly because evangelism is an important aspect of everything we do: worship, study, service, tithing—everything. And it is partly because evangelism is the introductory phase of kingdom-building and provides the spirit and the impetus for growth everywhere: in our homes, at church school, in richer worship, in community service—everywhere. The issue is not evangelism or . . . but evangelism and

Introducing...

CYRIL GEORGE MESLEY, Kansas City, Missouri, (page 5) was born in Bairnsdale, Victoria, Australia, October 15, 1900. He began his church activities in the Richmond Branch at Melbourne, and was soon given charge of a small mission which had only five members. He took charge of his own service, played the hymn, offered the prayers, and then preached the sermon. He was also interested in civic work, temperance organizations, and Boy Scouts.

In May, 1924, he attended the Scouting Jamboree for the Empire held in England, and the World Jamboree held in Denmark. Following this he sailed for America and entered Graceland in November, 1924, as a student in religious education and liberal arts. As extra curricular activities he took up dramatics, forensic work, scouting, and cub work.

In 1927 he married Blanche Edwards. They have one son, Gordon Warwick.

Brother Mesley was ordained a priest in 1919, an elder in 1923, a high priest in 1930, an apostle in 1938. His first appointment was to the Kansas City Stake in 1929. In 1930 he became counselor to the stake president. His early work was in religious education and youth work in the stake. Later he served as pastor at Grandview, Kansas City, Kansas, and later as pastor at Centrai and president of Kansas City Stake. Soon after his ordination to the Twelve in 1938, he and his family left for Australia, where he served the church for eight years. He is now in charge of the Northwest field, including Alaska.

His hobbies are gardening and architecture.

CHARLES HIELD (page 8) last wrote for the *Herald* in the August 29 issue, at which time he was introduced.

GERALD GABRIEL (page 11) was introduced in the issue of April 23.

GEORGE KEITH SHOEMAKER, Columbia, Missouri, (page 20) was born in Des Moines, Iowa, April 13, 1923, where he was graduated from Roosevelt High School in 1941. He attended Graceland from 1941 to 1943, and received his bachelor's degree from Iowa State College in 1947 after two years in the U. S. Navy. He received his master's degree from Drake University last June, and is now attending the University of Missouri. He holds the rank of lieutenant (jg) in the Navy.

While at Drake he taught laboratory classes in physical science and acted as assistant to Dr. P. H. Riggs of the astronomy department. At the present time, in addition to his student activities, he is serving as vocational and educational counselor in the University of Missouri.

In 1947 he married Marjorie Robinson of Des Moines, who is now also enrolled as a student in the Missouri University.

Brother Shoemaker has been interested in young people's work and has done teaching in the church school. Recently he was elected to the Board of Ministry to College Students at their September conference in Independence.

THE SAINTS' HERALD

Volume 96

November 7, 1949

Number 45

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

WORK IN ALABAMA

Elder Jack A. Pray was the speaker for the group, September 11, at 7:30 p.m., for the first time since he became pastor of the Mobile Branch. He spoke to a large congregation at the home of Oscar Tillman, pastor of the Bayou La Batre group. There was a number of nonmembers present who had never heard the Restored Gospel before, and Brother Pray made his message very plain. The Saints of this group would appreciate the prayers of all Saints in behalf of the work of the kingdom in this place.—Reported by Irma Tillman.

APOSTLE HANSON AT STONE CHURCH

On the Sunday evenings, October 2 and 9, Apostle Paul Hanson presented illustrated slide lectures on the subject of "Ancient Civilizations of Peru and Bolivia."

ELBERT A. SMITH IN TEXAS

Presiding Patriarch Elbert A. Smith spent three weeks in Galveston and Houston, Texas, participating in services the last two Sundays in October and the first Sunday in November.

PRESIDENT EDWARDS AT HOME

President F. Henry Edwards was released from the hospital Friday, October 14, and is resting at home after an attack of pneumonia.

PRESIDENT SMITH ATTENDS CHURCH DEDICATIONS

On Sunday, October 16, the church in Skiatook, Oklahoma, was dedicated. President Israel A. Smith was there for the occasion and spoke at the 11:00 a.m. service. Also present were Apostle Reed Holmes, District President Victor Witte, and Bishop Leslie Kohlman. President Smith journeyed to Tulsa for the Sunday evening preaching service where he occupied the pulpit.

On the week end of October 23, he was in Owendale, Michigan, for the dedication of the church there.

APOSTLE SMITH TO OREGON

Apostle W. W. Smith left Independence for Portland, Oregon, October 17, after spending time in his area, the southern United States, and some time at Independence for Joint Council.

GIBBS IN IDAHO

Elder Arthur Gibbs held a successful series of missionary meetings at Slagle, Idaho, September 11 to 25. By the work of the local people and the instruction he gave, four people were baptized.

MUSIC NEWS

Franklyn S. Weddle announced that the Messiah choir for this year is unusually fine. There are forty-seven new voices this year; and a total of about 250 singers.

The first class in Music Appreciation was held October 13 from one to three in the afternoon in the music offices of the Auditorium. There will be six lessons between this time and Thanksgiving.

How to Listen to a Sermon

"Incline your ear, and come unto me: hear, and your soul shall live." Isaiah 55: 3.

The Art of Listening

You may think you know how to listen to a sermon. You have had extensive experience. You have held down many a hard pew seat for many a weary hour. Why should anybody try to tell you how to listen? But do you really know? Can you tell, two hours later, what was said and what text was used?

There is an art of listening. It takes skill and attention to be able to summarize in a few sentences what the preacher has to offer. Some people—it is possible for the preacher to spot them in the congregation—have the power of listening intelligently and creatively, and of thinking for themselves as the sermon goes along. Their eyes register when they agree or disagree, and the speaker feels it. These are the most interesting and stimulating listeners he can have.

The Critic in the Pew

You who occupy the pews on Sunday have an enviable and privileged position. You experience none of the pain of soul-searching and misery of the preacher, who spends hours trying to arrange something that will be worthy of your attention (he should try, anyway). You know nothing of his anxious prayers for guidance and help. You do not share his fears and uncertainties as he faces the congregation from the pulpit. You come, you sing hymns, you make an offering, you sit and listen. You judge and evaluate the man and his sermon. You criticize. But nobody ever gives you an examination to discover your competence as a listener.

All Kinds

Listeners include "all kinds and conditions of men," women, and children. A part of the congregation is dutiful, alert, intelligent, and listens to the sermon. A few men

plan next week's business or go to sleep. Some women examine the new clothes of other women; they don't realize it, but this is what keeps them submerged. Children tear up hymnals, drop mother's small change on the floor, or cry.

One good woman, years ago, was observed listening to a poor sermon with shining eyes and parted lips; but her rapt attention was only an appearance. A friend asked her, "How can you enjoy such a dull sermon so much?" She replied, "Oh, I wasn't listening to him at all. I just took his text and planned the kind of sermon I would preach on it. I had a wonderful time." That is carrying creative listening a little too far. One ought to keep in touch with the preacher for courtesy, if for nothing else. But it is better to think of the text than let the mind wander at random far outside the church.

Why and How to Listen

You should go to church to get new and better ideas from the preacher. You, by yourself, cannot possibly think of all the great ideas in the world. You need help even to find them. You need to listen to others. The minister has been especially trained to help people like you. He is a specialist in the great moral, ethical, and spiritual literature of the world. A good preacher will use texts from the Bible that you have never found, and will interpret and apply them in ways that would never occur to you. A part of the value of every text is the way it is used.

Here is how to listen to a sermon to get the most out of it: (1) Take notes, always have a pencil with you,

use your program margins if you have no paper; (2) Record the text and other notable Scriptures for further consideration, they will be useful many times; (3) Outline the preacher's main thoughts, and quote anything especially good he may say; (4) Write any good ideas that may come to you, independent of the sermon; these thoughts are an important part of the reward of listening. If you do not write them at the time, you forget them.

Shop Notes

The artist on a holiday visits the museum and looks at paintings. When a musician has a free evening, he goes to a concert. Your doctor on vacation visits a famous surgeon or hospital. So also when a preacher is not occupying a pulpit, he often goes to church to see what others are doing. The preacher who hears only his own sermons will soon go stale.

On a long distance phone the operator sometimes says, "Are you there?" The preacher looks at his congregation and counts noses; but can he tell what percentage are "there" in mind and spirit as well as in body? Not always.

Nobody can learn anything unless he is willing to listen. Nobody can listen effectively unless he is willing to make the effort to keep awake and reflect upon what he hears. Mind and spirit must be "alerted"—to use a term employed by the military in the late war. We need to push a button and ring a bell somewhere in our consciousness to make it come to attention. The important factor is receptivity. Some people hear three times what others do. Some lose by default, simply by not being "there."

Costly time and patient effort have gone into the planning of the service of the church and the sermon that is a part of it. Those people are best rewarded who faithfully try to get the most out of it. L. J. L.

E d i t o r i a l

A Fair Account

The Union Electric Company of St. Louis, Missouri, in the fall issue of their *Quarterly*, publishes a story about Nauvoo, the "Newest City" to be served by that company. It shows a number of pictures of the city and of Joseph Smith, early resident of Nauvoo. The account is free from the usual misrepresentations concerning the church and its founder. ISRAEL A. SMITH

Across the Desk

The following excerpts are from the letter of Elder J. D. Imrie of Norwood, South Australia:

At the moment I am laboring in and around Bendigo, Victoria, where we have a small but consecrated group of Saints thoroughly devoted to the church and to each other. By our combined efforts, we are enjoying a good response in homes to the presentation of our message. We look to the church to grow in this center, especially as coming months will see the erection here of the Saints' first, although modest, church building.

We have found the influence of Brother Davey spiritually stimulating and personally of much assistance.

My wife and I truly find joy in laboring as permitted in this field of endeavor and trust always that our efforts may be acceptable to the church, to her people, and to our God. We feel many times that we fall short but are conscious of the leadings of his Spirit and trust in its power to do good.

Bishop Elmer C. Evans, bishop of the Southern Michigan District, stated in a recent report to the conference of that district:

This, my twenty-third annual report is given to you assembled in district conference with a degree of pleasure and satisfaction. I have been in your service twenty-three years. We have labored together toward a definite goal, that of the redemption of Zion.

Perhaps one of the most valuable assets the church can possess is a faithful membership. Year after year I have seen many evidences of the sincerity of our

people in observing the principle of the tithe and offering, and rendering service to the church and to one another. This everpresent faithfulness is indeed encouraging and tends to increase one's faith.

The law of the tithe and offering is part of the doctrine of the church. To the extent this doctrine is observed we can expect the church to be blessed and to receive as individuals the blessings of the material things of this life and eternal life in the world to come. In your study periods please read section 59 of the Doctrine and Covenants. This section contains a renewing of God's covenant with his people during the Restoration period.

It is rather difficult to divulge the extent of our progress. Because of our efforts, however, I am sure we have been abundantly blessed.

Through the Prophet Moses, God covenanting with the Children of Israel promised many, many blessings to those who kept his commandments. I am sure we can appreciate this portion of Scripture:

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord; ascribe ye greatness unto our God."—Deuteronomy 32: 2, 3.

As God sends the moisture upon all mother earth, we, too, can expect such blessings if we are faithful in observing the doctrine of unselfishness in the giving of our tithes and offerings. The promises of our Creator are far beyond our expectations if we would only recognize God as the creator and owner of all things. We are only stewards over that which we possess.

"He who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come."

It is our sincere prayer that each one of us—officer, solicitor and member,—will persistently strive to keep these commandments, this doctrine, that together we can enjoy the blessings that are promised to those who are faithful.

Elder Jack A. Pray writes from Mobile, Alabama:

We like the South very much, and the Saints have received us with all the graciousness and hospitality that is traditional. We have a good church plant in Mobile, and I am anxious for you to see it.

I understand that you will be with us in December for our winter district conference. The Saints are looking forward to your coming with great anticipation.

Tempest in Hall of Fame

From the current press we cull the following:

WASHINGTON (NANA)—The ghost of Brigham Young and his plural wives is haunting the U. S. capitol.

Young's new statue—the first for Utah—remains unwrapped on capitol hill, awaiting a final decision as to its location in the Hall of Fame. There is a red-hot controversy that has rocked the state of Utah and jarred Congress.

Mahonri Young, sculptor son of the famed Mormon church leader, made his own survey and urged that his father's likeness be placed in a corner back of pillars and next to a window.

A committee of Utah state legislators also was appointed and made a special trip to Washington. They selected a site in the circle of statues under the dome between Zebulon Vance of North Carolina and Alexander Stephens of Georgia, both secessionists.

The Utah legislators apparently did not understand the procedure, but the final decision rests with the joint Congressional committee of the library, with Senator Green of Rhode Island, as chairman.

The committee met recently and unanimously approved the site by the window.

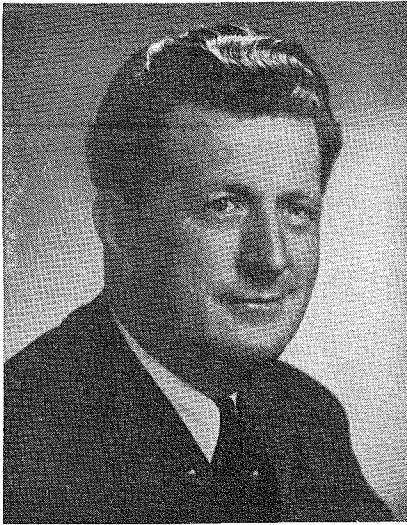
This touched off an uproar in Utah. Many patrons of the state's most revered figure claim he is being pushed off in a corner. They are wiring and writing the joint committee to reconsider. Even the president of the church is reported to have sent an appeal.

Senator Watkins, (Rep. Utah) immediately sought out the statue of Young upon its arrival here and took a stand—for the benefit of photographers. He chose a spot for it between Georgia's Stephens and Vermont's Ethan Allen. This location, however, would necessitate the moving of Zebulon Vance over one spot, which North Carolina might not like.

In the past, the joint Congressional committee on the library generally has accepted the recommendations of state groups in locating their statues, although the sculptor has been consulted. For example, it is said that the spot in which Will Rogers was placed was chosen by Jo Davidson, the sculptor.

The question now is whether the joint committee on the library will reconsider. Meanwhile, Brigham Young sits in his box under the dome awaiting dedication ceremonies.

ISRAEL A. SMITH.



Alaskan Journey - Part I

By APOSTLE C. G. MESLEY

PROPHETIC OFFICE is a grave responsibility. Pronouncements and recommendations of a prophet must be intelligent, reasonable, and for the welfare of the whole body. Sometimes these convictions must take a step beyond apparent reasons into an unexplored realm of faith and divine guidance. Such were the leadings of President Israel A. Smith concerning ministry to the Saints in Alaska and exploration concerning the future of our work there. With Joint Council consideration and consent, these prophetic leadings were translated into action at 5:30 p.m., April 28. At 11:30 p.m. I was packed and entraining at Kansas City.

With Apostle Charles Hield, I went to Los Angeles on Sunday, May 1, ministering twice and visiting all the branches and missions in that wide-flung city. My old Kansas City Stake associate, Garland Tickemyer, was host and guide. Next day with George Njeim, Peter Whalley, Garland Tickemyer, and Charles Hield, I traveled up Highway No. 1 (Roosevelt Highway) along the Pacific Ocean to San Francisco; the day was bright and sunny, the hills ablaze with wild flowers and the scenery delightful. The combination of great bushes of blue and golden lupins, cobalt sea, Monterey Cypress and mountain road was too much for this flower lover and photographer. Every picture had to be inhaled as well as envisioned, so it was not long before I earned the

nickname, "Ferdinand, the bull," said only as Charles Hield could say it.

At Berkeley we were domiciled with the pastor, Brother and Sister Alma Andrews. For the next ten days we were engaged in the 9:00 a.m.-9:30 p.m. sessions of the Regional Appointee Institute at the Berkeley church. It was a rare privilege to be associated with Brethren Rushton, Hield, McDowell, Hunker, and all the appointees in the area during this strenuous time of sittin' and learnin'.

Priesthood institutes at Salem, Oregon, with Bishop M. E. Lasater and at Seattle, Washington, with Apostle W. Wallace Smith, followed the appointee institute. They were interspersed with preaching and visiting in Yakima, Richland, Longview, Centralia, Washington; and Portland, Oregon. These were eventful days of busy ministry.

THE SKYLINER was ready to take off for Juneau, Alaska, at 7:30 a.m., Monday, May 30. I flew to save time and money and to make contacts accessible only by air. Like "climbing Jacob's ladder," the plane rose higher and higher until Seattle was lost in a bank of clouds as was

all the scenery en route to Juneau. After a brief landing near Ketchikan, Alaska, we were soon bumping about in the air. A traveler cannot "feed the fish" in a plane, so he has to use the quart cartons provided and hope for an early landing. This we did. Landing was in Juneau about 1:30 p.m., a six-hour flight from Seattle.

Leaving the baggage at the city office, I went in search of church members to whom the Presidency had written. Memorial Day had closed the stores, and I could not locate any members, so I put up at the Gastineau Hotel, a quiet family hostel, on Main Street and began clearing through accumulating correspondence and drawing up plans for the remodeling of a Centralia, Washington, church building. Next day Brother Eckley Guerin was in his photo shop and Earl Warren at the plumbing contractors. The one-time church statistician, Carroll L. Olson, had a stipulation "diligent search" before he would change his records of membership, and we set out to meet his exacting requirements. It took two days to locate the whereabouts of the balance of our members on the statisticians list for Juneau. All of them were "out-



Fairbanks, Alaska, from the air.

side," as the Alaskans speak of the U.S.A.

Juneau is the capital city of Alaska. Its history dates back to the Russian occupation from 1794-1867. The latter is the date of Seward's "folly" (?) in the purchase of Alaska for the United States. Gold was discovered there in 1869, and since then 150 million dollars worth has been mined in this area alone. (Alaska cost U. S.A. \$7,200,000.) Forest resources appear boundless, and the fishing industry is well established. Modern schools, hospitals, churches, and homes all clustered on a narrow ledge between Mt. Roberts and Gastineau Channel make Juneau of interest to the tourist. The territorial museum has a complete Eskimo collection of great interest for visitors and students. The curio shops would grace any great metropolis much larger than Juneau with its population of 7,500. Juneau's records aptly puncture most of the preconceived ideas about Alaska's being all in the frozen north. Twenty of the states in the United States have average January temperatures lower than Juneau with its record low of fifteen degrees.

During the search for members, I had happy associations with the Kiwanis Club, Ek and Laverne Guerin, (his "ready made" family includes three lovely little girls, a cocker, and Murge, the tortoise) and the Earl Warrens, who saw us off on the plane to Whitehorse, Yukon Territory, Canada.

THIS PLANE was a little kinder to my stomach and the clouds less obscuring as we covered the short flight over mountains, glaciers, braided rivers and interesting basin-like lakes, deep blue inside and pea-green outside like a weathered copper bowl. Brother Robert Allish, priest, met the plane and took me to his gift shop featuring elegant furs. New and lasting friendships were made and mutual acquaintances reviewed before the Allen Barnetts called in the late evening to take

me up the hill to their home in the R.C.A.F. Camp. Sister Jean Barnett began the church school on the hill, and her struggle against great odds has had record in the *Saints' Herald*. Allen gives capable secretarial and visual aid support to the project. Sons Ronald and Douglas are active participants in all the work involved, and a capable corps of nonmember teachers assist in the teaching of the 100 pupils in this excellent school. Naturally the visiting missionary had a part in the Sunday program and enjoyed the contacts and experience. In late afternoon the three Latter Day Saint families in Whitehorse met at the Barnett home for a Communion service, followed after supper by a preaching service for them and nonmember friends. At the Communion, the infant daughters of Brother and Sister Ernest McKeever of Winnipeg, Canada, were blessed. The good spirit was enjoyed by all present.

Monday being a Canadian holiday (King's Birthday), I went picnicking with the McKeever family to Marsh Lake—just emerging from its winter ice, dined with the Allish family, and spent a happy evening with the Barnetts. It was a delightful and

helpful week end of family ministry.

Whitehorse and vicinity were full of interest. The town carries some of the atmosphere of its Klondike gold rush experiences. Robert Service, the poet of the Yukon, lived there for many years. His cabin is preserved as is the huge boiler wherein "Sam McGee was finally thawed out in cremation." The Whitehorse Rapids and Miles Canyon, once the terror of the prospector en route to Dawson in the Klondike, are now but points of scenic beauty. The mighty Yukon is navigable from Whitehorse to its mouth in the Bering Sea 2,300 miles away to the north and west. Whitehorse is Mile 919 on the Alcan Highway from Dawson Creek, British Columbia, to Fairbanks, Alaska. Begun as a wartime emergency road in 1942, this stupendous feat of engineering winds over mountains, rivers, tundra, and plain for over 1,500 miles. It is now being civilianized for commerce and tourist traffic.

FROM WHITEHORSE I planned to go by bus along the Alcan Highway to Shaw Creek some eighty miles south of Fairbanks. The first lap of the journey was by bus to Dry



Anchorage, Alaska, Saints: (left to right, back row) Rodger F. Langdon, T/Sgt. Ted Fowler, Cecil A. Roley, (front row) Leota Langdon, Eva Tousley and daughter Jacquelyn, Georgia Harrison, and Lyda Roley. Photo by Captain Pershing Tousley, priest in charge of the group.

Creek near the Alaskan border. The bus driver was an old-timer with many reminiscences of the "caterpillar" mail run from Whitehorse to Dawson City. To get in the driver's seat he had to lift his stomach, a royal bulge, over the back of the seat and then push it down under the wheel. The stops were frequent for this was an all-purpose bus carrying supplies, mail, and passengers, so there was some passenger speculation as to what would happen if an extra pancake should block the mobile tummy in its up over-and-down underflow. Lonely homesteaders, A.C.S. soldiers hungry for home contacts, weary travelers, construction camps, trading posts, and groups of shy-eyed Indians all welcome the bus along its 265-mile journey to Dry Creek Lodge. The scenery en route was some times magnificent, some times monotonous. Along the fifty-mile parallel of Kluane Lake, it was beautiful.

At Dry Creek we were officially informed that the Alaskan section of the road had been "closed indefinitely." No bus was there to take us on. An indefinite stay at Dry Creek was unthinkable, so up came the trusty thumb. A United States health service nurse solicited my aid to her road-closed distress, so I thumbed for her a ride with two husky colonists of the Palmer settlement, and I secured a ride in an open jeep to Anchorage, some 500 miles away. My benefactor was a young GI from California, determined to search for the gold in "them thar hills." He hauled a trailer full of tools and canned goods (Californian, I presume). He carried a Luger for his protection, and before he tucked it under his pillow he took pains to let me know he could use it. I was more interested in his transportation than in his prunes and cash box.

JUNE IN ALASKA is ordinarily warm, but this June was "unusual." The rain broke all records and better. Blizzards were on the mountain passes. I wore everything I possessed, including my P.J.'s.

Fortunately the sun shone for those two days, so we avoided being dampened down before freezing. The scenery was magnificent. The Wrangell Range, with Mt. Sanford 16,200 feet, Mt. Wrangell 14,005 feet, and stately Mt. Drum 12,002 feet, stood eternal in its icy beauty. The thirty miles of winding road from the spectacular Sheep Mountain to Palmer follows the sweeping course of the Matanuska River. Its everwidening valley finally creates the fertile fields of the first large scale planned agricultural development of Alaska.

In 1935 two hundred families, following in the steps of many earlier settlers, colonized in this rich farm area of 300,000 acres. The early prospectors became the "sour-doughs," but these families of the soil from the Dakotas, Nebraska, and Minnesota are "colonists." The barns were Iowan in architecture. The fields were cleared with bulldozers that created strip farming with hillocks of decaying vegetation that later could be bulldozed flat again. Everywhere grain, vegetables, and berries hurried to grow in the long days of summer. Eggs brought \$1.00 per dozen, milk 50c (and up) a quart, tomatoes 75c per pound, head lettuce 75c each, corn 17c per small ear. Cabbages grew as large as wash pans. Every farm had its little greenhouse to assure an early start or to grow sufficient tomatoes for home consumption. The Farmers' Co-operative Association does an annual business of \$8,000,000.

ANCHORAGE, the largest city in Alaska, was flourishing in liquor, dust, and iniquity. The frontier town of 7,000 had war-mushroomed into a city of 20,000. It fully demonstrated Alaska's many extremes—people of sturdy pioneer stock and drifting wastrels—righteous respectability and staggering drunkenness—opulent movie palaces and dens of vice. Lovely homes and half-finished shacks were cheek to cheek. Anchorage had all Alaska's extremes on parade.

The Cecil Roleys had arranged for accommodations and were my unfailing helpers and supporters. Willard Thomas (Graceland '36) gave us every co-operation in a long search for members. As all mail is delivered either through private box or general delivery, street addresses were not known. If you had a William Martin on the members' list, you looked for him in the telephone directory, city directory, Credit Bureau, and Power and Light Company file then walked for miles to find out whether your William Martin was the W. P., W. S., W. A., or C. W. Martin whose address was available to you.

By Sunday, twenty-five members were contacted, and sixteen assembled for Communion and preaching service at the Anchorage Business College rooms. The Communion trays were Presbyterian, but the service was Latter Day Saint in planning and in Spirit.

A night was spent with the Dale Briggses in their partly-completed log ranch house at Mile 13. There Graceland's Kansas-meets-Boston marriage flowers in Alaska, and the family spirit of helpfulness and wide outlook is in keeping with the view from the picture "window" and the "open" fireplace. The Glen Briggses of the famous Hog Ranch, where ninety-seven brood sows were in production, were building a new log home alongside Briggs Creek.

On Sunday I visited for the first time a service in the Mormon church. About forty were present at the hall where they met, including several "Gentile" soldiers, the contacts of Mormon boys in the Army. I spoke to the Presbyterian Mariners Club, a young adult group, and had a rousing reception for an address to the Kiwanis Club. Cecil Roley is the Lieutenant Governor for Kiwanis in Alaska. After much searching, I finally located thirty-two members in Anchorage and arranged for regular meetings for study under Captain Pershing Tousley, priest, who arrived to take up military duties after we left Anchorage.

(Continued next week.)

Palenque

By APOSTLE CHARLES R. HIELD

This article, in the main, appears as published in the *Pemex Travel Club Bulletin* for September 1, 1949. Some minor editorial changes and amendments by the author have been made.

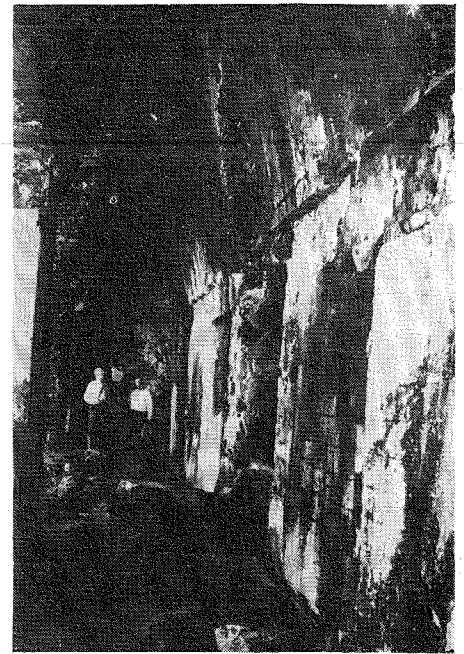
ONE OF THE MOST CULTURAL CITIES of the ancient Mayas is Palenque. Most archaeologists record that it has the best bas-relief stucco figures of any of the ruins. These reports caused us to wish to visit this famous ancient city.

There are several ways to reach the ruins. Today one can fly to Merida, or Campeche in Yucatan, and then go by railroad to the town of Palenque, and from the village out to the ruins on horseback. Another way would be to take a boat (the "Carman" makes regular runs) up the Usumacinta River from Villa Hermosa to Emiliano Zapata, from Emiliano Zapata by "jeep" or horseback to the village of Palenque, and thus by horse to the ancient site. A third way is to fly direct to Emiliano Zapata or Palenque village from Coatzacoalcos or Villa Hermosa.

It was the third method that we used. From Coatzacoalcos (Puerto Mexico, which is on the air route and the railroad) we obtained plane passage to Villa Hermosa. This city is a busy center of the banana busi-

ness in the middle of a flat river-bottom country. It has splendid hotels, interesting plazas and parks. From Villa Hermosa we flew over the ever fascinating river country, noting with interest the little farms below with their corn, cane, and banana fields. It was an added thrill for us when our friendly pilots turned slightly off the course and flew along the foothills of the mountains until we came over the ruins of Palenque. The plane flew over the ruins two or three times, the pilots banking the wings so that we could get pictures of the ancient metropolis from the air. We landed at Emiliano Zapata, Tabasco, about forty miles away.

Here we were met by our good friend, Senor Enrique Fonz, with whom we had become acquainted three years before. Senor Fonz is the agent for the air line, secretary of the village, proprietor of a general store, an indefatigable worker for community welfare, besides being father of a splendid family. We shall always prize the friendship of

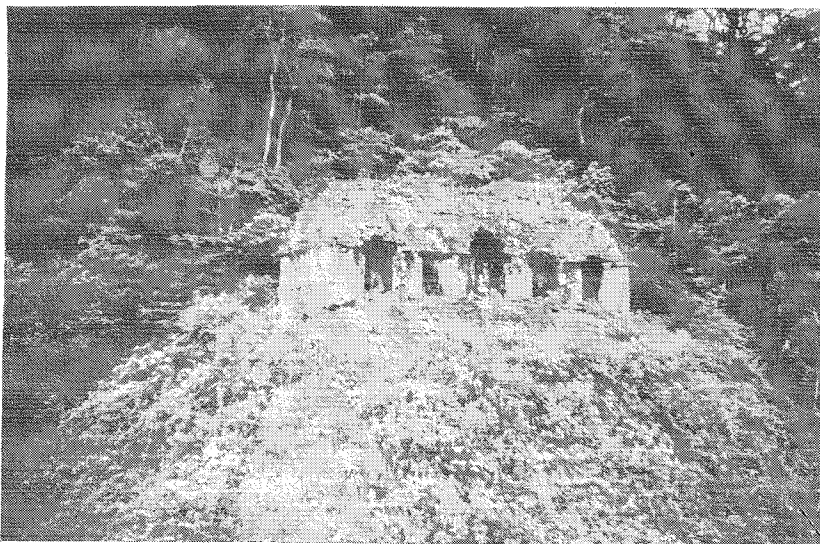


Stone slabs in the Temple of the Law carved with glyphs. Apostles Hanson and Hield are in the background.

this splendid man. We fell quite in love with his three children, particularly, Enrique, Jr.

The village of Emiliano Zapata (formerly Monte Cristo) is a charming little river village. They were having a contest to choose a queen for their coming carnival, and we enjoyed very much taking part with the other citizens. We were glad to become acquainted with the president of the village, Gregorio Cabera Garcia, and the government engineer, Jorge Rubio Palacios, who was most helpful to us.

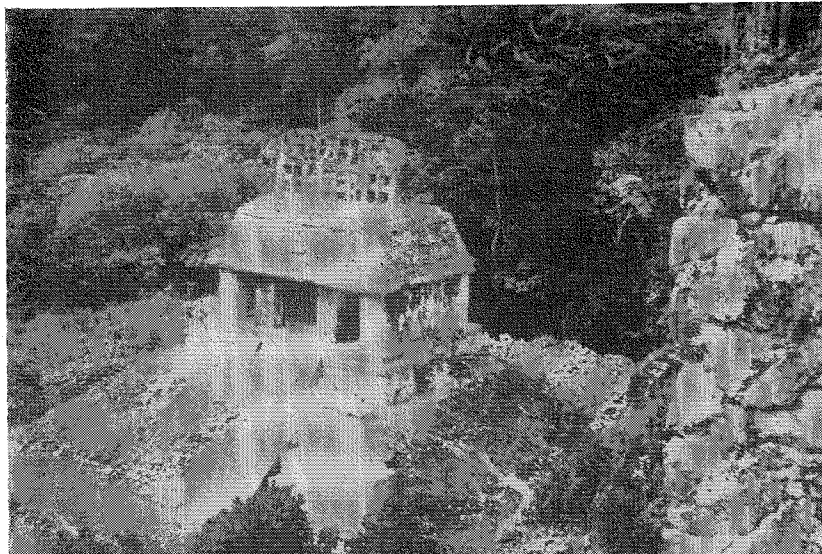
Ordinarily one can go by jeep the thirty-five miles to the village of Palenque. Enrique Fonz also manages that business. Because of recent rains, however, we had to go that distance on horseback, and we were fortunate to secure Prospero Fonz, a brother of Enrique, as a guide. We left at night, in order to avoid some of the heat of the day, stopping in the morning at the half-way station—Aguacata, for a breakfast of eggs, beans, fried bananas, and coffee. The journey is over a rolling terrain, with tall grass and scrub oak trees covering much of the area, making fine pasture land.



Temple of the Law

AT PALENQUE VILLAGE we rested part of the afternoon and stayed over the first night at the home of Senor Ernesto Rateike. He has a very homey place on the outskirts of the village and seems to enjoy life thoroughly. He keeps busy on his ranch with his cattle, but also finds time to read modern magazines and newspapers in his hammock on the front porch. He has a radio for world news, and a marvelous natural swimming pool a short distance from the house for his daily, refreshing swim. We enjoyed the Mexican food, but we will have to confess that when "Aunt Emma" (a sister to Senor Rateike) prepared a fine American chicken dinner with dressing, homemade bread, marmalade, and above all, a real lemon pie for desert, we ate it with great relish. We were deeply impressed that "Aunt Emma" said grace before we ate.

Early the next morning after Frank (or Pancho—one of the Rateike boys) had adjusted the length of the stirrup straps on our horses, we set out to cover the remaining seven or eight kilometers to the ruins. The first view one gets is from across a little valley, and one can but be impressed with the wonderful location for a city up there on the low plateau at the foot of the mountain range. Out in front extends the beautiful agricultural land with the ancient city, up out



Temple of the Sun

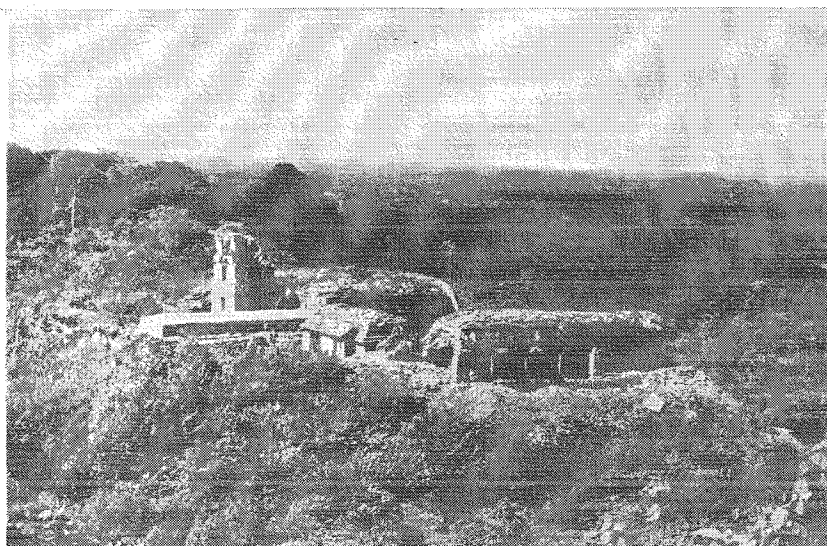
of the reach of possible floods, glistening in the early morning sun.

This ancient Mayan city must have been very beautiful when it was inhabited years ago by thousands of people. The first structure one notices is the huge palace. It is located on a large square platform and encloses a number of courts, as well as a tower that originally must have been four or five stories high. While some of the rooms have fallen down, due to age and weather, there are enough left to give a good indication of the refinement and culture of the early Mayan civilization. Some of the beautiful stucco bas-reliefs are found in this building—men in short kiltlike dresses and women with

beautiful long skirts that would do credit to our "new look."

Not far from the palace and facing north is the famous Temple of the Law. It is located on quite a high pyramid and gets its fame from the fact that on its interior walls are located a number of most skillfully carved slabs containing glyphs. It is also known as the Temple of the Inscriptions. One can but wonder what story these glyphs may tell some day. Will it be an account of their law, their history, or their religion? On the supporting columns at the front of the temple are located two of the stucco bas-relief figures, and, interesting to note, they hold small children in their arms. The quality, dignity, beauty, and culture of these bas-reliefs are marked contrast to the figures superimposed on some of the walls of the palace by a later society.

A short distance south and east of the palace is a gorgeous little temple on a small pyramid, known as the Temple of the Sun. This building was originally decorated on the outside with intricate designs. It has three sets of courts, an outer court, a middle court, and an inner room. On the back wall of this inner room are three huge carved stones. The center stone is occupied with a shield-shaped object on which is carved a face. This shield rests on two crossed lances with decorated



Pyramid and Main Palace



Apostle Hield in palace courtyard (showing stone figure of late epoch).

handles. On each side of this center design stand two personages, probably priests, who hold small, grotesque human figures in their hands.

THE BUILDING that attracts the most attention is the huge pyramid and Temple of the Cross. This building also had beautiful exterior decorations, and is surmounted with a huge stone-bomb. This is probably to add height to the building and to help hold the roof in place. This temple likewise has three courts, but the three slabs originally located in the holy of holies have been removed, and are now given a place of honor at one end of the main exhibit hall of the National Museum in Mexico City. The central slab is carved with a large cross which is surmounted with a figure of the royal quetzal bird. A priest stands on each side of the cross and the one on the right holds in his outstretched hands a small recumbent human figure as if in the attitude of prayer or blessing over one arm of the cross. The other figure holds a staff, which resembles a young maize plant. On the outer edges are found rows of glyphs—a total of 232 of them. They must tell the story of the cross and the priests, though no one knows for sure. It is from this cross design on the center slab that the temple gets its name.

Further to the east and south is found the Temple of the Foliated Cross. It, too, has three courts, and the three slabs are still in place on the back wall of the inner court. The temple gets its name because the design has foliage entwined about the beams of the cross. Priests are also shown. One wears a belt in the form of a serpent with open jaws, while he holds aloft a small seated human figure with folded arms, wearing a peculiar headdress and face mask. The priest seems, by his attitude, to be performing some religious rite. There are 159 glyphs with this temple. One can but believe, as several archaeologists do,

that these ancient Mayas had a knowledge of Christianity.

There are a number of other buildings in the area, one that once contained an outstanding stucco design of a man seated cross-legged on a tiger throne. It is called the Temple of the Tiger, or the Temple of the Beau-Relief. There is also the Temple of the Conde, and other pyramids with temples that are still covered with vegetation and dirt.

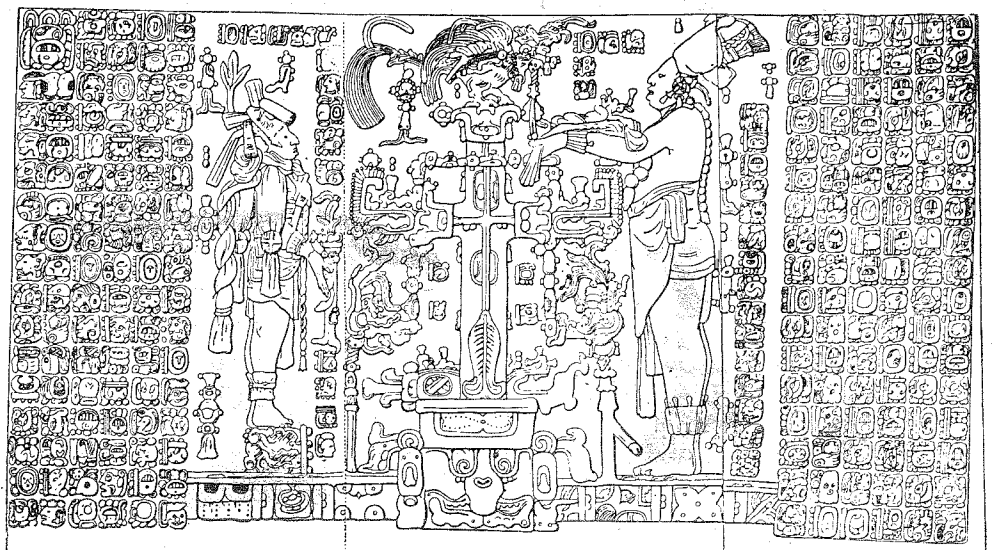
Some of these buildings show indications of occupancy by different cultures. In the broken wall of the Temple of the Conde some glyph covered stones of an earlier epoch have been exposed.

A sparkling little river flows through the center of the city, but where it runs through the main plaza, it has been covered over with a most skillfully executed stone archway.

In one of the courts of the palace one finds huge carved stone figures, which seem to belong to a more recent period. The foreheads of these figures are deformed, the faces coarse and lacking in refinement. One figure seems to indicate that this later culture may have indulged in phallic worship.

We appreciated very much the friendship and help of Agustin Alvarez the guide and his two nephews. We were allowed to swing our ham-

(Continued on page 19.)



Tablet of the Cross in the National Museum in Mexico City. Taken from the Temple of the Cross at Palenque.

Helping Men Own Farms

By GERALD GABRIEL

IN THE UNITED STATES about 300,000 farms and farm tracts changed hands voluntarily in the year 1946. Most of these were made available by farms for sale by absentee owners and farmers retiring from work or changing to other occupations.

The rural church can make use of those farms by helping its members or interested people to purchase them as they become available. This assistance does not necessarily need to be financial. However, some churches do have a "land purchase fund."

In an article in the *Country Gentleman* for February, 1943, William F. McDermott describes how Pastor Calvin Schnuckner built a community in Titonka, Iowa. In a period of six years, he lifted the percentage of owner-operated farms within his parish from 34 to 60 per cent. He increased church attendance from seventy to over 400; changed a run-down, leaky, mortgaged structure to a modern \$35,000 edifice, and transformed a dying rural church into one that is very much alive. The Northern Baptists, the Church of the Brethren, and some others have a program by which they are helping men to own farms.

The "Helping Men Own Farms" program should consider first, helping the present members of a community who are tenants to purchase farms, and second helping to gather worthy families outside the community who are isolated from church privileges in their present community. A rural church with a small membership would do well to adopt such a program along with its missionary endeavor. It is in this gathering program that the rural church should review the community building attempts made in the past.

Perhaps a rural church adopting a "Helping Men Own Farms" program should first become concerned with the land. Good land is important in promoting a sound community development

program. Good soil, good farms, and good living naturally follow each other. The following chart is from the National Planning Association Report Number 42 and is based on the census report of 1939. In County A the fertile prairie soils are predominantly brown and black silt and clay loam. In near-by County B the soils are generally poor grey and yellowish grey and grey silt loam. The soil of County A had twice as much organic matter and plant food as did that of County B.

As has been pointed out, *good farms are the cheapest*. The rural church that has a leader with some training in land appraisal has a better chance for progress. Co-operation can be had from government agencies. Material can be obtained from the state colleges of agriculture dealing with such matters. Also "Aids in Determining the Value of a Farm," Stencil 293; "Some Considerations in Buying a Farm," Circular 281; "Factors Affecting Farm Land Values in Missouri," Research Bulletin 229; "The Appraisal of Farm Buildings," Circular 213; and "Legal Safeguards in Buying a Farm," Circular 527, are good sources of information from the Missouri Agricultural Experiment Station. "Selecting a Farm in North Carolina," Circular No. 283, is an excellent publication from the North Carolina Experiment Station, and is so written that it is adaptable to all the United States. "Farming Opportunities in the Midwest," Extension Bulletin 325, is also a good bulletin from Purdue University in Indiana. Circular No. 743 entitled "The Farm Real Estate Situation 1944-45," and "Getting Established on the Land," DS 21, are both helpful publications from the United States Department of Agriculture in Washington, D. C.

FARMING IS NOW A BUSINESS. Many urban industries and businesses are started on much less capital than a farm requires. It is estimated that \$20,000

to \$30,000 are needed to purchase an equipped family-size farm today. The financial policy of the prospective farm should include sufficient capital to: (1) make a safe down payment, (2) have an adequate operating capital, and (3) to have enough reserve to protect the business in case of crop failure or other emergencies that may arise. Loans for worthy people from local banks or government loan agencies are being encouraged.

Once the step is taken toward ownership by down payment on a farm or renting a good farm, the church leader and member should be interested in good farm management, soil tests, cropping system based on these tests, adequate size units, herds and flocks, timely breeding, marketing programs, and thrifty spending. All these will increase the possibilities for paying on or buying the desirable farm. Farmers who have kept income and expense records, crop, livestock, and all other enterprise records, have increased their output and income year by year for the first five years of record-keeping. Bishop Ted Beck while at Lamoni, Iowa, organized 120 farm families in a record-keeping ring. Through co-operation with the county extension agent, he was able to secure the help of a specialist from the Agricultural Extension Department of Iowa State College. This specialist visited each of these 120 families for two hours each quarter. He gave them valuable advice on farm management based on these findings from their own records.

Monthly farm classes are held in Bishop Landsberg's community, as well as the daily agricultural classes during reunion. These classes in both cases are conducted by specialists from the State Agricultural College. The rural church leader will increase the ownership of land more rapidly if he is able either to help the members work out a "balanced farming plan" or help them join a "balanced farming ring."

Part-time farms have been resorted to by former farmers who work in some industry. A small acreage, a few chickens, maybe a cow, a truck crop, all add to the income of the family. This not only makes for more security during depression years, but it gives farm training to members of the family and increases their savings—therefore, a large,

(Continued on page 19.)

	COUNTY A High fertility	COUNTY B Low fertility
Average Value of Farm	\$24,077.00	\$4,043.00
Average Value of Land Per Acre	131.00	34.00
Average Size of Farms	183.7	120 acres
Value of farm products sold and used at home	\$3,531.73	\$ 965.79
Crop Yields Per Acre		
Corn	54 bu.	34 bu.
Oats	31 bu.	18 bu.
Soybeans	28 bu.	12 bu.
Adults Attended High School	23.42%	7.80%
Adults Attended College	6.39%	3.73%

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Worship Suggestions for December

Theme for the Month: COME LET US
ADORE HIM.

Theme Appreciation: A very rich heritage of beauty has grown up around the festival of Christmas, the celebration of Christ's birth. There is a depth of meaning underlying the wide range of festivity that gives solemnity even to the tinsel and show. Out of this heritage we find the inspiration and joy that come to us anew each year as it did of old when the first invitation was given, "O Come, Let Us Adore Him, Christ the Lord."

DECEMBER 4, 1949

THE ANGEL CHORUS SINGS

Picture: "Tidings of Great Joy," Plockhorst. *Picture Interpretation:* *Christ and the Fine Arts*, Maus, page 61.

Prelude: "Joy to the World," Saints' Hymnal, No. 170.

"Hark! the Herald Angels Sing," Saints' Hymnal, No. 136.

Call to Worship:

Ah! dearest Jesus, holy child,
Make thee a bed, soft, undefil'd,
Within my heart, that it may be
A quiet chamber kept for thee.

My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing the joyful tongue,
That sweetest ancient cradle song,

"Glory to God in the highest heaven,
Who unto man his Son hath given."
—Martin Luther.

Leader: Ever since the time, centuries ago, when Christians began to celebrate the birth of Christ on a certain day, music and singing have been an important part of it—and rightly so, since this was the means of expressing joy that the angels used. Music is a universal language, and from all countries we gather our Christmas songs. One of the most joyful is "It Came Upon the Midnight Clear."

Hymn: "It Came Upon the Midnight Clear," Saints' Hymnal, No. 137.

Solo: "Christians Awake," *Hymns for Junior Worship*, No. 32 or "O Holy Night," by Adam.

Theme Thought: "The Message of the Angels." It was and ever will be a message of peace—the peace that passes our understanding. We still ask, "Can there be peace?" and the answer remains, "My peace, I leave with you." But only as his peace permeates the hearts of men can we establish "peace on earth."

Poem: "I Heard the Bells on Christmas Day," by Henry Wadsworth Longfellow.

Story: "When Christmas Comes," Newton, *Christ and the Fine Arts*, Maus, page 48, or "When the King Came," Hodges, *Ibid.*, page 76.

Hymn: "Angels, From the Realms of Glory," Saints' Hymnal, No. 135.

Prayer: That God will help us rightly to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the Wise Men; that we may close the door of hate and open the door of love all over the world, giving kindness with every gift and good desires with every greeting. That God will deliver us from evil by the blessing Christ brings, teaching us to be merry with clean hearts. That the Christmas morning may make us happy to be God's children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, through Jesus Christ. (Thoughts adapted from Robert Louis Stevenson.)

Benediction: A prayer that the God of peace himself will give us peace at all times and in all ways.

DECEMBER 11, 1949

SHEPHERDS SEEK THE SAVIOR

Picture: "The Arrival of the Shepherds," Lerolle.

Prelude: "O Little Town of Bethlehem," Saints' Hymnal, No. 144.

Call to Worship:

Silent night, holy night, darkness flies, all is light;
Shepherds hear the angels sing, "Alleluia!
hail the King!
Christ the Savior is born,
Christ the Savior is born."
—Joseph Mohr, 1792.

Hymn: "While Humble Shepherds Watched Their Flocks," Saints' Hymnal, No. 139.

Prayer: Built on the thought that it was the humility of the shepherds which made them worthy to hear the angels' message and asking that we seek and be blessed with a humbleness of heart that the Christ may find room there.

Choral Scripture Reading:

Leader: And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Girl: And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

Boy: And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Unison: For unto you is born this day in the city of David a Savior, which is Christ the Lord.

By MINERVA YERRINGTON

Leader: And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Girl: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill to men.

Boy: And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Unison: And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Leader: And when they had seen it, they made known abroad the saying which was told them concerning the child.

Girl: And all they that heard it wondered at those things which were told them by the shepherds.

Boy: But Mary kept all these things, and pondered them in her heart.

Unison: And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Picture Appreciation: Adapted from "The Arrival of the Shepherds," *Christ and the Fine Arts*, Maus, page 62.

The French artist, Lerolle, has given us in this picture of the "Nativity" the simplicity and ruggedness that makes it most natural and appealing. Notice the rough beams of the ceiling of the cave. See the dirt floor, the donkey standing by a tub of grain, and the piles of hay. See the shepherds in the doorway, too full of awe and wonder to enter immediately. One has dropped to his knee, another has raised his hand in amazement, and the younger in the rear has to stand on tiptoe for a better view of the little family. Mary, Joseph, and the baby are in the brightest part of the picture, but it is a natural light coming from the opening in the roof. Mary's attention is centered in the child, but Joseph turns to the shepherds.

Solo: "The First Noel," Saints' Hymnal, No. 146, verses 1, 2, and 4, or "The Shepherds' Carol," *Hymns for Junior Worship*.

Theme Thoughts: (To be developed by the speaker, not read.)

1. Wise Men saw a star, and shepherds heard the angels sing.

2. We have had a glimpse of what the world might be if we would but take the life of Jesus as a pattern for our own living.

Poem: "Long Years Ago," Leigh Brewer, *Saints' Herald*, November 6, 1948, or "The Shepherd Speaks," John Erskine, *Christ and the Fine Arts*, page 71.

Hymn: "Silent Night," Saints' Hymnal, No. 147.

Benediction: Including the plea that the Lord grant us that humbleness of heart which can make us worthy in his sight.

Other Stories: "The Angel and the Shepherds," Wallace, and "The Shepherds' Story," Gladden, both in *Christ and the Fine Arts*.

DECEMBER 18, 1949

WISE MEN FOLLOW THE STAR

Picture: "The Worship of the Magi," Hofmann.

Prelude: "We Three Kings," English carol.

Call and Worship: Chorus and verses 3, 4, hymn No. 142.

Introduction to Hymn: We have mentioned the rich heritage of Christmas music gathered from all countries and all ages. This morning we use one contributed by a poet of our own church, Elbert A. Smith, who wrote the words while his cousin, Audentia Anderson, composed the music. This hymn, "Starlight and Song," brings us the same beautiful, age-old picture that can be told in as many ways as there are poets to express it.

Hymn: "Starlight and Song," Saints' Hymnal, No. 148.

(A selected quartet might be used with the congregation joining in the final chorus.)

Prayer.

Scripture Reading:

And it came to pass also, that a new star did appear, according to the word.—III Nephi 1: 24.

Read all of Matthew 3: 1, 2, 7-11.

Theme Thoughts: There is a story told of a king's two sons. Each was given the charge of taking a sack of gold to the angel of Christ so that his work might be carried on. The one, disgruntled from the beginning, made haste and left his brother behind—refusing the beggar, ignoring the blind, passing by the foreigner and the needy children. The other stopped to lighten the burden of each unfortunate that he met until when he reached the destination he was himself spent, as well as the sack of gold which he had started with. The one opened his bag for the angel only to find that it had changed to a bag of stones. The other, presenting his empty sack, received the commendation, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

Special Music: "There's a Beautiful Star," *New Hymnal for American Youth*, or "Sing to the Star," *Zion's Praises*, No. 172, or "A Song of Joy," *Zion's Praises*, No. 191.

Stories:

"The Prophecy of Samuel," Book of Mormon, pages 600-602.

"The Star," Kingsley, *Christ and the Fine Arts*, page 83.

"The Other Wise Man," Henry van Dyke, Abridged in *Zion's League Manual*, Number II, page 53.

"The Gift," David DeForest Burrell, *Saints' Herald*, November 21, 1942.

Poems:

"Who Are the Wise Men," B. Y. Williams, *Christ and the Fine Arts*.

"The Gifts," Grace Noll Crowell.

"They Gave Him Their Treasure," *Zion's League Manual*, Number II, page 51.

Hymn: "As With Gladness Men of Old," Saints' Hymnal, No. 143.

Prayer.

Benediction.

DECEMBER 25, 1949

CHRIST IS BORN

Picture: "Sistine Madonna," Sanzio Raphael.

Picture Appreciation: *Zion's League Manual*, Number II, page 50.

Prelude: "The First Noel," Saints' Hymnal, No. 146.

"Away in a Manger," *Ibid.*, No. 149.

Call to Worship:

Love came down at Christmas
Love all lovely, love divine;
Love was born at Christmas,
Stars and angels gave the sign.

—Christina G. Rossetti.

Response:

O Holy Child of Bethlehem, descend to us,
we pray;
Cast out our sin and enter in, be born in us
today.
We hear the Christmas angels the great glad
tidings tell;
Oh, come to us, abide with us, Our Lord
Immanuel.

(May be sung if desired—fourth stanza, Saints' Hymnal, No. 144.)

Hymn: "Oh, Come, All Ye Faithful," Saints' Hymnal, No. 145.

This is probably the oldest of our Christmas hymns. It has a dignity and grandeur that easily places it among the classics, and we know it was sung for centuries in the Latin tongue.

Prayer:

Scripture and Song:

Leader: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father; The Prince of Peace.—Isaiah 9: 2, 6.
Solo: Saints' Hymnal, No. 134 (Traveler)
Watchman, tell us of the night, what its signs of promise are.

Second Solo: (Watchman)

Traveler, o'er yon mountain's height, see that glory-beaming star.

Solo: (Traveler)

Watchman, doth its beauteous ray aught of joy or hope foretell?

Second Solo: (Watchman)

Traveler, yes, it brings the day, promised day of Israel.

Leader: And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.—Alma 5: 9.

Solo: (Divide the second stanza of "Watchman" as was the first.)

Leader: And she brought forth her firstborn son, and wrapped him in swaddling clothes and laid him in a manger: because there was no room for them in the inn. . . . For unto you is born this day in the city of David, a Savior, which is Christ the Lord.—Luke 2: 7, 11.

Solo: (Divide the third stanza of "Watchman" as was the first.)

Theme Appreciation: Christ was born to the world for a sublime purpose—that we might have a perfect pattern of life and win for ourselves salvation.

Though Christ a thousand times
In Bethlehem be born,
If he is not born in thee
Thy soul is all forlorn.

—Angelus Silesius,

Zion's League Manual, No. II

Solo: "To Us a Child of Hope Is Born," Saints' Hymnal, No. 140.

Hymn: "There's a Song in the Air," Saints' Hymnal, No. 138.

Prayer: May include these thoughts: We come with gratitude in our hearts for the gift of God's Son and the joy of the first Christmas. We deeply desire that God will help us to observe the occasion in a worthy manner, that in our giving we may reflect his Spirit and in our praise be mindful also of our living—that Christ may be born and dwell in our hearts continually.

Prayer: Including the thought that the Christian spirit is the Christmas spirit carried through the whole year, with a petition that we partake of it in abundance that our supply may not run low.

Responsive Reading: (Substitute singing quartet, if desired.)

Leader: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High.

Group: Hark! the herald angels sing,
Glory to the newborn King;
Peace on earth, and mercy mild,
God and sinners reconciled!

Leader: To show forth thy loving kindness in the morning, and thy faithfulness every night.

Group: Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem.

Leader: O Lord, how great are thy works!
And thy thoughts are very deep.

Group: Hark! the herald angels sing,
Glory to the newborn King.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION

Is the member who fails to give up tobacco and coffee or tea actually infringing on any divine law in the sense that he or she is a discredit to God's church?

F. L.

Arizona

ANSWER

There is nothing I know of in the Bible which explicitly states that those who use tobacco or coffee are breaking a divine law. Perhaps the strongest statement in contemporary Scripture is that found in section 119 of the Doctrine and Covenants. While this section was addressed "to the elders of the church," our reference is taken from the third paragraph which begins with, "The elders and men of the church should . . . avoid the use of tobacco and be not addicted to strong drink in any form."

The Word of Wisdom (Doctrine and Covenants 86), which always enters into a discussion of this kind, states in the first paragraph that "strong drinks are not for the belly . . . tobacco is not for the body, neither for the belly, and is not good for man . . . hot drinks are not for the body or belly." Some will point out that one phrase of the foreword says the section is given "not by commandment or constraint." While this is true, we ought to give more emphasis to the clause which states that it was given "by revelation . . . showing forth the order and will of God."

There are many who contend that coffee and tea are included in the "hot drinks," while others believe that because of their potency as stimulants they could be classed as "strong drinks."

We are aware of the fact that doctors tell us that tobacco, coffee, and tea are harmful to the body. We believe that our Heavenly Father expects us to be diligent stewards of our physical tabernacles. We have been promised physical blessings if we abide by the laws of health. It would therefore seem to be an infringement upon the laws of eter-

nal life to knowingly ignore or fail to comply with the principles pertaining thereto. By the same token, if we are guilty of infringing in any degree on the principles of life which God has unalterably set in force, we are to that degree a discredit to his church.

We would not ally ourselves with the faddists who place narrow interpretations on the Word of Wisdom and who condemn everyone with a different interpretation. To be sure there are many other laws of health that are equally important with the foregoing. It remains for every person to be responsible for his individual stewardship in the application of eternal laws in his life.

With the background of all we have said, let us not forget that part of Doctrine and Covenants 58:6 which says, "It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward . . . But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

A. Orlin Crowover.

QUESTION

Should we use unleavened bread and wine of our own make exclusively in our Communion service?

Missouri

P. W. M.

ANSWER

A good reference on this subject is Doctrine and Covenants 26:1.

It mattereth not what ye shall eat or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore ye shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built upon the earth.

Another reference is Doctrine and Covenants 86:1: "This should be wine;

yea, pure wine of the grape of the vine, of your own make."

From Volume 17 of the *Herald*, May 1, 1870, we quote the following from an article by Joseph Smith:

The emblems should be prepared beforehand and should be good, sweet bread and the pure wine of the grape, if wine is used. When wine is used it should be made by the Saints, of the pure juice of the grape. Water, or water poured upon raisins and then expressed, may be used in the place of wine, when wine cannot be had.

We know of nothing in the Scriptures that says we should use unleavened bread in our Communion service. It was a custom among the Jews to use unleavened bread, but it was also their custom to use fermented wine. Even though the Passover feast was most important in their religious life, they did not associate it with the Savior they never accepted. In all due respect to their beliefs, there seems to be no reason why we should be bound by the customs of a people who never accepted our Lord.

Quite aside from the issue of unleavened bread, it seems most desirable that our people shall bake their own bread, whenever practicable, as well as make their own wine. This not only assures that the emblems shall be fresh and pure, but the aesthetic and psychological value received by those who prepare them is great indeed. Many of our fine women have found joy and rich satisfaction in the preparation of the emblems and in the care of the Communion service.

A. ORLIN CROWOVER.

QUESTION

Is it proper for women to wear bathing caps to keep their hair dry when being baptized?

Kansas

W. A. C.

ANSWER

It would seem undesirable, if not improper, to wear bathing caps when being baptized. The aim in baptism, among other things, is not to keep dry, but to get wet.

Baptism is symbolic of a physical and spiritual cleansing, and there is no better way for one to be cleansed than by water coming in contact with all parts of his body.

Candidates for baptism have a very presentable appearance when they are attired in white and remain bareheaded.

If we are not careful, we might be tempted to alter the form and procedure in baptism and conceivably become victim to one of the substitute forms used in some of the other churches.

A. ORLIN CROWOVER.

Letters

Two Miracles

I was converted the first time I heard a sermon preached by a minister of the Reorganized Church. Although I didn't know everything about the church then, I felt the nearness of Christ and knew that he was calling for me through the elder. The day before I was baptized, I was thinking about "signs following the believer." As I desired a sign, one was given. A teakettle of boiling water was upset and the contents drenched my clothes. My mother began screaming and tearing my clothing off, but I told her, "I'm not burned." I felt no ill effects at all.

Once during a tornado and hailstorm, as I and the children were huddled in the cellar for protection, I kept thinking of two little pigs in an unprotected pen. After the storm subsided, I went out to the pen and was amazed to see them perfectly dry and unharmed. Large hailstones were banked against the sides of the pen, but none had hit the little pigs.

Recently we met at the home of Elder Buller in Parker, South Dakota, and listened to a sermon by Elder Hillman. It was an inspiring service and a real ministry to the isolated Saints. I thank the Lord that, despite my age, I am able to walk without "growing weary" and attend such meetings.

JESSIE M. BAILEY

Box 6
Sioux Falls, South Dakota

Letter of Testimony

I was born on a small farm in southern Sweden on February 25, 1871, and grew to young manhood there. When I finished public school at the age of fourteen, I was taught Luther's Catechism and Bible history by the parish priest. He was a sincere teacher, giving the best he had. Before I took Communion, he stressed the importance of my being worthy, and I well remember my earnest endeavor to be in an acceptable condition to receive a witness. I was much disappointed when I did not obtain what I was expecting.

When I was seventeen, I came with an older brother to America, locating first in St. Paul and later moving to Minneapolis. Life was not always pleasant, as I was ignorant of the English language and ill-equipped to compete with the older men in some of the hard labor I was required to do. Occasionally someone at the boardinghouse where I was staying would mention Joseph Smith and his gold Bible. Whenever I heard this, something seemed to whisper, "You will soon know more about it."

After my marriage I began to receive spiritual manifestations such as dreams and visions. I was working as a motorman on the street railways of Minneapolis when I was asked to pick a run for Saturday with an English-Canadian, Walter Tutty, who was a member of the Reorganized Church. He gave me a tract, and as soon as I started to read it, I knew I had found something different. I began to attend the preaching services held in private homes by various elders and was much impressed by what I heard. It was a happy day for me when I was baptized; everything seemed peaceful and harmonious. I had one unrighteous habit to get rid of, however. I had used tobacco ever since boyhood, and although I had tried several times to give it

up, I was never successful. About a month after my baptism, I dreamed that I was putting something in my mouth which had a horrible taste. As I did so, I heard a voice say, "It is unclean." I knew that the unclean thing was tobacco, so on arising the next morning I went to the kitchen door and tossed out the tobacco I had. Since then I have not had the slightest desire to use it.

About ten years ago I had a remarkable vision. I seemed to be walking in a narrow passageway when a large personage with a heavy, rounded, black beard came toward me. I was seized with fear until he took my right hand. Then I was given to understand that it was the Savior, and my soul was filled with joy. When I read an article by Roy Weldon in the May 1, 1948, issue of the *Herald*, I found that natives of Mexico believe their God (Quetzalcoatl) to be a white man with a heavy, round beard. Harold Velt's article in the *Herald* for July 17, 1948, describes him as being a white man of great stature.

These descriptions fit the personage I saw, which makes my vision even more assuring. I believe I have seen the Savior as he appeared to the inhabitants of this continent, following his resurrection.

I can testify that the Reorganized Church of Jesus Christ of Latter Day Saints is indeed the true church of God, having an authoritative priesthood with all the gifts and blessings promised by the Father to those who keep his commandments.

ANTON J. PETERSON

4130 Bryant Avenue North
Minneapolis 12, Minnesota

Helped By Prayer

I want to thank all who remembered my husband in prayer. His health is much improved. God has been merciful to us, and I want to learn more about the church so that I can spend my life in his service. I ask an interest in the prayers of the Saints that I may be able to overcome my weaknesses and do the Master's will.

VELMA CLARK

The Plains, Ohio

From a Member in Jamaica

I have received the *Herald* since July, and I am thankful for it. No one here in Jamaica seems to have ever heard of the Reorganized Church. I find the *Herald* helpful and would not want to be without it. I particularly enjoy the sermons and letters. I am trying to tell others the gospel story, but it is hard to get them to believe God still reveals his will to men. I ask an interest in the prayers of the Saints.

IRKSIE LEILA YATES

6 Sullivan Avenue
Constant Spring Post Office
Jamaica,
British West Indies

Enjoys Reading "Herald"

I very much enjoy reading the articles in the *Herald*. They keep me informed of trends and events which I would not otherwise have a chance to find out about. There are no other members in this city, but I hope there soon will be. My wife and I attended the district conference at Buchanan, Michigan,

and enjoyed it. We hope we shall be able to meet more often with the Saints and help in the work whenever we can.

Some of my friends have read *The Call at Evening* and spoken highly of it, even recommending it to their friends. Perhaps in this way I can let my light shine into the lives of others.

WAYNE BURGESS.

406 Kenwood
LaPorte, Indiana

Note of Appreciation

My children and I wish to express our appreciation for the prayers and other remembrances of the Saints during the illness and death of our husband and father, Guy H. Sevy.

MRS. G. H. SEVY AND FAMILY

Route 2
Independence, Missouri

From an Isolated Saint

We are isolated from our own church, so we attend the United Church. We try to do as one of our elders suggested—pick out the good and leave the rest. Elder W. J. Cornish was here last October for a week and was given permission to preach two nights in the United Church, the rest of the time in homes, but very few came to hear him. We were baptized in 1916 by Brother Wilson. We are glad to get the *Herald*; it is good to know the church is prospering in other places. May God bless all who are working for the cause of the Restored Gospel.

MR. AND MRS. J. W. SPARLING.

Spy Hill,
Saskatchewan,
Canada.

Needs Books for Missionary Work

I now have more than a hundred books that I lend to people as I walk through the country, checking the gas line (about 400 miles a month). I will appreciate receiving other church books and literature to use in this way if anyone cares to send such. Two people were baptized recently after reading some of these books.

I ask the Saints to remember me in prayer that I may have strength and spiritual guidance in my work, and that those dear to me may also receive guidance.

GEORGE H. ROBERTSON

120 West Sixth
Hutchinson, Kansas

In Praise of Reunion

The reunion at Wilburton was certainly an inspiration to all of us who attended. Last year the task of building Zion seemed impossible, but since reunion I sincerely feel that we can do it. Of course, I mean with God directing us as he is now.

MRS. HOMER NEECE

340 East Washington,
McAlister, Oklahoma

Correction

The second line of the first paragraph of the letter by Mrs. Mable Miller, which appeared on page 22 of the October 10 *Herald*, is incorrect. It should state that following the deaths of Mrs. Miller's husband George and Granville Andes, another family moved away from Wallowa, Oregon, leaving only one other member, Mrs. Miller, and her two children.

Will You Strike the First Blow?

YOU'VE MET the neighborhood bad boy, I'm sure. He may live across the street or up the block. He looks at you out of hostile eyes. He is suspicious of your smile and perhaps repays your kindness with a behind-your-back-run through your flowers on his bike. He seems always to be in trouble.

Perhaps you regard him with self-righteous indignation after such a brush with him and forbid your children to "have anything to do with that naughty child!" You feel your duty is done when you thus "protect" your youngster from what you consider a damaging social contact.

Have you thought of your own responsibility toward this little one? Have you stopped to realize that unless there is someone somewhere who cares enough to help, this belligerent child will grow into a warped, bitter, twisted individual—another problem for society?

Before you lash out at him in reproach, before you condemn him as a "bad boy," try to remember that the fault is not his. Somewhere in his environment things are not healthy or normal.

PHILLIP, our neighborhood bad boy, is a product of a broken home, a mother who drinks, and grandparents who fumblingly feel that the material things they give him will make him happy. He has a shiny bike, a shinier wagon. He has an electric train, a boat to sail in the lake, nice clothes. Yet he is a miserable, mixed-up little boy because there is no one who understands that he needs love and attention the worst way. No one wants to understand, really. It takes too much time.

He is seven now, big for his age, and intelligent. What will he be at seventeen? Will those shifty, sullen eyes look for something spectacular to do to startle the people he has grown to hate because they rejected him? Will he be another tragic headline in the newspaper in his bid for the attention he is starved for? Possibly. Or he may merely be another maladjusted person, bumbling through life, causing others misery and unhappiness that are still not nearly as deep as his own.

JUST NOW, as I look out my window, Phillip is backed against the house across the street—his house. Facing him from the sidewalk is a group of five

children, some bigger than he. Some are throwing rocks, some hurling taunts. It would be hard to say which will hurt more. Phillip is trapped—much as a small animal hunted in the forest. It is terrible to be so alone, tragic to be so unwanted because we cannot make an adjustment such as the world feels we should.

And is this the way we want our children to behave? Do we, by our own actions, encourage this barbarism? Perhaps not consciously, but children are mimics, and this is the pattern which is spreading over the world. The many against the few. The strong bullying the weak.

A single kind word won't turn the trick. The deep-rooted suspicions of these unfortunate misfits take time to dissolve. The whole keynote of such little lives is mistrust—and why should it be otherwise? They have been denied so much love and understanding, have been

November

Mother Nature has changed her gorgeous frock for apparel more somber—monotones of grey, tan, and the in-between. Birds have careened their good-by; and squirrels have hidden those last nuts in countless places. Store-rooms bulge with summer wealth; fall chores are finished, and with the storm windows on and winter warmth arranged for, we get that cozy, tucked-in feeling.

We are ready for the day that may be "cold and dark and dreary." Given a fireplace, a comfy chair, our favorite magazine or book, and the day is lost—or is it?

It is good to have November sober because our thoughts are sober as we evaluate our many blessings. In the midst of peace and abundance, with bowed heads we ask in all humility for strength, good judgment, and clear-thinking to help us chart our course for another year.

—Lula Carmichael

By LOUISE SCOTT WRIGLEY

betrayed by those who should have given freely of such intangibles.

For the sake of our own children, for the sake of the safety of this child's future, we must try to understand and help. We shouldn't be discouraged if we seem to fail at first. We can assist these poorly adjusted children to find happiness, to assume a normal, healthy role in life. And isn't this a part of the Zioniac plan?

Picked From the Periodicals

By Aarona Kohlman

HERE ARE SOME suggestions for reading in the October magazines. Subject matter has a wide range, and almost anyone can find among these articles something of special interest.

If you need proof that new experiences, even fame, can begin at any age, read the refreshing article by artist Norman Rockwell, "Grandma Moses," in *McCall's*.

"How Does It Feel to Die?" *McCall's*, is not in the least morbid, but instead distinctly hopeful and reassuring. It is a symposium of the beliefs of several outstanding doctors.

"Lunches to Pack and Carry," *Good Housekeeping*, will be of great help to the many women who must prepare lunches.

For those who have a detailed interest in furniture and its history, there is a thirty-eight-page furniture chart in *Good Housekeeping*. It is good to save for reference.

"New Looks for Old," *Parents' Magazine*, should be used by any parent whose child needs plastic surgery done. It is informative and helpful.

"When Is a Child Secure?" *Parents' Magazine*, is good, sound reading for all parents.

"You Are Tougher Than You Think," *American*, should almost stop complaint about physical ailments.

If you have children, by all means read "Where Do Teen-agers Get Their Sex Education?" *Ladies' Home Journal*. Don't think it isn't talking about your child.

"Do Your Children Gripe About Chores?" *Family Circle*, gives practical suggestions for dealing with this ever-present problem.

The Home Column

Palenque

(Continued from page 10.)

mocks in a small cottage at night and were privileged to buy and eat our meals with the family. We were most courteously treated by this good caretaker.

It was with a sense of sadness that we stood on the highest pyramid and tried to imagine this beautiful city as it must have existed years ago. Some of the Mayas claim that this is the place that their bearded white God, Kukulcan, first appeared. The ruins themselves show different civilizations. Particularly is one impressed with an early civilization that had culture, refinement, and peace, with no indication of pagan worship. Could it be that the glyphs on the huge slabs in the Temple of the Law are the law given to the ancients by their Kukulcan, who they believe came down from the sky and lived among them for a period of time, teaching them industry, agriculture, love, brotherhood, stewardship, peace, etc.? Then one notices the changes in the decorations made by a later sinful and phallic worshipping people. Could this have been the cause of their destruction? Well might we learn a lesson from these empty ancient ruins, and build our civilization only upon the principles of Kukulcan—the Christ!

We returned to Mexico City as we had entered the area, by horse to Palenque village and Emiliano Zapata. From this latter town, we went again by plane to Villa Hermosa and Coatzacoalcos.

BESIDES THE THRILL of being on the site of these ancient cities, the trip gave us some contact with the jungle. The woods are alive with noise and movement—little chattering monkeys that swing from tree to tree as one approaches, a large number of beautiful birds, parrots, canaries, etc., some with huge bills. There are gorgeous wild flowers, including the orchid. The guide mentioned that there were a few mountain lions and snakes in the area, but we saw no live ones; we learned that they

are rare and do not attack humans unless they are provoked or smell fresh blood. The sounds and sights in the jungle at night are well worth the experience—the chatter and whine of the little monkeys, the love-call roar of the huge saraguato monkey, and the reply by the female with her plaintive little bark, the twitter of birds, the ever-present firefly, the rustle of the leaves on the trees and the murmur of the little river as it runs over the stones. If there is a full moon, the experience is one never to be forgotten.

I expressed appreciation to Senor Fonz for the most cordial friendship of his village, and he replied that it is because of the legacy received from the ancient Mayas that they open their hearts to strangers and give them gifts. This they had done with the Spanish Conquerors but were not comprehended. Mr. Fonz presented me with a fur billfold, made out of the skin of the lake beaver. I shall always prize it as one of my most choice possessions, particularly because it recalls to my memory a charming little village, Emiliano Zapata, on the banks of the beautiful Usumacinto River, and its friendly inhabitants.

Forget-Me-Nots

Beside the gates of Paradise
There blooms a garden full of
flowers,
The which she comes oftentimes to
tend
And spend exceeding happy hours.
She plucks the blue forget-me-nots
And casts them on an earth-bound
breeze,
That I, who never shall forget,
In evening prayer upon my knees
May feel them brush against my
cheek,
Like finger tips, and hear her say,
"I wait beside the garden gate
Till God shall bid you come this
way."

ELBERT A. SMITH.

Helping Men Own Farms

(Continued from page 11.)

full-time farm can be more quickly purchased. This plan has too often proved fatal to the family as far as the church is concerned. Those who attempt part-time farming along with their urban work too often lose sight of their one-time objectives. The extra work involved leaves less time for the church, extra income is invested on the little "show place," and too often the spare time is spent at week-end resorts. Those areas of part-time farmers surrounding our cities have in recent surveys proved to be the poorest church attenders.

THE "HELPING MEN OWN FARMS" program will be more successful in the community-building plan if there is some family selection made in these projects. The requirements should include: (1) Families with sufficient capital to purchase (or rent as a step toward ownership), equip, and develop the farm. It has been found that families who borrow for the initial payment are not the most successful. If a family really wants to farm, it should first learn to earn and save the down payment. This is an educational process, and provides discipline for carrying the load afterward. A double mortgage is in itself discouraging and the family is likely to lose everything. (2) Those interested should have had experience in farming, especially in that area and type of farming. They should be good, reliable, hard-working people. (3) The farm family should have a favorable attitude toward life (especially farm life) and the church. This includes those who have had successful marriage experiences, who are good neighbors and have the confidence of their present neighbors, who are tolerant and willing to compromise. (4) Young married families make the best adjustment when moved from one area to another; however, young people who do not display sufficient interest in rural life prove, too often, to be unstable. Older people find the adjustment more difficult to make.

The co-operative-minded family will help to make the community a better place in which to live by their mutual aid and by interest displayed in co-operative marketing and purchasing. Like the Jews who successfully built communities in Palestine, this church experiment needs: (1) ideological motives (2) a sense of historical mission, and (3) satisfactions of a spiritual character. These will contribute much to community-building for the rural church.

Theological Conflicts

By GEORGE SHOEMAKER

DO YOU HAVE to close your eyes to certain theological conflicts to be a Christian and a Latter Day Saint? Can you honestly weigh the probabilities of a theological question and come out with an answer which seems to have no Scriptural backing? And if your answer has no Scriptural backing, are you or should you be willing to defend it?

Let us look squarely into questions that have lost many members in the ranks of Christians in centuries past and will continue to do so in time to come unless we can find the "truth"—the truth which will stand the test of time and the best investigations of man.

For example: look to the story of the creation. By reading Genesis we know that Lucifer rebelled and became the devil who was to provide us with the "opposition in all things" (II Nephi 1: 81). But was Lucifer predestined to fall? The Scriptures say no! It was his own free agency that caused him to act as he did, and in doing so he took one third of the hosts of heaven with him. But even by rebelling against God, we find that he is bringing about the purposes of the creation. Was the devil so shortsighted he couldn't see that his rebellion was only going to help man exercise his God-given free agency? In effect, he offers us the powers of creativity by his "opposition in all things." But what about him? Did he think he could succeed against the forces of heaven? Was his a calculated risk? If it were, he is certain to come out on the short end of the deal because section 28 of the Doctrine and Covenants says so along with the Book of Revelation. Toyn-

bee offers a little more food for thought along this line.

In Job, Faust, and the New Testament alike, it is suggested, or even declared outright, that the wager [between Lucifer and God] cannot be won by the Devil; that the Devil, in meddling with God's work, cannot frustrate but only serve the purpose of God, who remains master of the situation all the time and gives the Devil rope for the Devil to hang himself. Then has the Devil been cheated? Did God accept a wager which He knew He could not lose? That would be a hard saying; for if it were true, the whole transaction would have been a sham. An encounter which was no encounter could not produce the consequences of an encounter.¹

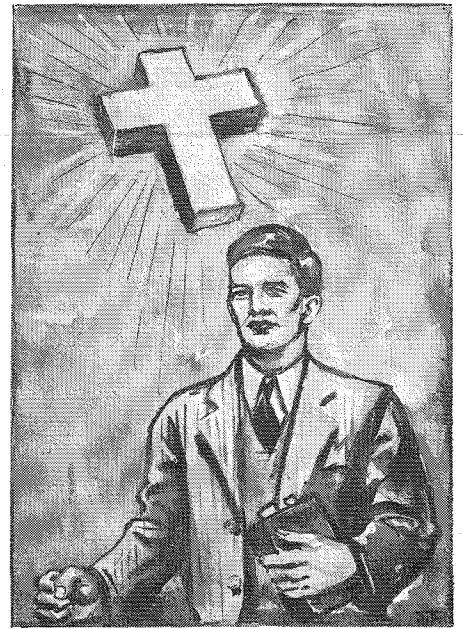
¹Arnold J. Toynbee, *A Study of History*, Abridgment by D. C. Somervell (New York: Oxford University Press, 1947), page 65.

In a little different vein we can reasonably assume that Lucifer can read II Nephi 1: 111-114 wherein we find these words:

And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Surely the devil knew that by tempting Eve he was participating in the whole procreation of mankind, for the Book of Mormon says had not Eve been tempted she and Adam would have had no children and thus the plan of salvation would have



been frustrated. The old devil apparently missed an opportunity there. He could have fouled things up good then by not tempting Eve, and he could have saved himself a lot of work because of the trouble he must go to now to keep us all in hot water.

ALL THIS LEADS us to wonder if God might not have created or predestined Lucifer to rebel. For had not Lucifer fallen, Christ would not have had to come to be our Mediator and Savior. Or suppose Christ at the last hour in Gethsemane had stolen away? Not likely, but a consideration. Would that ever have fouled things up! Peter and the remaining ten apostles weren't too certain that Jesus was the Christ anyway. But, of course, Christ submitted to the Crucifixion and by so doing caused man to worship him by attempting to emulate his actions and teachings ever since. All of this leads us to wonder if Christ, along with Moses and John the Baptist and a host of others (maybe even you and I), weren't predestined to a certain extent—at least as to the time they were born. Then the big question remains, what does this do to our free agency? Would this put free agency in jeopardy?

But let us consider another type of theological conflict. Reading the

New Horizons

Scriptures is done all too seldom by most of us today, but then we cannot help noting or overlooking a few seeming contradictions. For instance, in Section 23:2 we find a revelation to Joseph Smith and Oliver Cowdery.

"... go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee; and I will bless them both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing."

In this paragraph did the Lord wish to keep Joseph and Oliver from knowing the outcome of their journey? Was he not sure? Or could it be that Joseph's archaic language lends itself to a faulty interpretation today? At least it is confusing.

WE MUST take a stand for what we believe and understand, but admittedly we do have obstacles and problems. We should be a thinking people who are willing to tackle the most difficult problems through study, meditation, and prayer.

How many of the following problems have you wrestled with? I hope you meet with better success than I have had at times. If there are any you have not studied, why not do so now?

What is the nature of God? Is it naive to believe in a personal God?

Inspiration: what is it?

What shall we believe: evolution or the Genesis story—or are they the same?

How much do we know of God's purpose of creation?

Were Christ, Lucifer, Adam, Moses, John the Baptist, and Joseph Smith predestined to do the work they did? If so, how much or how little? Why? How does all mankind fit in between predestination and free agency?

It has been my sole purpose to stimulate thought and not stultify it. We gain spiritual stature only as we exercise our spiritual capacities.

Mrs. Missionary Serves Abroad

By BILOINE WHITING

(NOTE: This is the first in a series of articles on Europe by Biloine Whiting who is spending three months there. The next, "Report From Germany," will appear in this section soon.)

SO YOU WANT to marry a missionary! Before committing yourself to a life of Zion's League parties and playing branch hostess, follow for a week in the footsteps of two young women who have successfully combined the jobs of being wives, mothers, and missionaries.

At present both are living at Number 2, Annastraat, Rotterdam, Holland. Longest resident in the house (which is our largest piece of church property in Holland) is Mrs. Alma Theys, wife of Seventy Eugene Theys. While feeding year-old Sheryl her formula, Alma recited the history of her life in the mission house.

When Alma and Gene Theys and Al and Twyla Scherer arrived in Holland two years ago, they shared the corner mission property with a third Dutch family. The three families, which included two children, did all of their cooking on a two-burner hot plate. The kitchen, with the hot plate, was on the first floor, and Alma was on the second. Three times a day for six months she carried dishes and groceries for their meals down the stairs, cooked the meal, and carried it back upstairs where they ate in their own rooms.

Two families now live in the house. Downstairs Seventy and Mrs. Glen Johnson occupy a large living room, dining room, kitchen, and bedroom for themselves and their seven-year-old daughter, Glenda Fern. Also on the first floor is a mission room for meetings, a patio that doubles as an altar for weddings, and the mission office.

Alma and Gene Theys with their two children, Michael and Sheryl, live in four rooms on the second floor. On the third is a bedroom for travelers and a laundry. To the missionaries' wives, these accommo-

dations seem luxurious. However, there is no hot running water, no refrigerator, only one bathroom for the whole house, and no central heating. The ceilings are about thirteen feet high, and each family has a stove that warms only one room. Shopping is not done in one weekly visit to a super-market. Instead, the two women must visit a green grocer for vegetables, a dry grocer for canned goods, a baker for bread, a butcher for meat, a store which sells cheese exclusively (without which no Dutch meal is complete), and a milk and eggs' store. Until late in September they had no sweeper with which to clean the rugs, and to add to the task of maintaining the house, they had to scrub the outside ledges under the windows once a week. It seems that scrubbing ledges is a neighborhood custom.

BESIDES REARING CHILDREN, keeping up the house, and learning the Dutch language, they have church duties as well. Alma takes the lead in planning weddings, decorating the mission room for the ceremony, and preparing punch for the reception. She used her own dishes for the serving until Anton Compier was married and gave eighty glasses to the mission house. Zion's League activities are held in the building as well as women's meetings and branch parties. In addition to the inevitable cleaning-up after such affairs, Alma often provides the food. Her rooms are decorated with drapes she made herself, and she makes many of her children's clothes.

In England, where Alice Johnson lived most of the past two years, she took on the duties of music director

Briefs

INDEPENDENCE, MISSOURI.—Dale Evan Armstrong, son of Elmer L. and Maxine (Webb) Armstrong was blessed Sunday morning at the Stone Church, October 16 by Elders L. J. Richards and Glaude Smith.

The White Mask Players presented to the community free of charge a fine performance of "Joan of Lorraine" on the nights of October 10, 11, 13, and 14. This was the first pre-Stone Church Little Theater as the first presentation of the season. Capacity crowds were present each night. Principle performers included Steven Black, Lea Black, Dan Belcher, Leslie Kohlman, Joe Crum, and Richard Maloney.

The elderly church women of Independence have organized themselves into a fellowship group, the Ladies' Zion Society.

PORT HOPE, MICHIGAN.—Patriarch J. J. Ledsworth baptized four persons into the church through the means of evangelistic services he held in the Huron Center Branch. Two of these services were preaching, and seven were cottage meetings. These services were also the means of refreshing all those who attended.

JOHNSON CITY, NEW YORK.—This branch accepted an invitation to enter the "Folk and Religious Festival" presented by various religious and cultural groups located in Binghamton, New York. This program

and provided special music for each Sunday's service. A girl's trio met every week end in her home, and she conducted a mixed quartet as well as the choir. After she had revived the women's department, which had ceased to function during the war, the women met every week in her home. The Zion's League filled her time and her house every Monday evening, and when she wasn't preparing refreshments for the meetings, she was giving speeches at district women's meetings, coping with rationing, and caring for her three-story mission house.

Yet, if you are like these missionaries' wives, you would enjoy the job. You would make visitors feel they had an American home in a foreign country. You would provide a bit of Zion in countries where Zion is an almost unbelievable condition. And, despite the discomfort and discouragement, you would feel that you were daily participating in the greatest movement in the world.

was continued for two days to accommodate the huge crowd of people who attended.

The Sunday program was within keeping of the Sabbath Day. Each of the religious faiths took part, and each depicted in its exhibit an outstanding observance or doctrine. The religious exhibits, which were displayed across one end of a huge room, were colorful and explained without words the teachings of the various sects.

The display of our church was prominent but reserved. Seventy William Guthrie was in charge, being assisted by Elder Stanley Haues, pastor of the Johnson City Branch. On the left side of the display, the miniature church used by Brother Guthrie in many of his sermons, had a prominent place. The center was occupied by the Scripture of the "church that Christ built," as Latter Day Saints teach it. On the right side was an electric sign telling of God's purpose.

The church in Johnson City is nearing completion. In the latter part of November, Seventy William Guthrie will present a series of missionary sermons.—Reported by CLYDE PETERS.

DE KALB, ILLINOIS.—On October 9, R. F. Healey was ordained to the office of elder by Apostle D. T. Williams and L. L. Hadley of River Forest, and O. E. Turner of Sandwich, Illinois. Music on the vibra harp was played by Burdett Humes of Oswego.

BEAVERTON, MICHIGAN.—The Central Michigan young people held a conference at Beaverton, Michigan, on Saturday and Sunday, September 17 and 18. The theme of the conference was, "We Share With Christ." Conference personnel included, Seventy Virgil Billings of Traverse City, Evangelist George Booth of Carlton, District Young People's Leader Charles Fwining of West Branch, and District President Byron Doty of Gladwin.

Sixty-five young people were registered for the conference.—Reported by MRS. NELSON PROVOAST.

JUNIATA, MICHIGAN.—The business meeting of the Juniata group and the women's department was held in October, starting the year's program. In about a year there have been fifteen baptisms in the group. Elder E. S. Grinnell is pastor.—Reported by WILLIAM R. WELLS.

LONDON, ONTARIO, CANADA.—The September 25, 11:00 o'clock preaching service was broadcast over the local radio station CFPL. Pastor C. E. Muir preached the sermon. Music was provided by the choir under the direction of Raymond Neal. Elder Muir also conducted morning devotions over the same station, September 12, 13, 14.

October 8, 9, and 10 marked the 1949 Ontario Thanksgiving Youth Rally. President E. J. Gleazer, Junior, of Graceland College, was the guest speaker. The rally theme was, "We Share Our Blessings." President Gleazer spoke during the rally banquet on Saturday evening, and preached Sunday morning, and preached Sunday evening. Assisting were John Sheehy, pastor of Toronto Branch; Bishop J. E. Baldwin, Missionary Louis Zonker, and the district presidents. Apostle Farrow, the rally chairman, was unable to attend due to sickness.

Recreation under the direction of Louis Zonker and Elwood Smith was conducted on Monday morning in the local park. A dedication service was also conducted Monday morning. Harold Neal of Toronto was the rally musical director.

NEWTON, IOWA.—The annual election of officers was held Sunday morning, September 18. Elder Clyde E. McDonald of Des Moines was elected pastor. He chose Elders Ira Shippy and Ernest Kirlin as councilors.

Other officers are John Savage, director of church school; Melva Shippy, assistant church school director, and director of music; Blanche Shippy, women's leader; Ira Shippy, treasurer; Gladys Cooper, secretary; and Elsie McDonald, book steward.

Upon the recommendation of the pastor, the branch voted to move to the Lion's Club rooms across the street from the courthouse, south; upstairs over Nollen's Drugstore.

Dr. Joe Hull and Ray Taylor are board members for the club and helped in securing the rooms for the church. The rental is \$15 per month, with utilities included.

On October 1, Elder and Mrs. McDonald moved the furniture to the meeting rooms and made them ready for services the first Sunday in October for the Communion service. Prayer services are held in the home of Brother and Sister Ira Shippy. All visiting Saints are invited to contact any of these members and join the group in worship.

BARBERTON, OHIO.—The branch held its annual business meeting in September, and the following officers were elected: W. W. Crispin, pastor; Elmer Harpley, church school director; Margaret Crispin, church secretary; Edith Bauer, director of music; Frank Milliser, church treasurer; Myra Bartrum, Zion's League leader. Teachers are: Delbert Tice, Bible; Alvin Jones, Sunshine class; Wyatt Patterson, young people; Lodema Spurrier, juniors; Charlotte Jones, primaries. Charlotte Jones is the leader of the women's department. Other officers are Capitola Anderson, Ethel Burkett, Annie Romig, and Margaret Crispin.—Reported by LODEMA A. SPURRIER.

HIBBARD, INDIANA.—The branch business meeting was held September 4. Elder Luther Troyer was in charge. Officers elected to serve during the coming year are: John Smelser, pastor; Mable Heblick, church school director; Amos Kersey, secretary and treasurer; Dollie Smelser, women's leader.

John Smelser was ordained to the office of elder on October 2. Elder Luther Troyer of Coldwater, Michigan, held a series of missionary meetings from October 2 to October 16.—Reported by MARGRETT KERSEY.

HUXFORD, ALABAMA.—District Missionary W. J. Breshears conducted a series of missionary meetings with the Huxford Branch, October 2-9. The following persons were baptized: Jesse O. Croley, Dehryl Croley, Loreta Mae Vickrey, Ottie Olivia Vickrey, Gwendaline Dreadin, and Carl Orian Dreadin.

On Sunday morning, October 9, Harold Graydon, infant son of Mr. and Mrs. H. G. Vickrey, Sr., was blessed by Elders W. J. Breshears and T. F. Vickrey.

SAN LEANDRO, CALIFORNIA.—The mission had its annual business meeting in September. David C. Holden was chosen pastor for the coming year, and Lloyd Stewart was elected director of religious education. Mrs. F. A. Bower was elected president of the women's group, and Mr. I. Fields will be in charge of youth activities. Mrs. Rose Randall was the hostess to the congregation in her home. Alma Andrews, area pastor, officiated. Mrs. Randall was also chosen vice-president of the women's department and mission publicity chairman and Mrs. Ida Keough as secretary-treasurer of the women's group.—Reported by MRS. ROSE RANDALL.

Bulletin Board

Southern Indiana District Priesthood Institute

Dr. F. M. McDowell, Director of Priesthood Education, will conduct a priesthood institute at Louisville, Kentucky, on November 11, 12, and 13. Every member of the priesthood in Southern Indiana District is urged to attend. There will be a banquet for priesthood members and their wives during the institute.

W. WALLACE SMITH, *Apostle in Charge*

Books Wanted

Paul Kaiser, 723 East Colonial, Orlando, Florida, wants to purchase a copy of William H. Kelley's *Presidency and Priesthood*.

Owen Sound District Conference

The Owen Sound District conference will be held at Grand Valley, Ontario, on Sunday, October 30. Activities of the day will include a 9:30 a.m. prayer service, preaching at 11:00, and a business session at 2:30 p.m. (Standard Time).

GORDON FARROW,
District President

Glasses Found During College Students' Conference

A pair of glasses (flesh-colored plastic rims) in a soft leather case was found in the parking lot east of the Auditorium during the College Students' Conference. The owner may reclaim them by writing to the Office of the Presiding Bishopric, The Auditorium, Independence, Missouri.

Central Missouri Stake Conference

The annual Central Missouri Stake conference will be held at the church in Warrensburg on November 12 and 13. The only meeting on Saturday will be a banquet for priesthood members and their wives at 8 p.m. with Evangelist Elbert A. Smith as guest speaker. Sunday's activities will include a prayer service at 8:45 a.m.; a sermon by Apostle E. J. Gleazer at 10:45 with special music by the Buckner choir; dinner at noon, served by the women of Warrensburg; and the annual business session at 2:00 in the afternoon.

H. J. SIMONS,
Stake President

Notice to Members in North-Central California

Mrs. Roy Worthington, Box 147, Colfax, California, would like to contact other members who live in or near Colfax.

Kansas City Stake Women's Institute

The Kansas City Stake women's institute will be held on November 10 and 11. Features of institute are organ meditations at 9:30 a.m., prayer service at 9:45, classes from 11:00 to 12:00, sack lunch at noon, and a mass class on home decoration at 1:00 p.m. Registration is thirty-five cents. Children will be cared for.

MRS. CHARLES C. PETERSON,
Stake Women's Leader

Notice to Montana Members

Mrs. Don Baldwin, 3026 Sugar Avenue, Billings, Montana, would like to contact other Saints in or near Billings.

REQUEST FOR PRAYERS

Mrs. Iona Dustin, Rural Route 1, Weyerhauser, Wisconsin, requests prayers for her sister, Mrs. Cora Kern of Springbrook, Wisconsin, who is bedfast with a serious affliction. For years she has been partially blind and has had to wear an artificial limb.

Mrs. Laura Mae Tarney of Ft. Wayne, Indiana, requests prayers for her sister Irene Arnold of South Bend, Indiana, and herself. Both are at Mayo Clinic for treatment. Those wishing to write to them may address their correspondence to 24 Fifth Avenue Northwest, Rochester, Minnesota.

Prayers are requested for Elizabeth Rathmann, 109 South Willis, Independence, Missouri, who is seriously ill at the Independence Sanitarium.

ENGAGEMENTS

Laurel-Grahl

Mr. and Mrs. Alfred Grahl of Port Huron, Michigan, announce the engagement of their daughter, Georgene Ruth, to Robert Russel Laurel, of Van Dyke, Michigan, son of Mr. and Mrs. Russel Laurel of Detroit, Michigan.

WEDDINGS

Van Buskirk-Combs

Trellis Clara Combs, daughter of Mr. and Mrs. Combs of Ripley, Oklahoma, and Robert Francis Van Buskirk, son of Mr. and Mrs. Dan Van Buskirk, also of Ripley, were married October 15 at the bride's home, H. M. Elwell officiating. They are making their home in Pritchett, Colorado, where Mr. Van Buskirk is an instructor in the public school.

Barrett-Tabor

Nancy Ann Tabor, daughter of Mr. and Mrs. Harold A. Tabor of Lamoni, Iowa, and James Thomas Barrett, also of Lamoni, were married June 19 at the Graceland Chapel. Elder John W. Banks read the double-ring ceremony. The bride was a student at Graceland in 1948-49. The couple are making their home in Iowa City where Mr. Barrett is a student at the University of Iowa.

Russell-Johnston

Earlene Johnston, daughter of Mr. and Mrs. Joseph Earl Johnston of Brewton, Alabama, and Douglas McNair Russell, son of Charles H. Russell of Dillon, South Carolina, were married October 8 at the home of Elder and Mrs. J. G. Barnes in Pensacola, Florida, Elder Barnes officiating. The bride was a member of the 1948 graduating class at Graceland, and the groom a member of the 1947 graduating class at the University of South Carolina. They are making their home in Pensacola where Mr. Russell is employed.

Dawson-Scott

Carolyn Elizabeth Scott, daughter of Mr. and Mrs. Thomas G. Scott of Independence, Missouri, and Robert Joseph Dawson, son of Mrs. Nettie Kaye Dawson, also of Independence, were married September 4 at Stone Church. Bishop Walter N. Johnson performed the double-ring ceremony. They are making their home in Columbia, Missouri, where Mr. Dawson is a senior at the University of Missouri.

BIRTHS

Mr. and Mrs. John W. Banks of Midland, Michigan, announce the birth of a daughter, Deborah Ann, born August 24. Mrs. Banks is the former Corinne Tabor, daughter of Mr. and Mrs. Harold A. Tabor of Lamoni, Iowa.

Seventy and Mrs. Edward Butterworth of Papeete, Tahiti, announce the birth of a daughter, Cheryl Jean, born September 4. Mrs. Butterworth is the former Lilly Raye Howard.

A son, David Michael, was born on June 10 to Mr. and Mrs. James King of Salem, Oregon. He was blessed at the Salem Branch on October 2 by Elders Charles H. Asher and George W. Speed.

DEATHS

WESTON.—Bernard D., only son of Mr. and Mrs. E. O. Weston, was born May 4, 1914, at Oelwein, Iowa, and died November 28, 1943, in an Army hospital in North Africa of a heart ailment. He grew up in Oelwein and attended the public schools there, later moving to Waterloo, Iowa, where he married Lucile Oltrogge; one son was born to them. He had been a member of the Reorganized Church since boyhood.

He is survived by his wife; his son, Bernard, Jr., whom he never got to see; and his parents. Memorial services were held March 8 at the Brant Funeral Home in Oelwein. Interment was in the Woodlawn Cemetery with full military honors.

POWERS.—SF/2c Roy W., son of Mr. and Mrs. John L. Powers, was born January 14, 1918, at McGregor, Iowa, and lost his life in the Pearl Harbor attack on December 7, 1941. With his parents, he moved to Oelwein, Iowa, as a child and lived there until he entered the Navy in 1937. He was baptized into the Reorganized Church at the age of eight and was a firm believer until death. In March, 1936, he was married to Wanda Chollett of Long Beach, California; two children were born to them.

He is survived by his wife; a daughter, Sharon; a son, Roy, Jr.; his parents, three sisters, and two brothers. Memorial services were held on July 20 at the Brant Funeral Home in Oelwein, Elder Evert McFarlane officiating. Burial was in the Woodlawn Cemetery at Oelwein with full military honors.

THORMAN.—Herman Henry Frederick, was born May 5, 1884, in Hamburg, Germany, and died October 7, 1949, at his home in California. As a young man, he served in the German Navy as a marine engineer. He was "shanghied" in Rotterdam, and when he regained consciousness he found himself on the deck of a vessel sailing for Hawaii. Here he came in contact with the church and was baptized by M. A. McConley. In 1918 he made his home in San Francisco, California, where he served as a deacon. On October 12, 1919, he married Ruth Lowe Griswold; three children were born to them. He was a man of integrity, and was uncompromising in his devotion to what he believed was right.

He is survived by his wife; two sons: John Frederick and William; and a daughter, Ruth Griswold. Funeral services were conducted by Elders J. W. Rushton and Alma C. Andrews and representatives of the Chapter of Knight Templars, of which Brother Thorman was a Sir Knight. Interment was in the Greenlawn Cemetery.

PETT.—George A., son of John and Mary Ann Ingram Pett, was born May 2, 1864, in Summit County, Utah, and died August 5, 1949, at his home in Woodbine, Iowa. He was baptized into the Reorganized Church on October 15, 1876, at Gallands Grove, Iowa. On May 9, 1889, he married Albina C. Crandall; seven children were born to them.

He is survived by his wife; four sons; two daughters; a brother, Frederick A., of Chicago, Illinois; a sister, Mrs. Ellen Young of Holden, Missouri; five grandchildren; and one great-grandchild. His oldest son died in infancy. Funeral services were held in Woodbine, Elders Clifford Cole and D. T. Williams officiating. Burial was in the Woodbine cemetery.

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P.S.

*** FAIR PROSPECTS**

Sister Rose McClincy of 215 Younglove Avenue, Santa Cruz, California, picked up a colorful phrase at the Pacific Grove reunion, "We heard that there were prospects and suspects." There are good people in the world who may be suspected of hungering for God more than their exteriors would indicate. Sister McClincy's letter goes on:

"There were one hundred or more union men and women at Pacific Grove the same days we were; they ate in one end of the dining room, and we in the other. The singing of our young people attracted them as the days went by, and the leader of the union group one day announced that we would now hear a quartet sing—two were saints and two sinners, Brother Tickemyer and one other, and two union members. It was beautiful. After several songs, we walked from the dining room; a gentle calm prevailed, and a friendliness was felt. I think some of them are diamonds, although a little in the rough, and they will not forget the occasion."

*** WHYS AND WHEREFORES**

Most of us are tired, probably because we used up the energy of a lifetime, principally in wasted effort, during our childhood.

When Junior is little, Dad preaches a gospel of authority, and enforces it with a paddle. But when Junior is tall and strong, Dad preaches a gospel of peace and conciliation, a philosophy of democracy and co-operation.

I once saw an old man (with a drink aboard) who threatened to give a young man a beating. He talked like an enemy. It sounded bad, but the youth was not scared; and when the old man swung at him he ducked. Then he gave the gaffer a little push, which sent him down. This shook the challenger, and when he arose he was singing a different tune. He explained, in a nice quaver, "I'm talking to you like a friend, now." The lad grinned and said, "You'd better." It was all over then.

*** VIEWPOINT**

A busy woman who is a successful mother, author, and teacher wrote to us recently: "There comes a time in reading your own copy when you can no longer judge it."

That is an observation that will come to all who make a serious attempt to write. The reason is that we write from the only viewpoint we have, with our characteristic mistakes, habits, and blank places in our information. Then when we try to judge we do so from the same viewpoint. The remedy is to ask someone else to judge our work. Several others are better than one.

Nobody is a good judge of his own work.

If you wish to be informed on any subject, do not be content to read a single book or the works of one author. It is better to read at least five or six different works. The truth is like a mountain, and needs to be seen from all sides before it is well understood.

In artillery firing and in anti-aircraft defense, the distance of the target can be ascertained by viewing it from two points through instruments and making calculations. Automatic range finders working on this principle greatly increase the accuracy of the fire.

Checking our judgment and information with others is a safe procedure, and will prevent many mistakes. Alone, one may be wrong. With others, there is a chance to be right.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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BOOK REVIEW

By Nora Moser

(NOTE: We make no attack on any religion. Every person has the right to believe as he is controlled by his conscience. However, the Roman Catholic Church as a religion is one thing, and as a militant, aggressive, active political machine quite another. We are free to canvass what it is doing in the field of statecraft.—ISRAEL A. SMITH.)

American Freedom and Catholic Power, by Paul Blanshard, Boston: The Beacon Press, 1949. \$3.50. 306 pages.

THAT OFFICIAL POLICIES of the Roman Catholic Church in the United States are a serious threat to American freedom is the thesis of Mr. Blanshard, former head of New York City's Department of Investigation and Accounts under Mayor LaGuardia. The danger lies in the church's activities in education, medicine, politics, and other public affairs.

Catholic power is exercised by a strictly authoritarian hierarchy, taking its orders from Rome. The Vatican City in Rome is an alien temporal power whose political functions are indistinguishable from its religious functions. American Catholics contribute more money to Rome than all the rest of the church combined, yet Americans hold disproportionately few cardinalships and administrative posts in the central organization of the papacy. Democracy has no place in the Catholic scheme of things. Laymen do not have control even over physical property such as church and school buildings.

The extent of the problem is that the Catholic Church claims twenty-six million people in the United States, which is 18 per cent of the population and about three times as much as the membership of the largest single Protestant organization, the Methodist Church. In thirty-eight of our fifty largest cities, Catholics are in the majority. However, one hopeful sign is that only about forty-five per cent of Catholic children attend Catholic schools. Mr. Blanshard emphasizes again and again that he is attacking the Catholic hierarchy, not the Catholic people, and that many Catholics are finding it increasingly difficult to reconcile their democratic convictions with the philosophy of the church.

CATHOLIC POWER makes itself felt in the United States in various ways: in medicine in the many Catholic hospitals; in legislation expressing the Catholic views on divorce, birth control, ster-

ilization of defectives, euthanasia, and venereal disease; in censorship of movies and publications; in real or threatened boycotts; and in the divisive effects of a separate educational system. Newspapers avoid offending the church, playing down crimes committed by priests, for example, and playing up mass spectacles staged by the church—the conversion of prominent persons, supposed miracles, actions of the American cardinals, and the fortunes of European Catholics persecuted by Communists.

The church's views on education include: that all Catholic children should attend Catholic schools, that teaching personnel should be members of religious orders, that all textbooks should be Catholic in viewpoint, that coeducation should not be allowed from the age of adolescence onward, and that the church, rather than the parents or the state, has the supreme mission of educator. The church is now fighting to get federal aid for "auxiliary services" in its schools—such services as bus transportation, textbooks, lunches, and health services. This would be an entering wedge, establishing a precedent for more complete public support of Catholic schools.

WHAT HAS THE CHURCH done in other countries? It is not necessary to dig up the past history of the Dark Ages, the Inquisition, and the conquest of Latin America. The papacy has supported the Fascism of Mussolini, Franco, and Peron. In several European nations today, the church is active in politics, openly telling its subjects which way to vote and holding the threat of excommunication over any who willingly become Communists.

The Catholic position is and has always been that it is the only true church and therefore no other church has a right to exist. Individuals have "freedom" to accept Catholicism but not freedom to refuse it. It seems pretty useless and even dangerous to try, in a spirit of tolerance and fair play, to compromise with the hierarchy, since it will accept all the concessions without reciprocating.

There are warnings for Latter Day Saints in this book. What is to be the church-state relationship in a Zion community? How would nonmembers be treated? What would be the political effect of a Latter Day Saint majority in, for example, Missouri? How much control does Independence exert over the church in Holland or in Tahiti?

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THE SAINTS'

Herald

Sunset on the Mississippi

*As seen from
the old ferry.
"City of Nauvoo"
Looking towards
Montrose, Iowa*

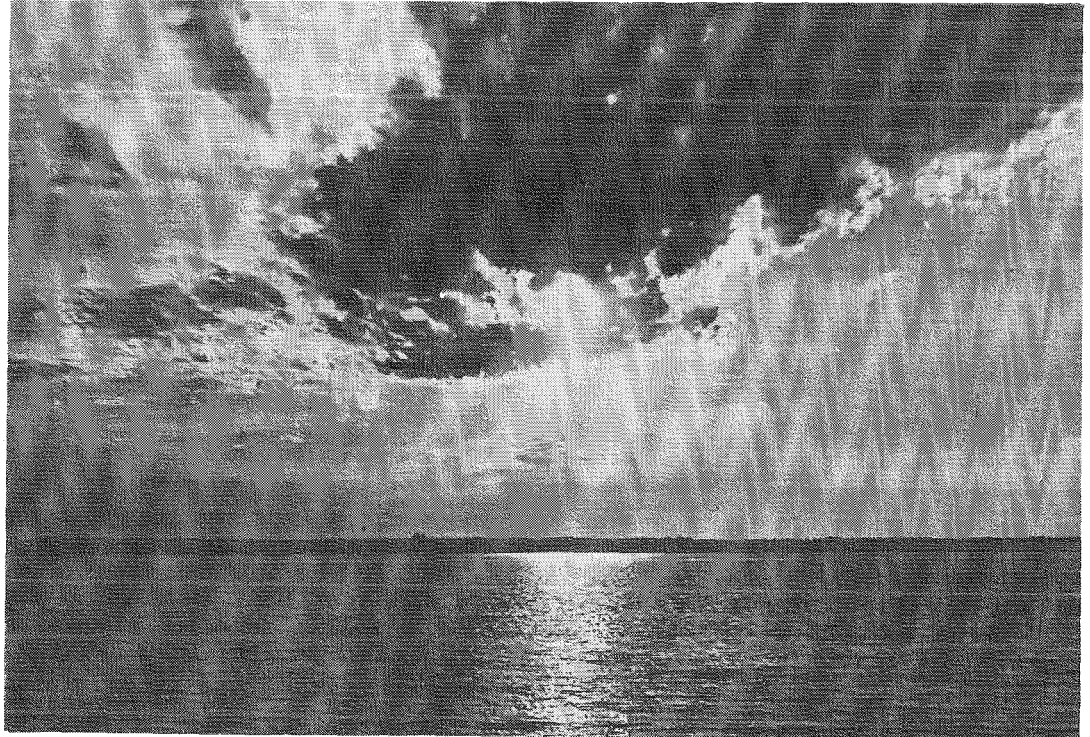


Photo by Raymona C. Thompson.

VOLUME 96

NOVEMBER 14, 1949

NUMBER 46

www.LatterDayTruth.org

These Times Demand . . .

There is a note of urgency in Christianity. The early Saints were pressed by this sense of urgency. Time was short, and there was no substitute for their message. Unless they were faithful in testimony—urgently faithful—all mankind would suffer irreparable loss. So characteristic was the conviction that we cannot understand the life and power of the early church unless we recognize it.

The pioneers of the Latter Day Restoration were pressed by a like sense of urgency. They too felt that time was short and that there was no substitute for their message. They too felt that unless they were faithful in testimony—urgently faithful—all mankind would suffer irreparable loss. And again, so characteristic was this conviction that we cannot understand the life and power of the early Restoration unless we recognize it.

Our times are no less momentous than any that have gone before. It is imperative, then, that we too shall be faithful—urgently.

Change in Editorship

It is a pleasure to introduce to the church the new editor of our youth paper, *Stepping Stones*, Mrs. Nephi C. (Emma M.) Phillips. We also take this occasion to express our appreciation to Sadi Moon Nagel who served in this capacity since August 3, 1947. Sister Nagel served well in this field, as well as assistant editor of church school literature and *Herald* reporter. Her cheerful personality will be missed by her co-workers as it will be by her many readers.

Emma Phillips is not a stranger to the readers of our church publications. She has written many articles for the *Herald*, *Zion's Hope*, *Stepping Stones*, and *Daily Bread*. She came to Independence in the spring of 1946 from Port Huron, Michigan, where she was baptized in 1931. She has long been active in church school work and girl activities. Her devotion to youth and her love of writing commend her to take over the responsibilities carried on so well by Sister Nagel who has resigned to be with her husband, who is now doing graduate work in Kansas University.

CHRIS B. HARTSHORN, *Managing Editor of Church Publications.*

Approved by Israel A. Smith

Introducing...

H. I. VELT (page 5) was introduced in the July 4, 1949, issue.

R. A. CHEVILLE (page 10) was introduced in the April 23, 1949, issue.

MARY AUDENTIA (SMITH) ANDERSON, Omaha, Nebraska, (page 16) was born and baptized in Plano, Illinois. She was graduated from Lamoni High School in 1888. She attended Western Normal College and Graceland College, graduating in the voice department in 1907. She was a teacher of piano in Graceland and gave private lessons for over thirty years.

She married Benjamin M. Anderson in 1891. They have four children: Bertha Audentia, Doris Zuleika, Duane Smith, and Lucy Rogene.

Her hobby is genealogy. She is author of the book, *Ancestry and Posterity of Joseph Smith and Emma Hale*.

Sister Anderson was general superintendent of the Department of Women from 1920 to 1923 and editor of the "Home Column" for many years; she also edited the music column. For five years she directed the Stone Church choir. She is an honorary member of the Lambda Delta Sigma of Graceland, a Daughter of the American Revolution, of which she was regent for two terms; president of the Daughters of Founders and Patriots of America, an officer of the Mayflower Society, a Daughter of the War of 1812, and a Daughter of the American Colonists. She is a teacher in the church school of Omaha Branch.

THE SAINTS' HERALD

Volume 96

November 14, 1949

Number 46

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

PRESIDENT EDWARDS IS BACK

President F. Henry Edwards, who has been recuperating at home from a siege of pneumonia, returned to the office at the Auditorium, Friday, October 28, for the first time in several weeks. He is still a little weak, but is feeling much better and comes regularly to his post now.

BAPTISMS AT YUMA, COLORADO

J. D. Curtis, the pastor at Colorado Springs, baptized fifteen people recently at Yuma, Colorado, after a series of missionary meetings.

EUGENE THEYS RECUPERATING

The church's missionary to Germany, Eugene Theys, underwent an operation for appendicitis at the British Military Hospital near Hanover, Germany. News from his family on October 27 says that he must remain in the hospital another week and then must stay with Saints in Hanover, before he can be permitted to start his trip home to Rotterdam. He is recovering nicely now after a few hard days.

MESSIAH BROADCAST TIME

Franklyn S. Weddle announced that the time for the Messiah broadcast will be Sunday evening, December 18, 10:30 to 12:00, Central Standard Time. It will be broadcast over the entire CBS system with musicians from the Kansas City Philharmonic providing the symphonic accompaniment.

OKLAHOMA CITY MEETING

On the week end of October 30 in Oklahoma City, Apostle Reed Holmes met with the district presidencies, pastors, and some of the associates from Kansas District, Central Oklahoma District, and Western Oklahoma District. The group discussed membership statistics of the church at large and of the district in particular. Their purpose was to determine what steps should be taken to improve the situation in the mission. They also discussed the general church and mission financial picture and the current missionary emphasis.

District presidents present were Ralph Wilt, Claude, Texas; Elbert Schmidt, Wichita, Kansas; and Victor J. Witte, Tulsa, Oklahoma. The Saints of Oklahoma City, with Richard Jones, pastor, were hosts to the group for the occasion. Members of the staff included, besides Apostle Holmes, Seventy William C. Haden and Bishop Walter N. Johnson. Apostle Holmes says the meeting was marked by a marvelous spirit of fraternity and a sense of mutual sharing.

One of the projects of the districts in that mission is to establish mission church schools where one or more families are together in a community, which in turn will be developed into missions and then branches.

DEDICATION OF BUCKNER CHURCH

Bishop Walter N. Johnson preached the dedicatory sermon Sunday morning, October 23, for the Buckner, Missouri, church. Also present were Stake President Harry Simons, and Stake Bishop Willard Becker. The church at Buckner is a cottage of fair proportions which has been remodeled to serve as a meeting place. This branch has had phenomenal growth since it bought the building in October, 1945. Already the meeting place is taxed to accommodate the congregation. The pastor is Roy A. Smith. The day before the dedication service, the branch held a sale by which they netted over \$730 toward the building fund for a new church.

Men of Good Will

"With good will doing service." —Ephesians 6: 7.

Ideas of Personalities

Here is a question for the more serious readers who like a discussion with their friends: Which has been more important in shaping the world's history: great men or great ideas?

In such a discussion you may never reach an agreement, but you will exchange many a good thought and delight yourself in clarifying and expressing your own convictions on the way.

Some years ago a French author, Jules Romains, was writing a series of novels under the general title, *Les hommes de bonne volonté* (Men of Good Will), in which it was his purpose to make a contribution that would lead to the peace and stability of the world. Romains is the leading exponent of an idea that "the unifying principles in human groups are more significant than are personal individualities," a school of philosophy known as "unanimism."

Let us grant, if we may, that history furnishes a number of significant examples supporting that thesis. Independent of it, M. Romains has made a contribution to the thought of our times in the wording of his title.

"Men of Good Will"—how that phrase challenges us! We have always needed men of good will. The world desperately needs them now.

In obedience to the "Law of Love," could there be anything more truly satisfying, more richly rewarding, than to be a man (or woman) of good will? To leave knowledge in place of the world's ignorance, to leave comfort for its pain and brotherhood for its hate would be of all things the most noble and desirable service.

A Man on a Cross

It was a crucial hour when Jesus hung on the Cross. Would the

church he founded survive the terrible shock, the disillusionment and sorrow brought by his death? Frightened disciples stood "afar off" in the last hours of his agony. When it was over, Peter declared he was going fishing, and little groups gathered here and there to discuss the momentous events of those days.

At that time it appeared to be a total disaster for the cause. Then when the tomb was opened, Peter and John, and a few faithful women were there to witness the miracle of the Resurrection. The answer to the question was to be given in the light of that event. The answer was to be given by those who had stood at the foot of the Cross, by those who went to the open tomb, and those who saw the resurrected Christ and heard his voice. They were the "Men of Good Will" of that day.

So great was their power and conviction in preaching that they converted others to carry on the work after them, and an increasing number of witnesses bore their testimony over an expanding area of the habitable earth. They went on in endless procession for two thousand years of time, to our own day. And such conversions and such witnessing will continue after we are gone and forgotten.

In a Wooden Coffin

Whatever the world may think of Joseph Smith, he brought a number of great and imperishable ideas to the world, not as an originator, but as a restorer: that the God who loved the world enough to give his Son for its salvation would continue to speak to his children when they would take the trouble to listen; that humanity could find welfare,

peace, and righteousness in the kingdom of Christ; that the responsibility of spiritual and temporal stewardship lay upon all people who would contribute to the development of a better world.

The men who killed Joseph Smith at Carthage jail hoped thereby to stay his hand and silence his voice forever. It is written that ten thousand people went by his open wooden coffin to take a last look at his face. There were men and women of good will among that throng of people too.

The great question on that day of gloom and sorrow was: Did the work that Joseph Smith had established depend principally upon his personality, or was there in it some enduring principle of truth that would live on after him? Were the unifying principles of the gospel (to paraphrase Romains) more significant than the personal individuality of the man? Those who were responsible for his death could send his lifeless body to the grave. Could they also bury his work in that wooden coffin?

Time tests all things. A hundred years of history and more have given us the answer. The foundations upon which the gospel rests have proved strong enough for all the weight that could be put upon them.

We today can be men and women of good will in carrying forward that work. We can be the bearers of the message of truth. We can share in the glory of building the kingdom.

We live in a world of trouble and sorrow. Neither power nor money have been able to solve those problems without the Law of Love that Jesus proclaimed. The truth—and nothing but the truth—can set men free. Men and women of good will are called to be messengers of Christ in this cause.

L. J. L.

E d i t o r i a l

Travelogs

Graceland

IN VIEW OF THE FACT that I was a member of the first student body at Graceland College, I experience a feeling of regret that I did not keep closer touch with its activities. On two occasions only did I attend the annual home-coming. This year President Gleazer extended a cordial invitation to be present, but commitments already made prevented me from doing so.

On Sunday, September 18, however, I accepted an invitation from Doctor Cheville and addressed the student body at the first church service of the college year. It was a challenging spectacle to see Zimmerman Hall filled with students from most of the States, England, and islands of the sea. I tried to be equal to the opportunity and presented some considerations why they should increase their faith in the church, its origin, and beliefs. I greeted many I had met before, but more who were new to me as well as to Graceland campus.

New Albany Dedication

When Apostle W. Wallace Smith and I were in Louisville last March for the opening service in the new church tower, we made an agreement with Elder Chester Metcalf, president of the Southern Indiana District, to visit the New Albany Branch on September 25 and assist in the dedication of the church at that place.

Brother Wallace and I converged by different routes on the important day. I was met by Brother Metcalf and had breakfast at the church with some of the out-of-town Saints. Promptly at 10:00 a.m. the services began with Elder E. L. Fouts, pastor, in charge.

Floyd Gatrost gave the history of the work at New Albany; Pastor Fouts presented the deed to me for delivery to the Presiding Bishop; Brother Wallace offered the prayer of dedication, and I addressed the large congregation which overflowed into the lower auditorium.

Others who assisted in this service were Soloist George Maymon, W. O. Robertson, and District President Metcalf who offered the benediction.

Dinner was served by the women at noon, and at two o'clock Apostle Smith preached. At this hour, also, William G. Miller of Derby, Indiana, was ordained to the office of teacher by Elders Dwight Davis and Chester Metcalf.

In the evening Seventy Joseph H. Yager began a series of evangelistic services, and I listened with profit, after which Brother Metcalf took Wallace and

me to Louisville, where we entrained for St. Louis and home, arriving safely late in the afternoon of Monday, September 26. The next day we rejoined other members in Joint Council sessions.

Omaha Mission

On Friday, October 7, Sister Smith and I went by car to Omaha for a series of enjoyable events. We stayed at the home of Elder Benjamin M. Anderson and wife, Audentia, my only remaining sister. The Saints, under the able management of Pastor Charles D. Neff, held their first fellowship banquet of the season (this was Friday evening) at the Omaha church. At the head table were Brother and Sister Neff, Brother and Sister Anderson, Patriarch Roll Scott, Brother and Sister Henry Constance, Sister Smith and I. I spoke to the Saints briefly, the affair being quite informal.

Sunday morning at 9:40 church school was held at Central Church where I addressed the teen-agers for a few minutes. At eleven o'clock I occupied at the worship service of which Pastor Neff was in charge, assisted by Elder Henry Constance. Central Church was comfortably filled.

Brother and Sister Neff and Sister Smith and I were the dinner guests of Brother and Sister Anderson at the Fontanelle Hotel.

The afternoon was spent in reflection at their home, and in the evening we went to a consecration meeting, its first service, and "open house" celebration at the South Omaha Mission, 2609 "D" Street. Here Brother Neff presided, assisted by Elders Carl Self and Guy Riley. Sister Bonita Sands sang a solo, "Bless This House." A quartet composed of Sisters Eunice Farber, Fae Gardner, Brethren Warren Farber, and Ray Bray, sang "Teach Me, O Lord." Sister Genevieve Sands was the pianist and Sister Gardner directed.

I spoke on the subject of churches and sacrifice.

The building we acquired a few years ago is well suited for the needs of the Saints, and I have confidence that this "spring of living faith" now re-established, will be successfully preserved under the care of Elder Neff and the Omaha Saints.

I was pleased to have this experience at Omaha and to be associated for the day with Elder Neff. Though rather inexperienced, he is carrying on like a veteran pastor and has splendid co-operation from Sister Neff, the former Frances Dillon of Holden, Missouri.

Monday, October 10, found us en route home, stopping at Council Bluffs to make a short visit to Sister Emma Beebe Sheehy whom we found quite ill and under the care of a nurse. She expressed pleasure

that we called on her. Sister Smith has always had a strong friendship for this woman—the last of the Beebes, old time, faithful Saints.

We motored somewhat leisurely homeward and arrived safely just as the shades of evening were falling over Independence.

Skiatook Dedication

My next church visit was at Skiatook, Oklahoma, on Sunday, October 16. Apostle Reed Holmes and I left on the preceding day by late train from Kansas City. Arriving at Tulsa early in the morning, we were met by District President Victor J. Witte of Tulsa and Bishop L. W. Kohlman of Independence.

After breakfast at Tulsa we were driven by Elder Witte to Skiatook where we found prospects of a busy day and a good time. The Saints were gathering from all around, some of them from remote areas of the district. The local Saints were carefully shepherded by Elder Jess J. Davis.

Brother Holmes presided at the first meeting, a Communion service, speaking feelingly about "Our covenant with God." The emblems were served by Pastor Davis' well-organized assistants. District President Witte and Bishop Kohlman participated in this service.

At eleven o'clock after preliminary song and prayer, Charles Francis Lane's song, "I Will Lift Up Mine Eyes," was sung by the choir, Sister Floyd Foulke at the piano. I then spoke on a Restoration subject.

After this service the entire assembly, which filled the auditorium to overflowing into the basement, went to the Skiatook Municipal Hall, where the ladies served lunch.

In the afternoon, Elder Witte was in charge of the service of dedication. A history of the Skiatook Branch was read; the choir sang, "How Holy Is This Place"; and Bishop Kohlman gave a very fine message of dedication. I followed with the prayer of dedication, and Pastor Davis addressed the congregation. The hymn, "Consecration," was sung in closing.

Many visiting Saints were happy to assist the church at Skiatook in these dedication services, and all appeared to sense the import of the occasion. Elder John Stephens, who held the work together so long, reminisced about their struggles through the years.

Here, as everywhere in my travels, I met many sterling Saints who were enthusiastic about the church and fully capable of defending the work. This is as it should be with our people who are the trustees of Latter Day Saintism restored under God's direction.

ISRAEL A. SMITH

For This I Am Truly Thankful

By HAROLD I. VELT

WONDERFUL INDEED are the physical and material blessings of everyday life for which all should give thanks. Great are the miracles of nature and the developments made by man working with nature's God. Great are the miracles of modern scientific discovery and achievement. The imagination of the average man is staggered as he witnesses the unfolding of marvelous inventions the like of which was never known by man before.

There is a miracle, however, vastly greater in importance than any of these. It brings deeper appreciation of and joy in the physical and material blessings of life, but makes them secondary in importance, and subservient to the richer, spiritual values. It is a greater miracle than healing the sick, causing the lame to walk, the dumb to speak, the deaf to hear, the blind to see, or even raising the dead back to life. It is so rare that many living people have not witnessed it often—many not at all—though it is within the easy reach of every one. It is the miracle of transformation of sinful, selfish men and women into the unselfish Christlikeness. Greater still would be the development of groups of transformed men and women into a Zion society.

I am truly thankful to God for the knowledge of the fact that this is no idle dream—no mere Utopian ideal beyond the capacity of man to achieve. Just as surely as the compounding of certain chemicals will produce certain reactions, so will the proper proportions of the principles of prayer, faith, repentance, baptism, and general obedience to the teachings of Jesus bring miraculous results. The Lord spoke no idle words when to the Children of Israel of old he said, "Prove me now herewith . . . if I will not open you the windows of heaven,

and pour you out a blessing that there shall not be room enough to receive it."—Malachi 3: 10.

I have witnessed this miracle of transformation many times and in many people. I thank God for this. I have seen communities at least partially transformed because of transformed people living within them. What a revelation of what could and some day will happen to the world!

BUT PERHAPS I cannot better illustrate this power of the miraculous than to give my personal testimony.

Having come under the influence of the restored gospel as a young man, I desired baptism into the church. I could see, after careful and prayerful investigation, that what I had considered adequate for salvation was indeed lacking. For one thing, it was now clear to me that valid baptism must be associated with faith and repentance. (I had exercised neither of these principles when christened in my babyhood.) Moreover I had come to see that true baptism represented our entering into covenant relationship with God, promising him to submit henceforth to his will, and the keeping of his commandments the rest of our days. Thanks to a wonderful mother, I had always tried to lead a clean, pure life, praying daily for necessary help and strength to do so. It was, therefore, not difficult to make that part of the promise in such a covenant required by baptism.

Yet there was something that was not easy in my case. My investigations had revealed to me that since the great latter-day restoration of gospel power and authority, God was again, through his spiritual gifts, calling men to places of trust in his ministry. What if he should call me to leave my farm and my money-making pursuits to become a



missionary? I found it not easy to cast the thought aside. I would say to myself, "Surely the Lord knows better than to call me to be a missionary, for I am not capable."

But the Scripture would flash to my mind, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty . . . that no flesh should glory in his presence."—I Corinthians 1: 26, 27.

And I would recall the experience of Jeremiah when called, "Ah, Lord God, behold I cannot speak, for I am a child." But the Lord said unto him, "Say not, I am a child for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces for I am with thee to deliver thee, saith the Lord."—Jeremiah 1: 6-8.

THEN WHAT SHOULD I DO? If I should promise the Lord in baptism my willingness to do all he would have me do, and if he in turn should indicate his will that I should serve him as a missionary, what

would I say? I had worked hard in order to make and save money. About 1,700 miles from my parents' home, I had bought an eighty-acre farm of virgin land, and took pride in fencing, clearing, and improving it. My ambitions of becoming well-to-do showed promise of early fulfillment. What now if I should be required to sacrifice those ambitions to go "without purse or script" and forever in this life be dependent upon God and those whom he would use to feed and clothe and give me money? I was not willing, I knew. I felt that the Lord knew I was not willing. Then, could I be saved without baptism? Jesus had said, "He that believeth and is baptized shall be saved."—Mark 16:16. Could I be saved by baptism unless I promised to serve as required by that ordinance? Again the answer was negative.

I sought refuge through prayer. Day by day I would say, "Lord, I want to do thy will and keep thy commandments and be baptized into thy church, but I trust, Lord, that thou wilt not call me to be a missionary." But my conscience troubled me. I knew I was praying selfishly not being willing to give up my ambitions for earthly possessions, should that be required of me. So I changed my prayer eventually to the following: "Lord, thou knowest my heart, and that I am not willing even to be a preacher, let alone to forsake all, should that be asked of me. I am willing to keep thy commandments otherwise, but Lord, should thou, by any chance, want me to be a missionary—seeing that thou dost call the weak and the foolish ones—please change my heart so that I will be willing to do whatever thou wouldst."

Believing the Lord would answer my prayer, I decided to ask for baptism, trusting either that he would not call me, or, should he do so, that he would change my heart so I would be willing. I was baptized in Queensland, Australia, on July 13, 1913. At the baptismal service

I was disappointed, having expected something of the promised manifestation of the Spirit. The confirmation service was held in the upper room of the home where lived the only family of Latter Day Saints in that vicinity. After the opening exercises, the head of that home—a hard-working country farmer (Elder C. A. Loving, Sr.)—laid hands upon my head, as is taught in the Scriptures (See Acts 8:19). Not a living person had known of my prayers to God, nor of the battle fought within myself; but under the powerful influence of the Spirit of God, together with the gifts of unknown tongues and interpretation, came the word of the Lord to me concerning the matter about which I had been praying. Under the same power a miracle of transformation so changed my heart that from that very moment instead of being unwilling, I was willing and anxious to arrange my affairs to be free for missionary appointment, for thus did the Lord direct. He had led me from my childhood to that very place so I might receive his gospel and carry it to my kindred and bring many souls to him, he said. The love of God and the transcendency of spiritual values above the values of material and temporal things were revealed to me at that time in a way which can never be erased from memory.

Within eighteen months of that day, I was back at my childhood home as a missionary. It has been my privilege to witness the conversion (from a lesser to this greater light) of my parents, my maternal grandmother, my two brothers and three sisters (all older than myself), at least eight aunts and uncles, many cousins (some second and third cousins) and many others, none of whom would likely have known the wonderful news of the restored gospel had I remained unwilling to submit wholly to the Lord's will. Since then it has been my privilege to tell the wonderful story to thousands farther afield and to witness miraculous transformation in hundreds of them who had faith to obey.

I THANK GOD I did not make the foolish mistake of being baptized with the reservation that I would stay with my ambitions for temporal possessions. What blessed experiences I would have missed in Australia, the Society Islands, United States, Canada, and Hawaii! At times trials have been heavy and hard to bear, but I thank God for these also. At one time (January 8, 1916) the Lord spoke to me: "Thou hast had deep trials and sufferings in spirit, also many perplexities, and these are not ended, but continue until my work of grace in your spirit is full."

Yes, throughout the years I have had to lean upon the Lord for support, and I expect always to have to do so, for the Lord has willed it that way. At times as I have left home and, wishing that I might not have to be thus separated from loved ones, I have silently repeated the words of Jesus, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."—Luke 18:28-30.

I thank God for the fulfillment of that promise to his servants, sometimes miraculously, always wonderfully. And I thank him for the assuring promise of the joyful reunion hereafter with those whose faithful labors have brought salvation to us, and with those whom we have been privileged to bring into the way of salvation through Christ.

Of course, all are not called to be appointee missionaries. Nevertheless, all are called to keep the whole law and be witnesses for Christ, whether under church appointment or not.

Upon this Thanksgiving occasion, let us give thanks to God for the rich blessings of the "more abundant life" that the Lord has placed within our reach. Let us thank and praise him for the miraculous change of heart that makes possible this "more abundant life" to all who trust and obey him.

Alaskan Journey - Part II - By C. G. MESLEY

FROM ANCHORAGE to Fairbanks, we journeyed by train. The Alaska railroad of 470 miles is owned by the United States government. Seward is the Southern Gateway to the interior and beginning of the line. In its first lap of 114 miles to Anchorage, some spectacular engineering was needed to match the spectacular scenery of the Kenai Peninsula. The 356 miles north to Fairbanks is equally interesting with expansive views of Matanuska Valley, locale of the Roosevelt Colony; snowclad Mt. McKinley, North America's highest peak (20,200 feet); Hurricane Gulch, a picturesque span 300 feet above the river; the tortuous Nenana River Canyon with the rail line clinging tenaciously to one side of the mountains; and finally the city of Fairbanks (population 9,000) on the winding Chena River. Originally scheduled as a two-day trip, present timetables list thrice-weekly trips from 8:30 a.m. to 10:30 p.m. the same day. However, with all the difficulties of a run-down roadbed that as yet does not match the modern Diesel-drawn streamliner, Aurora, the train rarely reaches Fairbanks on time. At one spot on our journey, a sliding mountain had moved the track twenty-eight feet sideways and thirteen and six-tenths feet lower than the engineers originally had planned.

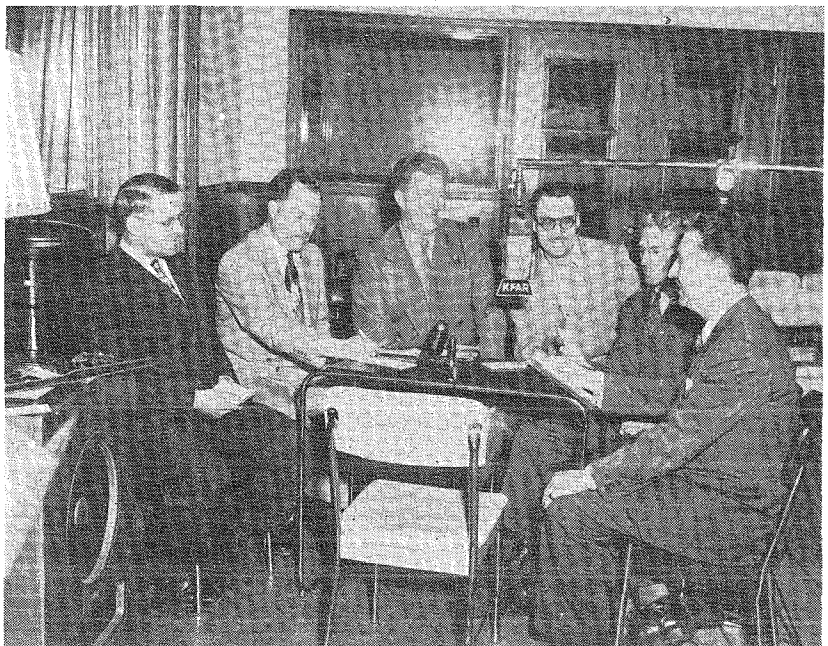
Fairbanks was none too cordial at 12:30 a.m., but I finally found accommodations in a private home. Eva McGowan, a remarkable pioneer Irish woman and official hostess for Fairbanks, was responsible, not alone for me but for anyone who needed help in Fairbanks—at 12:30 a.m. or p.m. The next day's hunt for Saints on the record was quite disappointing. Finally I located Maxine Cothern in the University Extension Department Office. She arranged transportation eleven miles out to the Kenneth Campbells at Berry

where the mammoth dredges of the Esther Gold Mining Company were busy in their restricted self-created ponds of rust-colored water. Before taking a pan to find gold in Alaska, a young prospector would need to see these dredges in action. Seven years are spent with powerful streams of water to wash away 135 feet of frozen overburden before the dredges take up one scoop of gold-bearing gravel on their endless chain of grasping buckets. The mine area (actually a wide and lengthy valley) is rich in archaeological lore, for prehistoric monsters have been found frozen whole in the tundra. We secured an interesting relic, a Pleistocene horse's hoof. Tiny as a Shetland pony's hoof, it presents tangible evidence of the once derided Book of Mormon mention of "horses" in the pre-Columbian era.

In rapid succession came the finding of the Martins, Pements, Christys, Calhouns, and Guntlers. By Sunday we had arranged for a Communion and blessing service. It was another happy experience for the

Saints of the area. The days were spent in visiting and writing. On June 21 we witnessed the baseball game played by the light of the midnight sun, which set at 10:58 p.m. and rose at 1:27 a.m. The glow of colorful twilight never left the sky.

AMONG THE INTERESTING experiences that grew out of a Kiwanis meeting was my participation in a half-hour broadcast with four other men—the territory's largest liquor dealer; the Lutheran minister; Dr. Seaton, head of the million-dollar geo-physics project at the university; and a Nazarene missionary recently returned from China. This motley assembly—engaged in an Alaskan "Town Hall of the Air"—was typical of the citizenry of this "land of the midnight sun." I spent one morning with Dr. Oldroyd, University Extension Department Head and Mormon District President. He conducted me through the university with its museum full of interesting Eskimo artifacts. Dr. Oldroyd reports that the Extension Department



Participants in "Town Hall of the Air" panel discussion: (left to right) The Reverend Carl Luther, Lutheran minister; Mr. Byron Gillam, president of the Fairbanks Kiwanis Club; Apostle Mesley; Mr. Don McClune, program director, KFAR, Fairbanks; Dr. J. Fitz, Nazarene missionary to China; and Dr. J. Seaton, Geo-Physics Institute, University of Alaska.

has need of leaders in recreation, handcraft, horticulture, marketing, and 4H Club work. Any church member with a permanent desire to go to Alaska and having skills and experience in these fields should first communicate with me at the Auditorium.

Seventy-six miles southeast on the Alcan Highway, Shaw Creek Lodge ministers to the needs of travelers. About three miles up Shaw Creek is the Fowler settlement. Julian Fowler met me at the lodge with a pair of rubber boots. These wore man-sized blisters on my heels in the walk through the woods and swamps to the Fowlers. The road they had brushed to their ranches was made impassable by the heaviest June rainfall in Alaska's weather records. The two Fowler families are among the territory's finest pioneers, and I was happy to pioneer with them as the first big red rooster to occupy their new log chicken house. The days were spent in talking of the gospel and one night in visiting the veterans-in-training farm class taught by a young Mormon elder. A mammoth clearing and building job lies ahead of the Fowlers, but the soil in the area is fertile, as evidenced by the excellent vegetable garden. Poultry farming is a profitable venture in Alaska, paying a net yearly profit of \$7.50 to \$13.50 per bird. Elder George Fowler returned home Saturday, and on Sunday a Communion and blessing service was enjoyed by the two isolated families. As I trudged out along the track on Monday morning, it seemed as though I were leaving home folks.

HITCHHIKING was the order of the day on Monday (no bus down to Anchorage until Thursday). In spite of road construction and heavy baggage, I made it to Copper Center, 190 miles south. This hospitable old historic lodge was being run by university graduates, and blooming in its store window was a wax plant from Australia. Delphiniums grew eight feet tall against many Alaskan



The Fowlers of Shawcreek Lodge: Brother and Sister Julian Fowler; Sister and Elder George Fowler; Ronald and George, children of the Julian Fowlers.

homes along the way. A herd of buffalo was grazing on a river flat, and moose were plentiful.

From Copper Center I decided to take a bus to Valdez to view the justly famous Keystone Canyon. Superb views were had from Johnson Pass over the Chugach Range, and evidence of the terrific impact of snowslides was revealed in large trees whose tops had been twisted and snapped off while their trunks had been held rigid in the twenty-foot snowdrift. At another spot the huge steel girders of a bridge had been twisted and wrapped around great boulders by the snow in motion. Waterfalls along the canyon, the natural moraine gardens, and beaver dams in the valleys were all sources of interest. The bus broke down thirty-seven miles from Valdez, so up came the thumb again. I secured a ride into Valdez—Alaska's most northerly ice-free port—and out of it again. The weather was wretched for movie-taking, and I could not linger until it cleared.

At 11:30 p.m., after a 238-mile journey, I was trudging along Glenn Highway when a sleet and snow blizzard began its chilly fury. I walked back two miles to seek a cabin at "At-Last-A-House" Lodge, where I found two college chaps shivering on a porch without the wherewithall for a night's lodging. They were "thumb-hikers," too, so

fellow feelings led me to share a cabin and fire with these two whose summer's fortune was not made in Alaska.

Early next day was a photographer's ideal, so the Husky sled teams at Tazlina Glacier Lodge were pictured and following them, scenes along the turbulent Matanuska River, the Talkeetna and Chugach Ranges, and the antics of two black bear cubs at Chicaloon. I made the 100 miles from Snowshoe Lake to Palmer in the back of an open truck. Even though it was June 28, the unusual weather provided another blizzard on Tahnetta Pass (3,327 feet), but the last thirty miles was crowded with scenery of breath-taking beauty.

At Palmer the hospitable home of the Archie Moffets was headquarters, and my stay was an enjoyable experience in church fellowship. Five members were contacted, and the previously described interesting social experiment of the early Roosevelt administration, the Matanuska Colonization Project, was viewed in action.

ANCHORAGE merited a second week end which was spent in personal contacts with the members and in looking up new members whose names had been supplied elsewhere in Alaska. We stayed with the Dale Briggs, visited with the

Glen Briggs and neighbors, planned a service at the Cecil Roley home, and took in a gorgeous sunset across Turnagain Arm of Cook Inlet. The tides here are second only to those rising in the Bay of Fundy, Maine. We planned to spend the Fourth of July with the Briggs and neighbors, but train schedules to Seward did not permit it. As a Britisher from down under, I celebrated the patriotic holiday by attending the parade at Anchorage and then in traversing the spectacularly beautiful scenery of the Kenai Peninsula as the train made a loop-the-loop, twist-and-turn run to Seward.

There Sister Irwin Metcalfe, pioneer Saint, was making her home on the top floor of the Federal Building. Irwin, the deputy marshal for the area, met the train and was my interesting and considerate host. With Brother Mel Deck, Graceland Alumnus, he took me for a drive over the beautiful peninsula to a mining property near Hope, which to the casual observer might better have been named Last Hope. Mel Deck had several shots at a large black bear. The porcupines were plentiful, the famous Dall Sheep were *in absentia*, the food was satisfying, the company good, and the weather delightful. It was a grand trip. Next day Irwin arranged for the Territorial Road Patrol to take me over to

Coopers Landing on the blue and turbulent Kenai River. Moose were plentiful that day. Kenai Lake, with its fringe of snow-capped peaks and wooded shore line surrounding its milky aquamarine waters, was as lovely as any lake I ever have seen. Lupins, columbines, bluebells, fireweed, and other wild flowers were blooming in profusion. I met the famous Alaska Nellie, who originally hailed from Weston, Platte County, Missouri. The Irwins and the Decks dined with me so that we could see more of each other, and it was with regret that I saw the "S. S. Aleutian" coming up the gray waters of the famous Resurrection Bay that cradles Seward in its chilly waters and magnificent scenery.

Sailing times on the "Aleutian" were set with the tides, so we shipped out of Seward at midnight. Early the next morning everyone was on deck to view the world famous Columbia Glacier in Prince William Sound. Born on the Chugach Range, birthplace of many other glaciers, this age-old river of ice flows four miles wide for forty miles. It ends abruptly at tide level in a pinnacled wall of blue ice, 300 feet of it visible above the floe-strewn waters of the sound. The steamer blew its whistle and the reverberations sent tons of ice slithering down the cliff wall of the glacier. Seconds later

the sound of the breakaway came like a roll of thunder. Here was a revelation of the awe-inspiring majesty of God the Creator. Other glaciers in Alaska were larger by many miles but none could be more spectacularly interesting and beautiful.

ARRIVING AT VALDEZ I spent the afternoon and evening with Sister Lydia Searles and the Adventist doctor in the newly re-established hospital there. Cordover, fish-canning village on the Sound, gave us interesting glimpses of its major industry in full swing. Boatloads of freshly caught fish were pitchforked into the decapitating machine and within minutes they were traversing the canning line to the pressure cookers. Dozens of Eskimo and Indian workers, who had been flown in for the season, worked quickly and imperturbably while the tourists ignorantly questioned and commented their way along the line.

The Gulf of Alaska, normally a turbulent body of water, was in a kindly mood for the twenty-four hour journey before we entered Icy Straits to begin the trip through the justly famous "Inland Passage." Juneau was asleep at 2:00 a.m., but Brother Eckley Guerin was on the quay to meet me and extended again the hospitality of his home. Petersburg, in its spotless Norwegian atmosphere, was by-passed next day for the artistic and interesting Wrangell, which we reached after a fascinating voyage through the Wrangell Narrows. Totem Poles are characteristic of the southeastern Alaskan and Canadian shores of this area. Edward L. Keithahn, Curator of the Territorial Museum, has called these fascinating primitive sculptures "monuments in cedar." Some of them depict the age-old legends of the tribe; others display the heroic deeds of the chief families. Some are erected as ridicule poles to bring derision to an enemy or one who refuses to right a wrong. Such a totem

(Continued on page 23.)



Seward, Alaska, taken from Marathon Mountain. (Irwin Metcalfe Photo.)

I Visited the Rotterdam Branch

By ROY A. CHEVILLE

THAT FIRST SUNDAY in July I sensed I was in a strange land as I walked into the Rotterdam meeting place. At the entrance, the seal of the church identified the building. Even the seal was worded in an unfamiliar language. With me was Gene Theys, now my guide and manager. The ten o'clock meeting of the boys and girls was in session. A young man was speaking to them. Later I learned he was Jan de Mik. The pastor Jac de Ville rose to speak. Presently all eyes turned in my direction. I sensed he was referring to me. Gene Theys whispered that I would be expected to say something, that the pastor was announcing me. Here was to be my first experience with an interpreter, and I was not relishing the outlook. At an instant I sensed the power of language barriers.

A Song Can Do Wonders

Before I got to my feet, I detected that the pastor was announcing a song to be sung for me. Those Dutch boys and girls sang two stanzas of "Jesus Is Calling" in English. Something happened to me during that song. It linked me with them. It touched me, too, that they were dedicating it to me. I told them how this call of Jesus was extended to men all around the world in all languages. I pictured boys and girls in America with whom I had sung that very song. After I had blundered through my greeting, interpreted by the pastor, they sang a second song, "Onward to Zion," in English. To speak frankly, this song had never appealed to me. It had always sounded like a folk song of Stephen Foster's. That morning in Rotterdam it became more than this. It voiced the dreams and longings of our European Saints for the land beyond the ocean where the Gathering was to be centered. In an instant I thought of the responsibility we in

this western land carry for those abroad.

In Another Tongue

The organ prelude to the service spoke a language familiar to me. It was a reed organ, foot propelled, but it was used to good advantage. As we ministers took our places, the organist was playing the pastoral air from Handel's *Messiah*. More than once I have heard music like this that can speak in any land. Then we went into the Dutch. The congregation sang, and I followed their Dutch pronunciation. They were singing in their tongue, "We Thank Thee, O God, for a Prophet." We remained standing for the invocation by A. Masterdyk. I could not know the words, but I could catch the spirit of it. When I caught my own name, I knew that he was praying for me and my part in the service. I knew then that prayer changes things. It was effecting a change in me.

I have always insisted on the basic difference between a congregation and an audience. In a congregation the minister in front is one of them, sustained by them. With the audience he, the orator or entertainer, is on the stage to present his wares to those before him. That morning I felt like a member of a congregation. As Anton Compier readily put my phrases into his native tongue, I found myself achieving rapport with my Dutch brethren and sisters. We were apart in language, but one in fraternity.

The Branch Holds a Social

"We've invited the branch to a social, and we want you to conduct it." This was a greeting of the Theys'. My first response was "No." I did not have the least idea how an American, who couldn't put together the simplest sentence in Dutch, could lead a branch social. The up-

shot of it was that I promised to try. During those two days before the social, I listened and I asked questions. I wanted to discover the local customs, the sense of humor, and the possibilities of working through an interpreter.

Here was the plan I worked out. We would have a contest. Two sociable enthusiastic leaders would be captains. An interpreter would relay my plans to them. All properties would have to be right at hand. There would need to be an excess of events planned so if one did not go well, another could be substituted. They wanted some singing, but could an American lead Dutchmen? The one I decided to try was one I had introduced at a youth convention in Lamoni. We called it the "Youth Hallelujah Chorus." It could be done with two groups. Its only words were "Hallelujah, Praise Ye the Lord." To date I had found "Hallelujah" the same in all languages. With a little coaching I learned to say "Praise Ye the Lord" in Dutch. Then I worked on "How-do-you-do, Everybody."

That night those Dutch Saints played. They laughed. They tried any stunt suggested. They were at a loss when I gave marshmallows on a string with the game to see who could chew the string and get the marshmallow in his mouth. They went in "faith believing" and had a surprise when they discovered how sweet and delectable the marshmallow was. Teams carried small potatoes on knives while the teammates cheered. There were refreshments, too—punch made with "coolade" sent in gift packages to the mission house and cookies.

At the close I spoke for a few minutes. Saints who could play together as they did could work and worship together. I had seen them in preaching services and had shared

the Lord's Supper with them. It took this relaxing social to catch the pulse of our fraternity. I saw people whose love for friendship had been restricted during the austere and dangerous days of the war now coming out with their true happy virtues. I thought of the counsel of a prophet of ancient America: "Men are that they might have joy." My heart was stirred as I spoke briefly in benediction. That night I longed to converse with them as we shook hands in parting. I sensed again the purpose of the gathering of our people in communities where they could play and pray and produce together.

With Fellow Ministers

My last night in Rotterdam, I met with the priesthood. I went without a thought of participation. I learned what I was to find out over and over again that on such a journey one must be a "minute man." I could never quite predict what the next request might be. I concluded, too, that I had to sense the spirit and minds of a group before I could contribute effectively to them. This night in Rotterdam as I entered the meeting place, I was told they were expecting me to speak. "About what do you wish me to speak?" I inquired. "Bear us your testimony," was the reply. I was to discover many a time that the people wanted to hear of my own experiences, my own convictions.

We were sitting in a circle. As I rose I looked at these Dutch brothers of mine. These were the ministers who had carried the load during dark days of war. These were the leaders who would push out into missionary work. I sensed that if these men shirked their stewardship, little could be expected in Holland. So I tried to tell them of my sense of calling. I pictured how two missionaries had been directed to come to my little community in central Iowa, how it had been indicated to them that they should seek me out and win me to the gospel. That was when I was a youth of sixteen. Then I came up to recent

years. The God who had led me to the church was still enticing men toward goodness. Out of my vivid memory picture, I told of baptizing Sarah Kishimoto of Japanese ancestry, a student from Hawaii, in the Graceland fountain, and of other indications to me that certain youth should be invited to be baptized. This Universal Father was wanting to reach out to his children in Holland, and they were to be his spokesmen.

Officials Have to Be Interviewed

In Holland I came to know the necessity of keeping next to official quarters. I was to discover, too, how good a job our administrators had been doing. Money regulations, passport requirements, bulletins from religious affairs directors in the occupation zones—these and more have to be understood. One has to keep up to date. I found out too, what a complicated business it is to have in one's purse American dollars, English pounds, Dutch guilders, and French francs (with a Belgian coin for good measure) a sort of United Nations hodgepodge. To this was still to be added the marks of Western Germany. When we visited the occupational headquarters near The Hague to complete sanction for entering Germany, we had an advantage. Gene Theys had maintained friendly understanding and knew the procedures.

Off From the Mission House

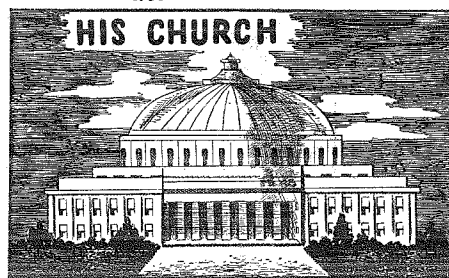
The Mission House calls for no apology. It is well located on an advantageous corner in a good residential section. It was once the home of a practicing physician with quarters for office and residence. A providential chain of circumstances must have opened the way for our purchase of such a building in those postwar days when housing was so scarce. Recently the government has recognized it as a meeting place free from compulsions about housing. At first the Gene Theys and the Al Scherers lived in these headquarters. Since the necessitated re-

turn of the Scherers, the Glen Johnsons have moved to Rotterdam. From there Glen will work out to Britain, Holland, and elsewhere. That night of the branch social, I visioned the mission house as the headquarters for social service, reception, evangelism, publication distribution, and administration.

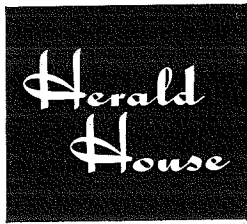
On Thursday, July 7, Gene Theys and I left for Germany. As we left the headquarters at Annastraat, a missionary's wife waved good-bye with a faith and courage that inspired me. The car was loaded with personal luggage, with books and clothes and food supplies for needy Saints. The car itself bears identifying insignia. On the front doors is painted the seal of the church in German. Above it in English is the caption, "Official Car." Many a time have I watched passers-by twist their necks to make out the wording. Sometimes Gene Theys has placed a receptacle on the door next to the sign with a few tracts enclosed. It was in this missionary car we left for the long awaited tour of Germany.

Yet I carried Holland with me in my heart.

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and



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Christmas

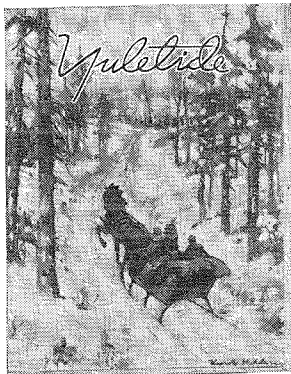
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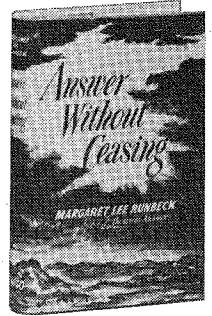
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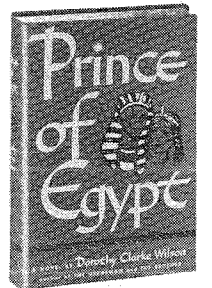
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by Dorothy Clarke Wilson

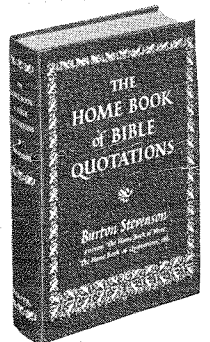
The author has chosen a theme of magnificent proportions. She has told a story against a background of the unmatched splendor and color prevailing at the height of Egypt's conquest and power. The Prince is Moses . . . not the bearded patriarch who was later to serve his outcast people, but Moses the young man . . . every inch the Egyptian nobleman he had been reared to be, flattered and worshiped as the foster brother of the divine Pharaoh. \$3.50



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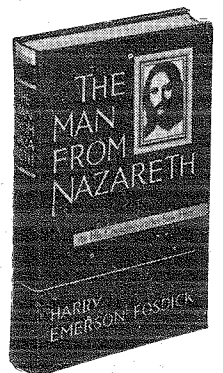
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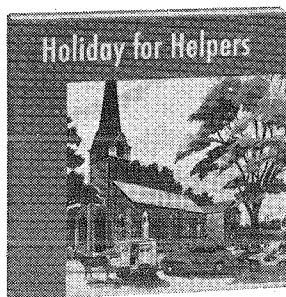
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A STAR SHONE by Robbie Trent

For Primary Children

A STORY THAT HAS NO END by Kate Ward
PEOPLE OF PROMISE by Elizabeth Honness
JESUS: STORIES FOR CHILDREN by James D. Smart
LET'S GO TO NAZARETH by Elizabeth Liggett Reed
THINE IS THE GLORY by Florence M. Taylor
GROWING PAINS by Florence M. Taylor

Sea Star

Orphan of Chincoteague

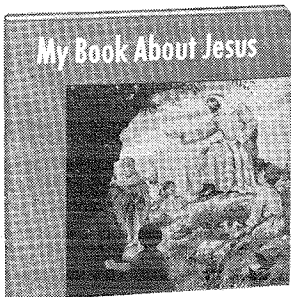
by Marguerite Henry

Here is another grand tale of the famed wild ponies of Chincoteague Island, told with all the charm and wholesome realism that have endeared the author's earlier books to young readers. It grew around a real happening—the finding of a tiny wild foal. \$2.75

Christmas Puppy

by Bill and Bernard Martin

Children will love this humorous story and the romantic, colorful illustrations which follow the puppy from Santa's workshop to David's Christmas stocking. \$1

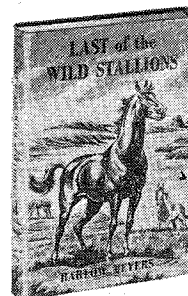


FOR TEEN-AGERS

Last of the Wild Stallions

by Barlow Meyers

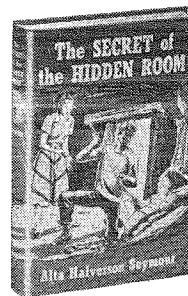
Once in many years there appears an animal story that is really great, that is timeless and universal in its appeal, that is packed with freshness, vitality, and action, that people of every age will read and remember. Such a book is this. \$2.50



The Secret of the Hidden Room

by Alta Halverson Seymour

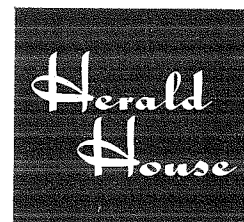
On the very first evening it becomes obvious that the old family farmhouse has an aura of mystery. Dad's tales of a hidden treasure and a secret room called the "glory hole" thrill Kelly Todd. What she does about this makes this a thrilling mystery story. \$2.50



Treasure Bayou

by Frederick Nelson Litten

For teen-age boys, this business adventure story is a real "he-man's" book with a strong, action-filled plot and an authentic background of the oil drilling industry. \$2.50



INDEPENDENCE,
MISSOURI

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only those questions sent by contributors will appear here.—EDITOR.

QUESTION

When we, as members of the church, decide to fast, should we abstain from food and water, or would it be permissible to take a drink of water occasionally?

New York

Mrs. P. B.

ANSWER

From the language found in Doctrine and Covenants 59:3 it would seem that the spirit in which we fast is more important than going without food or drink. "And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words that thy joy might be full."

To abstain from food for one or more meals and then prepare a big feast and gormandize might rob us of the spiritual gain that otherwise might have been ours.

Because of individual temperaments, vitality, and health (or lack of it), it would not seem wise to try to make any hard and fast rules regarding fasting. Whether we should abstain fully or partially from food and liquids could best be determined by the individual. Keep in mind that our aim in fasting is to submerge the physical in order that the spiritual might be in the ascendancy. Any fast pursued with this thought in mind will pay big spiritual dividends. Whether your notion of fasting agrees with mine or not, the instruction in Doctrine and Covenants 119:7 will promote peace and harmony in the body. It says in part: "Be not harsh in judgment, but merciful in this, as in all other things."

JAMES F. KEIR.

QUESTION

What probably became of those saints who arose from their graves when Jesus was crucified as mentioned in Matthew 27:56? Do I read correctly that they appeared to many in Jerusalem after Christ's resurrection? Then what became of them? Are they with us today or did they go as spiritual bodies to heaven?

ANSWER

The text reads:

And the graves were opened, and the bodies of the saints which slept, arose, who were many, and came out of their graves. And after his resurrection, went into the holy city and appeared unto many.

Let us first determine who these saints resurrected at the time of the crucifixion of Christ were.

The Scriptures reveal that all who believed in Christ, obeyed his gospel, and lived righteously to the end of their days, from Adam's day down to the time of Christ's crucifixion and resurrection, were brought forth from the dead at that time. During the time their bodies laid in the grave, their spirits found a temporary waiting place with Christ in "heaven" or paradise. Of such obedient ones of his day, Enoch said, "The Holy Ghost fell on many, and they were caught up by the power of heaven into Zion."—Genesis 7:34. He also saw that holy city of Zion and said to the Lord, "Thou hast taken Zion to thine own bosom, from all thy creations."—*Ibid.*, verse 38. And this is amplified in latter-day revelation: "I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, Even as many as have believed on my name, for I am Christ."—Doctrine and Covenants 38:1. Enoch and his city were translated and had no need of the resurrection.

Abinadi speaks more fully of this righteous group raised with Christ:

And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ; for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death.—Mosiah 8:55, 56.

Alma describes the resting place of the departed righteous ones:

A state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care; and sorrow. . . . There is a

first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead, . . . from the days of Adam, down to the resurrection of Christ.—Alma 19:44-52.

This assembly of righteous souls, gathered through a period of four thousand years, must have constituted an almost innumerable host. It was this host which was raised from the dead with Christ. This resurrection was by no means limited to a few saints of that period and of the locality of Jerusalem.

Matthew's statement regarding the saints who were resurrected is that they "went into the holy city." Considering the greatness of their number, the city referred to could hardly have been Jerusalem. Had such a host appeared to living saints in that city, it is incredible that an event of such outstanding and unusual nature would have been passed over in silence by the New Testament writers. The name "holy city" could hardly refer to the Jerusalem which crucified its Lord, but to that city in heaven where only the righteous dwelt. Enoch favors this view in saying, "The saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory."—Genesis 7:63. And Abinadi also, "They are raised to dwell with God."—Mosiah 8:57. They did not remain on earth, for all "these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people."—Doctrine and Covenants 76:5.

CHARLES FRY.

QUESTION

"Adam fell that man might be." Does it mean that if Adam had not fallen there would have been no other men?

J. T.

Idaho

ANSWER

Had Adam heeded the instructions not to eat of the tree of life, he would have remained in a celestial condition where "they neither marry nor are given in marriage, but are as the angels in heaven." (See Matthew 22:30.) Nephi states:

And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden.

And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. . . . and they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things.—II Nephi 1:111-114.

James F. Keir.

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Interesting Personalities:

Pat Livingston - High School "Senator"

EVERY year in Omaha, Nebraska, from each high school two junior girls are chosen to go to Girls' State, and five junior boys are sent to Boys' State. So it was that Pat Livingston—a tall, alert Zion's Leaguer in the Omaha Branch—found herself to be one of 250 girls on the campus of the University of Nebraska at Lincoln as a representative of Central High School. For one week, June 6 through 12, these girls, selected by the councilors in their own high schools, went through the paces of a unicameral senate. They heard lectures on city, county, and state government, and then set about putting their knowledge into practice. They held real campaigns and elections, and Pat Livingston ran and was elected to the office of lieutenant-governor.

In Nebraska the lieutenant-governor presides over the one-house legislature, the same as the speaker of the house presides in the two-house system of government of other states.

How could the girls get well enough acquainted in one week to vote for "governor" and other officers? If you know young people, you'll understand that in two days they got acquainted with those who lived in the same cottage, and through the lectures and mealtime sociability, they became familiar with names of others. Then in the big campaigns the candidates became quite well known. After Pat had made speeches and the other girls had seen her several times, they knew more about how to vote than most adults do when it comes to their own elections for civic officers.

At the same time the boys of Nebraska were attending Boy's State on the State Agricultural College Campus, also in Lincoln. Both Boy's State and Girls' State are sponsored by the American Legion, as are Boys' and Girls' Nations.

THE 250 girls and their twenty-five councilors voted for two girls to go to Washington, D. C., as Nebraska representatives at Girls' Nation. Pat Livingston was one of the two chosen and was in Washington, D. C., on July 21 for the opening of that grand event. Almost immediately the girls were placed arbitrarily on one of the two political parties, Federalists or Nationalists. Pat thought at first of running for the office of vice-president, but members of her party influenced her

to run for the office of president. The campaign went on in full force, each party voting and revoting to narrow the field down to the final candidate to run in the final election. Pat Livingston was in the running down to the last vote when she lost the nomination to a young lady named Joy Daniel who represented the party and went on to become "president."

After the election the girls established themselves into a senate. Since two girls from each state in the nation were there they had just the right number for a full senate. The state of Mississippi had not sent any girls, but there were two representatives from the District of Panama who filled in. Pat was appointed sergeant at arms of the senate.

Their meetings were held in the Senate caucus room at the Capitol building. Most of the "governmental work" was done in the evenings, so the days were free for luncheon engagements and sight-seeing tours.

Pat, being from Nebraska, was invited with her fellow Nebraskan to have lunch one day with the Secretary of Navy, Francis Matthews, who is also from Nebraska.

ON the first Sunday she went with the other girls to the church services at Washington Cathedral. During the week they visited the Capitol building, the Supreme Court building, the FBI building, the Congressional Library, the Pentagon building, Mount Vernon, and Arlington Cemetery (where they placed a wreath on the grave of the unknown soldier).

They heard speeches from many dignitaries—about twelve of the Senators, Treasurer Georgia Neece Clark, Defense Secretary Johnson, Secretary of Navy Matthews, Vice-president Barkley, and the national president of the American Legion Auxiliary, Mrs. Hubert Good from Portland, Oregon. On Thursday they visited the White House where they filed by President Harry S. Truman and shook hands with him. They then went out on the lawn where the President gave a short talk. That noon they each had lunch with the Senators from their own states in the Senators' dining room. In the afternoon Vice-president Barkley came to the Senate caucus room and administered the oath of office to the girls.

Another meal that Pat enjoyed was the Nebraska Congressional breakfast



in the Capitol's private dining room. There she ate with all the representatives and Senators from the state of Nebraska.

Pat explained that most all the speakers in their talks stressed the need of dependency upon God. One Senator remarked that he was glad to hear the girls in their campaign speeches quote from the Bible.

ABOUT Pat herself. She is interested in many things—in governmental work, of course, but especially in journalism, radio, and music. She is an active debater and has traveled into North Dakota and Minnesota on debate trips. She and her debate partner won the girls' Mo-Valley championship. She was at the national speech tournament held at Longmont, Colorado, where she entered in the oratorical division representing her district.

An interesting thing about the Boys' and Girls' State and Nation program as far as the Omaha church young people are concerned is that in the past three years five Zion's Leaguers have gone to State. In 1947 Marlin Constance, a young deacon, went to Boy's State, and Miss Bonita Sands went to Girls' State and Girls' Nation. In 1948 Bob Gilmore, also a deacon, went to Boys' State and Boys' Nation, and Ruth Ann Curtis went to Girls' State. This year Pat went to both State and Nation. That's an excellent record for our church young people, and one of which they are proud.

Pat is the daughter of Mr. and Mrs. Albert Livingston and is a niece of Bishop and Mrs. Henry Livingston of Independence, Missouri.

—Sadi Moon Nagel.

I Witness for Christ Through My family

Convictions

IF I am truly convinced that this, the church of my choice, is "the only true and living church upon the face of the whole earth with which I, the Lord, am well pleased" (Doctrine and Covenants 1: 5), what place is there in my thoughts or my home for any other supreme interest? And what does it mean to have an "eye single to the glory of God"? His glory is intelligence, we are told, so it must mean that we should use our intellect at all times with him in mind and try to make every decision, be it great or small, in the light of the intelligence he has given us. The wisdom we thus exercise will be acceptable to him.

The deep convictions we have concerning our church will cause us to strive earnestly to plant them in the hearts of the children in our care. There they will provide a strong bulwark against the onslaught of evil forces and insure a means of development and the spiritual growth and understanding essential for all "children of the light." Thus our families will be identified with the revealed will and purpose of God and become instruments for good in his hands.

In the first human family, the parents, grieving for their sin and sincerely repenting, were given the blessed hope of being again restored to close and loving contact with their Father. They "taught these things to their children," and those who listened found and followed the joyous path back to God.

The prodigal son went forth from the spiritual security of a good home and spent his energies and resources in superficial pleasures. When the yearning love and prayers of his father prevailed, he was brought to a realization of his folly and perceived he had followed false instead of true thinking, erroneous instead of correct values. It was then he retraced his steps back to his real home and his father's arms, secure once more in its peace and *rightness*.

As we review this parable, its lesson should stir us deeply and make us more determined than ever that today's clamor of enticing voices and influences shall not deceive our precious ones. We must help them to evaluate life more truly than did the wandering son and turn their backs firmly upon

the rosy, beckoning paths which lead only to sorrow and inevitable disillusionment. We should redouble our efforts to implant early in their lives the principles and deep convictions of truth we have discovered for ourselves and cherish so loyally. Let us remember that very early in the history of our church, the leaders were reprovved for neglect in this matter, because they were not teaching their children the principles of light and truth.

Commission

Children are never too young to be taught the simple "abc's" of gospel truths. If our eyes are constantly "single" and our minds alert to spiritual values, we can weave these beautiful, wonderful counsels into the simplest lessons. Even a small child can understand that the tender love of his Heavenly Father like, yet far greater than the love of his earthly parents is always near at hand and available to him. He may also be taught that this good Father is always pleased when his children obey him and do right. As we counsel, direct, or even reprove, we can accompany our words with some reverent expression of our own trust in God and our firm belief that he is interested in and guiding each one who is lined up on his side.

Our task is to instill in young people a real desire to be good witnesses for Christ and to merit his approval. They should be taught to regard the name, "Latter Day Saint," as a title to be worn both humbly and proudly—humbly in gratitude for the precious blessing of being nurtured in God's church; and proudly because baptism into this church challenges all the best qualities of mind and heart they possess or can acquire. Let them understand that it is a name to be honored by all who are privileged to wear it as is the name "sterling" on silver—a guarantee of high standards, loyally held and fearlessly exhibited to the world.

A sister in one of our branches was for a time the president of the Parent-Teacher Association of the school her children attended. One of the efficient and observing teachers told her, "I can always recognize a child who belongs to your church; his study habits, his intelligence, his sense of honesty and

fair play, and his general conduct, all seem to set him apart from the others."

Our commission requires us not only to love God completely and to try to do his will; but also to acquaint others with the priceless treasures we have found in studying his word and being actively engaged in his service. Children can get some understanding of these satisfactions when they are told that we, as a church, have not only the Bible as a guide just as other churches have, but also the Book of Mormon and the Doctrine and Covenants. They learn to love these books as the contents are unfolded to them.

Many simple and impressive stories suitable for children of all ages can be found among the treasures in the Book of Mormon. As they expand in understanding, they learn to revere the wisdom and guidance found in the Scriptures given to our church. The knowledge that God speaks to his people *today* and *here* is a conviction that puts a firm platform under faith, and creates a trust and confidence which inspire obedience and activity in carrying out the purposes revealed. This is in sharp contrast to the belief that God spoke only in ages past through prophets and inspired messengers but does not do so today.

A high school lad in one of our branches was told by his mother, "You know, Son, there are some things that are wrong for you to do, which would not be wrong for your friends to do."

"Why, how's that? Isn't right always right, and wrong, wrong?"

"Well, look at it this way," said his mother. "Your friend John smokes. He does not know God has said that tobacco is not good for man; therefore he cannot be blamed so much for doing what he does not know God has condemned. But you have read the Doctrine and Covenants and have read the word of the Lord telling us that tobacco is not for the use of man. Therefore, should you use it, you would be going against God's expressed counsel and admonition, and that would be wrong for you."

Passing on Our Convictions to Our Children

Foremost must be put our own sincerity and consistent teaching by example as well as precept. Our own

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reverence for God can be expressed by the tone of voice we use when we pray, or mention his name. Even tiny children will close their eyes, bow their heads, or fold their hands when "Our Father" is addressed in blessing asked upon food or petition and praise around the family altar. God should never be held before them as a punisher, but always as a kind and loving protector who delights in caring for and guiding his obedient children.

We should frequently tell the New Testament and Book of Mormon stories about Christ to our children, seeking always to link them and their needs closely to him and his gentle, wise counsel. As they mature in years and understanding, discussions of his teachings and their meaning and application to present daily life can be expanded to arrive at the fundamental truth and wisdom which ever lie at the heart of his ministry. Let our young people learn early that no earthly knowledge or scientific discovery can ever approach that of the humble Nazarene who was the very Creator of this world and all that is therein—the very Son of God who came in the flesh to show his lost and groping children the only way "back home."

Deeply ingrained reverence for God and Christ will show itself, whether in child or adult, in quiet and thoughtful attention at church services, worshipful attitude during prayer, participation in the moments of praise through song, and in cheerful and willing assistance in the work of the branch. As they learn to pray in the right spirit and discover for themselves the unfailing response from our Lord, ever "nearer than breathing, closer than hands or feet," their love for and devotion to him will grow. Through what may perhaps be turbulent years ahead, they will still find him their best and truest friend.

This love will extend to the whole Restoration Movement. The history of our church should have a prominent place in the education of our young people. It is unique in a world of platitudes, vital, alive, sufficient for the solving of problems in this hour of universal clamor and disturbance. As they come to realize its efficacy, their gratitude to God rises anew, and they find a sustaining hope and confidence in the new light that came into the world in 1830.

RESPECT FOR OUR CHURCH organization, its leaders, missionaries, teachers, and writers, should be a part of early training. It is said, "A prophet is not without honor except in his own country," and it is possible that our

very close and friendly contact with our church officers may engender a familiarity which would blind us to their important calling. Some young people have fallen into the habit of addressing their parents and other older folks by first names. Occasionally this carries over to include our elders and missionaries—a habit of very questionable taste. Rather let us display in our homes, by a careful avoidance of such casual familiarity, a deep respect for these men called of God to represent him.

One sister in the last days of a long illness used to receive the very faithful ministry of an apostle. He always brought cheer and comfort with him, and before saying good-by would administer to her. She said, "One day I got to thinking how wonderful it would be if the apostle Paul, or the apostle Peter, were to come to my bedside and lay his hands in prayer upon my head. What a marvelous experience that would be! Then I suddenly realized that for many weeks I had been receiving the kind ministry of a living apostle—one as truly a representative of God as any disciple of old who labored with Christ in faraway Palestine, and my heart swelled with a new surge of grateful happiness!"

In our democratic way we may be prone to break down the lines which are drawn between groups or individuals by the conferring of special responsibilities and offices. Some have chosen at times to criticize our leaders to the injury of the church. None should be blind to glaring mistakes or flaws of character, even in leaders, but it is equally true that all should be appreciative of the virtues and achievements of those placed in positions of responsibility and should have unfailing respect for the offices so held. Since God has appointed leaders, he also has ordained that there should be followers.

In one family I knew years ago, there developed a spirit of unkind criticism which was freely expressed at table and in the family circle. Leaders in the community—the mayor, the sheriff, the town council—all came in for their share of scornful criticism. The result was that the children who heard these harping notes had no respect for the officers of the town or the church and no regard for the governmental process of election or the authority thereby conveyed. A pitiful result of this dis-

regard for law was that one of the sons had to serve a term in prison.

Good and just men in positions of civil and ministerial authority should receive the respect and co-operation of all the people to whom they minister. This very respect for law and order is a safeguard for our children, as it shapes the social attitudes they are establishing. They early understand "teamwork" in play and games, in the duties of home and school, and this understanding should be enlarged to include teamwork in the church and branch.

At a turbulent conference in the '20's, a thoughtful sister bearing her testimony in a prayer meeting observed: "You know, I think our church organization is very much like a large, perfectly equipped automobile in which we are all riding toward a definite goal. At the wheel is the appointed and qualified driver, with a reliable road map to follow. And I am sure God does not expect any of us to do any back-seat driving."

Family Standards

Family unity is a powerful way of witnessing for Christ. Standards should be of the highest character and adhered to at all times without let-down or compromise. It is too easy to drift with the worldly current, and too difficult for the children whose grasp is still feeble to stem such a tide. The path of least resistance may seem inviting, but salvation does not come cheaply. It must be sought out by diligence, prayer, and study, and then labored for untiringly. Struggle and prayer over problems, seeking divine guidance and wisdom enlarges our spiritual perceptions, and the path becomes more clearly marked as we advance. Family devotional hours with ever-renewed voicing of our consecration to God and his ways is the best possible standard to raise about which our loved ones can rally. These moments can be made memorable. Great truths should be explained in simple terms. Children will learn early in life the value of prayer, they can be helped to understand that true prayer is not the "gimme" variety, and that in praying for patience, wisdom, and light, one should sincerely desire them for the blessing and benefit of others.

Stewardships

Children can learn about the stewardship of money, too. The small ones

The Home Column

can find great satisfaction in tithing their pennies. As they advance in years, they can learn that their expanding powers and abilities to earn will be spiritualized by freely giving and sharing. Many contributions, though small individually, when combined are spiritualized as they are turned into channels of relief for the poor, for the building of needed churches, for sending missionaries out with the "glad tidings" of gospel hope, for the printing of quarterlies and other study material, and for promoting the cause of Zion in any way.

The family, more than any other group, can present to the world the testimony of a living faith, a witness of what the power of the gospel can do in the lives of ordinary people. It brings added luster to the glory of this latter day commission and speeds mightily the time when "Zion shall arise in her beauty," and "draw all nations unto her."

May we never falter nor weary of telling our children about this glorious objective and instilling a desire in their hearts to assist in the task.

The glory of God is intelligence, or, in other words, light and truth; . . . and I have commanded you to bring up your children in light and truth . . . set in order thy house . . . What I say unto one, I say unto all.—Doctrine and Covenants 90: 6, 7, 8.

Rainy Day Fun

With an eye toward rainy-day fun for your children, open some of your cans at the bottom, wash and save them with the labels intact. Also keep a couple of butter cartons, a cheese box, some egg containers, different sized sacks and shopping bags that are a trifle delapidated.

When the children get restless on a stay-inside morning, these come down off the shelf to be a basis for a wonderful game of "store" where the children can combine their imaginative playing with the "purchase" of the "real thing." It's twice as much fun that way.

—LOUISE.

Briefs

PROTON, ONTARIO.—During the summer there have been two children blessed and two baptismal services. Seven were baptized in the early summer, and five were baptized later when Elder Louis Zonker was visiting at the branch. Brother Zonker held a series of missionary services for two weeks in August.

On August 14, besides Elder Zonker, District President Gordon Farrow of Wiarton was present, also Alex Cadwell and Fred McLean of Guelph, Arthur Dunn of Elora, and Aubrey Mason of Wiarton. Brother Mason is working on plans for junior church services at each of the branches.

This fall a hydro-electric system was installed in the church, bringing electricity.—Reported by DELL BLACK.

NORTHEASTERN ILLINOIS DISTRICT.—Apostle D. T. Williams was the speaker at the annual conference held at the Mission Church, September 11. At the afternoon business meeting, credit cards and certificates were presented to those who had completed study work under the Christian Education and Leadership Training Curriculum. Classwork and a junior worship service, in charge of Cora Anderson and Ethel Malcor, were held in the lower auditorium for the children. Officers for the new year were elected. Lloyd Cleveland is the new district president. The names of Roy F. Healy and Robert Anderson were approved for ordination to the office of elder.

SAULT SAINT MARIE DISTRICT.—The Annual Conference of this district was held at Sault Ste Marie, Ontario, on October 16, with Apostle Percy Farrow in charge. Officers elected were Rex Stowe, district president; William A. Bushila, counselor; Vernon Charlton, counselor; Mrs. Beulah McKiddie, secretary; A. R. Nott, treasurer; Harvey Wagg, church school director; Mrs. Elizabeth Brown, women's department leader; Mrs. Oris C. Flood, musical director; Mrs. Dorothy Fletcher, young people's leader; and Miss Mary Evans, district historian.

INDEPENDENCE, MISSOURI.—Roy Cheville, of the Graceland College faculty, was the speaker at the Stone Church, October 30, at both the eight and eleven o'clock services. KMBC carried one-half hour of the Stone Church service at 11:00, and Brother Cheville's first ten minutes were broadcast. The Stone Church Choir directed by Paul Craig provided the musical setting, and Bethel Davis Knoche was organist.

The Stone Church Senior Zion's League has adopted as its theme for the year, "Strengthen the Arm of Service." A poster has been made to remind them of this theme. It has been made on it the words from King Benjamin, found in Mosiah 2:43. The president of the League for this year is Edgar Van Fleet. The League leader is Miss Doris Oakman.

At their regular meeting, October 23, the older people of the congregation were invited to present the program. It was recreation night at the League and these people, under the direction of Clayton Wolfe presented a Religio program. This program included quartet singing, stunts, readings, solos, and chalk talks. Good fellowship was felt between the Leaguers and their guests.

The League had a Halloween party in the Stone Church Annex on Saturday night, Oc-

tober 30. At present they are taking up collections for Thanksgiving baskets and collecting toys to mend for Christmas baskets. A recent addition to the curriculum for these Leaguers is a visit by small groups of the members to the home of Apostle Reed Holmes for informal discussions concerning the problems of the young people themselves. Pastor Glaude Smith has been giving talks to the League in their regular meetings, concerning the basic beliefs of the church.

COUNCIL BLUFFS, IOWA.—Elder H. I. Velt held a two-week series of meetings. Eleven new members were baptized, and more are expected to be baptized on November 20. There was a large attendance at every meeting. Slides and charts were used to illustrate the sermons.—Reported by V. D. RUCH.

LENNOX BRANCH, INGLEWOOD, CALIFORNIA.—Rally day was celebrated on September 25 with a special program and promotional exercises at the church school hour. Ninety-seven people attended the basket dinner held at the noon hour. Installation program for branch officers was held in the afternoon, and an installation program for Zion's League officers was held in the evening.

These officers were installed: H. R. Blake-man, pastor; Perry Woods, church school director; Jeannette Reeves, secretary and book steward; Glenn Lawson, financial secretary; Ralph Root, bishop's agent; Betty Stewart, music leader; Nellie Woods, adult supervisor; Bill Webb, young people's supervisor; Joyce Pearson, children's supervisor; Harriet Glaze, librarian and publicity agent; Henrietta Root, historian; Olive Harmon, drama leader, and Ray Webb, children's pastor.

Women's Department officers are Dorothy Slater, leader; Millie Rounds, assistant leader; June Birch, secretary-treasurer; Ruth Stoddard, program chairman; and Hazel DeHart, ways and means chairman.

Zion's League officers are Arlene Holmes, president; Frances Holmes, vice president; Leroy Green, secretary; Wanda Green, treasurer; and Darling June, historian.—Reported by HARRIET GLAZE.

ALMO, MICHIGAN.—Evangelist E. R. Carter of Lansing, Michigan, conducted one-week series of sermons, beginning October 9, at the local church. Services were well-attended. During the week thirteen patriarchal blessings were given by Evangelist Carter and reported by Mrs. Lucy Gulick.

BUCKNER, MISSOURI.—The Buckner group was organized April 29, 1945, with fourteen charter members. During the first eighteen months, the congregation grew to a membership of 112. A dedication service was held October 23, the sermon being given by Bishop Walter Johnson. Elder Sam Smith gave a history of the congregation. Those taking part in the dedication services were Elder J. J. Teeters, Bishop Willard Becker, Carlos Smith, Stake President H. J. Simons, Elder D. R. Hughes, and J. Charles Margargee. One hundred fifty-five persons attended the meeting.

OMAHA, NEBRASKA.—Elder Guy Riley has been appointed associate pastor by Elder Charles Neff, pastor of the branch. Elder Riley has many years of priesthood experience, including three years as pastor of the Fremont Mission. His present objective will be the South Omaha Mission, a new group sponsored by the branch.

OREGON DISTRICT.—The forty-sixth year of organization of this district is to be celebrated November 3 through 6. General church speakers and teachers include Bishop G. L. DeLapp, Apostle C. G. Mesley, Missionary E. R. Vest, and Mrs. Peggy Vest. Oregon District speakers and teachers are District President J. L. Verhei, Evangelist W. H. Barker, Bishop M. E. Lasater, and Evangelist Mark Yeoman. All meetings are scheduled to be held in the Washington Hall, East 8 and Burnside, except the Thursday night service which will be held at S. E. Portland Church, 72 and Rhone Streets.

SPRING RIVER DISTRICT.—Joplin, Missouri, Branch was host to the Spring River District Conference held October 8 and 9. The conference was opened Saturday evening by a panel discussion led by Apostle E. J. Gleazer, Elders John Blackmore, F. M. Bishop, and C. D. Wilson. On Sunday morning there was prayer service, and for the church school hour the group divided into four sections. Both the upper and lower auditoriums were filled for the eleven o'clock sermon by Apostle E. J. Gleazer.

Officers selected during the afternoon business session were John Blackmore, district president; C. D. Wilson and F. M. Bishop, counselors; E. G. Gilbert, church school director; Mrs. T. W. Bath, women's department leader; Mrs. C. E. Wilson, secretary; Norman W. Gray, treasurer and bishop's agent; Esther Heller, district examiner; Sam G. Landrum, statistician; J. Arthur Dixon, young people's leader; Inez Smith Davis, historian; and B. F. Kyser, auditor.

Recommendations were approved for the ordinations of Harry Shank to the office of elder and of Eldon L. Kastl and Theodore Linder to the office of priest. Twenty-five delegates were chosen to represent the district at General Conference in 1950.—Reported by LOIS SHIPLEY.

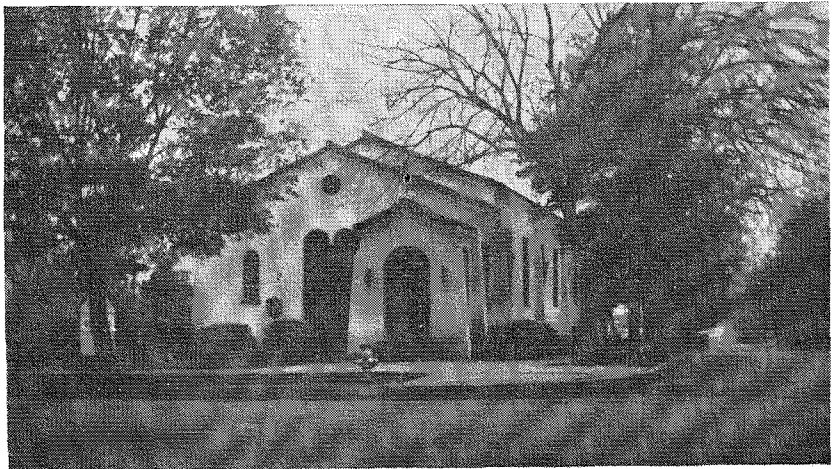
HOUSTON, TEXAS.—The Saints of Houston were grateful for the ministry of Patriarch Elbert A. Smith on September 25 and October 2. The spirit of his office emanated as he pronounced a father's blessing during the Communion service.

The following officers were selected at the annual election on August 31: Roy Vandell, pastor; Albert Banta and Lon Mitchell, counselors; Elsie Hedgwood, secretary; Buidette Root, treasurer; Beulah Bobbitt, music director; Fred Banta, church school director; Mrs. Crete Arnold, women's leader; Ora Lee Ambler, librarian; Mrs. Nell Fund, book steward; Clarence Wright, adult supervisor; Mrs. Vera Barksdale, young people's supervisor; Mrs. Dorothy Lilleux, children's supervisor; J. V. Suggs, junior church pastor; Jimmie Grubbs, church school secretary; Mrs. Lucile Crooker, publicity agent; and Lynn Mitchell was sustained as solicitor.

Brother and Sister Charles Tischer offered their home each Friday evening during the summer for social fellowship and for an evening of recreation, the proceeds of which have contributed considerably to the building fund.

Robert Allen and Joe Hitchcock are attending Texas A. and M. College; Elaine Wagner, Southwestern; Burdina Root, Bun Bobbit, Millard Payne, and Allen Williams, the University of Texas; Clarence Carter, Kelly Ballinger, Jimmie Grubbs, Elaine Spiller, Natalie Post, and Jerome Wagner, the University of Houston; Ethel Mae Dorrow and Elsie Hedgwood are in nurses' training at Herman Hospital.

Brother Arthur L. Funk will start a series of missionary sermons on November 6.



THE BURBANK, CALIFORNIA, CHURCH

IN MARCH, 1949, Pastor Edward Spencer, with the consent of the branch and of District President Garland E. Tickemyer, Bishop J. Stanley Kelley, and Apostle Charles R. Hield, arranged for the purchase of the Lutheran church on the corner of Elmwood and Sixth Street in Burbank. The purchase price was \$14,000, of which the General Church agreed to loan \$7,000 to the Burbank Saints for ten years at 1 per cent interest. Opening date of the new church home was set at March 20, and 200 letters were sent out to members and friends, announcing the service and stating the financial need. Response was generous, and on the opening evening the little chapel was well filled. The offering at this service totaled \$350, bringing the amount in the building fund to \$5,500—a gain of \$1,255 since January 1.

Since the title to the building was placed in escrow until June 4, a concerted effort was made to raise the amount needed by that date. The women's department, members of the Van Nuys mission, the Lennox Branch, the Daughters of Zion, and the Zion's League sponsored projects and assisted in raising funds. To this was added the sacrificial offerings of the Saints, making possible the required payment in June.

The building is a substantial stucco structure with a tiled roof and stained

glass windows. It has a well-kept lawn with ornamental trees and shrubs. The auditorium, with seating capacity of 250, has a raised chancel and baptismal font; there is also a pastor's study. These are carpeted with green and gray broadloom. There is also a nursery and kitchen.

THE BRANCH was organized on November 28, 1948, at the Women's Club House in Sunland, California, where services were then being held. Assisting in this meeting were President F. Henry Edwards, Apostles E. J. Gleazer and C. R. Hield, Evangelist Louis Ostertag, Bishop David Carmichael, District President G. E. Tickemyer, and John W. Rushton.

Membership has grown from ninety in 1945 to 174—a gain of 93½ per cent. There is an active women's department and a Daughters of Zion group, as well as a Zion's League. Junior worship services are conducted for the children, and on the Sunday preceding Communion, they have their own fellowship meeting.

Five men have recently been called to the priesthood and were ordained in October. They are Douglas Clark and Vernon Cline, elders; Edward Spencer, priest; Thomas Calamia, teacher, and John Kirkpatrick, deacon.

Salvation From Self

By CHARLES KORNMAN

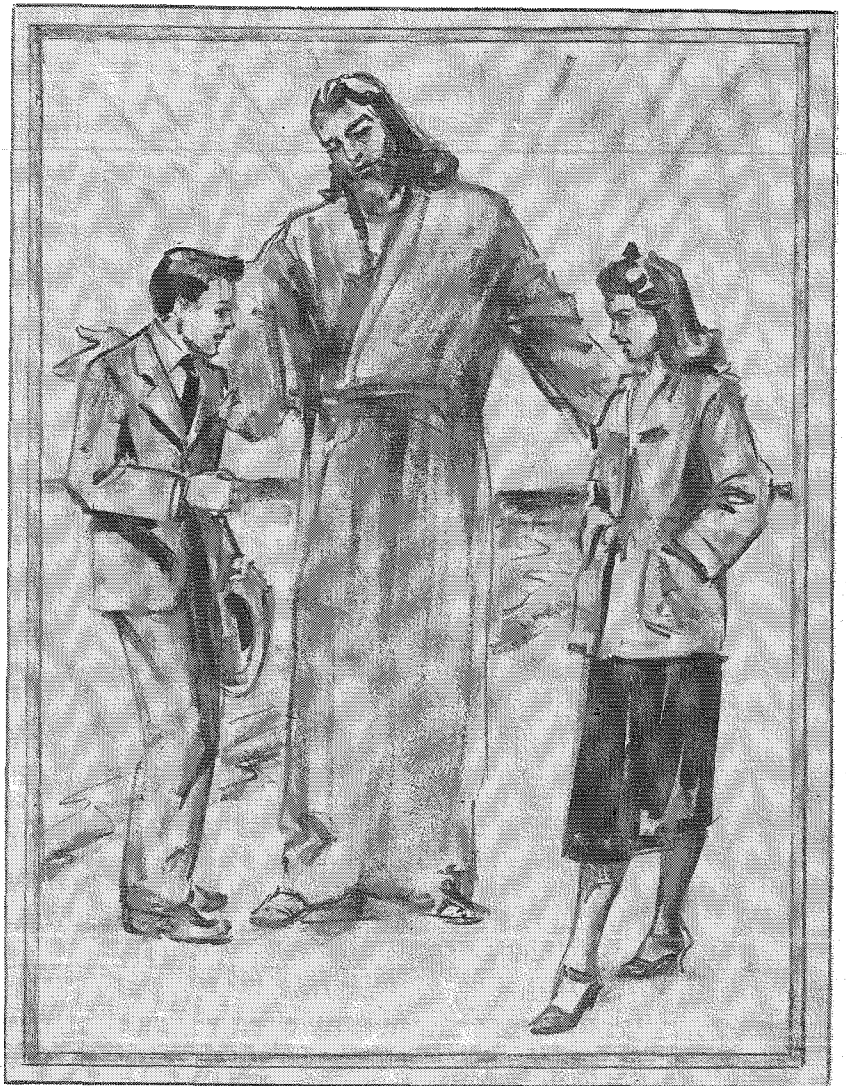
Illustration by John Thoman

PSYCHIATRISTS and psychologists have uncovered several important truths in their efforts to rehabilitate patients who are recovering from sieges of mental illness. These patients are the unknowing recipients of what is known as positive psychology—the “sunny side of the street stuff,” the “silver lining” theology, the “things will be better” approach. And it works wonders. Medical journals record instance after instance of cases where a “positive approach” has worked cures in almost miraculous fashion.

Ministerial students, along with their training in homiletics and use of sepulchral tone qualities, are urged to be positive in their sermons. They are told that negativism has no place in the pulpit, that a “positive Christ” is the saving Christ, that a negative Christ is repulsive to many people.

But the fruits of “being positive” have gone further and deeper than perhaps any of us realize. The minister who stands behind the pulpit to proclaim the doctrine that man is sinful and that the gospel of repentance rests upon that assumption often finds himself one of the less popular group. Often he finds himself described as old-fashioned and nonprogressive.

We find ourselves in whole-hearted agreement with the “positiveness” of our age because it works, but if this positiveness oversteps its bounds—as indeed it often does—and suggests that man’s salvation lies within himself, then we must argue, and rightly so I think, that it has gone too far.



“The fact that they [the Scriptures] proclaim a gospel of redemption rests upon the assumption that in humanity as it stands there is something radically perverted, something which nothing but the action of God can remedy, something which forever disqualifies man from association with his Maker, and which robs him of his own best possibilities.”

PAUL, writing with prophetic inspiration, declared that the things which are not seen are clearly understood by the things which are! Now, if this be true—and we go on record as believing that it is—let us then proceed to construct the basis on which we make the declaration that man needs God—man as he is and God as He is. It would be easy but fallacious for us to suggest that here we have a thesis and an

antithesis, and all we need is a synthesis. This would suggest a coalescence with changes on the part of both, but it is man that needs to be changed. God as he is is the God of heaven—and as such we feel it folly to attempt to prove that which has so much scriptural proof—we know he, “the true and living God,” spoke of his essence when he said, “Before Abraham was, I am.” “The testimony that ‘God is’ ought to be part of the warp and woof of saintly testimony.” We think we believe, but I wonder just how many of us really believe that “God is.”

Man as he is is the one who needs changing. He’s the one who is the cause of the gospel of redemption through which he can “become” his natural self. The gospel is constructed because the nature of man as he is demands it.

Man as he is! What a powerful

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creature, but how much more powerful he could be! How intelligent, but how much more so he ought to be! How rich in potentiality, but how poor in reality! How he stands in need of "having the image of God engraven upon his countenance!" His is the "song of redeeming love," but he contents himself through ignorance and pride with "things that die with the doing."

WHAT IS THE THING that dooms man—which forever "disqualifies him from association with his Maker?" Is it failure to pay his tithing? Is it failure to pray? Is it failure to obey the word of wisdom? These are sins, but they are but indications of a lack of certain appreciations on the part of the offender. Acts are not what condemn a person; the condemnation comes from the attitude which permits the godless awfulness of rebellion to exist. It is the will to do evil that is bad in people today—just as it has been in centuries past. It is the "moral use of power" for oneself. It is making oneself the "primary beneficiary in the possession of light." No matter what the description, that which man needs freedom from is self.

It was this "selfness" that made the Christ necessary. He came to demonstrate selfless living: "I can of mine own self do nothing; because I seek not mine own will, but the will of the Father who hath sent me." "Love ye me and love all people. Love as I have loved you."

Now that which produced the Christ was of necessity of God, since that which the Master did is granted unto men only under rigid specifications by that same God. "Ye must be born again" is more than just a play on words. Analogy it may be, but I challenge the best to describe better what happens when the Spirit of God works "this mighty change in a man's heart" or to design a better ordinance than baptism "to objectify the facts of repentance and remission of sins."

"And now behold, I ask of you, my brethren of the church, have ye

My Neighbor, My Friend

By RUTH MIDGORDEN GOODWIN

UNTIL LAST WINTER I had experienced only once before the emptiness of living away from friends. We had just moved from Iowa to Oklahoma, and the sight of oil wells pumping thrilled me with the excitement of this fabulous industry—but my heart hit bottom as I viewed the red, sticky clay of our new home region, so different from the beautiful black soil of Iowa farms.

It was a bad time to know no one except the secretary of the Chamber of Commerce and the bank president. For within a month, our expected wee one arrived, and we had to settle to the large chore of adjusting to a first baby, setting up our factory, and trying to make home-like a house for which we had no furniture except minimum essentials. Ask any woman how she'd like to come home from the hospital—weak, tired, and emotionally unstrung—to a house with bare floors, bare windows, and bare walls.

The two Latter Day Saint women in town who contacted me were busy—one with working outside her home and the other with nursing her family sick with whooping cough and colds. But they made the effort and warmed my lonely existence considerably. Yet as I watched my neighbors coming and going, I wished that some of them, too, would come to visit me. One did, on Christmas Eve she brought me a

spiritually been born of God?" No man can bear the truth until he is the truth. "Our job is to live by and to become the truth that we find." For it is through understanding of what He stands for that man can come to stand for Him. And "...thus may all become my sons!"

plateful of warm, homemade cupcakes. But she was the only one.

Then spring came and thawed some of the chilliness of our neighbors. Gradually we became acquainted with some of them by managing to be outside when they went to work or when they mowed their lawns. They weren't particularly unfriendly people. Busy with their own long-time friends and their work, they had let the days slip by into months without meeting or calling on their new neighbors.

So I silently vowed that the next new people to move into our block would have me as a caller right away. And I made good my promise, visiting my neighbor on the north who was already growing lonely her second day in town. We traded chocolate chip cookies, pieces of freshly baked cake and viewpoints on child care. When she became suddenly and seriously ill a month after moving here, we were able to help care for her two preschool-age girls and to take her roses, her favorite flowers, from our own bushes. She had no sooner recovered when I became ill. Not having any flowers around her house—a rented one—she clipped my roses and brought them in for me to enjoy, baked peach cobbler and strawberry shortcake for me. And another neighbor whom I had visited when she too was new came every day to see if there was something she could do.

Perhaps as I make more friends and acquaintances or grow busier with details of homemaking, I will forget this lesson on friendliness, so vivid now. But I hope I shall always keep before me the knowledge that time spent in being friendly and in cheering the sick or lonely is never wasted.

New Horizons

West Virginia District Conference

A departmental conference will be held November 19 and 20 at the Wheeling church, 42 Jacob Street. The district presidency will be in charge, with Seventy Merle Guthrie as guest speaker. There will be special business session at 7:00 p.m. Saturday followed by a program in charge of the district musical director at 7:30. Sunday's schedule includes a 9:30 a.m. fellowship, sermon by Merle Guthrie at 11:00, church school program at 2:00 p.m., ordination service at 3:00, program by women's department at 4:00, bishop's agent's report at 7:00, and preaching at 7:30.

MAY R. GRIFFIN,
District Secretary

Books Wanted

Florence Minton, Route 3, Box 318, Independence, Missouri, (phone IN 8820) would like to purchase *Beatrice Witherspoon, With the Church in the Early Day*, and *Into the Latter Day Light*.

Heralds Wanted

Mrs. Howard Tuttle, 709 North Jefferson, Ionia, Michigan, wants to obtain the eight *Heralds* (May and June, 1948) containing the Weldon serial, "Other Sheep I Have Which Are Not of This Fold."

Southeastern Illinois District Conference

The Southeastern Illinois District Conference will be held in Mt. Vernon on November 20 (rather than November 6 as previously announced). The day's schedule is as follows: prayer service, 9:30 a.m., preaching 11:00, basket lunch at noon, business session for election of district officers and General Conference delegates, 2:00 p.m. Apostle E. J. Gleazer and Elder Sylvester Coleman are to be present. Reports should be sent to Mrs. Ruby Ellis, District Secretary, 519 South Twelfth Street, Mt. Vernon, Illinois.

Wants to Contact Saints

Fred W. Cadow, Route 3, San Benita, Texas, would like to contact any members living in or near there.

REQUEST FOR PRAYERS

Prayers are requested for Ruth and Kate Atkinson of Philadelphia, Pennsylvania.

Molly K. Ramshaw, Lamoni, Iowa, expresses her thanks to all who have remembered her in prayer and sent cards or letters. She asks for continued prayers as she is to undergo surgery soon.

WEDDINGS

Hinderks-Box

Mrs. Violet J. Box of Tulsa, Oklahoma, and Elder Frank L. Hinderks of Stewartsville, Missouri, were married at the home of the bride's sister, Margaret B. Wilke, in Independence, Missouri, on October 30, Elder Emery E. Jennings officiating. Following the wedding reception, they left for a honeymoon in the East after which they will make their home north of Stewartsville, Missouri, where Elder Hinderks is pastor.

Testerman-Young

Virginia Young, daughter of Mr. and Mrs. David Young of Independence, Missouri, and Lewis Testerman, son of Mrs. Etta Stone, were married October 15 at the home of Mr. and Mrs. Raymond Testerman in Independence. Elder Sanford Downs officiating. They are making their home in St. Joseph.

BIRTHS

A son, Jeffrey Lynn, was born on August 13 to Mr. and Mrs. Eldon Simmons of Detroit, Michigan. Mrs. Simmons is the former Lee Green. Both parents are graduates of Graceland College.

Mr. and Mrs. Ralph G. Wilcox of Detroit, Michigan, announce the birth of a son, Kent George, born July 20. He was blessed in the Pontiac church on September 18 by Elders R. D. Davis and R. Hulise.

A daughter, Marsha Jean was born June 2 to Mr. and Mrs. Bernard Cunningham of Fremont, Ohio. She was blessed on September 11 at Oak Harbor, Ohio, by Elders Ray Ashenhurst and Walter Wirebaugh, her maternal grandfather. Mrs. Cunningham is the former Laurene Wirebaugh, R.N.

DEATHS

PIM.—Ernie Lou, daughter of Mr. and Mrs. Norman L. Pim of Odessa, Texas, was born October 2, 1949 in a Vernon, Texas, hospital. (Date of death not given.) Grave-side services for the infant were conducted in the Davidson, Oklahoma, cemetery by Elders Ray Carrow and Robert Bunch. Mrs. Pim, the former Valeria Parker of Davidson, was graduated from Graceland College in 1927.

DAVIS.—Violet Gertrude, daughter of Mr. and Mrs. Irvin Sauvain, was born March 25, 1887, at Esbon, Kansas, and died August 15, 1949, at the home of her sister, Mrs. Leah William, in Fort Scott, Kansas. She was married to Homer Thomas Davis on December 24, 1907; two children were born to them. She had been a member of the Reorganized Church since January 27, 1935, and was also a member of the Community Improvement Club.

She is survived by her husband; a daughter, Mrs. Mildred A. Davidson of Foster, Missouri; three grandchildren; four sisters: Mrs. Ruth Kay, Hume, Missouri; Mrs. Bertha Ayers, Mrs. E. L. Williams, and Mrs. Lavon Pryor, Fort Scott; and three brothers: Ort Sauvain, Woodbine, Iowa; Donald Sauvain, St. Paul, Minnesota; and Walter Sauvain, Fort Scott. A son and two sisters preceded her in death. Elder Dale Crown, assisted by C. C. Martin, conducted the funeral services at Cheney Memorial Chapel. Interment was in the Lath Branch Cemetery.

SCOTT.—John Thomas, son of Moses K. and Mary Hill Scott, was born at Scottsville, Indiana, on December 6, 1866, and died October 23, 1949, at Centennial Hospital in California. He spent fifty-six years of his life in Indiana, during which time he served as postmaster of Valparaiso for eight years. On December 13, 1885 he married Leora Miller; five children were born to them. Their first son died in infancy, and their twin sons, Harold and Earl, died in the 1930's. John Scott was baptized into the Reorganized Church in March, 1890; was ordained a priest on October 27, 1901; and was later ordained an elder. He was influential in establishing the churches at Louisville, Kentucky; and Burnville, Indiana. He was a faithful and efficient minister, loyally serving wherever needed. He was teaching a church school class when stricken with what proved to be his fatal illness.

He is survived by his wife, Leora; two daughters: Mrs. McGuire of Montebello, California, and Mrs. R. T. French of Glendale, California; a sister: Minnie Relender of New Albany, Indiana; a half brother, Joseph Scott of Kingsville, Texas, and three grandchildren. Funeral services were conducted by John W. Rushton and Fred A. Smith at the Pierce Brothers Chapel in Los Angeles. Interment was in Inglewood Cemetery.

RUBY.—William Arthur, was born May 27, 1881, at Omaha, Nebraska, and died unexpectedly at his work October 24, 1949, in Council Bluffs, Iowa. He had been a member of the Reorganized Church since June 27, 1927.

He is survived by his wife, Margaret, of Council Bluffs; two sons: Elmer William and Barton both of Council Bluffs; eleven daughters: Mrs. Marie Beckner, Mrs. Florence McNeal, Mrs. Alice Jones, Mrs. Lucille Petry, Mrs. Manda Bevington, Mrs. Violet Piazza, Mrs. Gladys Waffle, all of Council Bluffs; Mrs. Eliza Yanish and Mrs. Marjorie Yanish of Grand Forks, Minnesota; Mrs. Ethel Pries of Mondak, Iowa, and Mrs. Ruby Terry of El Monte, California; one brother, Fred Ruby of Fisher, Minnesota; forty-four grandchildren; and twelve great-grandchildren. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in the Crescent, Iowa, cemetery.

McINTOSH.—Caldwell, was born September 15, 1871, at Honeycreek, Iowa, and died October 11, 1949, at the Mother of Grace Hospital in Gregory, South Dakota. He was married in 1892 to Eliza Allen; eight children were born to them. Mrs. McIntosh and five of the children preceded him in death. He was a member of the Reorganized Church.

Surviving are two daughters: Katherine Pruitt and Edna Mahan, and a son, Riley McIntosh, all of Council Bluffs; a brother, William McIntosh of Honeycreek; a sister, Rose Points of Woodbine, Iowa; twenty-eight grandchildren; and thirty-one great-grandchildren. Funeral services were conducted by Elder V. D. Ruch at the Woodring Mortuary in Council Bluffs. Interment was in the Allen Cemetery near Honeycreek.

WHIPPLE.—Thomas Geer, son of Timothy and Lucy Ann Geer Whipple, was born December 8, 1867, at Quakertown, Ledyard, Connecticut, and died July 29, 1949, at his home in Groton, Connecticut, following two years of illness. He was baptized into the Reorganized Church on April 5, 1892, despite the protests of his family. On October 19, 1919, he was ordained a priest, which office he held the remainder of his life. He helped to establish the New London Branch and was a pioneer in spreading the gospel in that area. A builder and contractor by trade, he built the chapel at Providence, Rhode Island, during the two years he lived in that city. On November 22, 1888, he married Lillian Phillips; six children were born to them. Mrs. Whipple died on October 3, 1930, and a son, Philip Thomas, died on November 15, 1946. In March, 1932, he married Carrie Northrop Geer, who gave him loving and patient care during his long illness.

He is survived by his wife, Carrie; two daughters: Mrs. Lillian Crandall and Mrs. Florence Simmons of Independence, Missouri; three sons: Francis Harold of Ledyard, Connecticut; John Elijah of Rumford, Rhode Island; and Alma Timothy of Independence; seventeen grandchildren; and twenty great-grandchildren. Funeral services were held in New London, Elder Donald Crowell officiating. Interment was in the family lot, Star Cemetery, Groton.

PARKER.—Theophilus Windsor (O. W.), son of Montague W. and Suzanna Reese Parker, was born December 12, 1875, in St. Louis, Missouri, and died October 8, 1949, at the Independence Sanitarium following a year and a half of illness. In 1882, he moved with his mother and grandparents to Pleasanton, Iowa, where he grew up and received his early education. Later he took his business training at Stanberry College. He was first employed by a Pleasanton store, then by the K. and W. Railroad (Burlington). On May 11, 1902, he married Bessie Ethel Leeper, and in 1908, he with his wife and family moved to Lamoni. One year later he was employed by the Herald Publishing House as bookkeeper—the beginning of a business career which lasted until his retirement on August 10, 1949. During those forty years he served as acting business manager, treasurer, and production manager. He was baptized a member of the Reorganized Church on July 12, 1885, by W. W. Blair and ordained to the office of teacher on July 27, 1902. He had made his home in Independence since 1921 when the Herald Publishing House was moved here from Lamoni.

He is survived by his wife, Bessie; three sons: Montague L. and Paul O., both of Independence, and O. W., Jr., of Canyon, Texas; a daughter, Mrs. Camille Wilhelmsen, of Independence; and three grandchildren. Funeral services were held at the Stone Church, Elder Glaude A. Smith officiating. He was assisted by Elders Charles Graham and Arthur Stoff. Interment was in Mound Grove Cemetery.

FWLDER.—David O., son of Joshua and Mary Fowler, was born March 10, 1887, at Deer Creek, Maryland, and died at his home in Springfield, Massachusetts, on April 13, 1949. He was baptized into the Reorganized Church on December 7, 1902, and on August 22, 1911, was married to Marion Moulton; one son was born to them. In 1923 they moved from Philadelphia, Pennsylvania, to Springfield and were isolated from the church until about 1940 when other Saints moved into that area and a small mission was started. Brother Fowler served the church as a teacher from May 3, 1942, until his death.

He is survived by his wife, Marion, and his son, Samuel David Fowler, both of Springfield; a brother, Robert Fowler of Grand Rapids, Michigan; and two sisters: Mrs. Ruby Volz and Miss Phebe Fowler, both of Philadelphia. Services were held at the O'Donnell Funeral Chapel in Springfield, Elders James Barton and Archie Beggs officiating. Interment was in the Brookfield, Massachusetts, cemetery.

Alaskan Journey

(Continued from page 9.)

BURTON.—Dr. Benjamin Otto, was born October 26, 1868, at Bentonsport, Iowa, and died October 13, 1949, at Mercy Hospital in Council Bluffs, Iowa, following several months of illness. He was a life-long resident of Iowa and had lived more than thirty-five years in Council Bluffs where he practiced osteopathy. Following his retirement four years ago, he had made his home with his son. He was married on December 30, 1890, to Minnie Alva Seward; two children were born to them. His wife preceded him in death on July 10, 1937, and his daughter, Edith, died a few years ago. He had been a member of the Reorganized Church since February 7, 1909.

His only immediate survivor is his son, Stanley Burton, of Council Bluffs. Funeral services were conducted by Elder V. D. Ruch at the Woodring Mortuary. Interment was in Walnut Hill Cemetery, Council Bluffs.

BOWERS.—Jeanette Gene, daughter of A. Z. and Sarah Rudd, was born December 30, 1884, at Dow City, Iowa, and died October 9, 1949, at her home in El Monte, California. She was married on August 19, 1903, to Benton M. Bowers, Sr.; nine children were born to them. She had been a member of the Reorganized Church since October 11, 1893.

She is survived by her husband Benton; two sons; Frederick A. and Benton M., Jr.; two daughters; Vinnie B. Roach and Juanita J. Bowers; five grandchildren; and a sister, Mrs. Alta Crawford. Five children preceded her in death. Funeral services were held at the Schand Mortuary in El Monte, Elders V. L. Lum and Lynn E. Smith officiating. Interment was in the Rose Hills Memorial Park in Whittier, California.

BECKETT.—William Raymond, son of Elder and Mrs. William T. Beckett, was born August 25, 1904, and was killed October 10, 1949, at the door of his home in Placerville, California, when the gun he was carrying to go deer hunting fell from his arm and discharged. He was baptized into the Reorganized Church on November 30, 1916, and was later ordained to the office of priest. In this capacity he served his church honorably and well. He was first married to Wilma Melchoir; three children were born to them. Following her death on March 4, 1934, he married Hazel Scheller; one son was born to this union.

He is survived by his wife, Hazel; two daughters: Mrs. Joyce Koski and Janice Beckett of Placerville; two sons: William R., Jr., of the United States Navy, and Phillip Beckett of Placerville, his parents of Post Oak, Missouri; five brothers: Orval of Placerville; LaVerne of Gold Run, California; Joe of Omo Ranch, California; Loren of Post Oak; and Robert of Stella, Nebraska; three sisters: Mrs. L. G. Hutchinson of Post Oak; Mrs. H. L. Highland of Denver, Colorado; and Mrs. Herschel Damitz of Sacramento, California; and one grandson. Funeral services were conducted at Memory Chapel in Placerville, Evangelist W. H. Dawson officiating. Interment was in the new Coloma Street Cemetery in Placerville.

SCHMIDT.—Margaret M., was born on September 28, 1879, at Bay City, Michigan, and died at the Saginaw Osteopathic Hospital, Saginaw, Michigan, (date of death not given). She was married to William Schmidt on June 18, 1912. She was a member of the Reorganized Church.

Besides her husband she leaves a sister, Mrs. Anna M. Diehl of Bay City. Funeral services were held at the Case Chapel, Elder Lewis Grice officiating. Burial was in Forest Lawn Cemetery.

GUTHRIE.—Nora E., widow of the late Elder William A. Guthrie, was born September 9, 1875, and died August 7, 1949. She united with the Reorganized Church over fifty years ago and remained a faithful member throughout her life. Her home was always open to missionaries, friends, and neighbors as well as to her family. Her husband preceded her in death on January 2, 1946.

Surviving are seven daughters: Mrs. Verna Ford of White Hall, Illinois; Mrs. Violet Hunter, now en route to Athens, Greece; Mrs. Vera Flowers of St. Louis, Missouri; Mrs. Bernita DeLany of East St. Louis, Illinois; and Mrs. Irma Campbell, Mrs. Carol Thomas, and Mrs. Gay Weaver of Pleasant Hill, Illinois; three sons: Forrest and Oral of Pleasant Hill, and Leonard of Nebo, Illinois; twenty-four grandchildren, nineteen great-grandchildren; three sisters: Mrs. Ada Guthrie of Pearl, Illinois; Mrs. Orpha Sidwell, and Mrs. Clyde Ford of Nebo; and two brothers: Ray and Orla Johnson of Nebo. Funeral services were conducted by Seventy James S. Menzies.

appears on Chief Shakes Island at Wrangell. It depicts three grotesque frogs seated on a horizontal pole. It is recorded that three wanton women left one tribe to live with three men in the Shake's tribe. After some time a request for the original tribe to pay board and room was presented and scornfully rejected by the tribe that had cut off the wicked ladies. Unsatisfied by the reply to this "account rendered," the Shake's chief planned a ridicule totem pole, using the frog, chief totem figure of the defaulting tribe. So the three ludicrous frogs representing the three ladies of questionable morals remained up for all to see until the other chief paid the account and as a penalty purchased the totem pole so offensive to his people's honor.

Ketchikan was the last Alaskan port of call. I arrived there at 2:00 a. m.—a little early for a pastoral call on the two sisters who live there. I managed to contact one by phone before sailing south past countless islands and many miles of pine-clad shore line to Seattle, Washington.

ALASKA gave me many opportunities to visit with ministers of other churches. They face the tremendous odds of a pioneer territory, one half of its population being of three hardy and primitive races—the Eskimo, Indian, and Aleut. Many of the Caucasian other half were transients, and all of the 100,000 people were scattered across a vast area equal to one fifth of the United States.

The territorial government has a Senate of sixteen members and a House of Representative of twenty-four members, with a governor and secretary of Alaska appointed by the President. The variety of climate and resources of this vast area of 586,400 square miles cannot be summarized in one article.

Before visiting Alaska or making plans to settle there, one should secure accurate information from the offices of the Alaska Railroad, Anchorage, Alaska; the Chambers of Commerce in Anchorage, Fairbanks, Juneau, or The Alaska Development Board in Juneau. Saints with a desire to make either permanent or temporary moves to Alaska should consult the First Presidency or Presiding Bishopric.

The church has over ninety members in Alaska. The thirty Saints in the Anchorage area have organized for regular meetings. The Fairbanks area has eighteen, and meetings are planned. A regular mail contact is proposed for all the scattered members. Alaska presents a situation in which the need for the Restored Gospel is great, and the need for dependable and tested leadership is evident.

Those who read this article are urged to help meet the needs here and elsewhere by their consistent compliance with the financial law and to the quickening local missionary program of the church. They may not be among "those sent," but they can help to make possible "the sending" and thus have a part in a well-planned and supported program to carry the banner of Christ into all the world for a witness.

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P.S.

* LAMONI AND GRACELAND

A return trip to Lamoni, for a former resident, is a spiritual pilgrimage. The place is like a shrine. The people who have lived and died there, and those who live and work there today, have given it a distinctive character. One feels a sense of leisure in the ample spaces about the homes, under tall trees, on wide lawns. There is peace in the homes, friendliness in the stores Yes, they are still holding church services in the Coliseum, but the Building Committee is about ready to go into action, and you may hear good news any day now. They now plan to build near the site of the old Brick Church, a beautiful location. J. C. Bergman, instructor in modern languages at Graceland, has made a personal stewardship of decorating the Coliseum with flowers, plants, and foliage, for each Sunday's services. He has done it for years now, a splendid work, greatly appreciated. . . . You get a warm welcome from Stake President Robert S. Farnham and Bishop Lewis Landsberg in the Stake Offices at the intersection of the principal streets of the town. They have a fine library of church books. The church has a unique opportunity to make a community representative of our best ideals in Lamoni.

Graceland holds special Sunday morning services on the College Campus for the large body of students. It will save many a cold and protect the health of the young people in the winter. Joint services are held downtown Sunday evening.

The Graceland Campus is undergoing a transformation. The Greater Graceland of which we dreamed and sang so long is arriving. The Student Center, a splendid modern building, pushing toward completion, is on the main plot of ground just northeast of the Ad Building. The two will make an interesting contrast: the ornamental gingerbread of the Nineties, and the functional simplicity of space and line of the Nineteen Forties. On seeing them recently an alumna commented, "I wouldn't give up the Ad Building for anything, but I like the modern too. Why shouldn't the campus represent the progress of architecture in our times? I don't believe in being regimented by any past period." That philosophy should bring peace between the lovers of the traditional and the modern, if they want it. . . . Kelley Hall is giving good service with large classrooms, and a number of offices for the faculty. There's something that has been neglected, and more are needed: offices for the faculty for their libraries, supplies, records, equipment, and for the consultation and interviews that are an important part of modern higher education. Offices need not be big, but they should be private. . . . The landscape gardening done at Graceland some years ago is now paying fine dividends in beauty. The new steam and power plant is a great addition. . . . The Lamoni community contributes much to the work of the Graceland community, furnishing rooms for students, hospitality, friendship, and a fine Christian influence. And the Graceland community contributes much to Lamoni. Isn't it always a privilege and a source of happiness to have so many fine young people about? It would be a dead world without them.

Faith to Be Healed

BELIEF IN DIVINE HEALING is as old as history. In times of critical sickness or extreme dangers, even men who make no pretensions of religion are apt to call on God for help. "Man's extremity is God's opportunity"—and He uses it.

The early day Saints were told: "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."—Doctrine and Covenants 98: 3. The Lord condemned them for their contentions, envyings, lusts, and covetous desires, saying, "For these things they polluted their inheritances."

Frequently it is the consciousness of our own shortcomings which keeps us from coming to God in faith. And by the same reason after we have received our blessings, we are inclined to go our way like the nine lepers who were cleansed, without returning to thank the Lord for his goodness and by our testimonies to make it a little easier for others to have faith in the power of God. Then too, there is another reason why Latter Day Saints frequently fail to bear testimony to the world of the power and goodness of God. So many times we are regarded by our associates as being a peculiar people that we often find it more convenient to take refuge in silence. Instead of discussing our beliefs and blessings with our business associates and social acquaintances, we use such smug sayings as "God knows my heart" or "Cast not your pearls before swine."

It is not true, however, that belief in divine healing is peculiar to our own church. In the teachings and practices of most Christian religions, there is an avowed faith in the power of God to heal our bodies as well as our souls. So why should we hesitate to join in this chorus? It may be true that these things are not com-

monly spoken of in the parlor or at the workbench, but, nevertheless, as you read the literature of most denominations you will notice claims of such divine favors. We thought the following, taken from the *Christian Herald* of September, 1949, and quoted by permission of its editor, Daniel A. Poling, would interest our people.

QUESTION:

I am a young mother thirty-six years old. I have five beautiful children, the eldest not quite six and the youngest not a year old. I am overwhelmed with grief. Medical science can do nothing for me. Do you think that God can and will? Surely he does not wish me to leave my babies now. Is this evil thing sent upon me because of past sins?

ANSWER:

The answer to that last question is "No," absolutely "No." Also the letter of this anguished mother makes unmistakably clear the fact that God has forgiven her—and he had much less to forgive in her case than in so many others. I believe and know that "as is my faith so it will be unto me." I have already put this mother at the heart of my prayer and have invited others to unite with me in prayer for her.

Alexis Carrel, author of *Man the Unknown*, who was one of the world's greatest physicists and a Nobel prize winner, tells of how he saw a cancer crystallize and disappear as the result of faith. He did not suggest that the physician and surgeon be dismissed, but he did say that beyond surgery and medicine the Great Physician can and does "operate." But this must be added: physical recovery is never the greatest thing; physical existence is but the beginning. We shall pray for this mother "in God's will," but never let it be forgotten that when God's answer is "no," his "no" is better for us than any other "yes."

This mother's problem is not a foreign nor isolated type. It is human and sincere. Dr. Poling's answer is clear, beautiful, and sound.

CHRIS B. HARTSHORN

THE SAINTS'

Herald

Isaac N. White

December 27, 1841—

December 3, 1925

Soldier, 1862

Schoolteacher, 1864

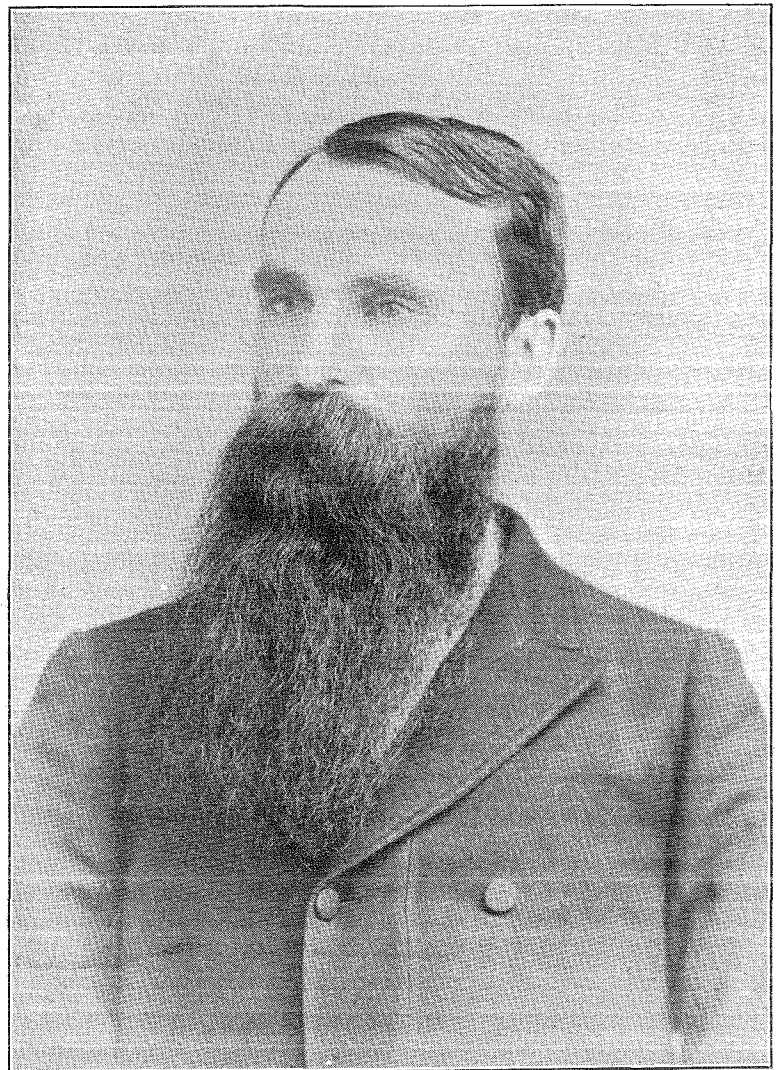
Seventy, 1886

President of Seventy, 1888

Apostle, 1897

Patriarch, 1913

(See Page 12.)



Bread Daily

WHILE RIDING a Chicago-bound train, September 23, I was reading the worship service in *Daily Bread*, "The Choice Is Ours." It carries a great spiritual challenge. As I meditated upon it, there came clearer light on my relationship to God. "Why doesn't God make us want to study?" asks the author. We have plenty of direction: "Study to show thyself approved . . ." "Study all good books . . ." yet so few do a serious job of it. "Why wait for a divine push to remind us to study?" asked Sister Baker.

The train sped on and on, but the question stuck in my mind. Yes, God doesn't force us; the choice is ours. On our decision we stand or fall; win or lose. Here was a challenge big enough for one day, so I closed my booklet and meditated.

Some, I learn, get their copy of *Daily Bread* three weeks before the month starts, and read it all through as they might read the *Herald*. Jesus taught us to pray, "Give us this day our daily bread." The Hebrews received their manna in the wilderness day by day. They could not save work by gathering a month's supply at a time. Neither can man store up his spiritual food so that monthly or Sunday feedings are sufficient for Christian growth. Reptiles in the zoo are fed weekly, and animals in hibernation go without food for months. The attendants at the reptile house in the St. Louis, Missouri, Zoo resorted to forced feeding of the great anaconda about once a month for a while. He preferred his own way of getting his food.

Man needs his bread daily—spiritually and physically. He may refuse to eat, or he may gorge himself. The choice is his; God invites him, but never resorts to force feeding. He treats us as intelligent men, not as animals.

Introducing...

JOHN W. RUSHTON (page 5) was introduced in the *Herald* of April 9, 1949.

D. O. CHESWORTH (page 8) was introduced in the *Herald* of July 25, 1949.

JOHN ROSCOE GRICE, Port Huron, Michigan, (page 9) was born at Forester, Michigan, October 16, 1888, and was baptized May 15, 1907, at East Fremont, Michigan. The next year he married Sarah Wolsey Harvey. Following her death, he married Verna Moffat. Elder Grice is the father of seven children: Helen Adel Cummins, Harvey Howard, John Ivan, Vivian Ardyce Frizzell, Vida Eleanor, William Max, Wanda Eileen Hanton.

Prior to his entry into the mission field in April of 1913, he labored in turn as a farmer, machinist, and sheet-metal worker, Buick factory worker, mercantile businessman, and postal clerk. He is an honorary member of the Lion's Club of St. Clair, Michigan.

Brother Grice was ordained a priest in 1909, an elder in 1912, a seventy in 1915, a high priest and evangelist in 1946.

THE SAINTS' HERALD

Volume 96

November 21, 1949

Number 47

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

EUGENE THEYS

Word has been received that Seventy Eugene Theys was released from the British Military Hospital in Hannover on Friday, November 4. He is now recuperating at his home in Rotterdam, Holland.

ZION'S LEAGUE NEWS

Fourteen of the church leagues of Independence have entered plays in the City-Wide Zion's League play contest. The White Masque players are helping many of the Leagues by supplying directors. The plays are given ratings according to their merit.

E. Y. HUNKER AND JOHN DARLING RETURN

During their visit in western Canada, Seventy Hunker and Elder Darling visited Saskatoon, Ribstone, Porcupine Plain, Arland-Senlac (commonly known as Cornish Settlement), Edmonton, Regina, Lethridge, and Calgary. At Porcupine Plain, a new country just opened for settlement, they met Mr. and Mrs. M. Carsen Oisen and encouraged them with their plan for starting a church school. At Cornish Settlement they found that the people, although hard pressed by economic conditions, were much alive spiritually. Such good progress is being made in the building of the Edmonton church it is expected that the lower auditorium will be in use by November 20. The groups in Saskatoon and Calgary are also working on their building fund for enlargements of their present churches. Brother Hunker remarks, "There is fine promise for future development in the central points of the prairie provinces of Canada."

REPORT ON WICHITA, KANSAS, CHURCH BUILDING

Apostle Reed M. Holmes, who has just returned from the Kansas District Semi-annual conference, reports that an active building committee is directing the building of the new church. The basement has been completed, and rapid progress is being made on the structure of the church. A large proportion of the work is volunteer labor by the people. Brother Holmes claims, "Nearly every night is work night for the Saints." The contractor, Al Seery, is a member of the church. While the church is being built, the Wichita Branch is meeting in the gymnasium of the Bethany Methodist Church.

"PREPARATION DAY"

The second of a series of eight monthly meetings, known as "Preparation Day," was held by the R. L. D. S. women of Independence in the Walnut Park Church on November 3. Mrs. Paul Kelsey, assistant women's leader, was chairman of the day's activities. Elder Fred Davies, Walnut Park, pastor, was the guest speaker.

The noon hour was a social period in the lower auditorium of the church. Speakers for the afternoon classes were Mrs. C. C. Peterson, Elder Albert Scherer, Mrs. Myron McConley, and Mrs. Fred Stevens. There was a nursery for preschool children.

This series of meetings, planned by the City-wide Women's Council, is developed around the theme: "A Zion Home is Missionary-Minded."

(Continued on page 7.)

We Ought to Be Thankful!

"For in the days of David and Asaph there was a chief of the singers, and songs of praise and thanksgiving to God."

—Nehemiah 12: 46.

Thanksgiving Is Old

Thanksgiving is very old. How old we do not know. There are hymns of thanksgiving and praise in some of the older non-Christian religious literature. The Children of Israel held a great ceremonial of thanksgiving to Jehovah on the eastern shore of the Red Sea after their escape from the Egyptians. They often worshiped and gave thanks after their victories over their enemies. Nehemiah, quoted above, traces the custom back to the days of David the king. The Psalms are full of words of thanksgiving.

The notion prevailing among some Americans (U.S.A.) that we invented Thanksgiving Day is clearly erroneous. The first Thanksgiving celebrated on the soil of America was observed by good English men and women who, though somewhat restless and quite discontented with their sovereign, were nevertheless loyal subjects of that irate Scot on the throne of England, His Majesty, James I.

Thanksgiving is old. It is universal. We are privileged to share it with all the people of the world. Isn't that good enough for us?

Thankful for What?

The people of the United States, who celebrate Thanksgiving Day on November 24, should be very grateful for abundant material blessings. Perhaps our fault is enjoying these blessings rather selfishly more than we should and being thankful for them too little and too infrequently.

During the last depression Will Rogers remarked, "This is the only country in the world where the bread lines are standing in wheat up to their knees."

Has it occurred to us to wonder what other peoples have to be thank-

ful for? What about Britain, France, the Netherlands, Norway, Germany, Denmark, Czechoslovakia? It is not only the ruin of war that troubles them; they have economic maladjustments that seem almost impossible to remedy. Some are under political oppression very grievous to bear.

We should be thankful for material blessings, of course; but there are greater things to remember.

Thankful for Sunday

Have you ever been thankful for Sunday and all that it means? If one were to take a single day in his life and make a list of all the things in it for which he gave thanks, it would make quite a book. My Sunday is not very different from yours. Let's go down the list together.

Sunday school at 9:30. Here are the classes of lovely children, clean, beautiful, and in good health. What brightness they add to our gathering. We are very thankful for them. We are thankful for the adult classes of good people, the parents and friends. We are thankful for a faithful pastor, and for all the priesthood members who assist him. We are thankful for the teachers and the women workers.

While classes are going on, a call comes for administration. A sister has been through a serious illness; she is now in severe pain. Two of the elders go. They find the mother with her. They bring what cheer and courage they can. Then they anoint and pray for her. A blessing of relief is given, and peace and strength come to the patient. We are thankful to God for his love and mercy, which can bring com-

fort and help to the sick. We are thankful, too, for the doctors, the hospital, the staffs who have helped to save the life of this good woman.

At church there is a beautiful service and a fine sermon by an able young man. He revives our hopes and challenges us to a course of action. We know there is work to be done, and we will help to do it. God is blessing his people.

Thankful for Home

After church on Sunday we sit down to a tasty dinner. How thankful we are for our home. God has been good to us. Life has been good to us. Our blessings, we think, are greater than we could deserve. Here we have happiness and peace.

After the dinner dishes are done, we sit down to relax. There are magazines to open, some of them with beautiful pictures. One can be grateful that God has given to certain artists, past and present, remarkable powers to see life as rich and beautiful as it is, and to show it to us more clearly than we could see it for ourselves.

There is a new book, a volume rich in thought, learning, and wisdom. One is thankful for the masterminds of literature who can write so that the rest of us may learn and understand.

Then it is two o'clock—time to turn on the radio. The New York Philharmonic Orchestra is playing Beethoven's Sixth, the Pastoral Symphony. We are no great highbrows in music so feel perfectly comfortable in enjoying this lovely and melodious composition that charms us completely. We are thankful to God for music—the speech of heaven and the language of eternity. We are grateful for

(Continued on page 7.)

Editorial

Official

Attention of the church membership and of branch and district presidents is again called to the recorded devotional services now available for placement on local radio stations. Seven series of six programs each are now available, with hymns played on the Stone Church organ by Bethel Knoche; sermon and Scripture reading by Evan Fry, Radio Minister for the church, and announcements by Stephen Black. Each program is concluded in fourteen minutes ten seconds, leaving twenty seconds for a local announcement to be supplied over organ background, which continues until 14:45 for extended fade-out if desired.

These transcriptions are sixteen inch, instantaneous cut on acetate, 33 $\frac{1}{3}$ RPM Lateral cut, N.A.B. standard, inside out.

Rental charges are \$2.00 per record (\$1.00 per program) plus transportation and insurance charges from Independence to point of broadcast and return. Two scripts of each sermon are included free with each record. Mimeographed scripts of each sermon for distribution to listeners are available at nominal cost.

Address orders or inquiries to the Radio Department, Auditorium Building, Independence, Missouri, giving your name and address, name and address of the branch pastor, name of the branch, station call letters, frequency, power, and location.

Here are ready-made package programs which should be on radio stations throughout the country. No local group can afford to produce its own radio program when the cost of these recordings is so low. Contact your radio station, and if you can place several of these devotional programs, write the Radio Department today.

FRANKLYN S. WEDDLE,
Director of Radio.

Across the Desk

Elder E. E. Jennings, President of the Far West Stake, makes the following interesting comment concerning our work at Liberty, Missouri:

You will recall that Liberty congregation was organized in June, 1948. It now looks as if the Liberty group has developed into a stable and permanent congregation under the leadership of Brother Lloyd Siebert. In fact, the members have started a building fund. We must strive to build a new chapel there and then extend our missionary work to points in and around Liberty, which is the county seat of Clay County. Brother Siebert and I have discussed the possibility of starting a mission at Excelsior Springs.

By the help of our Heavenly Father, we will really establish ourselves in places that drove our forebears out. Thus far the people in Liberty and surrounding country have received us very well.

From a letter by Elder Herbert A. Lynn, dated October 26:

The Chico (California) Branch is growing. We recently had eight baptisms there. Several families were represented in this number, and those baptized ranged in age from eight to sixty-two years. We feel that this indicates a stronger branch in the years to come.

Brother and Sister Dewey McNamara of Arnold's Park, Iowa, express appreciation for *The Reminder*. We are pleased to excerpt the following from their letter:

We were really thrilled to receive one of the first copies of *The Reminder*, which came to us from Clifford Cole at Woodbine, Iowa. We have never met Brother Cole and don't know how he got our names, nevertheless we were most happy to receive this copy.

While we take the *Herald* and have a subscription to *Daily Bread*, it makes us feel we aren't entirely forgotten when you good people take the time to contact us, especially through this little paper.



HAWAIIAN WELCOME

The welcoming committee which greeted Apostle Charles R. Hield and Mrs. Henry Inouye on their arrival at the Honolulu Airport on October 17 "said it with flowers." Mrs. Inouye, supervisor of women in Honolulu, was returning to her home after attending the wedding of her son, Henry, Jr., who was married September 30 at Independence, Missouri. Apostle Hield, who is in charge of the Hawaiian Mission, will visit Saints on the islands of Oahu, Hawaii, Molokai, Maui, and Lanai before returning to Independence in early December.

Thanksgiving

Based on a sermon preached at the First San Francisco Church.

By JOHN W. RUSHTON

Scripture Reading: Psalm 103.

Texts: Giving thanks always for all things unto God and the Father in the name of our Lord, Jesus Christ.—Ephesians 5:20.

For what thanksgiving on your behalf can we possibly offer to God in return for all the joy which fills our souls before our God for you.—I Thessalonians 3:9.

IT IS FITTING we should join with the nations in general and public expressions of gratitude to Almighty God for his manifold benefits to us and all mankind. Since the first harvest was garnered by the fathers of our nation, this lifting up of the soul in prayer and thanksgiving has characterized our nation at this season of the year. The harvest is safely garnered; nature's varied bounty again has provided for our needs. Though there are some parts of our world where, through circumstances not always traceable to nature's failure, there is a lack, yet as a generous mother she has provided enough and to spare for us all. We heartily thank God for his unstinted gifts by which not only our recurring needs are met, but also out of our abundance we are able to give to meet the needs of others; many who are the victims of war and its concomitant evils.

Despite "man's inhumanity to man" and the many dark shadows which mar the face of our fair earth, the brightness of hope breaks through, and promise of the better days to come alleviates the tragic gloom of the present. With gratitude we echo the Psalmist in blessing God as we recount his unfailing benefits to the children of men.

It is axiomatic that gratitude has been recognized as the source of refinement in human character which even in Aesop's days found expression in the proverb: "Gratitude is the sign of noble souls." And,

among the gems of wisdom with which Dr. Johnson enriched English literature is the following: "Gratitude is the fruit of great cultivation; you do not find it among gross people." Truly a thankful disposition is the foundation of a cultured life. It is not surprising therefore to find in religion that praise and thanksgiving have such an important place in the language and literature of the church through all the ages.

We recall also, it is equally axiomatic that ingratitude has been identified as the worst of defects in human nature. Shakespeare's tragedy of "King Lear" has its root in the well-known lines—"Ingratitude thou marble-hearted fiend. How sharper than a serpent's tongue it is to have a thankless child." In his "Twelfth Night," ingratitude is again identified as the basest of all human frailties:

I hate ingratitude more in a man
Than lying, vainness, babbling
drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood.

IT IS NOT AN ACCIDENT or political conceit which inspired the founders of America to set aside a special season of thanksgiving to Almighty God for his manifold mercies; and it is symbolical of innate spiritual worth which has inspired our nation to follow for more than three centuries the lead they gave. Today in reverent contemplation of his provi-



dence, we join the millions who lift up their voices and sing:

Come, ye thankful people, come,
Raise the song of harvest home!

When all the world seems to have lost its way, and we do not understand each other's thoughts and words, we may at least make a beginning by learning the elementary courtesies of daily life of which thanks for benefits enjoyed is one. It is significant that a recent analysis of the cause of so many traffic accidents shows that even more than drunkenness, a lack of ordinary courtesy is the greatest cause of such tragedies. A thankful person is a courteous person. Such people have the foundation of nobility.

FOR WHAT shall we be grateful? It would be trite and tedious to catalogue all the blessings for which we should say "thank you." We would not evaluate a character who could find virtue only in self-gratification. To be thankful only for the things which please oneself would be essentially selfish. It is childish to accept with thankfulness only what pleases and treat with contumely or even resistance those things which deny self-will. We know that often that which parental wisdom and love deny is more beneficial

than the favors granted. Our Lord advises us that as earthly parents know how to give good gifts to their children, the Heavenly Father would grant his Holy Spirit to his children in even greater abundance. Must we not believe that because he is good and loves, all that he gives and does for us ultimately will prove to be the best that could be done for us? If these premises are accepted, St. Paul's admonition that in "everything" we should give thanks is not an exaggeration but a logical conclusion. "Always and for everything!"—Weymouth version. "At all times and in all places!"—Moffatt. "At all times for all things."—Inspired Version. The meaning is clear. Always for everything we should be thankful. To the Thessalonians as well as to the Ephesians, the apostle writes the same. He did not change this feature of his religious philosophy, for the Thessalonian letter was his first, and Ephesians was his matured Christology: "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Weymouth's translation reads, "In every circumstance of life be thankful."

THE CONDITIONING CLAUSE is, "This is the will of God concerning you." If our life is conditioned in the will of God, then no matter what the circumstances all must ultimately be well. This is worked out in fuller detail by the apostle in the Roman letter: "What can ever part us from the love of God?" And he catalogues affliction, distress, persecution, hunger, nakedness, danger or sword. Exultingly he answers, "Nay, in all these we are more than conquerors," and is established in the assurance that neither "death, life, evil powers above or below, present or to come—nothing can separate us from the love of God" (Romans 8: 35-39). This supports the assertion of faith, "All things work together for good to those who love God and are called

according to his purpose."—Romans 8: 28-30.

We summarize: This universe belongs to God who has planned the "far-off, divine event" when the whole of creation shall be subservient to his will and thus glorify him in all its workings and manifestations (Ephesians 1: 15-23). All things, including conflict, pain, suffering, frustration and even death are parts of the process by which human character is purified, refined and finally glorified.

We can endorse the meaning of the American poetess, Helen Hunt Jackson, when she sings:

Is it true, O Christ in heaven,
The highest suffer most;
And the mark of rank in Nature
Is capacity for pain?

In his book, *The Problem of Pain*, C. B. Lewis gives us another clue to the meaning of life's perplexities when he writes:

The only purpose of the book is to solve the intellectual problems raised by suffering; for the far higher task of teaching fortitude and patience I was never fool enough to suppose myself qualified, nor have I anything to offer my readers except my conviction that when pain is to be borne, a little courage helps more than much knowledge, a little human sympathy more than much courage, and the least tincture of the love of God more than all.

It is natural to feel thankful for those experiences which have contributed immediately to our satisfactions, pleasures, and gains. This, however, is interpreting happiness in terms of hedonism, as though all life's values were in eating, drinking, physical comfort, profits, and pleasures. A little reflection will show that this is not true, but that heroism and nobility of character and all the real values of life are produced and developed through stern self-discipline, self-denial, and sacrifice. It is a truism that the search for direct happiness is futile and at most is a by-product of embracing "stern duty." The ancient Psalmist realized this when he prayed, "Teach me the joy of sacrifice."

THIS THANKSGIVING DAY we are grateful for the lesson being learned by nations and communities as well as individuals that through "travail" (birth pangs, toil, laborious effort) sonship with God is being demonstrated. The present social, economic, and political anguish of our world is passing into a new life in which the family of God upon earth is being developed. In this we can see the truth which was in St. Paul's saying, "I can find joy amid my sufferings for you, and fill up in my own person whatever is lacking in Christ's afflictions on behalf of his body which is the church."—Colossians 1: 24. So also is Reverend George MacDonald's witness to the same truth, which lifts Christian experience above logic into the realm of testimony, "The Son of God suffered unto death, not that men might not suffer, but that their sufferings might be like his."—*Unspoken Sermons*, quoted by C. B. Lewis. It is not possible to conceive of a greater compliment than to be selected to share the suffering of a noble character whose sacrifices are for the benefitting of others.

Is it raining, little flower?
Be glad of rain.
Too much sun would wither thee,
'Twill shine again,
The sky is very black 'tis true,
But just behind it shines
The blue.

Art thou weary, tender heart?
Be glad of pain;
In sorrow the sweetest things will grow
As flowers in the rain.
God watches and thou wilt have sun
When the clouds their perfect work
Have done.

—Anonymous.

IT IS TRUE that we possess only what we share with others or can give away. This is the measure of our real worth. In this our great land, so favored of nature with its measureless endowments, the precious things of heaven, the treasures of the dew, the precious fruits of the gifts of sun, moon, and stars, the lavish wealth of the ancient mountains, the fecundity of the valleys with their laughing greeneries, we render our

most grateful thanks. And we express this thanks best by doing with our stewardship that which we know is in the great heart of the Donor. We are thankful not only for the gifts to us, but also for the opportunity to share with others and help to alleviate their sorrow, distresses, and losses by the generosity of spirit which is "likest God."

In all that makes for the beauty of our earth and humanity revealing the brotherhood of man, adumbrating the coming kingdom; for light and shadows, for rain and sunshine, for sacrifice and joy, Good Lord, we are thankful! In this litany of praise, we all join on this glad day.

HOW CAN WE BEST GIVE our "thanksgiving"—in what way can we show our gratitude?

The most direct and simple answer to this question perhaps is this: "If this is my Father's world, and if he is graciously sharing with us as 'fellow laborers' this universe with its vast and varied content belonging to him, then we, as stewards or trustees, must assume the responsibilities as well as claim the privileges. At least we must intelligently and loyally seek to achieve his purposes."

As we seek to give gifts to our children that they can enjoy most and are gratified by their appreciation in the way in which the gifts are treated, so our Heavenly Father gives to us as his children with understanding. However until we learn to use his gifts in the way he desires, it may be that they will prove baffling and even hurtful to us. Through bewilderment, frustration, and pain we are ministered to and taught to use them in harmony with his ends. As Ehrlich the scientist failed 605 times before his specific Salvarsan was produced, and as the Curies had their long and heart-breaking failures before radium was discovered, so we may at least follow the example of the Negro scientist, Dr. Carver, who said, "I mix my prayers with my labors and sometimes God is pleased to bless the results."

Indeed, there is no other way to thank God effectively than to strive to live our lives in such a manner that the Giver of all good may find his purpose being accomplished in us, "whose meat and drink is to do my Father's will"—which was the purpose of our Lord—even though that means draining the cup of suffering to the bitter dregs. Our prayer shall be, "Grant that in the midst of pain we may find thee."

We Ought to Be Thankful

(Continued from page 3.)

Beethoven and Brahms, for Bach and Wagner, for poor despairing Tschai-kovsky and somber, brooding Sibelius; for the bright beauty of Mendelssohn and the exquisite melancholy of Chopin, for the genius of Haydn and the majesty of Handel, for everything from the organ-grinder delights of Verdi to the alpine rumblings of Richard Strauss, and a thousand others.

Let Us Be Thankful

We ought to be thankful. For all we have we are the luckiest people in the world. We live in the greatest age, even considering the atom bomb!

The greatness of this age is the fact that we still have a chance to make this one world—one in Christ. We have a chance to help bring peace on earth. We have a chance, if we will take it, to share the great blessings of life with all the other people of the world.

Let us be thankful in a better way than merely stuffing ourselves on Thanksgiving Day. We should worship. We should praise God. And we should try to lift ourselves up to become better than we are. Even the good animals show gratitude. A man should at least do as well as a beast. Gratitude marks all the higher qualities of mind, soul, and spirit. Let us thank God in order that we may be worthy to be his children.

L. J. L.

NEWS AND NOTES

(Continued from page 2.)

KANSAS DISTRICT SEMI-ANNUAL CONFERENCE

General personnel at the Kansas District Semi-annual Conference, which was held in El Dorado, Kansas, were Elder Myron F. La-Pointe, Seventy J. Charles May, and Apostle Reed Holmes. Elder E. A. Schmidt presided over the meeting. An important matter of the conference was the unified budget recently adopted by the district. An unusual feature of the conference was that it was held in El Dorado which is a mission.

ELDERS SCHOOL IN INDEPENDENCE

The second unit of the Elders School will begin November 29 at Liberty Street Church. The first unit closed three weeks ago with an average attendance of 120.

STONE CHURCH NEWS

Four members of the new Blue Ridge Mission were recently baptized in the font at the Stone Church.

SERVICE AT GUDGELL PARK

Elder Glen Sivits, missionary supervisor of Kansas City Stake, will hold a series of missionary meetings at Gudgell Park.

NEW ORGAN

A new Baldwin organ has been installed in the Liberty Street Church in Independence, Missouri.

PRESIDENT SMITH AT CHURCH DEDICATION

On Sunday morning, October 23, President Israel A. Smith preached the dedicatory sermon for the Owendale, Michigan, church. In the evening he preached in Detroit at the last meeting of the Detroit-Windsor District Conference.

FREDERICK H. JOHNSON DIES

Brother Frederick H. Johnson, who for many years was a prominent official with the Milwaukee Railroad Company at Chicago, died at the McNeal Memorial Hospital, Berwyn, Illinois, on Sunday, October 23. He leaves his wife, Grace Cobb Johnson, a sister of the deceased wife of the late President Frederick M. Smith, and son Byron C. Johnson, 25 South Kensington Avenue, La Grange, Illinois.

LAMONI, IOWA. — Graceland's Amateur Radio Club has been officially organized and is demonstrating its service to the school and community by opening a series of classes on radio theory and code. The first topic to be undertaken by the instructor, Charles Irwin, will be basic electrical fundamentals. A tape machine is available for code instruction. The club is building a "ham shack" to house the amateur radio equipment of the the new station, WOYO.

The Graceland Players presented "Arsenic and Old Lace" in Zimmerman Hall, October 14, under the direction of Roscoe Faunce. Those taking part were Shirley Highland, Maxalene Hursh, Clarke Ballinger, Lloyd Hurshman, Frank Hanna, Don Potts, Dick Dunlap, Ted Traver, and Ron Krahl.

The first assembly was held in the shell of the Memorial Student Center Building during the Home-coming celebration. A third generation Gracelanders, Oneida Archibald of St. Louis, Missouri, cut the ribbons, admitting homecomers to the interior of the structure. With her was her grandfather, Ed Belle, who attended Graceland in 1895.

Give Thanks Unto the Lord

THE FOLLOWING is from a prayer of thanksgiving offered by Elder Orson Hyde on October 24, 1841, at the Mount of Olives:

Though thy servant is now far from his home and the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal. The hands that have fed, clothed, or shown favor unto the family of thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shall come to be glorified in this society. Do thou also look with favor upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be passed by or forgotten but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare.

I have been repeatedly blessed by the sincerity of this petition and often return to it in the first volume of *Church History*, gaining a fuller appreciation of the task before us as I read the complete prayer. At Thanksgiving time we often permit our thoughts to center on those with whom we have enjoyed pleasant associations and those who have needed our attention and prayers. When others have received blessings, we have enjoyed our own Thanksgiving celebration more.

For three and one-half years I have been traveling long the eastern seaboard from Caribou and Washburn, Maine, on the northeastern border of my assignment to Portsmouth, Virginia, on the southern. At each Thanksgiving season, it seems to be a good time for a traveling appointee to meditate upon the spirit of the Saints who share their bless-

By **BISHOP D. O. CHESWORTH**

ings with those who are called by the church to serve in full-time capacity. Many happy memories flood my mind as I remember the many members who have participated in this capacity. I should like to share with you some of the experiences of the Saints in Maine.

IN AROOSTOOK COUNTY, the heart of the potato country, there are two families of Saints; one living in Caribou and the other at Washburn. The Norton family consists of Sister Velma, who, despite her paralyzed condition, cares for the home duties. She also keeps up the correspondence which includes remembering the church with the family tithing and special offerings. The annual tithing statement is always reported on time. Despite their isolation from attendance at their church, they are constantly thinking of the welfare of the great Restoration Movement. Sister Verna teaches school and in addition to that has many home hobbies. Brother Ralph manages the farm and, needless to say, is usually busy, particularly at harvesting time.

Letters from Caribou always contain a friendliness which is genuine. *Herald* readers may enjoy some of the quotations from these letters: "We enjoyed very much meeting you. Grass is just getting green here (May 7). Leaf buds are just swelling on the trees. We have not planted yet, but have done a little work in preparing the ground. Verna is setting shrubbery every spare minute she can get. The world hereabouts is not yet green enough to be pretty. Hope sometime you will be able to see Aroostook when it is more beautiful than when you came. Hope you and yours are well and all goes well with your work."

Though separated from branch privileges by two hundred miles, the spirit of consecration dwells in the

home of these people, and from their labors and talents come material means to support the church.

THE OTHER FAMILY of Saints, the Henry Russells, is at Washburn, not far distant from Caribou. Each year at the Maine Reunion we look for these good people. Their presence spells joy and success. As a result of my transfer to the southland for the summer months this year, I missed seeing the Jeep Station Wagon on the reunion grounds in Maine, which car constantly reminds us that the reunion is being supported by the Russells. There are four other members of this family and, though active during their earlier years in the community Baptist Church, each has been baptized a member of the Restored Church. Today one, Sister Cecil Ettinger, serves as a companion of our missionary to Nauvoo. Brother and Sister Russell, in conjunction with their son Maurice, operate a grocery and meat business here and are highly respected by the local citizens. They too remember the church, pay their tithing, and assist in a general way as requests come from the Jonesport Branch. Though distance separates us, Aroostook holds for me a "human interest" memory. May it please our Heavenly Father to bless these families continually and to bless the missionary efforts of Elders D. E. Harvey who is scheduled to labor there this month.

In addition to these families I am grateful for the experiences with the fishermen of Maine. I have so often thought and sung these words when leaving the state, "Blest be the tie that binds our hearts in Christian love." With many other enjoyable experiences at this Thanksgiving time, I am deeply grateful for three lobster fishermen who labor daily in the same waters. They are Brother Charles Lenfestey (known

to many as "Uncle Charley"), his son Farrell, our Beals pastor, and Brother Erwin Alley. These three particularly have ministered to me in many ways: the clasp of the hand in silence, the sharing of experiences aboard their boats, living in their camps, the sympathetic consideration when their guest was seasick, the willingness to abide by the plan of stewardship as taught by the church in the filing of the financial statement and payment of tithes, the regular attendance at services during my forty sermons in their meeting place, and surely not the least, their public utterances of prayer in the house of the Lord.

These are men of the seas, year-round fishermen. They are likewise year-round disciples. Their homes are constantly open to the missionary, and their hospitality is unexcelled. They are men of God, not proclaimed by men, not known in the leading councils of the church, but definitely known by a kind Heavenly Father who is never very far from any of us. They represent many other fishermen who are devoted; their contribution is not minimized by their omission from this Thanksgiving message. Thank God for these men and others like them. May they ever serve the church. Thank God for those who have helped make them the men they are. We have sung so often, "God send us men whose aim 'twill be to live out the laws of right in every thought and word and deed." For these and many whom they represent at this Thanksgiving time, we are deeply grateful. We would remember the many who labor consistently for the church.

In the thought of Orson Hyde's prayer at the Mount of Olives, "Though poverty and privation be our earthly lot, do thou richly endow us with an inheritance that shall survive. Also look with favor on all those through whose liberality we are enabled to continue in this work. Let these not be forgotten but in time let them be in readiness to enjoy the glory of those mansions which Jesus has prepared."

The Miracle of the Thanksgiving Feast

By JOHN R. GRICE

THIS HAPPENED between thirty-five and forty years ago at the Independence, Missouri, Second Church, during the lean years when there was but little of the good things of life to be had. Old Brother Hugh Goold was then pastor. Sister Mary Larson, a member of the branch, was riding between Independence and Kansas City when the Spirit of God, which warms and enlightens the soul, came upon her and said, "Give a Thanksgiving dinner at the church." It impressed her so forcibly that she told her experience to the pastor, who likewise felt impressed and said to her, "Yes, go ahead."

Knowing that things were not plentiful, she asked, "How will I do it?" and he replied, "You and my wife bake, and we will invite the people in and have a Thanksgiving dinner."

They went about in the neighborhood and invited everyone, but some said, "we would like very much to come, but we haven't anything to bring."

"Never mind," they said, "You come anyway, even if you have nothing to bring."

Before the great day, Sister Larson commenced to bake, as did the pastor's wife. Meeting later with Sister Goold, Sister Larson said, "You know, Sister Goold, something peculiar happened to me. When I was through baking tonight, I had just as much of lard and other things as I did when I commenced baking this morning," and Sister Goold replied, "Well, do you know, the same thing happened to me!" and they rejoiced that the good spirit had blessed them thus.

Thanksgiving Day came. The church was full, and the speaker of the hour was busy telling the story of the gospel, when Brother Goold came into the hall (Curtis Hall), where the ladies were busy preparing the tables and getting the meal ready, to see how they were getting along. Knowing that the church was

full, there being 200 or more gathered there, the women said, "Brother Goold, we haven't enough food to feed all that vast number of people." Brother Goold replied, "We will bow our heads and ask the Lord to bless the food, and maybe there will be enough for all."

In August, 1948, I went with Sister Larson, and Brother and Sister Neil C. Ross of 1308 West 27th Street, Independence, Missouri, to visit Brother and Sister Goold in Kansas City, Missouri, to verify the experience as it was related to me by Sister Larson. They both testified that Brother Goold bowed his head, as did the women who were present with him, and asked God's blessing on the food, and that when they opened their eyes and lifted their heads, lo, the tables were laden, and there were all the trimmings necessary and that go with a Thanksgiving dinner. Along with the fowl there were grapes and bananas and other fruits, and the tables groaned with the load of good things provided.

After all were fed, these good people scarcely dare say just how many baskets were taken up, but they did say that "there was so much left after such a blessing from on high, that they dared not let it go to waste, and that a great many baskets were taken to those who had need."

Saints, young and old, let us take courage. God is just the same today as he has ever been. The miracle of the "loaves and fishes" has had its counterpart in many ways in our day and time as many can testify. The God of Israel still lives and is interested in the needs of his people and hears the cry of those who are ready to give from their store to those less fortunate, however meager that store may be.

I Lived With Saints in Germany

By ROY CHEVILLE

THURSDAY AFTERNOON, July 7, the gates closed behind us on the border line out of Holland. Gene Theys and I were in Germany. We were heading toward Hannover. It hardly seemed true. My long-hoped-for dream was coming to pass. Hours of travel along highways and through villages made me ready to meet our German Saints. In early evening we stopped by an apartment building at the edge of the city. We were at the Franz Beil home. Rather stiffly I went through the handshaking and greeting, for my limited German was not proving very effective. I smiled and nodded through the evening meal.

This First Time in Homes

M. A. McConley, Blair Jensen, and Gene Theys had been in Germany on three tours. They had entered under the direction of the religious affairs administrations. They had stayed at the quarters sponsored by them. Let it be said that our representatives have been treated with courtesy and consideration. Now for the first time we were to stay in the homes of our people. Two canvas cots had been purchased, for it was known that beds and bedding were scarce among our members. And housing was at a premium. I felt myself privileged to be invited into the homes of our people to enjoy their heartfelt hospitality.

A Pentecostal Hour

Friday night I met with the Saints of Hannover Branch. They assembled in a room of a public school building. Here was one of the oldest and most stable groups in Germany. Franz Beil, their pastor, presided with efficiency and distinction. While the war raged he kept his flock together. That night I preached my first sermon to a German congregation. Kurt Zacharias had come down from Hamburg to interpret.

That night my text was a classic quotation that took on new meaning just then: "Our gospel came not in word only, but also in power and in the Holy Ghost, and in much assurance." I went home that night with a larger circle of brotherhood. The next night I spoke in Braunschweig. Again the branch was meeting in a schoolhouse. By this time I was getting more accustomed to speaking through an interpreter. I am sure it was getting easier for Kurt Zacharias, too, as I was coming to discover the length of phrases and the concepts of the language.

It was Sunday morning again in the Hannover Branch where I shared in a service I shall ever remember. At ten o'clock Gene Theys spoke to the adults, the junior members were in their own session. Brother Huhold interpreted. At eleven all returned. There was a vocal duet, a recitation, a musical trio by the boys and girls. This included them in the congregation, too. As my sermon unfolded, an increasing spiritual endowment attended. The last ten minutes built up to a prophetic experience. Many a time has my soul been stirred with prophetic insight, but I have always expressed whatever the message was without specific ascribing to Divinity. This time the impulsion was so strong that it was comparatively easy to speak. I stood a little in front and to the side of Brother Zacharias. As we went along in this latter part, he paused for a while in the interpretation and then continued. The same spirit had gripped him, and he had stopped under the overwhelming power of its presence. Here had come an unusual testimony to both of us. I sensed then how surely God was with us. The congregation also felt this rare spiritual unction. There was a prayer of benediction. Then the congregation sang, "*Gott mit euch, bis wir uns wiedersehen*" (God Be With You). Voices sounded with the resonant quality of those

deeply moved. If there ever had been any apprehension about the brotherhood of those of different cultures, it was gone. We were one. I sang and paused when too moved for singing through the four stanzas.

We stood at the door as the congregation left. As I recall there were ninety-seven of them. How I wished I could speak with them! They felt the same. As best they could, they wished me Godspeed. Handclasps and smiles spoke eloquently of the fraternity we shared. That morning we met God together.

Out of Poland

That Sunday afternoon we drove out to Springe, a village a few miles from Hannover. When members fled out of Poland, they wandered westward. Always they tried to find somewhere in which a branch was located. So some came near Hannover. They had lost everything. Here they were trying to start over again. August Weber, an elder of Hannover has charge of this group and is throwing his energies and kindly spirit into his mission. We called on a family. Here was the common story—a brother, a husband *gefallen* or still not found. Here I saw the power of the gospel. It was the beacon light and source of comfort through these dark days. Small wonder, then, that I had chosen to speak on the text, "We are saved through hope." Again we were in a schoolhouse. They were not singing of their dark days. Hopefully the congregation sang, "*Wir danken dir, Herr, für Propheten.*" (We Thank Thee, O God, For a Prophet.) Their clothes and demeanor bespoke the hard times they had gone through. Standing at such a time a preacher's heart goes out, and he longs to minister to his people. That night I was emotionally fatigued. I had given all I had. And what a glorious day!

An Outpost at Cassel

Monday, July 11, we moved on toward the Ruhr. En route we stopped at a small village. Gene Theys had the name of a young mother who wanted a baby blessed. She had come out of the eastern region and married a young man of this neighborhood. She had a deep-seated faith and hoped that some opening would be possible. It is out of such contacts that the work has expanded in Germany. In a simple village home the mother, the child, the grandmother, Gene Theys, Franz Beil, and I held a service of blessing. The coming of the car with two Americans had been quite an event in the village. All the children gathered round.

It was in Cassel I sensed deeply the ravages of air warfare. Some estimates say 87 per cent of the city was destroyed. All this had come fairly late in the history of the war. We stopped before a five- or six-story building. One end had been blown away. Another area was in shambles. Here on the second floor lived the Becker family and their son. How fervently they greeted "Bruder Theys!" Phoenixlike the gospel was prompting new life to rise out of the ashes of yesterday. This Becker family stands out as an inspiration to me. The father had held a good prewar position. He was in the Nazi party, as many of our good quality members were, for its early idealism had appealed to them. He had suffered badly in the days of occupation, for he had been mistaken for a high official of the Nazi regime who carried the same name. When every hope seemed gone for both him and his wife, a pamphlet of the church came to them in a letter from America. They read it and reread it, and he made his way to Hannover to make contact with the church. Many a letter from America has opened the way for our missionaries there.

In brief, the Beckers were baptized. They knew what this gospel had brought to them. They set out to share it with others. Here I saw

the genuine evangelistic spirit of the church. In due time he had been ordained and had gathered a small group of neighbors to meetings in his living room. A few weeks before we arrived, a young couple on the floor below had been baptized. It was this group of neighbors that came together at 7:30 on Monday evening. That night I preached, with Kurt Zacharias interpreting. By 8:40 the service was over, but as soon as the benediction was pronounced all sat down. They evidenced no intention of leaving.

Gene Theys suggested I lead some singing. With a German hymnbook I could get along very well. Only five of the group of twenty-four were members of the church, and they were recent additions. Our songs and hymns were new. I selected one with an easy melody—"In the Light." We start it with the affirmation, "'Tis a glorious thing to be in the light." They sang it over and over. We interspersed talking and testifying with the singing. At about eleven o'clock we concluded it was time for all to go. I saw that night the hunger for sociability and the response to brotherliness. The gospel can save the German people from despair and a sense of futility. And it must be brought not in word only, but in friends who breath its dynamic love. The next night Franz Beil preached, but I came prepared for singing or talking. In some ways, the post-preaching meeting was more significant than the scheduled service.

Next day we went calling. Brother Becker took us into homes of "prospects." It was easy to detect the high regard in which they held him. A letter of last week informs me that six have been baptized since our visit. In Cassel I saw the need of developing a hymnbook for Germany. This became more apparent as I went on and found a complexity of old books, mimeographed sheets, and so on. I saw most what one family afire with faith in the gospel can do.

Another Schoolhouse at Offenbach

We were two nights at Offenbach near Frankfurt-am-Main. Again I spoke the first night and Franz Beil the second. On the second row sat a young husband and wife. They listened intently. Somehow I found my words going in his direction. I discovered she had fled from the eastern zone after harrowing experiences with Russian soldiers. She had been a member of the church and on escape had come westward to find some branch of the church. Here she had met and married the young man who appeared so interested. In homes of long-time members, I found a great concern to learn of the church in America. How I wished that I might speak fluent German!

Pictures of German life remain with me. We sat under the trees in the garden of the Fidelak family and ate the noon meal. That conversation with Kurt Zacharias interpreting ran the range from church court procedure to the housing of our members. A lad's accordion and the folk songs we sang breathed the spirit of the German people. These hours brought me near to the lives of our members. The offer of a handful of cherries out of the garden, the curtsies of flaxen-haired girls with pigtailed, the singing of "The Ninety and Nine" by a trio of children, the handshake of an elderly couple who had waited long for a revival of the branch, the piece of coffee cake offered in a pastoral call—these live in memory.

Nurnberg, New Life in an Old City

As we approached Nürnberg I thought of the trials of war leaders after the war. Indeed we passed the buildings where these were held. My mind went back to times prior to these incidents. Nürnberg was the center of old Germanic culture. The walls of the city, now severely damaged, the castle stronghold in the heart of the city, and the winding

(Continued on page 14.)

"In the Power of the Spirit"

The Life and Ministry of Isaac N. White.

*Time, like an ever-rolling stream,
Bears all its sons away.*

—Isaac Watts.

TIME MOVES SWIFTLY ONWARD, leaving behind it many a noble life forgotten and many a heroic deed buried in the pages of history. It touches the heart to read of someone who, seldom remembered now, served bravely and well during his life, winning the love and esteem of thousands. One trusts that somewhere in eternity there is an Angel of Remembrance who will see that these good people and their works are not utterly forgotten.

The name of Isaac N. White shines brightly in the history of the Reorganization for a ministry that lasted for fifty-seven years. The ranks of those who knew him personally are thinning out now, but he remains in their memories as they stand to bear their testimonies and relate the beautiful experiences of our "age of faith."

Isaac White was born in Lawrence County, Ohio, December 27, 1841. In his autobiography in the *Journal of History*, he describes the pioneer experience of the family as they traveled westward in search of land and opportunity. . . . In the winter of 1855 in Iowa, while driving his father's threshing machine, his foot slipped into a gear and was crushed. It was amputated, and he wore a wooden leg from that time.

In 1856 the family moved to a farm three miles from Gallatin, Missouri, where he attended a district school until he was sixteen; he also attended the Gallatin Academy for a time. Reaching maturity, he left home to make his own way, secured a certificate at Keokuk, Iowa, and taught a country school. It was

here, to prevent his mail from being mixed with an uncle's, that he added "N" to his name. For a short time he attended Bowen's College at Hopkinton, Iowa, but quit when funds ran out.

DESPITE HIS CRIPPLED LEG, he served for a time as chief cook of Company K of the Seventeenth Iowa Infantry in the Civil War. Released, he taught school in Harrison County, Iowa, for five successive terms. In the spring of 1864, while he was teaching at Grand River College, Edenburg, Missouri, there was some bushwhacking and marauding going on. He joined the home militia and helped fight a running battle with Quantrill and 400 of his raiders. He was seeking religious truth, and in those dangerous times prayed, "O God, let me live until I am satisfied with religion." He received an audible answer, which assured him.

After studying at Western College in Iowa, he married Miss Emily Trussell on August 16, 1865. She had nursed him through a serious illness. They lived in Topeka, Kansas, then returned to Gallatin, where a son, Alfred Delbert, was born on June 5, 1866, and a daughter, Eva Eldora, was born October 22, 1867.

In September, 1867, he heard his first sermons by one of the church missionaries, Gordon E. Deuel. He resisted the appeal of the gospel, but was strongly attracted to its truth. Prejudice was strong in the community. His conversion was aided by a night vision in which a voice spoke to him and said, "These are my people; this is the true and living church." In that vision he saw a stranger baptizing him, and saw that man in the flesh for the first time in Newton, Iowa, the next day. He was John X. Davis. Isaac

White was baptized March 2, 1868 and on August 9 was ordained a priest. His wife followed him in baptism on October 11 and always supported him in his church work.

He began his ministry immediately, while making a living. In 1869 he was holding cottage meetings, and serving as priest of the Newton Branch. In 1870 he was helping his brother David C. in a grocery business, telling the gospel story to customers who would listen. On October 23 he was ordained an elder. For a time he was president of Newton Branch. By 1885 he had organized the Edenville Branch.

He first went into the field as a minister as president of the Des Moines District. In 1885 he accepted General Conference appointment to western Iowa. He was ordained a seventy on April 10, 1886, and a President of Seventy on April 14, 1888, at Independence, where he was one of several to make a short speech at the laying of the cornerstone of the Stone Church.

BROTHER WHITE was ordained an apostle on April 12, 1897, at Lamoni. He engaged in many debates for the church, including some with the redoubtable Clark Braden.

In 1912 Brother White suffered from ill health. He was retired from the Quorum of Twelve and ordained a patriarch on April 14, 1913. He rendered a strong spiritual ministry to the Saints until later years when he could no longer serve. He died December 3, 1925.

Brother White was a strong debater and a valiant defender of the church. His was a ministry of faith which brought comfort and strength to great numbers of church people.

L. J. L.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION

What is the origin of the statement, "If this people do not establish Zion, God will raise up a people who will"?

Mrs. L. S.

Illinois

ANSWER

No doubt the origin of this thought is found in a letter written to William W. Phelps by Joseph Smith, Jr., on January 14, 1833, and recorded in *Church History*, Volume 1, pages 265 to 272, part of which reads as follows: "For if Zion will not purify herself so as to be approved of in all things in his sight, he will seek another people: for his work will go on until Israel is gathered, and they who will not hear his voice must expect to feel his wrath."

James F. Keir.

QUESTION

Were there other human beings on earth at the time Adam was created?

J. T.

Idaho

ANSWER

No. The Inspired Version of the Bible reads: "And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, and the first man also."—Genesis 2: 8.

James F. Keir.

QUESTION

Does the vision to Joseph Smith and Oliver Cowdery (*Church History*, Volume II, page 47) which says, "committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north," mean that the Lord will actually raise up these men who are now dead to do this work?

Mrs. C. S.

California

ANSWER

We do not so understand. The keys, or authority, or power to accomplish this work, while given to these men, was given them not as individuals but as officers and representatives of the church. These keys continue with the church, being officially held by its leading men constituting the presidency. The Lord has said that the keys of the kingdom which were given to Joseph Smith, Jr., the first head of the church in latter days, "belongeth always to the presidency of the high priesthood," or the presidency of the church (Doctrine and Covenants 80: 1).

These keys come down by succession from generation to generation, except when the church dies out through apostasy. Then they are reserved by the Lord in heaven, but sent down again when the church is re-established, as was the case in 1830. These Scriptures are to the point:

The keys of this kingdom shall never be taken from you, . . . nevertheless, through you shall the oracles be given to another; yea, even unto the church.—Doctrine and Covenants 87: 2.

The keys of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven unto you.—Doctrine and Covenants 105: 12.

Sidney Rigdon and Frederick G. Williams . . . are accounted as equal with thee in holding the keys of this last kingdom.—Doctrine and Covenants 87: 3.

The responsibility of performing the work of the church as entrusted to the church by God falls primarily upon the leaders who work with the cooperation of the church. But the responsibility is theirs only as long as they live and are in office; when they die, it remains with the church and passes to the one chosen and ordained successor in office. The responsibility is not so much personal as it is official, and it follows with the office. The Lord recognizes the share which the church has in relation to the important work of the gathering of Israel which is yet to be done:

The word of the Lord concerning his church established in the last days for the restoration of his people, as he has spoken by

the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion.—Doctrine and Covenants 83: 1.

The keys are with the church and its officers. The officers change, but the church is constant. Though generations pass from this scene of action, they retain their priesthood authority, but the earthly tasks remain for the church to execute under its succeeding officers. The power is in the church though waiting the appointed time for the gathering of Israel including the ten tribes. When that day comes, the work will be carried out under the Lord's direction by the church with its prophet at the head.

Charles Fry.

QUESTION

Will you please explain the twenty-eighth verse of the twenty-sixth chapter of Matthew? Does this mean that our sins are remitted each time we partake of the Lord's Supper, or just what does it mean?

Mrs. P. B.

New York

ANSWER

The "many" here referred to no doubt are they who repent and are baptized for the remission of their sins, and who are then entitled to partake of the Lord's Supper.

However in nothing is the mercy of God more in evidence than in his willingness to receive and forgive the erring one who truly repents. "Return unto me and I will return unto you, saith the Lord of Hosts."—Malachi 3: 7.

The Communion service offers an opportunity for introspection. "But let a man examine himself, and so let him eat of that bread and drink of that cup."—I Corinthians 11: 28.

There is no place where true repentance does not meet with divine favor.

When, in a repentant attitude, we partake of the emblems which typify the body and blood of Christ, which privilege is extended only to the baptized believer (III Nephi 8: 61, 62), our sins are forgiven.

They are forgiven, not because we partake of the bread and wine, but because of our worthiness; and that worthiness is evidenced by the fact that we are repentant and willing to take upon us the name of Christ and always remember him and keep his commandments which he has given us.—Doctrine and Covenants 17: 22.

—James F. Keir.

I Lived With Saints in Germany

(Continued from page 11.)

streets gave evidence of the feudal days when this city was the heart of a medieval culture. We rode past the churches and cemeteries of yester years and stopped before the apartment where the George Baier family lives. This in itself spoke of our fellowship with a new movement.

The story of the conversion of the Baier family has been told in the *Herald* this year. Both Brother and Sister Baier are well educated and excellent linguists. Mrs. Baier had come to interpret the sermons of Eugene Theys. She remained to be baptized with her husband. Now he is the pastor of the branch. Other new blood came into the group with the interesting problem of joining those of former times and of new days. A recent letter reports eleven baptisms in August.

Saturday night I spoke to a women's meeting with Sister Baier presiding and interpreting. What should a stranger from America talk about? I decided to paint word pictures of women of the church I have known. They were friendly portraits with sketches of character that let them get acquainted with other Saints. Some were humble folk not known to the church. Some were better known, such as Pauline Arnson. This meeting broke the ice, and I was at home in Nürnberg. I could write a roster of the many good members I came to know here with their friendly consideration for us. I could describe, too, the problems that I observed in a branch just growing up with members trying to learn the way. I have always interpreted the branch as a laboratory in saintly living. As we get this viewpoint, we plan to take strains and differences as well as harmonies in our relationships. I saw Nürnberg as a branch in the business of growing up. Let's have more.

Out on the Frontier

Out in eastern Bavaria is the village of Winzer. When Germans were deported from Breslau by the Russians, some came to this little town in the American zone. Administrators had assigned them to rooms in local houses. Here they were without hope or prospect of home. A very small allowance came from the government. Among those who came were Oskar Prescha and wife. Once they, as other refugees, had possessed a house and held employment. About the only thing of consequence the Preschas brought was their faith in the Restoration and a few church books. He had made contact with elders from Augsburg who had come down to minister. Twelve others had been baptized—others who had come from around Breslau. These were of the Evangelical faith and found themselves now in the midst of a Roman Catholic stronghold. They were meeting in the small living quarters of one of the families, yet the largest room available.

It was to this group Eugene Theys, Franz Beil, and I drove on Tuesday, July 19. This was the first visit for appointees of the General Church. Here was frontier territory. A man of perhaps sixty years met us on the street. He was Brother Prescha. He had spotted the seal on the car. We were escorted to the hilltop overlooking the town to the one room in which the Preschas lived. At first view the outlook was not promising. As we talked and pieced together their story, appreciation grew. It was he who had pushed the mission. He had made a record of members. He had kept account of every *pfennig* turned into their funds. He sought no office. Our appreciation grew more as we went into homes that afternoon and witnessed their needs and sensed the assurance the gospel was bringing them. It seemed to be their one hope in an otherwise hopeless world.

Thursday night, we sang together at first. These were newcomers with very few hymnbooks. So we sang

familiar German hymns with one or two of our own they had learned. Six, recently baptized some weeks before, had not been confirmed. One of these, a young widowed mother with three children, we visited in her home and confirmed her as she lay ill in bed. The other five were confirmed at this evening meeting. I was spokesman for one man. I began with a salutation in German and the rest in English. My heart went out to this candidate beyond my words. He had come back from servitude labor in Leningrad, released because his health was too broken to continue. All the problems of family and livelihood, need for a new hold on life, and understanding the newly accepted gospel rose before him. I could say with Tennyson, "Would that my tongue could utter the thoughts that arise in me!" Franz Beil preached. I don't know what we would have done without him, for Kurt Zacharias had left us at Offenbach and here no one spoke English, not even Brother Beil.

At the close of the service, we were saying farewell. Then we discovered they had planned a meeting for the next morning. They wanted to receive the Lord's Supper. Of course we would stay. At 8:30 a handful of us stood by the bank of the river which flowed near the town. Three women were to be baptized. They had managed to procure three white dresses of assorted designs, but nevertheless white. The voice of Franz Beil came across the water as he gave the baptismal salutation. It rang out to me in clear German. Authority to represent God is not limited to any language. We sang, "Nearer, My God, to Thee," and I realized that this nearness knows no linguistic barrier. At the meeting these three were confirmed. Then came the service of the emblems. We used water—there was no wine. We used small rolls of bread. They were laid on a clean white cloth, the best available. There was opportunity for a few testimonies. I was stirred through and through as Brother Prescha spoke.

I could catch enough of the German to get the general idea. He had hoped and prayed for help to come that the church might be established in Winzer. Now for the first time came a representative of the General Church. Now a mission was to be established. Emotion moved his voice, and a few tears flowed down his cheeks. It was the expression of deep gratitude. I found myself going out in prayer for this little group of seventeen members in faraway Bavaria. We shook hands. It seemed to me in Germany we made the rounds several times in saying, "Auf Wiedersehen." The last thing we did was to line up the congregation for a picture. Eugene Theys is making a collection of scenes. They were thrilled at the "photo." They remained standing together as we drove away, waving good-by. I wondered if their hearts were in their throats as was mine. I do not need a photograph for memory. The picture of these Winzer refugees stays with me in haunting reminiscence.

With a Bavarian Branch

By way of Munich we came to Augsburg. This city has made religious history. Now a small branch of ours is struggling to get on its feet. It can add its distinctive and needed contribution. Here Bavaria is strong in Roman Catholicism. We have given so little supervision in the past, not enough to keep the members in healthy relationship with the church at large. Without this, ideas and patterns of action tend to get grooved in provincialism. It is easy to believe that a procedure followed for twenty-five years is outlined and prescribed in the Doctrine and Covenants. More than one group needs to be saved from itself. So in Augsburg we saw again two vital needs: effective local leadership, and adequate relationship with the larger fellowship of the church. Augsburg clinched this conviction.

In Germany we met in school-houses or in a social room of an inn. In Augsburg we met in the latter. Over and over again a secu-

lar room was transformed into a meeting place by an artistic touch. Here a table was covered with a white cloth. On this was placed a lectern over which was a cloth carrying the seal of the church. Flowers were festooned about the table. In my greeting I thanked them for their thoughtful planning in effecting such a transformation. When the hymn singing began, I became quite unaware of the type of place in which we were meeting.

That first night the mission president, Eugene Theys, procured a professional interpreter. He had some things he wanted said with clarity and certainty. I follow intently the work of interpreters. Some give a very free translation, others a rather exact one. The good carry the mood and emphasis of a speaker; the lesser ones say words. Of course Franz Beil needed no one to assist him. I hope that in each branch we can set up classes in English, so our people may have vital contact with us in America and with our literature. There is another side to the picture. We in English-speaking countries might set ourselves to communicating with others in their language.

In Augsburg one can see so many touches of Bavarian life. One night we took the local pastor and wife for refreshments in a garden. The lights under the trees, the orchestra playing German music, and the quietness of the evening combined to achieve the setting one reads about in books. Saturday evening after the service, Gene and I went to hear the latter part of the concert by the Yale University Glee Club. I had heard them in Oxford and hoped I would meet them again on the Continent.

It Is Wiederschien

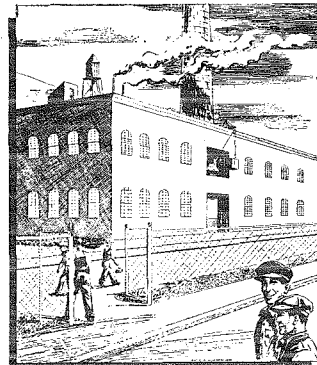
On Sunday morning the missionary car left Augsburg. Gene Theys was going on to Basle, Switzerland, with me. There I would take the train across western France for Calais and back to England. At Stuttgart we were to leave Franz Beil. There a new opening was to be effected, and Brother Beil was to look up the members residing in the area in readi-

ness for the return of Brother Theys. Always this mission president was looking for "prospects." He carried in his car a card file with names of members and acquaintances. Many of these had come from Saints in America. As he drove to a city he would look to see if any "prospects" were living there. Franz Beil was well fitted to do this frontier work. He was taking his vacation time for this missionary tour. The central figure in getting the church underway in Stuttgart was a dentist who had been baptized in eastern Germany several years before. When Franz Beil and I parted at Stuttgart, both of us had to leave unsaid what was in our hearts. I shook his hand and said in German, "You will always be my brother in Christ."

The work moves forward in Germany. There is nothing spectacular about it. There is no "too sudden" growth as in England in 1837 and after. Gradually the several branches are being brought into a working unity. To date each has lived in its own area. Separation of east and west with occupational barriers creates a difficulty. The problems are many, but growth continues. By the close of this year we will have approximately 1,400 members.

I am still living with the Saints of Germany. The Spirit of God cemented our fellowship.

*Each One
...Win One!*



TELLING HIM
ABOUT THE
GOSPEL
of the
KINGDOM

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

It's Our Own Fault - By NAOMI RUSSELL

EVERY GOOD CHRISTIAN bemoans the fact that each day liquor and tobacco interests sell more and more people on the idea that unless they light up, relax, and start living "graciously" with Chesterfields or Luckies or Four Roses or Blatz Beer they're not very sharp. And people—being disgustingly human—fall for it. They don't bother to analyze the shrewd advertising psychology back of these sales campaigns—they don't stop to figure out the simple fact that the tobacco growers and brewers aren't really interested in making poor, frustrated people more socially acceptable—that they're actually only wanting bigger and faster sales. So teen-agers and great-grandparents alike spend staggering sums in an attempt to find the better life via nicotine and alcohol, while the churches of the nation close their doors six days a week to the masses who might be tempted to try religion if they were but sold on the idea.

Take a look at the back page of any slick magazine or any billboard that's designed to sell "escapes" from the dull routine of ordinary living. You'll find the cream of the crop in glamour and appeal—suave, well-dressed men; smiling, starry-eyed women. And the idea projects itself that the reason they're that way is because they are patrons of the product advertised.

Now take a look at the other side of the picture—church advertising. Have you ever seen a sign along any highway or on the back of any popular magazine which features an attractive man or woman wearing a satisfied look because he or she is actively engaged in serving the Lord? If you find any along-the-road advertising at all, it's apt to be a "Jesus Saves" or "The Churches of Centerville Welcome You" painted on an unobtrusive little sign and nailed to a fence post somewhere.

CONSIDER THE POSSIBILITIES of a billboard ad in full color showing young Mr. and Mrs. Christian taking several preschoolers and a babe-in-arms to church with the caption: "We always take the children, too." Following this is a plug for the nursery—with the suggestion that it's better than hiring a baby sitter—and the kindergarten. Almost any young parents would welcome a couple of hours away from the kiddies, and the church that can provide them such "leisure time" stands a good chance of signing them up for life. Some churches do have excellent nursery and kindergarten facilities, but I've never yet seen one advertise them. If theaters had such "accommodations," you can bet they'd be telling the world about it—probably in neon.

Also consider the possibilities of a sign inviting the general public to drop by the "church with the open doors" any evening from five to six for an hour of organ meditations. Many people who profess no interest whatsoever in religion have a real appreciation for good music. The church that can provide such a service regularly is taking a long step toward building good public relations—provided it advertises. The best music in the world will go to waste if no one knows about it.

No up-and-coming congregation will neglect its social appeal either. The sign that features a tennis court or ball diamond along with its invitation to attend junior league is going to catch the eye of more than one energetic youngster looking for a place to spend his time and energy. Once he joins the ball team, he'll be in a mood to do other things with the "church" gang.

There's a vast field for selling religion, but it takes advertising. Perhaps that's what the Master Salesman meant when he spoke of hiding one's candle under a bushel.

Christ used some dynamic tactics in publicizing his ministry. He began with the wedding feast at Cana and carried right on through until his death with casting out devils, healing the sick, and restoring life to dead bodies. Again there is the miracle of the loaves and fishes—how better could he have demonstrated the power of God to his hungry listeners than by feeding them all from one small lunch basket? He satisfied their physical appetites and then fed their souls. He gave them first what they wanted, then what they needed.

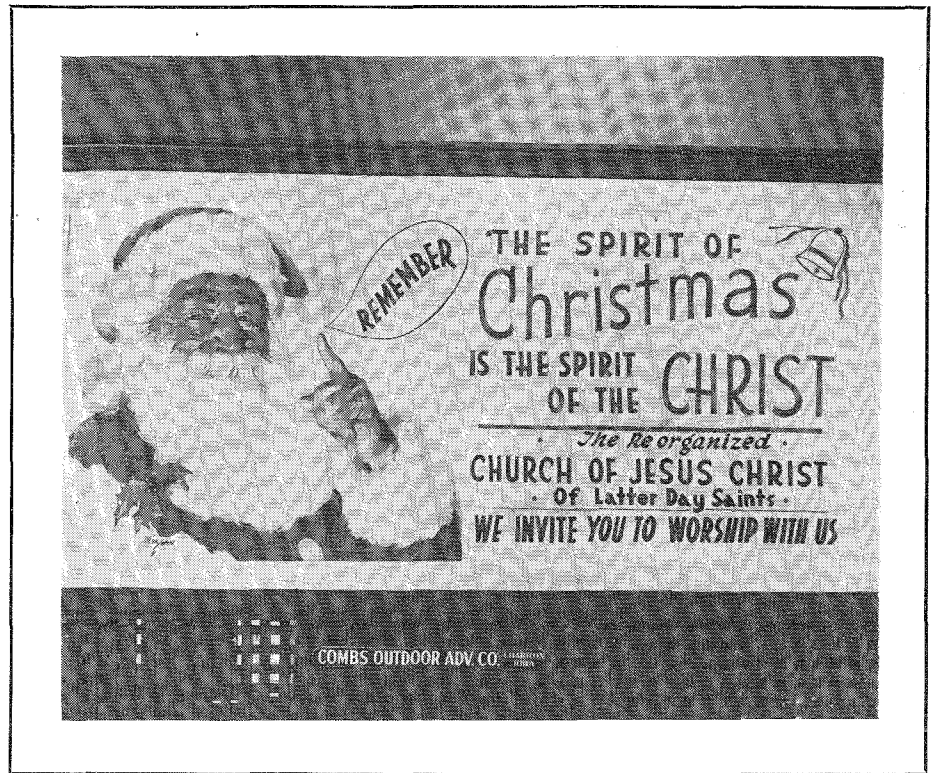
THE TROUBLE with our missionary campaigning is that we won't take people for what they are. We won't stoop to appeal to them on the grounds they can appreciate. We won't admit that for the most part they're selfish, pleasure-loving, irresponsible human beings, and start working with them on that basis. We assume they're intellectual, studious, nonpassionate, and capable of grasping the whole plan of salvation from the very beginning. So we invite them to church with obscure little signs that do nothing to their emotions, and, if they happen to come, we preach to them about what they should do for the church rather than what the church wants to do for them. A few strong-minded ones can take it, and so we manage to win a convert now and then, but for every convert to religion, there are three converts to "the world."

A lot of people don't particularly care whether or not they're "saved." Church attendance to them is synonymous with boredom, and they'd rather be wrong than bored. Until we appraise these potential converts for what they are rather than what we'd like for them to be and design a method as subtle as the tobacco-liquor men for winning their patronage, we're in no position to com-

BILLBOARD ADVERTISING

pete. We have to appeal to basic human wants. People *want* to be sure of getting something that will please them out of whatever they spend their dollars for. Too often it's ultimately a thick head and a bad taste in their mouths, but they get—or think they get—sufficient pleasure out of their indulgence to justify further foolish spending. They can't see much point in going to church and putting money in the collection basket and not getting any "thrill" out of it. Granted, there *is* a lot of satisfaction to be derived from Christian living, but people have to be educated to look for it. Until that education is complete, the masses must be sold on the idea that here is something worth working and waiting for. Those of little comprehension may have to be entertained at first until their loyalty is won. Then they have to be made to see how much better their lives will eventually be if they follow the plan of salvation. When they have this picture firmly in mind and are convinced it's the most satisfying thing to do, they'll be willing to "join up."

ADVERTISING that pays off is expensive. It takes brains and money. It takes time and a real understanding of sales psychology. Don't ever think the makers of Chesterfields and Luckies and Four Roses and Blatz Beer haven't paid the price. They've paid plenty, but they're reaping the profit. They've made millions of men and women (and, unfortunately, boys and girls) think they can't live happily without smoking and drinking. It's up to the churches now to make those same people think they can't live happily without being Christians. In fact, religious advertising and salesmanship have to be so good that all other products will look like bad buys when compared to what the church offers. If we who profess to be Christians aren't able—with the help of God—to do this, it's our own fault that "the world" claims our prospective customers.



THERE IS AVAILABLE to the church a medium of advertising which is not generally known. This is poster panel (billboard) advertising. It is the policy of outdoor advertising companies to make special rates to churches in the winter. Some agencies do this gratis; others charge a service fee for hanging the poster. Of course the church must pay for the advertisement and whatever imprinting is done. If enough branches would become interested, these posters could be bought in large quantities, thus reducing the individual cost considerably. If the value of this kind of advertising is questioned, one has only to remember that the largest selling nickel drink in America has spent more for outdoor advertising than any other medium.

This should not exclude newspaper publicity, however; the local newspaper can accomplish certain things nothing else can. But anything that keeps the name of the church before the public in an honorable way should be used. Poster advertising may not fill a church, but it does help public relations.

For the past several years, the Reorganized Church in Chariton, Iowa, has used this type of advertising. It has been one of the contributing factors in making the church well-known in the community.

Our pastors may do well to contact the local representative of an outdoor advertising firm on the possibilities of highly favorable rates in the winter season. The Outdoor Advertising Association of America has expressed itself favorably on this type of community service, however actual terms and arrangements will have to be worked out in your own locality.

—JOHN BLACKSTOCK.

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Thanksgiving - A Holy Day

THE WOMAN in brown plaid gingham sat in front of the fireplace mending. Now and then she would lay her work down, lean forward, pick up the poker and prod the coals to make them burn more brightly, for winter was everywhere.

Not far away her husband worked at the table. Now he looked up from the pile of books spread out before him. His eyes were upon her, but his gaze was far away. "Day before yesterday was Thanksgiving in America," he said.

There was a moment of silence, then his wife answered slowly, "Why, so it was! I had forgotten."

It wasn't strange that they had forgotten. In this faraway land, there was no reminder.

Again there was silence except for the crackle of the flames on the grate. Even the mending was forgotten. The man had gone on with his studies, but the mind of his wife had spanned the sea to Thanksgiving, the great American holiday. Christmas and Easter were holidays, but they were holy days as well. They were most important. Should Thanksgiving mean as much to a people who loved the Master and were trying to be like him? What could make it a really great day?

Thanksgiving had begun in the spirit of praise and gratitude. The people in those early days had been grateful that their barest needs had been supplied. In the midst of what today we would term poverty, they had paused to recount their blessings and give thanks to a God who heard their prayers and spared their lives. It is recorded that there was not a single family among them who had not lost a dear one during the rigors of the previous winter; yet they gave thanks. When they had given their thanks, they dined upon the

fruit of their own labor and then went back to work.

THE MIND OF THE WOMAN moved forward toward the Zion that is to be. Yes, that was the spirit which would make it possible. But could it be gained through the activities of one day? No! The spirit of thanksgiving was clearly not a gift from heaven that descended and abode upon one for that occasion. Like faith it would have to be lived and taught daily. If one day was set apart in which true thanks would be offered, one must have practiced the art of being thankful all the year. To see the hand of the Lord even in trials and to be able to thank him for them would evidence real progress in Zion's living.

Then those Pilgrims of old had served a meal as a part of their services for that day. The food had been raised or provided through the labors of their own hands. How fine it would be if each member of the family could have his own little plot of ground in which to raise something to contribute to the dinner! Years ago, when the Master was crucified, the earth had cried out in pain, and much of it had been laid waste; in the day of Zion's perfection, it would be made beautiful once more by a beautiful people. Thus, as they labored during the summer to produce these vegetables in a beautiful little garden, would they not be working for Zion?

COMING CLOSER to Thanksgiving Day itself, would it not be well to begin the days of that week with the reading and discussion of some of the outstanding stories of thanks? For example:

SUNDAY: Thanksgiving Day for the Jaredites: Ether 3: 1-15.

By ELVA OAKMAN

MONDAY: Thanksgiving Day for the Israelites: Ezra 3: 10-13. (The beautiful temple had been utterly destroyed because of their wickedness, now they had repented, and under the greatest difficulties many of them had gathered in Jerusalem to begin rebuilding it.)

TUESDAY: Thanksgiving Day for the Nephites: III Nephi 5: 1-17. (What had preceded this?)

WEDNESDAY: The Hawaiian Saints celebrate Thanksgiving: *The Story of the Church*, third edition, page 469 to the top of page 471.

THURSDAY: The Thanksgiving Day that is to be: Doctrine and Covenants 110: 22. (Remember, Joseph Smith was in hiding when he wrote this and knew he would soon be martyred.)

Thanksgiving Day itself would of course begin with family worship at the dawn of day. What richness of understanding could come to the group as each member recounted his blessings of the previous year. Even the trials could be talked over with a desire to understand how they might be blessings in disguise. In this spirit, prayers of real gratitude would be offered.

If the trials have been many, the story of the writing of hymn No. 427, "Now Thank We All Our God," should be told. During a period of famine and plague, Martin Rinkart, the only minister left in the city of Eilenberg, Saxony, had buried four thousand people in one year. They were people he loved and had labored among, yet he was able to write:

Now thank we all our God, with heart and hands and voices,
Who wondrous things hath done, in whom his world rejoices;
Who, from our mothers' arms hath blessed us on our way
With countless gifts of love, and still is ours today.

The Home Column

If we can sing that song in the spirit in which it was written, our hearts will be lifted up.

If members of the family have been making preparation for the day through the work of their own hands, they will want to sing, "We Plow the Field." (Saints Hymnal, No. 429). The imagery is lovely. Who cannot vision the Master pausing to paint the wayside flower or light the evening star? It ends in the spirit of humility necessary for everyone.

If there is a service at the church the whole family should attend together. No one will have to stay home to prepare the meal, for it will be a simple one prepared with singleness of heart as befits a day of worship and praise, shared with those who have real need. It will be the sort of meal upon which God's blessing can be especially asked.

Thanksgiving afternoon! If the winter snows have not already set in, will it not be in keeping with the day to make the yard tidy and ready for its winter blanket? Then there are people all about who need help—some physical, some spiritual help; and some need to hear the gospel story. Perhaps they could be called on or written to. At least some way should be found in which to show thanks for God's goodness, for true praise is always clothed in service.

Yes! one day Zion will be built by people who have learned the art of thanks-giving.

THE WOMAN in the brown plaid gingham dress, sitting before the fireplace in the faraway land smiled to herself as she picked up the mending from her lap and began work anew. Her husband looked up from his books and their eyes met. "What's up?" he asked with interest.

"I was just thinking, my dear," she answered, "we are going to begin now to get ready to observe Thanksgiving next year even in a foreign land."

Christmas Programs

Helps

Standard Christmas Book No. 6

A 48-page collection of material to help you prepare a better Christmas program this year. Included is the full-length pageant, "An House Built Unto David," by J. H. Shonkwiler; choice recitations, poems, dialogues, playlets, tableaux, songs, etc. A book that every Christmas program committee should have.

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Standard Christmas Book No. 7

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Price, 30c

Standard Christmas Book No. 8

A new compilation of program material for Christmas, 1949. Contains two short plays by W. A. Poovey. "The King Who Abolished Christmas," a play for children, presents the troubles encountered by a king who tried to abolish Christmas observance. "Soldiers of the King," a play for young people and adults, portrays two Roman soldiers as they take the census at Bethlehem during events of the first Christmas. They are converted and worship the Christ child along with the Wise Men. Also contains a verse play by Ida Lee Wolf Vonk and a wealth of miscellaneous recitations for children to help build a children's program. 48 pages.

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Independence,
Missouri

Report From Germany

By BILOINE WHITING

Before you sit down to your annual Thanksgiving dinner, take time to read this account of a few brave people who, despite the ravages of war, have found the will to go on living because of the hope the gospel holds for them. You should have no difficulty "returning grace" after reading their story.

HAMBURG, GERMANY, is a city of the dead. Men, women, and children lie in mass graves of 20,000 on the outskirts of the city, or sleep, still undiscovered, beneath tons of rubble. Their tombstones are hollow apartment buildings—walls sheared away to expose bathtubs hanging from top floors by their iron plumbing.

The city officials claim that Hamburg has been "cleared," pointing to the fact that for a year cars running on special rails in the streets have shuttled back and forth to the country, carrying away trainloads of rubble a day. It is true that the streets are now open for traffic, but acres and acres of ruins are still an unbelievable wilderness of jagged walls, lone chimneys, and high mounds of brick and twisted steel. Streetcars in Hamburg clang for miles past broken buildings, looking with their one wall like stage sets for a Greek tragedy. A few children scramble over the heaps of masonry searching for treasures. Here and there a man in a cast-off green German uniform hunts bricks for his house, while in some places passers-by turn away to avoid the odor of the dead who still lie in their bomb shelters.

Living in this city that is a tomb are about twenty-five Latter Day Saints; fourteen of them new members. Their leader and the only elder in the mission is Kurt Zacharias, a small, energetic man who looks much younger than his forty-three years. He and his Australian wife, Hetty, conduct the church services, lead the Wednesday prayer meetings, and teach an English language class for the Saints on Thursday evenings. Although they have been members of the church for less than two years, their two-room apartment on the outskirts of the city is a haven for missionaries.

Kurt, a woodcarver by trade, had left Germany when he was twenty to go to Australia to work. Life on the island continent was agreeable to him; he learned the language, married an Australian girl, and by 1939 had saved

enough to open a woodworking shop of his own in Brisbane. Then war came, and the day after the declaration at 6 a.m., Kurt was arrested as a "desperate and dangerous Nazi." For three days he was held in jail before being sent to a barbed wire enclosed internment camp—his only crime that of having been born in Germany. Here he was held for six and one-half years, suffering the loss of his business, such indignities as being marched through the streets of an Australian city under armed guard and in handcuffs, and the sorrow of not seeing his wife for six years. Life in the camp was such that some men lost their minds, while others hanged themselves with their belts.

ALTHOUGH THE WAR ended in 1945, Kurt was not released from the camp until March, 1946. Almost a year later—in November, 1946—Hetty's mother became ill and her brother, a member of the church, asked the elders to visit the sick woman. The sacrifice of the elders and the kindness of the Zion's League in Brisbane made a deep impression on the Zacharias and, as Kurt said, "I felt obligated to pay a visit to their church." On that first visit they made friends. They accepted the invitation to join the choir, and in May began attending a baptismal class which ended with their baptism in November. On the day after Kurt's baptism, he received notice from the government that he was to be deported and must leave Australia, his home for twenty years, within three days. When Kurt reported this to the elders, they immediately began working to keep him in the country. Elder A. E. Loving sent telegrams to government officials to attempt to change the order. Church members drew up petitions which were sent to the government. The newspapers printed his story, but the best that could be obtained was a postponement. At the confirmation service, Kurt was spoken to by the gift of tongues and told that it



was God's will for him to go to Germany. Both he and his wife Hetty received assurance that in Germany they would have enough to eat and to wear, and especially that Kurt was not to fear what foreign governments could do to him.

On their last night in Brisbane, Kurt had just lain down to rest when he heard a voice like the sound of a bell say to him in the German tongue, "Come." "Instantly," he related, "my whole being was electrified, and I sat up trembling under the influence of the Spirit of God. From that instant I lost the bitterness I had felt at being deported and stopped fighting against it as I had been doing with all my strength."

The completeness of their change of attitude is revealed in the letter they sent to the Brisbane Saints after their departure from Australia.

"Hetty and I both feel," Kurt wrote, "that during that last half hour before our final departure we experienced the saddest and at the same time the happiest moments of all our previous lives. Sad because we were about to leave the land we both love, but immeasurably glad to have such marvelous friends. Oh, brothers and sisters, you have given us a new life; you have shown us the way to eternal happiness. Had I never known you, Hetty and I would be leaving Australia now in bitterness and resentment. But God did not let us fall. All along his watchfulness and guiding hand have led us until we were able to enter his kingdom, and only last night God's voice called to me. And this our covenant is sealed. This, dear Saints, brothers and sisters, is my testimony to you. Please accept our deepest gratitude for all you have done for us. We are overwhelmed . . ."

THEIR FIRST HOME in Germany was a displaced person's camp. From here they went by truck to Hamburg in January, 1948. Kurt's first home-coming in

New Horizons

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over twenty years was in the middle of the night. The truck became lost in the maze of ruins and drove for six hours through the bombed wreckage, and a thick odor of the dead penetrated even the cab of the truck. It was morning before they found one who could direct them out of the fields of wreckage to the home of Kurt's sister. One of the mementos with which she greeted him was a gold watch melted down to a shapeless lump. It was found on his father when his charred remains were removed from the cellar in which he and his wife were burned to death. Both are now buried in a mass grave of 20,000, the victims of one night's bombing. His only brother, a pilot, had been missing, he found, since 1943.

Kurt and Hetty had been in Germany for about two months when they received a list of addresses and names of German Saints from Elder Gene Theys and Apostle Myron McConley. Immediately he began looking for them, and, though he was a stranger, the Saints looked upon him as their leader. When Elder Theys and Apostle McConley arrived in Germany to build up the missions, Kurt traveled with them as interpreter. At Kurt's suggestion, the Hamburg Saints—six in all—met Thursdays for a study class. Before long, they found friends to invite to the class, and Kurt had been ordained for five months when he baptized his first new member. At this writing (October, 1949) Kurt has baptized fourteen new members into the branch. They meet in the music building of the University of Hamburg for Sunday services, the weekly English class, and prayer meeting. Besides his work with the branch in Hamburg, Kurt also ministers to the group at Elmshorn, over an hour's train ride from his home, and has traveled approximately 3,000 miles interpreting for other ministers of the church.

Except for the difference in language, American Saints would feel very much at home in the Hamburg Branch. The affection with which the Saints greet each other puts aside all barriers, and church hymns sung in German have a familiar ring. The Hamburg hymnals, mimeographed and bound for the branch by the tireless Zachariases, contain thirty-five German-American hymns. On the front, in neat letters, is printed *Reorganisierte Kirche Jesu Christi der Heiligen der Letzten Tage*.

TYPICAL of the new members baptized into the branch is Mrs. Friedel Przygoda who was confirmed late in September. Twice her home was destroyed while she and her two children huddled in shelters. Of her second home, only one wall was left standing.

Passing it one day she had the disturbing experience of noticing a bit of her kitchen curtain, still fastened to the wall, flapping at her in the breeze.

The branches at Elmshorn and Uetersen were founded between the two wars by Brothers Henry Shaefer and Friedrich Paasch. Leader of the branch at Uetersen now is Friedrich's son, Arthur, who was wounded in Russia and had part of his foot frozen off.

The devotion of the Saints at Elmshorn and their gratefulness for the food and clothing packages sent by the church are touching to a visitor. Sister Meta Sass, of Glamweg 58, Elmshorn, the branch secretary, wept as she remembered the parcels. While working as secretary for the branch, Sister Sass handled correspondence with Brother Yens W. Blume of Copenhagen, Denmark. Brother Blume had read of the

Elmshorn Branch in the *Herald*, and upon learning that a sister had lived in Denmark, began corresponding with her. Finally Brother Blume wrote the church secretary, asking the branch to accompany him to a conference that was to be held this fall in Hannover where they could all meet each other. Sister Sass wrote back telling him of the poor condition of the Saints and that they could not consider a trip to Hannover since they lacked even the rental money for the hall where they had been meeting.

By return mail a letter came from the brother in Sweden in which was inclosed the fifty German marks he had saved for his trip as well as fifty more Swedish kronen. Instructions in the letter were for the Saints to use the vacation money for rental on the church hall.

Also of Elmshorn is Sister Martha Rathcke, a widow, who lives with her



crippled son in a small house built in the back yard of her former home, which was destroyed by bombs. When her house fell, she lost all of her household furnishings as well as clothing for herself and her son. Now, thanks to packages sent by the J. Ballantyne family of Eagleville, Missouri, and the W. H. Eliasons of Leon, Iowa, she has curtains on the windows, tablecloths, and can serve her guests cider made with American brown sugar. Her small, tidy home was built from bricks she collected herself, and she supports her family by working as a seamstress.

AMONG THE MOST REMARKABLE OF experiences of the Elmshorn Saints are those of Wilhelm Lentfer, leader of the branch, and his wife Emma. Emma had been a member of the church before the war and for years had tried to interest her husband in the work, but with no success. In 1934 Wilhelm was interned in a German concentration camp where for four years he endured treatment so harsh that several ribs were broken. In 1938, instead of regaining his freedom, he was drafted into the German army where he fought until he was captured in Africa by the Americans and sent to a prisoner of war camp in Illinois.

In the meantime his wife Emma, under social stigma and ill-treatment in the town because of her husband's beliefs, was forced to work as a cleaning woman in the automobile agency where Meta Sass, then not a member, worked. One day, while going about her work, Emma overheard Meta Sass give comfort to a bereaved parent over the telephone. It occurred to her then that here was a woman to whom she could tell the gospel.

In secret the two women met to discuss the church. They were forced to keep their conversations private because of the suspicion that would have attached itself to Meta if she were found talking with an internee's wife. Later a young Russian slave laborer joined the women, and Emma taught the two of them the story of the gospel. Soon after the war Meta and Alex Sissojew were baptized into the church. Alex was later ordained a priest; upon returning to Russia, he took with him a copy of the Book of Mormon which he hopes to translate into Russian.

Living in an American prisoner-of-war camp gave Emma's husband his first chance to study the Bible. The things he read seemed to agree with what he could remember Emma as having said about her church, and some months after returning to Germany he began attend-

ing the study classes held each week by his wife. The classes eventually led to his conversion, baptism, and ordination as leader of the branch.

IN HANNOVER, where we have one of our largest branches, the Saints met every Sunday during the war. They were held together largely through the efforts of Elder Franz Beil. Early in the war, Brother Beil had the foresight to bury the family silverware, crystal, and most of their dishes in their garden. Later, when their home was bombed most of their furniture was destroyed or damaged, but the cache in the garden was safe.

August Weber, pastor at Springer, was trapped for five hours in his basement after a raid and was in constant danger from a gas explosion. His son has never been found.

Wilhelm Kreisle of Nürnberg gave a pair of shoes to a slave laborer in Germany. For this act of kindness he was sentenced to four years in concentration camps, one of them Dachau where he lived in daily terror of having his name called for execution.

These experiences of a few of our church members in Germany are not extreme or unusual. Other members watched their parents being burned alive in cellars while they stood by helpless to aid them. All experienced the cold winter of 1947 when they stayed in bed to keep warm, and many of the Saints were kept from actual starvation by the food parcels sent from America.

The church in Germany, according to Blair Jensen, can be compared to the early days of the Latter Day Saint movement in America. Members of only a few months bring in converts, while men new to the faith are ordained to the priesthood. Attendance at services is consistent, and the membership contains a high percentage of skilled and professional people. The characteristic of the people most noticeable to a visitor is the love the members have for each other. The Saints seem shadowed by a sense of loss and so cling to each other while they can.

Even after a short visit it is easy to recognize that Germany is a defeated country. The faces of the men are tired; the women have lost the desire to remain attractive. Only the children, clad in garments either too large or too small, are animated and happy. Although food is rationed in Germany, there seems to be no shortage. Only in isolated situations are people going hungry. Housing is bad (family of seven Saints live in one room), but so much building is going on that soon most families will have more room. The biggest problem

now is unemployment. Even with clothing and food in the stores, many of our Saints have no money to buy what they need.

DESPITE THE SUFFERING of the German common people during and after the war, they are not bitter. Those who lost loved ones in Allied bombing raids and might be excused for harboring feelings of hatred toward the victors are resigned and almost philosophical about what had happened to them. Members and non-members alike say simply that their grief was caused by "the war" and let it go at that. The dominant feeling is one of resignation. On the busses the passengers do not even lift their heads to gaze at the sheared off buildings as they pass.

Only at a mass grave near Hamburg did I see a display of emotion. The grave is laid out in the shape of a large cross, and around the edge survivors have placed wooden crosses inscribed with the names of their loved ones buried someplace in the grave. On a cold afternoon in October, an old woman in a black coat with one empty sleeve searched among the crosses. When she found the one she was looking for, she placed a handful of flowers at the base and then stood staring as if she could see into the grave, occasionally dabbing with her handkerchief at the tears that dripped onto her coat. At last she left, and, curious to know who the flowers commemorated, I bent over the cross. Printed in crooked German letters across the wood were the names of a man, four children, and the one word, "Why?"

Thanksgiving

We thank thee, Lord, for this good earth,
The sunshine and the rain;
We thank thee for the flocks and herds,
The fruit and garnered grain.

We thank thee, Lord, that we can take
Vast riches from thy hand;
The wonders of the earth that make
Abundance in our land.

We would not selfish be, dear Lord,
With blessings that we hold;
But share with neighbor lands in need,
Our garments, food, and gold.

We know in other lands they pray,
Whose hearts are good and true;
Help us to feed and comfort them,
Their faith and strength renew.

Thy bounty makes our nation great,
And grateful hearts proclaim
Thanksgiving unto thee, dear Lord,
We praise thy holy name.

—MABEL WILLIAMS CRAYNE.

Bulletin Board

Idaho District Youth Conference

The Zion's Leaguers and Young Adults of Idaho District are invited to attend the conference being held at Rupert, Idaho, on November 26 and 27. The conference will begin at 2:00 p.m. Saturday and close with a dedication service at 11:00 a.m. Sunday. Separate business sessions will be held for the two groups so that plans for the coming spring and summer may be discussed. Seventy E. Y. Hunker and district officers will lead the class sessions. Lodging will be provided by the members of Rupert.

PHILIP W. MOORE,
District President

Rock Island District Conference

The annual fall conference of Rock Island District will be held on November 20 at the Masonic Temple, 420 Eighteenth Street, in Rock Island, Illinois. The day's schedule is as follows: general prayer service, 9:00 a.m.; sermon by Apostle D. T. Williams, 11:00; business session (and election of delegates for General Conference) 2:30 p.m.

On Saturday, November 19, there will be a workers' conference at the Rock Island Church, Eighteen Avenue and Tenth Street. Apostle Reed M. Holmes of the Department of Religious Education will conduct morning, afternoon, and evening classes, beginning at 10:00 a.m. All church school workers and other interested members are urged to attend. Those who need overnight accommodations may contact Mrs. George C. Shippy, 1310 East Eleventh Street, Davenport, Iowa.

CORRECTION

H. I. Letchworth, author of "Concerning the Divinity of the Book of Mormon," which appeared in the October 10 *Herald*, wishes to correct the statement made in paragraph one, column three concerning the date of publication of *The Works of Josephus* in English. The first English translation was by Wiston in 1737, rather than 1898 as stated in the article. However, the translation was revised in 1889-90 by A. R. Shilleto.

REQUEST FOR PRAYERS

Mrs. Ethel Sheppard, 203 West Church Street, Lexington, Tennessee, requests prayers for the spiritual welfare of her family. She would particularly appreciate having the Saints fast and pray with her on November 20.

Prayers are requested for Mrs. John W. Petterson, 2312 Hainsworth Avenue, North Riverside, Illinois, who will undergo a serious operation soon.

Mrs. Harve Culp, McDermott, Ohio, who has recently lost her husband, requests the prayers of the Saints. She is seventy-two years old.

Prayers are requested for Hazel Cornish Stevens of Newberry, Michigan, who is afflicted with cancer.

WEDDINGS

Swoffer-Fifield

Mrs. Grace Fifield of Independence, Missouri, and Herbert C. Swoffer of Croswell, Michigan, were married October 1 at the home of Mr. and Mrs. James Gault in Independence. The wedding was performed by Elder Charles Graham. They are making their home in Croswell where Mr. Swoffer is pastor.

BIRTHS

Mr. and Mrs. Bert H. Sartwell of Independence, Missouri, announce the birth of a daughter, Theresa Denice, born September 27 at the Independence Sanitarium. Mrs. Sartwell is the former "Mickey" Moorman.

Mr. and Mrs. E. R. Barlow of Mobile, Alabama, announce the birth of twin daughters, Pamela Sue and Patricia Ann, born October 15. Mrs. Barlow is the former Alice Ruth Garrett of Bay Minette, Alabama.

Elder and Mrs. Donald V. Lents of Independence, Missouri, announce the birth of a son, Don Glaude, born November 4. Mrs. Lents is the former Helen Draper.

A son, Thomas Royal, was born on November 6 to Mr. and Mrs. Omar L. Nunn of Warrensburg, Missouri.

DEATHS

ULTICAN.—William Patrick was born on December 31, 1875, at Chippewa Falls, Wisconsin, and died on November 3, 1949, in Independence, Missouri. He was married to Ella La More on November 4, 1897, at Cloquet, Minnesota; eleven children were born to them. In 1908 the family moved to Blackfoot, Idaho. While moving, one of their sons died. A minister of the Reorganized Church preached the funeral sermon—the first sermon of this faith they had ever heard. A Catholic by birth, Mr. Utican was slow to accept the Restored Gospel but on August 17, 1908, he was baptized into the Reorganized Church at Blackfoot, even though isolated from church privileges there. In 1916 the family moved to Hagerman, Idaho, and lived there for over thirty years. All of the children joined the church and one son Thomas James, is now pastor of the Rupert, Idaho, Branch. Early in 1947, Brother and Sister Utican moved to Independence. Had he lived one day longer they would have celebrated their fifty-second wedding anniversary.

He is survived by his wife, Ella; five sons: William Patrick, Jr., and George Joseph of Tuttle, Idaho; Leon L. of Chico, California; Thomas James of Rupert; and Lawrence Spencer of King Hill, Idaho; three daughters: Mrs. Ella Winholtz and Mrs. Mary Reimer of Independence, and Mrs. Geraldine French of Tuttle; one sister, Mrs. Warren Peterman of Cloquet, Michigan; and seventeen grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence with Elders Glaude Smith and Charles H. Johnson officiating, after which the body was sent to Hagerman where graveside services were conducted by the I.O.O.F.

AUSTIN.—Charles C., son of N. E. and Lucy Austin, died April 13, 1949, at the age of sixty-five. He was married to Addie H. Hawes on January 1, 1907, at Condon, Oregon. They made their home in Condon and Spray for a number of years and then moved to Hood River, Oregon, where they were residing at the time of Mr. Austin's death.

He is survived by his wife; two sons: Floyd and Fred; three brothers: Henry F. of Canada; Staryl C. of Salem, Oregon, and Kleoh W. of Eureka, California; and five sisters: Mrs. Edna Hawers of Hood River; Madge Johnson and Vivean Hanson of Portland, Oregon; Bess Hamrick of The Dalles, Oregon; and Gladys Chambers of Condon. Funeral services were conducted by Evangelist Walter Barker at the A. J. Rose Mortuary. Interment was in the Rose City Cemetery in Portland.

TINKER.—William Russell, son of Bruce and Virginia Tinker of Kennett, Missouri, was born October 19, 1922, and died August 26, 1949. He was baptized into the Reorganized Church on September 18, 1932, at Williamsville, Missouri, and on March 19, 1945, was married to Melva Louise Jones.

He is survived by his wife; a son, William Russell, Jr.; his parents; four sisters: Mar-

jorie Malone of St. Louis, Missouri; Edna Salter and Flora Salter of Kennett; and Hilda Salter of Santa Monica, California. A daughter died in infancy. Funeral services were held at Kennett, Elders Clarence Archibald and Orlin Phillips officiating. Burial was in Oak Ridge Cemetery in Kennett.

BRUNDAGE.—George Russell, was born in DeGrasse, New York, on October 2, 1876, and died in Seattle, Washington, on October 25, 1949, after a long illness. He enlisted in Company "K" of the United States Infantry on June 3, 1899, and served in the Philippines from August 25, 1899, to March 18, 1902. Returning to the States, he reenlisted for two years. On January 4, 1911, he was married to Mae Shippey in Bellingham, Washington, and on May 31, 1914, was baptized into the Reorganized Church. Early in 1917 he was ordained a priest, and on October 4 of the same year he was ordained an elder. For two years he served in the mission field and for two years was vice-president of the Seattle-British Columbia District. He also served as president of the Religio and branch president of Bellingham Branch. Moving to Everett, Washington, in 1921, he served as pastor of the branch there three different times between 1924 and 1946. He helped build the first church in that city and was chairman of the building committee which planned the new church.

He is survived by his wife, Mae, of Everett; a son, Charles Russell of Springfield, Oregon; a daughter, Mrs. Fred Scott of Burton, Washington; a sister, Mrs. Edwin Morgan of Canton, New York; and four grandchildren. Funeral services were conducted by Elders Granville Swenson and Elliott Gilberts at the church in Everett, and by the John Wannebo Camp Number Nine of the United Spanish War Veterans at the graveside. Interment was in Cypress Lawn Memorial Park.

NEWKIRK.—Roy Ellsworth, son of David and Rose Robb Newkirk, was born February 12, 1865, at Blanchardville, Wisconsin, and died October 28, 1949, at Santa Barbara, California. He moved to California in 1890, making his home in Santa Barbara in 1925. For several years he served as pastor of the Santa Barbara Branch and with his wife made a valuable contribution to the advancement of the work in that area. By trade he was a building contractor.

He is survived by his wife, Hattie Lytle Newkirk, and a daughter, Mrs. C. W. Heth, both of Santa Barbara; two sons: Ernest L. of Los Angeles, California, and Wayne V. of Detroit, Michigan; a brother, James Newkirk of Elizabeth, Illinois; four grandchildren; and twelve great-grandchildren. Funeral services were held at the Welch and Ryce Chapel, Evangelist Louis J. Ostertag officiating. Interment was in the Santa Barbara cemetery.

CORBIN.—Laura Merie, was born in Nevada, Iowa, and died October 4, 1949, in Nevada at the age of forty-two, following a long illness. She had been a member of the Reorganized Church since 1921. Throughout her life she remained a firm believer in God and the church. Funeral services were held at the Reorganized Church, Elders Robert Nutgrass and Charlie Lehman officiating.

HEIDE.—Amos William, was born June 21, 1879, at Fulton, Iowa, and died October 6, 1949, at his home in Maquoketa, Iowa. He had been a member of the Reorganized Church since childhood and for the past nine years served as branch president of the Fulton congregation.

He is survived by his wife, six children, and fifteen grandchildren. Funeral services were held at the church in Fulton, Elders Lyle W. Woodstock and J. C. Stiegel officiating.

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P.S.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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*** ACCOLADE**

The high point of all honorable experiences is when somebody's nice baby holds out its arms to come to you; or when the child of your friends begins to call you "uncle" of its own accord.

*** GERSHWIN**

Like him or not, if you listen to music at all, sooner or later you will have to hear some of George Gershwin's compositions. Conductors will force him upon you. . . . There was one of his pieces on the radio the other day, Concerto in F. It contained a surprise: at one point there was a pretty melody, really sweet. I'll hear that one again.

To like a man, we should try to understand him. What is the explanation of Gershwin? In the 1920's and 30's men and women seemed like pawns of fate. People saw little purpose in life. A composer reflects something of the spirit of his times. Gershwin gave expression to the casual mood, the floating emotional state, like that of a personality moving on the sea of life, a chip riding the crest of a flood, now moving swiftly down the river, now plunging over a waterfall, now loitering in a wide slow eddy, now moving helplessly out to sea. A man is a leaf on a tree, fluttering in a gale. Life is a comic drama, repeated over and over again on a big electric sign, in a million candle power, above Broadway. Love is an illusion of moonlight in a cloudy sky. Happiness is a wisp of haunting melody, soon drowned in the heckling cacophony of life. Death is a storm rising up out of the sea, and blotting out everything. . . . Okay, now—what does Gershwin mean to you?

*** UNDERSTANDING**

A good way to understand how sick people feel is to be sick, good and hard, yourself.

*** THE RELIGION OF ATHEISM**

One of our editors recently said of a certain university instructor, "He thinks he has no religion, but he has. It appears everywhere in his teaching. It is the religion of atheism."

"The religion of atheism." How true the phrase is. It has its multitudes of priests preaching every day. It holds services wherever one of them is speaking.

It has its credo, "I believe that there is no God, but blind chance fumbling with the material creation. I believe in Science, no matter how often it has been wrong, no matter how it contradicts itself. I believe there is no intelligence greater than man's intelligence."

It has its gospel: That there is no morality. That there is no immortality nor spiritual life. That anything goes if you can get away with it. That there is no punishment for sin, no reward for virtue. That we are no more than animals, and there is no eternal purpose in our existence.

That, briefly, is the religion of atheism. It has its superstitions, its prejudices, its closed minds, its foolish enthusiasms, and its unreasonable hates just as any other religion.

The Bible provides a pithy commentary on this religion, "The fool hath said in his heart, There is no God."—Psalm 14: 1.

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Congregations
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Center Place*

(See page 15.)



Photo by C. Ed Miller

Signal Lights

"There's a traffic light ahead—you'll soon be on it!" Do you react to those red, yellow, green signals automatically and reluctantly when you see them, or consciously, alert to every possible danger? Does the yellow light make you cautious or a daredevil?

Many drivers accept the red and green lights as final and positive in their implications but are uncertain, unconcerned, or irritated by the amber. Why does it affect drivers that way? Of course, roads and cars are built for travel, and men are impatient. Nature hates a vacuum, and men hate suspense and inaction. But that yellow on the highway, like the yellow on the back of spiders and snakes, is a warning of the danger which awaits the heedless and impatient. For the aged and the youth, rich and poor, there are traffic lights ahead.

Introducing...

DR. E. V. SHUTE (page 5) was introduced in the *Herald* of October 3, 1949.

VERDA E. BRYANT (page 11) was introduced in the *Herald* of April 23, 1949.

NORA MOSER (page 12) was introduced in the *Herald* of August 14, 1948, in "New Horizons."

WILLIE C. ADAMS, SR., Chariton, Iowa, (page 13) was born near Bemidji, Minnesota, March 26, 1903, and baptized at Dunn Center, North Dakota, in 1915. He married Marie Elizabeth Jessen in 1928. They have six children: Agnes Adell, 20, now attending Graceland; Beverly Jean, 19; Willie C., Jr., 17; Marie Dolores, 16; Alpha Eileen, 14; Lawrence Guy, 12.

Brother Adams attended Graceland College in 1925, and has had some correspondence college work since then. He was active as a coal miner from 1926 to 1936. Following this he worked on the Fort Peck Dam in Montana, and in 1937 began work in the copper mines and granite quarries of Montana. In 1945 he moved to Chariton, and is now employed as bill poster for an outdoor advertising company.

He was ordained to the office of deacon in 1943. His hobbies are gardening, woodwork, and photography.

DAVID HYRUM SCHMIDT, Stewartville, Missouri, (page 13) was born in Wasatch, Summit County, Utah, on March 31, 1873, and was baptized in 1887 near Stewartville. In 1920 he was married to Daisy M. Beach.

By vocation he has worked at common labor, farming, painting, and paper-hanging.

JOSEPH C. MORRIS, Bellflower, California, (page 14) was born June 25, 1879, near Salina, Kansas. In 1900 he married Rose May Watson. They have one daughter, Mrs. Bessie Irene Gisel.

Brother Morris worked as a contractor and prospector in the mining districts of Southwestern Missouri and Oklahoma until he became a tuberculosis patient and went to Phoenix, Arizona, in 1939.

While his wife and daughter have belonged to the church for many years, Brother Morris was not baptized until 1948 at Long Beach, California. He states: "Since joining the church I have gained thirty pounds, and my tuberculosis is inactive, for which I am very thankful."

IVA HUNTER, Independence, Missouri (page 15) was born and baptized in Isabella County, Michigan. In 1920 she married James G. Hunter, who died in 1928. She has two daughters: Mrs. Arlee Rae Leigh, R.N., and Mrs. Betty Jane Fogler. Both daughters attended Graceland.

Mrs. Hunter attended high school with her daughters at Big Rapids, Michigan, and later took a business training night course at Baker University. She was employed for twenty years by the Chevrolet Company at Flint, Michigan.

Coming to Independence eight years ago, she served as Stone Church church school secretary for one year, and then became secretary to the pastor and matron of the Women's Center.

THE SAINTS' HERALD

Volume 96

November 28, 1949

Number 48

Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

ISRAEL A. SMITH IN UTAH

At the invitation of Russell F. Ralston, president of the Utah and Western Colorado District, President Smith left Independence on November 11 to attend the conference being held in Provo, Utah. He has also been invited by the authorities of the Utah Church to speak in one of their tabernacles.

PRESIDENT EDWARDS ON TRIP

President Edwards left Independence on November 13 for Michigan and Ontario to engage in general church work there for a few days.

ATTEND UNITED NATIONS MEETING

On November 8, Apostle D. T. Williams visited the State Department at Washington, D. C., where he attended the conference dealing with the Declaration of Human Rights in the United Nations. Mrs. Eleanor Roosevelt was the first speaker on the panel discussion. Apostle Williams reports, "As a result of this meeting, I had a clearer, wiser view of the vast problem humanity faces in an attempt to bring about a united world." Apostle Maurice Draper, who was appointed by the church presidency to represent the church at this conference, invited Brother Williams to the meeting.

While in Washington, D. C., Brother Williams spoke at the banquet for the home-coming services of the branch, and presented the Sunday evening sermon.

APOSTLE GLEAZER

Apostle Gleazer attended the home-coming services held in Belleville, Illinois, the week end of October 30. On November 5 and 6 he was in Taylorville, Illinois, to attend the priesthood institute and the Central Illinois District conference.

On November 13 he attended the Central Missouri conference at Warrensburg. Two men, Ezra Methland and Homer Ferguson, were appointed as counselors to the stake president, H. J. Simons. Otho Clark was appointed counselor to Bishop Willard Becker.

DES MOINES

Bishop Livingston and Apostle D. T. Williams attended the home-coming held November 12-13. Brother Livingston spoke at the morning and evening services. Brother Williams was in charge of the prayer service and held a class on the subject, "Each One Win One."

APOSTLE HOLMES IN DENVER

Several pastors from the neighboring districts were among the large crowd of Saints who enjoyed the services of Apostle Holmes when he visited the Denver Branch, November 12-13. In the afternoon there was a discussion of the statistical analysis of the church, particularly of the Eastern Colorado District. The analysis was drawn from the Joint Council report.

PRIESTHOOD INSTITUTES

Floyd M. McDowell, Superintendent of Priesthood Education, returned November 15 from a series of priesthood institutes held in Ohio, Pennsylvania, and Kentucky. Apostle P. E. Farrow was with him during most of the fifty sessions of the institutes.

ATTEND CONFERENCES

Bishop DeLapp and Apostle Mesley attended the Oregon District conference at Portland, the British Columbia District conference at New Westminster, and the Seattle District conference at Seattle. At a number of places where they held one-evening services, Apostle Mesley showed slides of his Alaskan journey.

God Was There

So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. And he built there an altar, and called the place El-beth-el: because God there appeared unto him. —Genesis 35: 6, 7.

Man and God

Jacob will be known forever as a witness of the fact that God appeared to him at Beth-el. It must have been a glorious experience for Jacob to be there, but it was not he who imparted the glory to the event. Both he and Beth-el would be forgotten if God had not appeared.

Moses is important as a witness of the burning bush. For him, too, it must have been an experience that could not be described in human language. But it was not Moses who caused the bush to burn.

Peter, James, and John were witnesses of the glory of the Transfiguration, but they were not the principal persons present. The Lord Jesus, Moses, and Elias overshadowed them. It never occurred to the Gospel writers to lose sight of the relative importance of persons. They kept their sense of proportion.

Joseph Smith went into the grove to be alone for prayer, a very humble young man seeking light and help. That incident, like thousands of others of a similar kind in the lives of men, might have passed without being noted in any record, except for one fact: God and Christ were there. It was indeed a marvelous experience for Joseph to be there as witness. But the power and glory of that occasion came from the Father and the Son. Joseph himself never forgot that.

It is very important for us to keep our attention on the main things. We are concerned with God and Christ primarily, with prophets secondarily. A Mohammedan may declare, "There is no God but Allah, and Mohammed is his prophet." It is not the Christian purpose to deify a prophet, but to bear testimony of

Christ. Joseph Smith and Sidney Rigdon declared, "This is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God." And that should be the burden of the testimony of the gospel in these latter days. As Daniel said to King Nebuchadnezzar, "There is a God in heaven." He reveals himself to men. All our faith points to God. Jesus Christ, the Savior, stands at the center of the work.

The Main Person

Two ministers, one young, one older, met. The young man was telling of a great convention he had attended, the big things that had happened, and the many prominent persons who were present. He was very enthusiastic, but nothing had touched his soul. He might as well have gone to a circus or a political rally.

The older man listened for a while, then said, "That's very fine. But tell me—was God there?"

Throughout all our Christian testimony, it is good for us to remember persons and events. But we must keep them in mind in the order of their relative importance. God is always number one. No meeting is a success unless he is there.

Were You There?

Most of us have heard the spiritual, "Were you there when they crucified my Lord?" People generally love it. But, as many soloists present it, it is only a song—beautiful, and nothing more.

One Sunday we had a different experience with it. A visiting vocal artist, a colored member from the East, sang this spiritual at Stone Church. There was something different, even portentous and solemn, about it. It seemed to us that as she sang she stood in spirit on Calvary, looking at Jesus as he died on the Cross. The poignancy, the tragedy, the sorrow of the Crucifixion filled her heart. And because she stood at the foot of the cross, she lifted us up there beside her, so that we felt it, too.

"Were you there?" ceased at that moment to be a song and became an experience—one not to be forgotten. But our feeling of being witnesses, in a sense, was surpassed by the impression of the presence of the Lord.

In a sense we can never understand the meaning of Christianity unless we take a spiritual pilgrimage to Calvary to see Jesus on the cross. It is only the words of a story until we do so. Once we have done that, it is a living reality.

Some years ago Ernest Findlay Scott wrote:

There is something within us which insists that we are made for God, that we are subject to God's law, that our action is meaningless unless we can relate it somehow to the divine purpose

Religion is rooted in this conviction that the knowledge of God is the most imperative of all our needs, since only by knowing God can we know ourselves.*

The human heart has hopes and dreams that can never be fulfilled in terms of the things of this earth; it has aspirations whose only proper place is the broad stage of eternity. Our life is a pilgrimage that cannot end until it brings us back into the presence of God.

L. J. L.

**The New Testament Idea of Revelation*, Scribners, 1935.

E d i t o r i a l

The Communion Covenant

BY ISRAEL A. SMITH

FROM SEVERAL SOURCES comes evidence that some of our priesthood members have served the emblems of the Lord's Supper to non-member children and adults. This is surprising and disturbing, as there is no excuse for our ministers to ignore our close Communion doctrine. It only indicates that we must be ever on the alert to keep our educational program moving; otherwise, the church laws may be superseded by the traditions of men.

Doubtless, there is a temptation to feel that all children and the adults who by their association and profession acknowledge Christ as their Savior should not be excluded from the Lord's Supper. However, on the same basis of reasoning, there is no reason for the Restoration Movement if mere profession of faith is to be accepted for compliance with the laws which identify us with the church for which Christ gave his life.

There may be a tendency to feel that in this modern democratic age close communionists are putting themselves in an exclusive group, smug in their satisfaction of being better than other professed Christians when they refuse to serve the Communion to other professed Christians. To such it might give some satisfaction to reflect that we find ourselves with the majority on this issue. The Catholics, Brethern, Lutherans, Episcopalians, and other smaller Christian groups do not serve open Communion. It is more common for the minority group to defend their position than for the majority to be on the defensive. Doubtless, the convictions of this majority group are based on Scripture and historical traditions. In addition to that, Latter Day Saints have some very definite instructions and even some direct commandments in the Doctrine and Covenants and Book of Mormon which should stabilize our close Communion doctrine. How can non-

members, who are sincere, kneel with us in the blessing prayers which solemnly "witness that they are willing to take upon them the name of thy Son" unless they have actually done so through baptism into his church? This is exactly what Paul meant when he said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body" [the church].—I Corinthians 11: 29.

On this subject, the Presidency as editors and other church leaders have always spoken unequivocally. We are reprinting some of their statements which we commend for a careful reading. We cannot improve upon them, nor do we have any desire to modify them.

Shall We Serve the Communion to Nonmembers?

(Excerpts from *Saints' Herald*)

Volume 40, page 84, February 11, 1893, Joseph Smith and W. W. Blair, editors:

A brother asks if it is lawful and proper to give the sacrament to unbaptized children, and we reply that it is restricted to members of the church who "art worthy of it" as set forth in Doctrine and Covenants 17: 18-22. The conditions required in the above text cannot be fulfilled by an unbaptized child; therefore such child should not be given the sacrament. And to this agree the teachings of Saint Paul, I Corinthians 11: 23-29.

Paul commended the Saints in being careful and particular in respect to the proper institutions of the church, and we should be admonished thereby, for he says, "Be ye followers of me, even as I am also of Christ. Now I pray you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."—I Corinthians 11: 1, 2.

Volume 45, page 726, November 16, 1898, Joseph Smith, editor in "Questions and Answers," column:

Do you think it lawful to administer the sacrament to children ten to twelve years of age who have never been baptized?

Paul was of the opinion that there were some things which were "lawful" but not "expedient." The sacrament (the bread and the wine) is for baptized believers—those who are capable of discerning the Lord's body. No others are contemplated in the instructions in either the New Testament or the Doctrine and Covenants. We have no authority for the giving of the emblems to the children who have not yet reached the age to obey, or unbaptized persons, either children or adults, who have reached such age.

If, therefore, the statements in the law which make it lawful to administer the sacrament to specified persons, or those specifically named, make it unlawful to permit others not so named to partake, it is unlawful.

We are of the opinion that the administration to such persons as those described in the question is not provided for, and for that reason, it ought not to be done.

Volume 50, page 593, July 1, 1903, Joseph Smith and Frederick M. Smith, editors. Editorial:

Will you please give some instructions on taking the sacrament? Should those who do not belong to the church be invited to partake? If not, what is the meaning of Doctrine and Covenants 46: 2?

In the *Herald* for May 1, 1870, page 272, the editor gave some thoughts on the "sacrament" and in it uses the following language: "The person passing the emblems should not permit unbaptized persons, nor members of the church against whom charges are made for which they are to be tried, to partake if they know them."

This is in harmony with the instructions thereon given in Doctrine and Covenants 46: 1, 2.

Volume 53, page 1004, October 17, 1906. Joseph Smith, editor; Elbert A. Smith, associate editor. Article entitled, "Are We Close Communion?"

If by this question it is intended to ask, "Do you as a church administer to and partake of the sacramental emblems, bread and wine, with other religious bodies," we answer, "No." Our reason for thus answering is that we are commanded not to let communicants partake unworthily—if unworthiness in part is the failure to discern in the body, the Lord's body or, in other words, the church acknowledged of Christ as his.

As a people we are commanded not to cast anyone out of our prayer and sacrament meetings; but this does not justify us in giving to them those emblems in the partaking of which we solemnly assure the Lord and each other that we are willing to take upon us the name of Christ, to remember him, to keep his commandments, in order that we may have his Spirit to be with us. Whoever should partake with us in this covenant, by eating and drinking of the bread and wine, would by such act of partaking also be virtually assenting that the church by whose officers the emblems were offered and administered was the Church of Christ, and the officers administering were acting in their proper places and authorized to officiate in the name of the church and Christ. This acknowledgment we have not the right to demand or permit them to make without the previous baptism which the word of God requires; hence the wisdom of the church in not permitting those not of the faith into which we have been baptized to partake of the sacrament with us; and as a consequence to decline to partake with them in their love feasts or sacrament meetings.

Volume 85, October 15, 1938, by A. B. Phillips.

The sacrament is essentially a memorial of the Christian covenant as previously entered into between God and the repentant believer. Only members therefore should be permitted to receive it, and scriptural cautions are given which warn against its administration in cases of unworthiness.

The Book of Mormon shows that Jesus limited the sacrament to the membership when instructing his disciples in the matter, and this is commanded. "Give it unto the people of my church, unto all those who shall believe and be baptized in my name."—III Nephi 8: 32.

Moroni also states that the sacrament was administered "unto the church" as Jesus had commanded. Also III Nephi 8: 62 gives his command.

Adventure Toward Social Security

A lecture delivered at the College Youth Conference, Independence, Missouri, September 8, 1949.

By E. V. SHUTE

READING: Luke 16: 18-30

LET US PROJECT OURSELVES back into the year 490 B.C. It is Athens—Athens in dismay and consternation. The Persians in great force, under King Darius, are approaching from the sea. They have just burned Eritrea, the approach to the city, after putting down the Ionian allies of Athens, and are being guided by Hippias, the old Athenian aristocrat who understands all the weaknesses of his home city. Messengers have been sent in desperate haste to beg Sparta to come to the rescue. But jealous, stupid, valiant Sparta is always slow to respond. The total army Athens can put into the field will be no more than 10,000 men, and they must face at least twice that number of Persians.

But among the 10,000 men is Miltiades, a man of military experience and undaunted resolution, and he urges his fellow citizens to advance upon the larger army and not wait for a siege. When they accept the advice, however, and—with a few Platean allies—do come out from behind their hills to look down on the hundreds of Persian ships and the great foreign army encamped on the plain of Marathon, these militiamen are chilled with apprehension. How can they save the day and their city?

Miltiades is not at a loss, however. The Athenians wait till the confident and impatient Persians are compelled to advance, then they advance in their turn, although exposed to a hail of arrows, and charge to close quarters with their short spears. As everyone knows, Marathon becomes a great European victory, and Asia is turned back for a generation. Athens' safety has been secured by Miltiades' daring leadership.

A hundred fifty years later Alexander's campaigns against the same enemy were really punitive, meant to turn back forever the successive inroads of the Persians by crushing their power at its source. It seemed the only way to achieve security, although it involved the most hazardous military adventure ever undertaken up to that time—something equaled later, perhaps, only by Hannibal's assault on Italy, or by the exploits of Clive in India, or the landings in the Mediterranean or Normandy in this last war.

BUT THESE were not the only instances of adventure toward social security, for what else is implied in the story of Joseph taking his people into Egypt, or in the stories of the Book of Judges—one long sequence of desperate adventures designed to achieve security. Indeed, every war is pointed to that end. We have just experienced the last of a long series of these. Is it not strange that security is so elusive and always has to be won over again?

If I may change my analogy *very* slightly, a man courts a girl in order to achieve the security of marriage. But every man has to undertake the old adventure anew, and security is something he does not always win, at least in Nevada.

Community adventures toward security can fail, as in our own history at Nauvoo, in Robert Owens' Community, the Shakers, the Oneida group, or in the moves of the Japanese war lords in our own time. Or they can be very risky undertakings, indeed, as in modern England.

So, great states, families, businessmen, professional men, even the man who hires on an untried job or buys a house or a washer on the install-



ment plan—all adventure toward security. Why, then, is security so desired? Because among other things it is so elusive, like the pot of gold at the rainbow's end or the million dollars we'd like to make or the title of duke or winning a Hollywood glamour girl. Probably no one has ever found security. It is a myth, like the golden fleece or the apples of Hesperides.

The millionaire crashes or loses his wife or can't get into the club he cares for. The duke is so bored he goes to Monte Carlo to learn the wonderful new game of "craps," meeting there a score of dukes already very unnecessary, and even an exiled king or two. The Hollywood glamour girl turns out to be an ignorant, climbing, gold-digging hussy created by her studio and press agent, who tomorrow may lose her hold on the public or quarrel with her employer or have her adopted child kidnaped. You've never met the man who had security. For if he had the social graces, wealth, and power the word connotes, he probably had not the body to match it, and quivered before a physician reading his blood pressure or dieting him for his diabetes or warning him about his heart or tobacco.

Nations, like men, play perpetual little games to gain security, even those possessing uranium and a

stock pile of bombs—or those living in a chronically successful and brave little island near Europe, or those living nearer Communism on the Continent. Security is always and everywhere a mirage, and social security is as unreal in its full realization as any sweet but naïve dream can ever be.

WHAT WE REALLY SEEK is a respectable measure of it, some fair approximation, some realizable fraction. We want a home, a wife, or husband, a family, a decent salary, a car, some money for clothes and movies, and so on. We want to feel we are doing a constructive job, filling a proper and flattering role, being a good citizen, winning promotions, raises, and increasing respect in church and city or state. These are the justifiable ideals of good citizens.

But even our own short experience indicates that bust follows boom, that unemployment of a large portion of our citizenry can be regarded as normal or even desirable, as a recent issue of *The Economist* has it. We know that war disrupts our best plans, as well as the new inventions that modify old patterns of production such as tractors upsetting makers of horse harness, scarcities of raw materials as of oil or coal, changes of habits as when men stop wearing straw hats or women discard hatpins, and so on. Even in the professions it is possible that the control of tooth decay by one of several agents may upset the old family extractionist, or that state control of the legal profession may stop ambulance-chasing or substitute more reconciliations for divorce suits. There just is no complete social security, and an attempt to achieve it is always an adventure apt to end in frustration.

Adventure is risk, and, by a sound economic law, profit varies directly as risk. Because security is a desirable ideal, everyone risks for it—risks his life, his education, his marriage, his children, his car—

risks everything. Adventure lures you. Here may be the boy you've been looking for or the stimulus you've been seeking or a directive or piece of advice to alter your whole scheme of living. But really all we have to offer you is adventure and risk—not quite "blood, sweat, and tears," but study, perseverance, and your brief chance for the best kind of life. "What we have, give we unto thee."

There is the security of sleep or apathy or ignorance. But this is security only if no vigilant man arises who wants what you have. Then there is the security that comes with alertness, that keeps its armor bright, its fleet in wraps, and builds up well-advertised bomb piles—admitting that this, too, never brings final security. Such security as this last implies adventure in the offing and is stamped with it as the security of a coin is stamped with the motto of the high American adventure "*e pluribus unum*"—something that cost you a revolution and a civil war, the Louisiana Purchase, the price of Alaska, and several international wrangles before boundary commissions.

TO BE GOD IS THE ultimate in security, the serene and perfect achievement of all conceivable goals. Yet God himself chose an adventure, and we are it. Giving us freedom, he made us unpredictable. He knew our lives would be a conundrum no human reason could adequately illuminate, so he sent Jesus to share our adventure and show us a safe way through it. He did so by revealing the paradoxes of our situation—that he who gave most kept most, that he who lost his life or held it at hazard enjoyed it most intensely, that the best things were not what you had but what you were, that only in good strife lay peace and contentment, that love was greater than life or power or death, that victory did not come by retaliation, and that nothing but his kind of life and its values were eternal. Every item in his teaching called to an adventure, but the end of the adventure was a

solid and eternal kind of security, "built on a rock," having God for a partner, feeling the steady pull in the same yoke of Jesus, the "Comforter." The Holy Ghost need never have been called that had he not left us to the life of hazard that he himself had first tasted and shared.

Jesus has always called men to adventure, perhaps because he asked them to follow him. Think of the adventure he lived! Singly he set up his challenge to both the priestcraft of his country and the might of its conquerors, the Romans. He chose brave but uncomprehending companions and roamed the countryside like an unarmed Robin Hood. He taught men a doctrine so subversive that it has rocked the world ever since, and revealed an authority so challenging it must run headlong into every other authority and so displace or alter it. He decreed a discipline so rigid that the members of his band forever fell short of it, as have all his soldiers since, and led them so steadfastly toward a logical collision with the received opinions of men that in the end the boldest of his people dared not follow except "afar-off." Had he been armed he would have been a figure of romance, but he wore no helmet, and the first spear he encountered pierced his side. Had he eloped with Mary Magdalene or rescued her nude from the slave block, he would long have been sung by troubadours, but he had no love affairs except with all men, especially all lowly and oppressed men. Had he struggled with his country's tyrants as frankly as Mazzini or Hereward the Wake, he would have lived in story as a great patriot. But he subtly implanted in men's minds the forces that resistlessly overthrew and destroyed evil. Nevertheless he was incredibly brave and the most enduringly romantic figure in history. It's perhaps a mistake that he has not been taught more often from that point of view—at least to young folk.

Jesus recognized the difficulties he posed for his followers: "Sell that thou hast and come and follow me." "Think not that I am come to send

peace on earth." "If any man come to me and hate not his father." "I come not to send peace but a sword." He never promised ease or security of the type that brings big bank balances or Newport houses or membership in the country club. Presumably he has not changed since and still offers no such guarantee.

The rich young ruler was perhaps the best human opportunity that ever presented itself to Jesus. He must have been very influential, and at the same time respected by the writers of the Gospels even decades later, for he remains anonymous. If he had joined the disciples, they would at once have gained great prestige and even a hearing in high quarters.

He was as good as he was powerful; he had an acutely sensitive conscience and, under Jesus' close guidance, might have taken the place Paul filled years later. When he came to question Jesus, he was undoubtedly and obviously the superior of any of the disciples then attending the Master. Even they conceded that without jealousy! Yet Jesus chose not to win him for a disciple but to set him the only condition he could not accept, to the frank consternation of the twelve. He deliberately asked the young man to forsake social security for adventure. When the apostles remonstrated, he reminded them that they who followed him should "receive manifold more in this present time, and in the world to come." Did you ever think of the state of mind of that fine young man in the years after—the man who refused company with Jesus? When he looked at his acres, his herds, his houses, his rings, do you think he valued his security as highly as the lost opportunity of his youth?

NOW I BEGIN to come to grips with my problem and leave the safe and pleasant generalities everyone likes to hear. I am glad I belong to a religious sect where one may still issue and meet challenges, where challenges get a fair hearing and may achieve something, where all is not fatally and for all time os-

sified in a pious but deadly tradition. We are a striving group, and I am proud to strive in my small place in your ranks.

To Jesus' kind of adventure you are called. This challenge is to the young, to the daring, the trained, and disciplined. Since it is so difficult to win in his way, it remains worth trying. I would not insult your powers with easier tasks. Heroes come to light in storming Okinawa, not while loafing on the beach at Waikiki. And I'm impressed with the story of the selection of Gideon's army. God selects only the wary and prepared and venturesome to storm the ramparts of evil. The rest may go home and await the liberation that braver men win for them. It's in the hope of finding heroes among you that I speak of adventure. Of course, it has no interest for humdrum minds—but there must be here and there among you minds not yet committed to the easy, conventional, and finally unrewarding and disillusioning pattern of life.

It is so easy to make our life fall into a monotonous pattern which is not obedience to God but an illusion of service. I question, for example, if he regards his perfect work in us as a sequence of reunions, sermons, reading the *Herald*, visiting Kirtland, and sitting on delegations to a biennial conference. All that is good and needful, but that is what is wrong with it. It is just good. We are surely interested in discovering what is better or best. And we will never find what conductors we have till we put men to work learning scales and doing five-finger exercises. We may possess flowers in our own yard never yet allowed to bloom because everyone has been too busy meeting people on the front porch to water the seed.

We are looking for disagreeing, but not disagreeable men, I presume—optimists, men patient as spiders and persistent as waves at sea, men who think that the time is always ripe now. I have heard occasionally that we do not have the men, money, or opportunities now. Could it be that while we looked around for

these things they were already in our hands but unregarded? I have heard that we need men of experience—but I have never found out how we get men of experience except by catching them young and letting them try. So often my seniors in medicine have quoted their "experience" to controvert me, and now that I myself am twenty-two years graduated, I could perhaps use the same old counter, but I remember that experience can all be wrong and never grow into skill. The appeal to experience is faulty—and notably so in the atomic world where no one has experience. If Latter Day Saints really held experience highly, they would never feel the need of revelation from above. We need men of talent who have not yet been blunted by experience, and we always need them now.

No country ever possessed as much as this one—all "the good things of the everlasting hills." No age ever offered such comfort and such easy pleasure in car or radio or television or food or clothes or travel. No age has ever seen a country as full of search for the unattained, so dissatisfied, so eager for what is just over the next hill. Could it really be true that men by seeking do not find out God, or the greatest good, and that by thinking we add not a cubit to our stature?

WHAT I AM REALLY SAYING is that this is like crossing a street. There is some sort of safety on either side, and you can easily be killed in leaving the one for the other. But someone who has crossed can surely call back to you: "Come on over. It was fun getting here, and I like this side." But I am keenly aware that if the church refuses the adventure to which this conference calls you, you could separate yourselves from it in crossing that street. The church, too, must be infected with not only the ceremony but the spirit of Joseph Smith's adventure if it is to take its place at the growing edge of things. We need a church that

stretches but keeps its feet on the ground.

Everyone who has interned in a big hospital knows that dangerous malady called "hospitalitis." The best lads stay on year after year, become more and more conscious of their ignorance and the size of the discipline they face, and become increasingly timid about entering active practice. Some of these fellows must actually be kicked out and into the business of living. One can be paralyzed by difficulties that fade away before a bold onslaught or fear to cross a pasture because of the bulls that feed in another and distant field. I read recently of the three Boy Scouts who reported their good deed for the day, that of helping an old lady across the street. "But why did it require three of you," asked the Scoutmaster. "Oh," said they, "she didn't want to go across."

HOW SHALL WE REACH social security: by trial and error, with some small degree of wisdom and planning, but certainly only after trial, with difficulty and failures and disillusionments, with dear and disappointed comrades dropping out or even actively joining the opposition; by many adjustments—in salary, power, and place, roles we play, location, and so on; *but by beginning!* We must go on by trying all things, and holding fast to that which is good—as we undertake marriage, by starting it, not knowing if we can support the girl in ten years or if we will have six or sixteen children by then to add to our presently unmeasured burden.

I would not ask you to share any monotonous perfection for that would also be perfect boredom. But an adventurous, hopeful, growing, ever brighter achievement should enlist you and has unique opportunities and challenges for you.

Assuredly, the effort to initiate a realized Zion will arouse intense opposition from those who have always accorded it lip service only. The ex-

perimenters will be dangerous people or self-seeking or conceited or even apostates. Their first steps will be called premature, rash, foolish; and if they go on they will alienate and perhaps disaffect many of those now regarded as church stalwarts. But that could be part of the "sifting" process revelation has warned us of. I often ask myself this dreadful question as I look about at the fine men who have either left us or at least are no longer active with us, "Is the church membership that has thus lapsed not at least as good in God's eyes as the church group that remains?" Perhaps it was even more devoted!

THE INEVITABLE CONSERVATIVES in any church like ours must be warned that the progressive group has its rights too—its place in the light as well, its fellowship with Christ to win also. If the "liberals"—if I may appropriate such a contested designation—concede stand-patters a right to their opinions and activities or lack of them, the "ginger group" demands an equal tolerance in God's name. Anything less is as unchristian as futile. What divisions or separations may ensue must rest squarely on the conscience of those who "keep the faith"—and so little else. I speak plainly. Perhaps this sort of conference is the proper setting for plain speech.

IF I WERE NOT in this church I would be a Quaker. Quakers do such noble and brave things. But, on the other hand, their great record shows one how futile it is to tinker with things as they are. They bring such brains, such devotion and integrity, and even so much wealth to bear on the great problems of our world. But how little they have to show for the most intelligent humanitarianism of our day! Surely this indicates that it is not reformation the world needs but restoration—in the social-economic sphere as well as in doctrine. And that is Zion—a much different thing.

To be very specific—to what sort of adventures are you here called?

Many of them are being outlined at this conference and will evolve from its successors perhaps. How shall dentists, engineers, or architects make a real contribution to the Zion community and yet realize what is best in personal and professional opportunities? When and where and how shall they begin? Indeed that could be taken as the theme of such a conference as this. What shall be the controls of Zion, and what are the conditions of our integration in it? What do we sacrifice for what gains? What are we to think of the relations of science and theology, of the data and methods of revelation, and the related experiences of our day-to-day lives? Toward what realizable objectives shall we work now, next year, and in ten years? What do we do in war and on invasion, in class and labor struggles, and under atomic attack? What shall we do in literature, art, medicine, and music in the new society so long held up before us and toward which we will strive if it can be made practical, desirable, and realizable? What about courtship, divorce, and birth control in Zion? What about delinquency, crime, social maladjustment, and race relations of all the types to be gathered here? What about punishment and exile and expulsions in a community living under American law? What about such business organizations and farm developments as can attract both Austrians and Australians to Zion?

Are not all these adventures of the mind enormous hazards of living in which men will be called to risk family, future, bankroll, and perhaps even life? A Jewish friend of mine said to me two weeks ago: "There is no obstacle humans can devise that human ingenuity cannot surmount." I think even more of God's ingenuity and the power of his purpose in Zion.

FOR WHAT SECURITY? Assuredly not for the biggest bank account or business role or to be national president of Lion's or manager of
(Continued on page 22.)

I found the Church Through Suffering

By FRIDOLIN BECKER



The Author in 1947

(Editor's Note: The following article was sent in by Elder Eugene A. Theys. He states that Brother Becker was ordained a priest last April, and was to be ordained an elder October 16. Brother Becker does not speak or write English; therefore, this article is a translation which, with editorial help, has been put in its present form.)

DURING THE YEAR OF WAR, 1943, a heavy air raid hit Kassel, province of Hesse. The central parts were reduced to rubble. Thousands were killed. Children were screaming frightfully for lost parents. Mothers were yelling madly for missing children. The sight of the people suffocated by smoke and fumes was appalling. It cannot be described in words at all. The reality of things was a thousand times more horrible. As it was, I saw both my eighty-year-old father and mother being burned alive. We had already saved thirty people and had succeeded in breaking our way through a number of basements right to the cellar in which my parents had found refuge. We had actually come up to a distance of six meters from my parents when I was suddenly gripped and pulled back at the very moment that the wall of the cellar gave way and came down in front of us with a crash. In another split second, and I too would have been doomed. We kept working on and on throughout the night, but in vain.

The fury of war stalked on, and hecatombs of soldiers and civilians were its results. Due to the continual air raids and the ceaseless stays in damp shelters, our youngest son, Manfred, fell ill. In the course of a heavy raid during which a neighbor's house was destroyed, he fainted from fright. Following ten days of unconsciousness, he died at the age of five and a half years. We had already lost a son, age seven, in 1942. On April 8, 1945, we lost our

home during the last heavy air raid.

Yet grief and sorrow were still to continue in our lives. Because I left the Nazi party, I was dismissed from my employment, denounced, and arrested by German police on November 27, 1945. They finally dragged me to the local headquarters of the American Counter Intelligence Corps. I was knocked down five minutes after being arrested and left lying unconscious. Subsequently, I was delivered up to the police and, shortly after, to the penitentiary at Kassel-Wehlheiden! From there I was committed to the internment camps at Schreufa and Darmstadt. It was only after eight months had elapsed that I was given my first trial. On this occasion, I was informed that the charges raised against me were unfounded, and I was going to be released. Naturally, my family was overjoyed when I reached home again. Unfortunately, I could not celebrate my silver wedding at home, as I was still under arrest on that date.

AT THE TIME of my arrest and internment, my wife's brother, Fritz Rathmann and his wife, Ida, Independence, Missouri, again contacted us, resuming connections that had been broken off at the beginning of the war. Kind letters and generous parcels of relief reached us from across the ocean. This was the first charity we received in our distress. But the satisfaction to be restored to my family was not to last long. Much greater sufferings and infinitely more terrible cares were yet to follow.

At 2:00 a.m. in the morning of February 23, 1947, my family and I were dragged out of bed by four armed CIC officers after the front door had been broken open. We were forced to stay in the kitchen

despite my protest that I was ill. We were not allowed to carry on any conversation. The dwelling was searched minutely by the officers. We were not permitted to assist in the search. I was again arrested, and for months my family did not hear anything from me or about me.

I was held in solitary confinement at American Army Headquarters in Oberursel. This was the most terrible period of my life. I would rather not write anything about it. I wonder how I got over and lived through these months of solitary confinement despite an injury in the head from the First World War which causes me chronic trouble. Because of my firm belief in God, I was given the blessing to be released on April 18, 1947, and sent home after months of hardships and fatigue. Once again my arrest had been based on lies, untruths, and mistaken identity. After my release and return home, I lay unconscious for several hours on many days.

Faced with ineffable misery, my wife told her brother, Fritz Rathmann, at Independence of her difficulties. Help from those quarters was not waited for in vain. The letters from our relatives in the United States—particularly from Ida Rathmann and her mother, Emily Schmidt of Chicago—contributed immensely to console us when distress threatened to overpower us. It is only the help from beyond the ocean and the kind and faith-inspiring letters of these three relatives that kept my family alive. They had already twice been on the verge of death.

The letters from Independence and Chicago, as also those from Lieschen Bock at Hannover were always full of love and spiritual help. Never was anything found in them intended to convert us to their religion. But we read "between the lines" what profound faith these people had enshrined in their hearts. In their cases, religion was not preached but manifested practically. And thus I was gripped by the desire to learn to know their church—the Reorganized Church of Jesus Christ of Latter Day Saints. As a result of this study, something occurred to me that I had previously thought to be utterly impossible. I came to see and to recognize the gospel in its true purity and genuineness.

I CONTINUED TO STUDY all the writings made accessible to me on the new church. It was as though a pale light quite suddenly emerged at a far distance out of what had seemed to be complete darkness. I began to write down everything important concerning this church, its faith, its doctrines, its priesthood—Melchisedec and Aaronic—and its organization. In the course of these studies, I found that the doctrines in question in no wise departed from the facts of the gospel. I also learned for a certainty that the six fundamental principles of the gospel had either been twisted or neglected by the other churches or denominations, or that heretical additions had been made to them. I further realized that there had been an apostasy, and that through continued revelation the gospel was restored by Joseph Smith.

Having written down these facts, I went to Hannover in order to enlarge my knowledge through association with the congregation. I then returned to Kassel, enriched inwardly and also provided with more writings for study. Along with my family, I studied daily the writings of the Book of Mormon and the Book of Doctrine and Covenants. As we studied, our faith grew more and

more intense. We felt that God in heaven was taking us away from the stony path along which we had formerly walked. We also desecrated the narrow road with the narrow gate, through which alone we can hope to be afforded eternal bliss some day. Words fail me to put down everything.

At long last, we heard through Lieschen Bock that a baptismal service had been arranged at Hannover on December 21, 1947. There was no hesitation for us. Due to a serious inflammation of the vertebral column, I had been strictly forbidden



Rolf, Marta, and Fridolin Becker, 1949

by doctors to go into the water, yet, we were going to get baptized in winter. Was that not likely to result in bad consequences for my health? No! This was unshakable in my mind, for it says in the Bible: "Thy faith has made thee whole." When this faith in Jesus Christ is unshakable so as to be deeply rooted in one's heart, no harm can be done to him.

Thus, my wife, our son Rolf, and I along with six others were baptized at Hannover on December 21, 1947, despite the fact that we had to cut the ice to get to the water. Since our baptism and reception of the Holy Spirit, a transformation has been going on within us. The fruits of the Spirit grow in our hearts, and although Jesus may be far away from us, he is yet always with us through the Holy Spirit and with his blessing. Indeed, we could bear lots of witnesses to the love of God.

At this moment I am resolved for myself and my people to communicate wherever I can, and at all times, our faith, our happiness, and peace of heart to those who are seeking the true word of God with honest hearts.

Some thirty-five years ago, I had contemplated entering a monastery and, subsequently, doing missionary work. Today, I am working in the vineyard of God and am engaged, in common with my family, in propagating the true gospel of the Reorganized Church of Jesus Christ of Latter Day Saints.

My Prayer

Give me an understanding heart,
A heart of love to see
That I may glimpse another's doubt,
And lift him up to thee.

A heart that judgeth not, O God
Another soul of sin,
But rather reaches out to help
And bring that lost soul in.

Yes, Lord, I seek to understand
To show in truth and deed
Thy love for mankind everywhere,
To fill its longing need.

Let thy love motivate my soul
Let faith abide in me,
Give me an understanding heart,
That I may work for thee.

LUCILLE OLIVER

Five Years in Zion - By VERDA E. BRYANT

FIVE YEARS AGO we drove into Independence, passed the Auditorium and Stone Church, and thrilled at the prospect of making this city our future home. It has been a good five years; we have been happy, and the Lord has blessed us abundantly.

With the Latter Day Saint philosophy as it is, most members of the church harbor a hope of someday living here. Out of my five years' experience in the Center Place, what can I say to those who consider gathering to Zion and wonder what they can expect to find here? There is a difference between gathering to Zion and moving to Independence, Missouri. Anyone can move to Independence by packing up, moving, and arriving; but to "gather to Zion" is to come through contact with and on the advice of the Bishop of the church.

Independence is the headquarters of the Church of Jesus Christ. You can see the hand of God working with his people constantly—if you look for it—operating quietly and determinedly, steadfastly making progress though it sometimes seems slow.

While the Lord's anointed makes his headquarters here, Satan also uses this place as the seat of his authority, for where there are those striving to work for Christ, there the devil may be found putting forth his best efforts to thwart the good purposes, obstinately determined that the purposes of Christ shall not be wrought out.

The ideas that people away from here have concerning Independence are as many and varied as are the people themselves, and the impressions of the place among those who come are as manifold. Almost everyone coming here expects to find perfection in varying degrees, some almost literally expect the streets to be "paved with gold."

Independence is a normal Midwestern city of approximately 40,000 people. It is known as a church-going city with about thirty-five churches of which sixteen are our own. Our church is represented in the Ministerial Alliance and we co-operate with the other denominations in city-wide training programs and religious services at Easter, Christmas, and other times during the year. This has promoted good will between Latter Day Saints and members of the other churches.

Our school system is about average, though there are those who will tell you its standards are disgracefully low, while others think it is wonderful—depending, I suppose, upon what they have been

accustomed to in other places. Schools here, as throughout the country, are overcrowded, but plans are in working order to alleviate this situation.

The shopping center "around the square" is convenient and adequate, though somewhat smaller than one might expect in a city of this size. This is doubtlessly due to the fact that Independence is almost a suburb of Kansas City, and a thirty-minute bus ride will take you to the heart of that city.

Independence has its share of drive-ins, theaters, recreation (both good and questionable), and liquor stores. While you can buy a glass of beer at almost any hour of the day or night, you find it pretty hard to buy an ice cream cone after seeing a movie.

Independence has numerous small industries which provide employment to many and which manufacture a variety of things from soda pop to harvesting machinery.

The hands of the clock go around, giving us twenty-four hours each day; babies are born and loved ones pass on in Zion. Independence is much like a thousand other such cities—but *there is a difference!*

In Independence there are 9,000 Latter Day Saints, and that puts it in a class all by itself. There are 9,000 men, women, and children who believe (to some extent at least) that their town shall someday be Zion, the perfected city and abode of Christ.

These 9,000 people are cemented in bonds of one basic belief, yet they remind me of a sign I once saw on the front of a store—"The Everything Shop. You name it, we have it." There are the friendly people and some who are almost hostile; there are those who contribute to the good of the community and church and those who think the world owes them a living. There are the happy and the sad, the good and the bad, the weak and the strong, the rejoicers and the lamenters, the rich and the poor, the givers and the takers, the workers and the loafers, the co-operative and the dissenting. You name it—we have it.

LATTER DAY SAINTS in Independence, though bonded by the same brotherhood as those elsewhere, are different in their fellowship because of their numbers. This is perhaps the most surprising and disappointing knowledge a newcomer meets. Away from the Center Place the words, "I am a Latter Day Saint," are as a password to admit one

into immediate companionship with another Saint who will treat the newcomer as a long-lost brother. (Swindlers have been known to capitalize on this worldwide brotherhood, and unsuspecting Saints have at times been cheated by frauds posing as church members.)

Here in Independence it is different. You are a Latter Day Saint—so are 9,000 other people! A person is not so completely and immediately accepted here just because he is a member of the church. Our people are moving to Independence every day, and newcomers are no novelty—which fact has a tendency to make some people believe that the Saints here are not so friendly.

However, if the people where you now live are friendly, considerate, and co-operative, you will find just such people here. If you are happy, work in your branch, and have lots of friends, you will find happiness, work, and friends here. However, if you can't get along with the folks where you are, you probably won't get along with them here either.

Independence affords a good environment among Latter Day Saints for their children. They can find many friends among church members, but it is a mistake to move to Independence simply because children are in with the wrong crowd where they are. There are plenty of wrong crowds in Independence, and merely living here is not going to keep youngsters in the straight and narrow way. Away from Independence we can tell our children, "Latter Day Saints don't act that way," but here they will come back at us with "Some of them do."

HERE IS SOME ADVICE for those who come to Independence:

Contact the Bishop prior to making the change and accept his advice. He knows the situation here and can find out about the situation where you are.

Make yourself known to those you come in contact with here. Be willing to go out of your way to extend the hand of fellowship. Attend as many of the services as you possibly can, and stick around a while afterward to meet people.

Expect that Zion needs your time and talents, and be prepared to give them. Don't feel inferior because well-known people are working here. They can do only so much, and, as time goes on, more and more jobs are open for people

(Continued on page 14.)

As I See It

A department for replies to debatable topics printed in the *Herald*. The views expressed here do not necessarily reflect church policy nor commit the *Herald* or its editors. Our limited space will not permit us to print many articles on the same subject.—EDITORS

Modern Social Work

By Nora Moser

I AM SOMEWHAT CONFUSED by the article, "Is Social Security Good for Us?" The title indicates that the writer is against social security, but the article itself says nothing about the nationwide federal-state programs of Old Age and Survivors' Insurance and Unemployment Insurance which constitute what is usually meant by the term, "social security."

The text of the article extols the moral benefits experienced by the giver of direct person-to-person charity, which I do not deny in the least. The article is against organized charity and stoutly deplores taxation for charitable purposes and even for the "best social purpose ever conceived." This latter is an excessively broad statement; education, defense, and the maintenance of law and order are some of the best social purposes and are traditionally functions of government, supported by taxation.

Social security, as I have defined it, is not charity. The familiar 1 per cent deduction from pay envelopes is the employee's contribution to the Old Age and Survivors' Insurance fund. The employer makes a like contribution, which is merely an addition to the payroll bill as far as he is concerned. When the employee retires, he receives benefits on the basis of his previous contributions, just as if he had bought an annuity; this is a legal right, not charity. The employer pays a payroll tax to the State Unemployment Insurance Fund, another addition to his wage bill. When a worker becomes unemployed, he is legally entitled to compensation and receives it without the long delays and embarrassing investigation he would face if he had to turn to charity. The fact that the worker receives these two kinds of payments as a legal right is a moral boost to his self-respect; this, I think, outweighs the moral dividend derived by a patronizing dispenser of direct charity.

THE MAIN PART of the article, as nearly as I can see, is an argument against organized social work and public welfare activities, which include assistance for the needy, the aged, widows, dependent children, the blind, etc. The writer looks nostalgically back to the "good old days" when America was in the making. It is true that in those days charity was mostly direct, person to person, what there was of it. Those were the days when the population was very small in comparison with the resources of the country. The general pattern of life was the almost self-sufficient farmstead. If things went bad, there was always new land opening up in the West.

The standard of living was much lower in those days than it is now, but housekeeping was conducted on a much wider margin. By this I mean that food supplies were laid in on a full-season basis, and lofts and barns, as well as the floor, were counted as sleeping space. If a stranger dropped in for the night or a maiden aunt came to stay six weeks, food and lodging were no problem. Today food is bought on a day-to-day or week-to-week basis. An extra mouth makes an immediate increase in the food budget. Housing is so tight that putting up visitors is often impossible.

For a passing stranger to ask shelter for the night is now unheard of in cities and very rare in most of the country. The maiden aunt's long visit was usually an exchange of labor in the household industries for room and board—thus a mutually advantageous arrangement and not very much a charitable act. Today there are few household industries and little opportunity for practical employment of an extra woman in the home except where the mother works outside. In those early days orphans and children of improvident families found other homes easily—a sound economic investment because of their present or potential value as farm laborers.

Today, as a result of greatly increased density of population, urbanization, and industrialization dating from the indus-

trial revolution, we are not primarily a nation of self-sufficient farmsteads but a highly interdependent society of wage earners living on a payday-to-payday basis. The loss of the breadwinner's job has a prompt effect on the family. The closing of a factory may throw most of a town out of work. Such a situation demands large-scale relief. The few unaffected people in the town can't be good neighbors to the host of needy, no matter how willing they are. The dislocations on a national scale of a depression like that of the Thirties cannot conceivably be relieved by purely voluntary, individual charity.

Where population is sparse, everyone knows his neighbors and feels for them in time of adversity. There are ties of blood and long association. If one household in such an area is washed out by a flood, the neighbors are usually able and willing to chip in and replace the lost goods. In densely populated, relatively transient areas such as modern cities, one knows few of his neighbors and is not strongly attached to them by kin or custom. If part of a town, hundreds of families perhaps, is washed out, not only is the need greater in proportion to the size of the community, but the sympathy felt by the more fortunate is less. Organized charity is absolutely necessary.

NOW OF COURSE the wells of sympathy are not dried up. Rather, the sympathy flows in different channels. The victims of a spectacular, well-publicized disaster will receive aid from perfect strangers all over the country. Gifts pour in to various celebrities, the President, Princess Elizabeth, and even fictitious characters of radio soap operas. During and since the war Americans have given huge quantities in direct gifts to European families, as well as in contributions to private charitable organizations. As a nation we contributed generously to the United Nations Relief and Rehabilitation Administration. Some would include Lend-Lease and the Economic Co-operation Administration as charity with a coloration of self-interest.

In the past half century or so, charitable institutions such as those included in the Community Chest have grown far beyond the provision of mere subsistence to the needy. The activities of Boy and Girl Scouts, Y.M.C.A. and Y.W.C.A., and USO, and others extend into education, recreation, counseling, health, and other specialized fields which could not be undertaken by private individuals. A basket of groceries on Thanksgiving is fine, as far as it goes. Modern social work envisages the whole man, the whole family, the whole society.

We Need "Social Security" Plus

By Willie C. Adams, Sr.

CHRIST, in his ministry, was concerned about the less fortunate members of society. He performed miracles to relieve suffering humanity. He told the rich young man to give to the poor. Even in our day the church has received instruction as to the welfare of its members in such words as "to every man as he has need."

Down through the ages, acts of charity have been administered in various ways. At times it has been left to chance wherein some were cared for while others were not. Today we are trying to be efficient and consistent in the things we do. And too, as civilization progresses or advances, it becomes increasingly complicated. New problems are constantly arising. Out of these problems, *we* the people enacted, in congress, the Social Security Law of Old-age pensions. Granted this is not as good as it could be, but it is the best we could get under the circumstances.

God inspired men in the setting up of this government, so we should not condemn our form of government or the principle by which our laws are enacted. If error exists, then it is not the form or principle, but the people who are wrong. No organization is any better than the people of which it is composed, be it national, local, political, social, or religious. In order to correct the wrongs that exist, we must correct the attitudes and thinking of the people. This cannot be done overnight. As a church we have been instructed to be obedient to the laws of the country and to elect honest, upright men to public office.

During the depression years many people, both young and old, were jobless. This was one problem among many. The Social Security Law enacted at that time was intended to relieve the situation. No one ever claimed it was perfect, but it is what the majority were in favor of. Should we discard it or condemn it because it is not perfect? The automobile is not yet a perfect machine even after years of improvement, but who would discard it and return to the horse and buggy?

GOD IS CONCERNED about the salvation and eternal life of all men—not just the members of our church. He is equally interested in all people of these United States, England, Russia, Germany, Japan, and every other nation. We can build Zion only by living together in a brotherhood. Among other things, we must be concerned about the

"have-nots" in this world of ours. It takes money to run any organization wherein money is used as a means of exchange. Under our laws, taxation is the only source of governmental revenue. Those who "have" must supply the needs of those that do not have. This is a principle of civilization and Christianity. If the revenue is used improperly, should we condemn the system or the people? In our church, under the principle of stewardships, the "have-nots" are to be cared for from the storehouse which is to be replenished by those who "have." The source of revenue is to be voluntary. (Note—*is to be*, we don't have it yet.) This is the ideal for which we strive. Are we to wait till some superhuman being dumps this in our lap? Or are we going to do something about it here and now, and then improve on our mistakes till we achieve the ultimate goal?

A MAN OF MEANS can build a factory, erect buildings, and provide equipment, but it takes people to produce a product. The quality will depend on the attitude of the people who produce it. God has provided the plan of salvation and supplied the equipment (the resources of the earth). Now he awaits a people to produce the product—Christian living. We cannot draw a circle around our church and expect to gain salvation by ourselves. It is necessary that we be concerned about all of society. God will not dictate every last detail. He left some things for us to do for ourselves. "Social Security Laws"? We *must build Zion. We must work out our salvation. We must start where we are with the problems before us if we expect to reach the place we wish to go.*

The American People Need Social Security

By D. H. Schmidt

IN ORDER for us to more nearly approach our ideal of freedom from want, we need a social security program that will provide for all the needy who are not otherwise aided.

We are ignoble if we allow others to support us when we can support ourselves. The workers and employers laying by for retirement time in our present government social security setup by no means solve the problem. When an employer has paid his worker according to agreement, he is under no special obligation for the workers' future.

Those getting better wages over a longer period need future security the least; they can carry insurance and in other ways prepare for the future. Every

system that enlarges the inequality among people should be rejected. Our aim should be to supplant it with something that will make for greater equality of opportunity.

We need one nationwide plan to take the place of a-hundred-and-one kinds of aids and pensions we now have, and we must have some equal, just, and adequate means of raising the funds. We must also have a system of equal distribution based on the degree of each receiver's need. Last, but not least, we should establish a better economic setup to afford a greater amount of opportunity to a larger number of people and help them to become self-supporting.

These things are all embodied in the church's stewardship organization program which we are striving toward. However, this obligation does not relieve us from our obligation of doing what we can toward establishing these same principles in our government.

In addition to any organized social security, we greatly need the personal ministrations, each of us ministering to the need of our neighbor, helping him up to, not beyond, our standard.

A proper security program can hardly be set up without revamping our present economic structure; the funds can hardly be provided with our great debt and our present tax system.

TAXATION, to be just and equal, must be based upon the payer's ability—"For unto whomsoever much is given, of him shall much be required." The amount of a man's net capital and net income pitted against the total amount to be raised determines what he should pay. If A's capital and net income are four times as much as B's, A should pay four times as much of the public expense.

We now have many kinds of taxes not based upon the payer's ability; these are unnecessary and restrict progress. The tax that curtails opportunity and retards prosperity makes for less and less tax funds in the future.

In providing social funds (and all other), we should avoid debt and accumulate reserves, with taxes levied on surpluses and net income. Only when a man's future is secure can he or anyone else determine which of his possessions are surplus. The same system guarantees his family against want, thus making it unnecessary for him to provide their future when they become of age or are left to provide for themselves.

The critic may say that cutting down an individual's possessions to what he currently needs would prevent corporations and businesses from making neces-

sary growth. However, I believe the larger businesses can be managed as co-operatives, or mutuals, or in some cases put under municipal or state control.

Too much private control fosters monopoly and the concentration of wealth, land, and business into a few hands; this is the economic curse of the world. The socialistic institutions such as co-operatives, mutuals, and corporations owned and controlled by a number of people modify and prevent many evils which result from unlimited capitalism.

Free competition, chiseling in by anyone in any business, and taxation of surpluses go far in preventing the abuse of monopolies. The distribution of social security funds should be under the management of representatives of the people, who should see to it that these funds are allotted without favoritism, each person receiving according to the degree of his need, the amount being gauged by the funds available.

On Social Security

By J. C. Morris

FROM A SPIRITUAL STANDPOINT, I agree with the article, "Is Social Security Good for Us?" if applied seventy-five or a hundred years ago. But times have changed. I am past seventy now and can remember when most people lived on farms or depended on the farmer for a living. At that time families were large. Ten or more children were common (I am one of nine). Almost everything needed for the family was raised on the farm. Sugar, salt, coffee, and shoes were about all that had to be bought. I can remember my mother and grandmother talking about carding and spinning.

A man and team could take care of about forty acres of corn if there weren't too many rocks or stumps. Such a man was really old if he lived to be fifty-five or sixty. If he did reach that age, no one was out much by keeping him. His sons and daughters married in the neighborhood and generally stayed close by. Usually one of the boys remained on the home place till the old folks died. Then the place was divided up or sold, and perhaps some or all of the children moved to town. Came this age of inventions, and the boy who remained on the farm could do as much with his tractor and other labor-saving tools in eight hours as his dad could do in a week. A lot of the boys who went to town got rich. But the ones who did not get rich, grew old, and after they were too old to work, they became a problem. Their rich brothers and other

relatives did not want to keep them. Then the "poor farm" was brought into existence, and all the taxpayers paid the bill. The politicians used it (as they are using the old-age pensions now), until it got so corrupt something had to be done. Now we have Federal Social Security and State Old Age Pensions. I am not going to say what the outcome will be, because I don't know. I wonder if we will go on to destruction as other civilizations have, or if we will use the knowledge given us since the Restoration in 1830 to prepare for the millennium as the Lord intended. At any rate, the old folks must eat. Some plan must be found similar, I think, to the plan the church has for its superannuated missionaries. I know it is better to give than to receive. I have always dreaded having to take favors, especially from my children. I do not feel this way about social security which I am getting. I paid in to it when I was working, and I consider it as insurance which is paid up. The only objection I have is that it's not enough to live on.

Five Years in Zion

(Continued from page 11.)

to fill. People already here fall into three classes: those who are already up to their eyebrows in work, those who have responsibilities which really prevent them from doing church work, and those who *won't* work. Growth in the work in Independence depends a great deal upon the influx of new workers.

Accept the first job offered you for which you are at least partially qualified, even though it may not be exactly to your talents and abilities. It will prove to bridge the gap until a place opens for you to get into your own field. Independence is a good place to die spiritually, for it seems as though you are lost in a sea of membership. To those coming from small branches, the number here is often staggering. Unless one gets into the swing of things quickly, there is danger of a spiritual relapse which follows inactivity.

Plant yourself immediately in one of the congregations so that you have a sense of belonging; don't float from one congregation to another. We have those who follow speakers, who have no loyalty to any group, and they are feeding upon the cream. Most of the nourishment is in the milk of belonging and serving in a group.

Remember that Satan is going to try his best to get to you first when you arrive. He is going to try to make you dissatisfied, unhappy, and resentful.

These are among his chief weapons in fighting the cause of Christ.

There may be well-meaning church members who will "inform" you of all the gossip concerning the city, the church, the administration, and the officials; ninety-nine per cent of it isn't true, and the devil is using these "helpful" people to undermine your faith. Church officials are human, and they may make mistakes, but that does not prevent them from being servants of God, attempting to do the best they know how in his service.

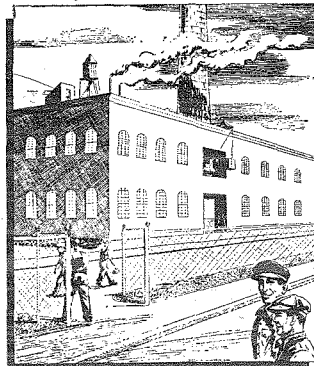
INDEPENDENCE is a wonderful place to live. Nowhere else is there such opportunity for serving God, for specialization in fields especially suited to you, for a chance to lift yourself by your own bootstraps, for wholesome lasting friendships, and for downright abundant living.

I am really satisfied here and would not want to live elsewhere. We have problems here; you have problems there. The only difference is that the problems there are yours and the problems here are ours. We know that Zion is not yet perfect, that we have a long way to go, and that it is going to take many willing hands to complete the task which the Lord has set before us.

Coming to Zion is not going to solve anyone's difficulties, because people are much the same no matter where they live; but fellowship with those who are striving toward the same end lightens one's troubles and gives impetus and purpose to the struggle.

Zion will be a reality if those who come to Independence combine their efforts with ours with determination to make that dream come true.

*Each One
Win One!*



TELLING HIM
ABOUT THE
GOSPEL
of the
KINGDOM

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

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The Women's Center Building — By MRS. IVA HUNTER

THE WOMEN'S CENTER, located at 1034 West Lexington Street, is a city-wide workshop and social center for all departments of the sixteen Reorganized Latter Day Saint congregations in Independence.

Its central location makes it a convenient place for the women to meet and discuss their mutual interests and to plan and complete co-operative projects.

Although the primary purpose of the Center is to serve the women's organizations of the church, it has been made available for city-wide activities such as priesthood training classes, preordination classes, and classes in English and speech sponsored by the University of Kansas Extension Bureau with Sister F. Henry Edwards as instructor. Sister Edwards says, "Our priesthood should not only know what to say but also how to say it."

The spacious reception room affords an ideal place for family gatherings, private weddings, receptions, and showers. Family night (when members of one of the pastoral groups in the Independence area gather for supper and a social evening) is also held here.

On the second Tuesday of each month, the pastors of various denominations in the city meet at the Center for an early morning breakfast under the auspices of the Ministerial Alliance of Independence. Here community projects are planned, and a friendly fellowship is enjoyed by the ministers of all the Protestant churches.

Each Sunday morning a class of about ninety people meet with Thelona Stevens to study the Bible and Book of Mormon. One Sunday a month members of the city-wide Oriole and Blue Bird Council hold a meeting. The Stone Church church school teachers also meet one Sunday afternoon a month to discuss their problems and plan for better methods of teaching.

THE STONE CHURCH CONGREGATION rents office space in the Center for its pastor and church school director. At present the Stone Church secretary, Mrs. Iva Hunter, serves as matron as well as chairman of the board of management for the building.

The Needlecraft Department, a general church organization, occupies the basement. Here the elderly ladies come each Wednesday to spend the day making various items of fancywork. Always on these days one can hear the cheerful hum of conversation as the ladies work. Interested friends from all over the

country send needlecraft articles to add to those made here; these are sold at the General Conference bazaar. The proceeds from sales are used for missionary work at home and abroad. The women are very happy in this work, and it permits them to make a worth-while contribution to the church as they grow older and have more leisure time.

During General Conference the basement is transformed into a dormitory. Its nearness to the Auditorium makes it very desirable for elderly ladies who need a quiet place to rest throughout the day. The cots are rented months ahead of Conference, and women from all over the United States and Canada become acquainted and renew friendship as they meet here.

Many other social activities are carried on in the building during conference. It affords a place where friends can meet, and where family groups can hold reunions. Members of the Council of Twelve and their wives met last conference for a social evening. Hostesses

are provided at the house everyday during conference to see that visitors are assisted and made comfortable.

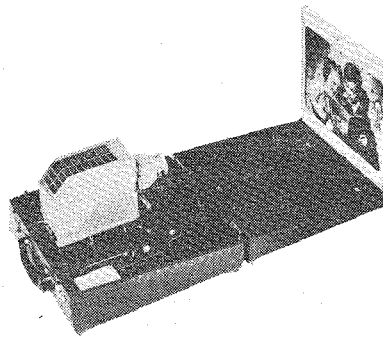
THE MANAGEMENT of the Women's Center Building is under the direction of a board of five members chosen from the sixteen Reorganized Latter Day Saint congregations of the city. It consists of a chairman of the board of management, secretary-treasurer, manager of finance, manager of house maintenance, and manager of policy and good will. This board is selected for a term of one year by the Executive Committee of Women in Zion and the pastor in Zion.

The newly-elected members of the board of management for the coming year are: Mrs. Fred O. Davies from Walnut Park, chairman of the board; Miss Eleanor Shirk of Liberty Street Church, secretary-treasurer; Mrs. P. R. Burton from the Stone Church congregation, manager of house maintenance;

(Continued on page 19.)

Herald House

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projectors

The projector with the high efficiency ASPHERIC condenser system. The use of an aspheric condenser lens results in such an increase in efficiency that the 150 watt lamp in this machine results in a screen image brighter than many 300 watt projectors, while the 300 watt models give an image equal to other machines using a 500 watt lamp. The model illustrated is particularly adapted to cottage meeting and personal contact work, since screen and projector are self contained in one case. It is equipped with a 2" for short throws, but a 5" lens is available for use with a larger screen. Other accessories include a 7" lens and a translucent screen for use in place of the built in opaque screen. The use of the translucent screen allows the audience to sit on the opposite side of the screen from the projector where the operator can face them. A folder describing all 10 models of Viewlex projectors will be sent on request.

WRITE TO
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INDEPENDENCE, MISSOURI

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION

Have the 144,000 mentioned in Revelation 14:1-3 been redeemed? Does it apply to Latter Day Saints or to former-day saints? If it applies to Latter Day Saints, will it not be as the five wise and the five foolish virgins?

A. C. R.

Missouri

ANSWER

The prophecy evidently points to the future, that is, it is as yet unfulfilled, for it refers to the time when the Lamb, Christ, shall "stand on the Mount Zion, and with him a hundred forty and four thousand." Mount Zion to which place Jesus will come, is to be on the earth (Isaiah 59:20), and this is where the 144,000 will be gathered. A song was heard from heaven, but no one could learn that song but this great group, for they "were redeemed from the earth."

These were righteous men who followed Christ, were redeemed from among men, and were "the first fruits unto God." This group seems to correspond to the elect who are to be gathered from every part of the earth to Zion in the last days. Christ will receive them because they have accepted and obeyed his gospel. They may not constitute all the elect, for they "are the first fruits."

If this group is the same as the 144,000 mentioned in chapter seven, which seems probable, then these are the servants of God who were sealed against the time of judgment upon the earth. After John had seen these in the vision, he saw also "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues," which stood before the throne in white robes (the chapter shows that these also were on the earth). As to what these were, the angel said, "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the lamb."

QUESTION

Was the prophecy to Parley P. Pratt as regards his mission to Canada in 1836 ever fulfilled? It reads: "From things growing out of this mission shall the fullness of the gospel spread to England."—Chapter XXVI of *The Story of the Church*.

L. J.

Missouri

ANSWER

Perhaps the following connection with the prophecy might be made, as growing out of the Canada mission, with English missions of some elders:

In 1834 James Blakeslee baptized and ordained John Cairns in Ontario, who later went on a mission to Scotland, his native land.

In the summer of 1836 Parley P. Pratt baptized John Taylor, Isaac Russell, and Joseph Fielding at Toronto.

About June 1, 1837, Heber C. Kimball was set apart to preside over a mission to England, and Isaac Russell and Joseph Fielding were among those appointed to go with him, which they did.

In 1839 and 1840 John Taylor fulfilled a mission to England.

Possibly a similar connection may have developed from the labors of John E. Page in Canada in 1836-1837, who baptized over 600 in that period. But I do not recall any such.

Charles Fry

A. B. Phillips.

The Ministers Manual

(Doran's)

For 25 years, this annual source book for the busy minister has supplied him with suggestions of sermon outlines, orders of services, illustrations, material for special days, suggested texts and themes, guides for church departments and activities—a wealth of material for all occasions. This Silver Anniversary Edition is marked by a special supplement containing outlines of the five best sermons and the ten best illustrations to appear in the past 25 years. In addition, a completely new section has been added which provides inspirational material for the observance of the Lord's Supper.

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Herald House

INDEPENDENCE, MISSOURI

Briefs

DANVILLE, ILLINOIS.—District President Arthur Hanson of Taylorville, Illinois, was in charge of the business meeting held October 23. New officers for the coming year are W. D. Poore, pastor; Max Matthew, church school supervisor; Ruby Elledge, secretary; Ralph W. Poore, treasurer; Mary Altman, historian; Frederick Collins, librarian; Betty Poore, musical director; James Elledge, book steward and Zion's League leader; and Florence Bell, women's department leader.

This mission has grown considerably during the two years it has been organized.

SEATTLE, WASHINGTON.—Seattle District conference convened at the First Church Saturday and Sunday, October 22 and 23. It was the largest conference held in this area in recent years. Apostle C. G. Mesley conducted Saturday afternoon and evening classes on "Functions of the Holy Spirit." Sunday he directed a general adult class at the church school hour. Bishop DeLapp met with the district priesthood Saturday evening and spoke to the youth of the district at the church school hour. Bishop DeLapp was also guest speaker at the 11:00 a.m. service.

The conference business session convened Sunday afternoon. Reports of district officers were received, the new district budget was considered and approved, several calls to priesthood were acted upon, and new officers were elected for the coming year. G. L. Swenson was re-elected district president, and he appointed as his counselor Ray Sowers of Tacoma and Paul Wellington of Seattle. Other officers elected were: Roy Stearns, secretary; Paul Duvic, treasurer; Clarence Johnson, youth leader; Eva Lundeen, women's leader; Melva Crum, music director; Wana McDole, religious education director; Loren McDole, auditor; Mrs. W. W. Belcher, historian; and A. W. Lundeen, pastor to isolated Saints.

Nearly 350 participated in the various services on Sunday 23. The First Church was host to visiting Saints at a basket lunch at the noon hour. Apostle Mesley and Bishop DeLapp completed their stay in the Seattle area by speaking Sunday and Monday nights at Seattle Second, Bremerton, Everett, and Puyallup churches.—Reported by PAUL A. WELLINGTON.

SASKATOON, SASKATCHEWAN.—An educational institute and conference of the North Saskatchewan District was held in Saskatoon on October 14, 15, and 16. Seventy E. Y. Hunker, High Priest John R. Darling, associate director of religious education, and District President E. A. Ledsworth were in attendance.

The institute opened with classwork led by Brother Darling. Saturday forenoon and afternoon Zion's League and the adult group were instructed separately by Brethren Hunker and Darling. Each morning a fifteen minute worship service preceded the prayer meeting. After church school on Sunday, the entire assembly met in the upper auditorium for Communion service. Elder Darling was the speaker Sunday evening. The Daughters of Zion were caterers at a banquet held Saturday evening.

At the business meeting on Saturday, it was decided to hold a joint reunion of the North and South Saskatchewan Districts with the district presidents, treasurers, and bishop's agents in charge of arrangements. Members of the district were to be given an opportunity to contribute to the building fund of the Saskatoon Branch. The appointment of Mrs. C. E. Diggle as district historian was confirmed.

David Hitchings and Bruce Waddell were baptized October 30. Both were confirmed by Elder Gendron. Peter Harder, Ambrose Skinner, and Kenneth Fisher were ordained to the office of priest. William Hall was ordained to the office of deacon.—Reported by MRS. C. E. DIGGLE.

EVERETT, WASHINGTON.—Margaret Ann, daughter of Mr. and Mrs. Harold Wilbur, was blessed on October 30 by Elders Granville Swenson and Elliott Gilberts. The children of Mr. and Mrs. James Blanchard were blessed on June 19 by Elder Elliott Gilberts and Seventy Arthur F. Gibbs. Patricia Luceda Pearson, daughter of Mr. and Mrs. J. E. Pearson of Lake Stevens, Washington, was blessed January 18 in Everett by Elder Elliott Gilberts and Elder Carl Crum.—Reported by HELEN GILBERTS.

LONDON DISTRICT CONFERENCE.—The conference convened in Stratford on October 23. New officers for the coming year are C. E. Muir, district president; H. Schlottbauer and William Leney, counselors; Russell Atkins, district church school director; William Moore, Zion's League supervisor; Mrs. B. McMaster, director of women; Ida Bayne, district secretary; Clarence Weeks, treasurer; Winnifred McCoy, district chorister; and Arlo Hodgson, historian. Ronald Armstrong's call to the office of deacon was approved. Bishop J. C. Dent was elected an honorary member of the reunion committee. A recommendation for the adoption of a proposed budget and a modified system of raising district funds was approved.

FAIRVIEW, MONTANA.—In October Elder Philip Moore held a two-week series of missionary services, the first that had been held in Fairview for over eighteen years. Members from Williston, Culbertson, Savage, and Andes attended the meetings. Church workers took attractive folders announcing the missionary series to every house in Fairview.

COLORADO SPRINGS, COLORADO.—The annual branch business meeting was held on September 15, and the following officers were elected: Elder J. D. Curtis, pastor; Elder C. D. Liggett, associate pastor; Lorraine Hammer, branch secretary; Bob Matthews, church school director; Myrtle Stephenson, children's supervisor; Lorraine Hammer, junior church; Nellie Grace Olsen, church school secretary; Thelma Gardner, organist; Lorraine Nelson, chorister; and Dorothy Brown, publicity agent and book steward.

On the night of October 7, the Women's Study Group held their installation meeting with a candlelight service as the high light of the evening. The pastor requested that it be repeated the following Sunday night for the benefit of the congregation. Lorraine Hammer was installed as president; Emma Jean Hobart as vice-president; Ethel Robinson as treasurer, and Helen Matthews as friendly visitor.

The women's department held their installation service at the home of Mrs. Worthy Poe on Thursday, October 13, at two o'clock. The pastor, Brother Curtis, was the principal speaker. Sister Poe is president, Myrtle Stephenson, vice-president; Hazel Miller, secretary, and Grace Brown, treasurer.

Harold Lee Ulrich, three-month-old son of Brother and Sister Jimmy Ulrich was blessed October 9 by Elders Curtis and Liggett.

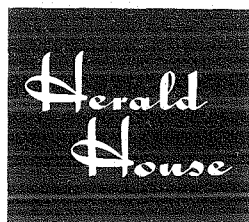
Brother J. D. Curtis, recently completed a two-weeks' series of meetings at Yuma, Colorado, baptizing fifteen and blessing seven children. Brother Ernest Crownover of Denver, councilor to District President Ward A. Hougas, was speaker at the evening service on October 23.

On October 30 several members of the La Junta Branch were present. Following the morning service, District Missionary Houston Hobart baptized three: Mrs. Bear, Mrs. Leake, and Kenneth Bridges.—Reported by DOROTHY BROWN.

MARY By Sholem Asch

"Mary" is the simple story of a mother's love for her son and the great story of the Mother of our Savior. The story unfolds in the little town of Nazareth. We see Mary, demure and self-effacing, when Joseph seeks her in marriage. We see her emerge, through sacrifice and a profound faith, as a towering figure, acquainted with grief, but so imbued with wisdom and love for suffering humanity that she can transcend earthly sorrow. We come to understand the deep roots of the Christian story in the Jewish tradition, the ancient hope for the Messiah as foretold by the prophets.

\$3.50



INDEPENDENCE, MO.

Greetings from the Land of the Southern Cross

By MABEL DAVEY

SOMETIMES the dreams of childhood are more fully realized than we anticipate. As children in school we were sometimes required by the teacher to take an imaginary journey to a distant land and to write of the things we would expect to see and find there. If given a choice of my destination, I always chose Australia.

It has been a year now since we left Independence to come to our new mission in Australia. The time has gone quickly, and we have enjoyed our stay with our southern brother and sisters. Now we would like to bring the season's greetings from the women "over here" to the women "over there," and to all wherever the *Herald* may go.

It has been a pleasure to meet these Australian sisters and work with them. Wherever we go, we find loyal, hard-working, and consecrated groups of women—women who have the hopes and ideals of Zion deeply imbedded in their hearts and homes; women who are looking forward to the day when that ideal will be realized in all its fullness and beauty. Even though they are thousands of miles from Independence, I find that same good spirit in their midst. It is another proof of the divinity of this work.

They join with me in wishing everyone the peace and blessing long associated with this time of the year.

★★ ★★ ★★ ★★

Friends From Australia

By PAULINE ARNSON

SISTER ROSCOE DAVEY, wife of the apostle in charge of the Australasian Mission, thoughtfully inclosed, in a recent letter to the General

Women's office, the accompanying picture of a group of Australian women workers. We received it with a great deal of pleasure and felt that others would be happy to see it. Though separated by thousands of miles, we are not strangers, for all of us are engaged in doing some part of the work of the church and are united by our mutual interests and hopes.

Sister Davey sent the name of each woman and a line description. Sister Blanche Mesley has added some further information to help intro-



duce these women to *Herald* readers. I am happy to present them to you. It is encouraging to realize that all over the world where the gospel message has been taken are women working to rear their children properly and to raise the standards of their homes and the qualities of their individual lives so that they will measure up to the standard given by the Master.

(Left to right, top row): Ada Waugh (Mrs. Andy)—Leader of women at Campsie Branch, one of the four congregations in Sidney. She is a little English lady, capable and devoted to the church.

Dorothy Rawson (Mrs. Fred)—Leader of women at Balmain Branch. She is a fine person with a willing spirit. She has a lovely family and is a diligent worker.

Florence Peisker (Mrs. Hermann)—Leader of women at Leichhardt Branch. She is a real pal, a devoted Saint, a fine mother with a love of home and family. Her daughter is the wife of church appointee, Alvin F. Burdekin.

Mabel Davey (Mrs. Roscoe)—She describes herself as a "foreigner." She is a real Latter Day Saint—efficient, witty, lovable, and a helpmate to her husband.

Gertrude Potter (Mrs. Floyd)—Leader of the young women's circle in Balmain. She is the wife of a missionary, and the mother of two fine children.

Gloria Prescott (Mrs. Milton)—She is a potential leader and willing to do anything to help the church.

Dorothy Davies (Mrs. Everett)—Leader of women of the Guilford Branch. She is a good and capable worker. Her family is of German extraction, and she is an expert with the needle, specializing in fine needlework. She crocheted the Communion cloth which was displayed at the Australian exhibition last Conference.

Jean Dalziel (Mrs. Les)—Assistant leader of young women at Balmain. She is very capable and lovable.

Jean Aiken—Attends Guilford. One of a large family, she is quiet but brilliant.

(Left to right, bottom row): Paul-

The Home Column

ine Allen (Mrs. Jes)—Young women's leader at Leichhardt. She is the granddaughter of Brother and Sister Seaberg of Norwegian extraction whose home was headquarters for Glaud Rodger and Charles Wandell, when they were in Australia. Her father, Elder Vic Seaberg, and her mother traveled sixty miles each way to take the gospel to scattered Saints in the Blue Mountains for many years.

Lillie Turnock (Mrs. Joseph)—Leader of women at Wallsend. She is a real live wire, artistic and devoted. For many years she gathered up children from her own area and conducted a church school.

Carrie Delofski (Mrs. Ted)—Another potential leader in Balmain. She was formerly a captain in the Salvation Army and was converted by her husband, a true Latter Day Saint, who met her while he was assigned to her area. She is one of the earth's rare souls who had made Jesus her Lord before she knew of the gospel. The Delofski's are of Polish descent.

Nance Parks (Mrs. Ted)—In charge of the women's work of the whole mission and General Council representative. She has been a gentle and faithful kindergarten teacher for years. During the Mesley's sojourn in Australia she did not miss a meeting. She is also the possessor of a lovely soprano voice.

Joyce Anderson (Mrs. Bill)—A convert during the war—regal, intelligent, and faithful. Her husband was a pilot between Australia, England, and America.

The Women's Center Building

(Continued from page 15.)

Mrs. Roy Thrutchley of South Crysler Church, manager of finance; and Mrs. Maurice L. Draper of the West College Church, manager of policy and good will.

A great many changes have taken place in this building since it was remodeled and established in October, 1945. Among some of the recent ones are the purchase of a new linoleum floor covering throughout the house, two new Lawson style davenport for the reception room, a new Chambers gas range for the kitchen, three new banquet tables, table linen, and silverware for one hundred place settings.

Though much progress has been made, there are many things yet to be done to complete the work planned. However, it is believed the Women's Center Building is quite adequately serving "most of the people most of the time."

Letters

Growth of Pensacola Branch

I have lived in Pensacola for several years and watched the little group of Saints here grow until the meeting place they occupy is inadequate. The members are planning to build a new church and have a sizeable building fund. I know this branch has a bright future. About half the members are young people, and the pastor, Elder Bruce Jones, is a very capable minister. All seem very sincere and desirous of working closer with each other and with God.

WALTER L. CLARK, SR.

3011 West Lloyd Street
Pensacola, Florida

We Were Isolated

The term, "isolated Saints" has become quite familiar among Latter Day Saints—isolated members are those who live some distance from a church and feel they are forgotten. Here is the story of how a group of Saints in Northern Iowa and Southern Minnesota have become "un-isolated."

For several years there has been a spark of "Saintism" over at a little town named Burt, Iowa. Two or three families belonged to the church, but they found the drive of fifty miles a little too far to attend the Mallard Branch very often. In May of this year their dreams were partially fulfilled when a church school was organized under the direction of Elder Clifford Cole, the district president from Woodbine. They meet in a home, but every Sunday at least some of the six families are present for classwork. Now they can dare to hope for a church being built some day in their town.

That isn't all the story, however. About four years ago two church families at Superior, Iowa, were found through a conversation that took place between a patient at the Sanitarium and a student nurse from Mallard. These two women later contacted two families of Saints at Arnold's Park, Iowa.

Then last spring, B. T. Fish, pastor of Mallard Branch, was married to Luella Topham from Shenandoah, Iowa. She had a friend at Jackson, Minnesota, who also was an "isolated Saint" (Jackson is nearly seventy miles from Mallard). One day when Mrs. Fish and Mrs. Arvid Peterson, the member from Minnesota, were visiting, they decided it would be nice for the women they knew to meet and get acquainted. They thought they could possibly meet every few weeks.

So through their efforts, ten women met last June at the home of Mrs. Wayne Small at Superior. Everyone enjoyed the fellowship so much it was no question that they would meet again. Each month since then, on the third Thursday, they have met. In place of the August meeting, plans were made for a picnic at the home of Mr. and Mrs. Homer Jackson in Arnold's Park. Brother Livingston of Omaha gave an interesting talk to the group of forty-five about the church and its organization.

Now plans are being made for another family group meeting which will be a Christmas program at the church in Mallard. Through the months since this group has been organized, several other families have been found through the *Herald* or other means. If the group can grasp the optimistic and energetic personality of its chairman, Mrs. Ce-

cile Peterson, it will become a true Zionie group.

The story hasn't ended yet, though, for one of the families at Arnold's Park is the McNamaras, formerly of Independence, Missouri. D. S. McNamara is an elder, so the families from there, Superior, and Jackson are going to organize and have their own church school.

We hope these little "isolated groups" will grow and find an important spot on the map of our church.

MRS. KENNETH H. BOLIE.

Burt, Iowa.

A Divine Healing

I wish to testify of God's blessing to me one night when I was alone. I had a severe pain in my head and would have sent for the elders, but there were none near enough to come, so I just prayed for God to help me. Then I fell asleep. When I awoke, I felt a hand on my head, although no one was near. I realized then that a heavenly being had come to bless me.

I am isolated from the church and will be seventy-eight my next birthday. I am caring for two small grandchildren and trying to teach them about the gospel. I was baptized forty years ago after hearing Elim Erwin preach the Gospel Message in a schoolhouse. I would be glad to have some used quarterlies for a boy and girl in high school. I will send my *Heralds* to anyone who needs them.

Please pray for me and for my son, Clyde Jarvis, that God may help him in the way he needs to be helped.

MARY L. JARVIS.

Route 4, Box 203
Blanchard, Oklahoma

Letter From Hawaii

I read the articles in the Historical Buildings Issue with interest because I was privileged to visit them while I was in the States prior to the last General Conference. My traveling companions and I were shown through Kirtland Temple by Elder Ray Ashenurst and enjoyed an early morning worship there. Later we met in his home for breakfast with his family and friends. At Nauvoo we were shown through the different buildings by Brother Williams, the caretaker. We greatly appreciated his hospitality. As we looked at the three graves, we thought of the wonderful history of the Restored Church and the faith of those who helped to build it. At Independence we were shown through the Auditorium by Apostle Hield, who is now ministering to the Saints in Hawaii. During Conference I met President Israel Smith and other church officers. At first I thought I would feel that I was just "sitting in" on the meetings, but when I read over the program drawn up for those in attendance I realized that if I but wanted to participate I could receive much. This strengthened me and brought a better understanding and appreciation of the gospel. I especially enjoyed visiting the Campus shop. It was pleasant to meet with the Saints in their homes; memories of these meetings will be long cherished in our hearts. I am thankful, too, for God's protection during our travels. I went, I saw, I received, and I can testify that the good things I witnessed were of God.

VIOLA PAGAT

529 Kauhane Street
Honolulu, Territory of Hawaii

Born To Be Free -

By ROBERT H. ANDERSON

IS LIFE SO DEAR and peace so sweet as to be purchased with the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me give me liberty or give me death!" Thus spoke the American patriot, Patrick Henry, before the Virginia House of Burgesses at a time when the choice of a nation lay between meek submission and consequent exploitation or a lengthy struggle to free itself from oppressive tyranny. We need not record the end result of the way the choice was eventually and painfully decided, for we live to enjoy the blessings with which our colonial fathers endowed us; but it remains for us to observe the principles of nature which motivated Patrick Henry, John Adams, and others to risk their lives and relative security in an uncertain struggle for freedom—the wisp of invitation that has lured and eluded man through ages of living as he has recorded his experiences.

Many years before, the Apostle Paul wrote to the churches in Galatia and urged them to break the confining shackles of the narrow observance of law in order that they might become children of the free. He drew a comparison between Ishmael and Isaac, one the son of a bond-woman, the other of a free woman unshackled by responsibility to an ignoble cause. Therefore his advice to them was to "stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

What then is this freedom with which our Savior endowed us? Certainly its principles cannot be evident to all the people of the world, or men long since would have applied them to end the slavery and petty jealousy that have continued to haunt us—then with bows and arrows and swords of crude steel, now

with atom bombs and tremendous navies that navigate in the celestial domain of the stars and planets. Paul pointed out to the Galatians that the essence of this new-found freedom was a simple thing called love which, in its purified form, overcame all boundaries of color, class, or belief in its service to other men. Love and service motivated and nurtured become then the foundation of freedom for the Latter Day Saint in his group relations and in his social intercourse outside the church's fellowship. "A simple thing," you say. Yes, simple but not easy.

WHAT A WONDERFUL gift this freedom founded by love is, but what does it do for a man that makes him in reality free? In the

first place, love in its finest, truest form as exemplified by Jesus of Nazareth is outreaching in its effect. Nothing in this world can be as narrowing, confining, and enslaving as self-love. Witness its ravages. Man's jealous search for gain and wealth goes on at a ruthless pace. Men amass huge fortunes for themselves while thousands starve or are trampled underfoot by their greedy, bloody boots. These same men die slowly in their souls because they refuse to share their material wealth with others; they co-operate only when they see gain for themselves. Man's growth inward sets in motion the vicious circle which in turn affects all phases of his life and morality. Goldsmith penned the essence of the truth when he wrote a



searching condemnation of the greed that destroyed the soul of a village and left only the shattered form of material value—

Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay.

Contrast with this the life lived by the Christ. Although he is often pictured as the man of sorrows, we know his grief came not from distaste of life, but because of his compassion when others failed to see the freedom of mind and outwardly directed action his living exemplified. His path was free because he had the plan and had tapped the ceaseless source of inward power necessary to realize the ultimate in attainment. He was not bound, burdened, and hamstrung by fears or pangs of conscience. His purpose refused to be swayed by the vacillating whims of men, for as one observant author put it, "Conscience is in most men the expectation of the opinions of others." The freedom of soul of the Master of Galilee smiled through a triumphant faith that is never born of inward subjugation and continues to smile in spite of outward inconveniences.

This ability to enjoy the freedom of inward right in the face of outward hardship is vividly recalled in the past history of our church. The fight for freedom went on in the lives of those early members just as it did in the lives of the men who suffered the cold of Valley Forge that the torch of a free America might be kindled. In both cases the heritage left in our hands is a rich and a glorious one, painted by the blood, sweat, and tears of thousands of outward-seeing souls to whom freedom in all its meanings is the cornerstone of abundant living.

A RENOWNED STATESMAN once said that the price of freedom is eternal vigilance. A heritage dearly won by one generation often lapses into disuse and atrophy in the hands of the next. Our America, faced with the threat of the worldwide spread of Communism, is waking to find its position endangered in

a way never thought possible. It is finding, too, that the principles of freedom for which Patrick Henry was willing to give his life have come to be taken for granted and even forgotten by men seeking self-gain and glory. Freedom can live only in the souls of men who seek to perpetuate and protect it. The freedom of Christ also lives in the souls of men who seek to protect it by standards set by the Master himself. Just as the new government of the United States saw fit to draw up the Constitution to govern and protect the rights of the citizens individually and collectively, so the government of the kingdom must maintain rules within which the new-found freedom may function with ultimate benefit to all.

In spite of the glorious promise of freedom which is tendered to those who accept the challenge, there are many who fail, even yet, to avail themselves of its benefits. Little do we realize that any compromise must necessarily dim the light of liberty in our lives. Our ways of compromise are endless and often ingenious as we seek to lessen the responsibility of citizenship in a free environment. The parable of the lost talent has a modern corollary in the young man or woman who passes over lightly the things of prime importance in order to maintain a last grip on the material things of second-run worth, probably not realizing that the best never associates with the element of enslaving distraction.

There are those of us who still try to nibble here and dabble there while expecting the promise of eternity; we go to church, or attend youth camp or fellowship when it is convenient or when it seems the thing to do in order to maintain social standing, but when the pressure comes from the other side, it becomes easy to say, "Let the other fellows do it; they are always there." We would scarcely expect an employee

of ours to play cards at his lathe or sewing machine. Is it any more reasonable to expect the freedom of an outwardly directed life while we still seek after the pleasures of a vain and selfish world? Not long ago Reed Holmes summed up the situation when he said: "They want to be free, and yet they cannot see that in the kingdom is the greatest freedom man can know."

We are born to be free, and in the exercise of love and service in a cause greater than ourselves, we may know the true fulfillment of this promise. A good religion does not bind us nor cause us to spend our lives in mournful sacrifice. Instead it transforms our lives in such a way that the things which should be done become not a drudging task, but an integral part of living which brings joy in action rather than a feeling of compulsion because omission or commission may bring fearful retribution.

Patrick Henry loved and fought for freedom. Men and women of our church who give completely of themselves are finding the joy of a great freedom. You, too, are born to be free!

Invitation to "New Horizons" Readers

Would you like to be a Story Missionary for the church? You can if you want to. Just write a story of about 1,000 words for *Stepping Stones*. Stories of true experiences are very welcome. Remember the age of readers ranges from nine to sixteen years. Remember that *Stepping Stones* goes into many nonmember homes, and into many lands of the world. If you can't be a missionary in a distant field, you can be a Story Missionary on your own doorstep. Begin now to plan a story for the young readers of church publications.

EMMA M. PHILLIPS,
Editor, *Stepping Stones*

New Horizons

Adventure Toward Social Security

(Continued from page 8.)

Alcoa, or U. S. Steel or Rexall drugs. Not to be generals or air marshals or directors of the Oak Ridge Laboratories. Not for huge Elizabethan houses or Georgian churches like those in Boston or riding clubs or Cadillacs. But for the serene mind, the integrated view and personality, the sense of worth-whileness, of being God's creation, of having a spiritual adjustment to living, of worrying less about street gangs, sex movies, Reno divorces, broken homes, and adventures on every dirty *Rue Pigalle*. For a security to be found nowhere else in the world—and only here if you and yours can make it—a security never achieved since the days of Enoch, but the lofty security God could feel even on the Cross or when leaving his pitiful few to light up the torches of centuries of Christianity. "Not as the world giveth—"

Assuredly there is nothing new under the sun. For what am I calling you to but the ancient security of the tribe? What is Zion but a theocratic tribe, functioning much as ancient Israel did under the patriarch? Or could I be urging you to join Plato's Republic? One of the strange fetishes of our day is that only new things are worth-while—only the abstractionists since Picasso, the writers since Hemingway, the sculptors since Epstein, the philosophers since Sartre. Now what does this mean? It implies that yesterday's novelties were inadequate yesterday too, should have been recognized as such then, and of course now should be discarded. What, therefore, of permanence can there be in the act or thought of this day if tomorrow it too will be passé? Such a feverish dissatisfaction with solid achievement and old and tried things is mentally unendurable and socially disintegrative. From such silliness I do not hesitate to recall you to the ancient and hallowed security of the tribe—God's tribe this

time, be it remembered. One of the greatest difficulties in the situation I have laid before you is the prime basis of this conference. You are not being conducted into a uniformed army for a definite campaign. You are your own general and your own army, as were the first pioneers reaching Independence. You are the Dr. Whitman, the Kit Carson, the Major Powell. You build the plows or fleet and at the same time lay out the strategy. I would you had ahead of you no security, but a supreme task.

IF YOU ACCUSE ME of being idealistic and impractical—as one or perhaps two of you are sure to do—let me remind you that idealism is the only capital which never fails, the only motor that always runs, whereas the "practical" man is so often a bankrupt. Ideals move men to accomplish so many foolish but enduring things—from the Marshal Plan to the Italian elections—from Jesus to Paul to Brebeuf to Joseph Smith. Admittedly practical wisdom must be mixed into it as a kind of flavoring, but let's not take the sugar for the coffee or the gravy for the meat. Idealism is the main dish of Latter Day Saints. Without it you are wasting your time here and should be back at school drilling out tooth decay or studying the structural stress on bridge spans. But should the more persistent idealists among us go on to win social security by adventure, we may greet you some time when you come back to us with the words Henry IV used to the tardy Crillon after a great victory: "Hang yourself, brave Crillon! We fought at Arques, and you were not there."

And now I should like to quote some verses from my favorite poet, A. E. Housman:

O youth whose heart is right,
Whose loins are girt to gain
The hell-defended height
Where virtue beckons plain;

Who seest the stark array
And hast not stayed to count
But singly wilt assay
The many-cannoned mount;

Well is thy war begun;
Endure, be strong, and strive;
But think not, O my son,
To save thy soul alive.
—From "The Sage to the Young Man."

VICTOR HUGO once said, "Nothing in all this world is so powerful as an idea whose time has come." Perhaps the time to start Zion is upon us. If you recall the admonition of modern revelation (Section 58) it was to begin with such folk as you may be! "A supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power." And in the same section, "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them." If I am addressing the learned and the wise, let me urge them to become anxiously engaged in this great cause.

If we saw a champion heavyweight continually flexing his muscles and shadow-boxing and boasting he was the best there was, we'd say, "Prove it." If he merely kept on showing us that by measurement he had the same biceps the first champion had, fought in the same style as his master, wore the same shoes in the ring, ate the same bread and wine, we would get impatient and say: "Stop shadow-boxing. Hit a real man." Let this church now get into the ring and fight, even if the opponent is worthy of our best and will give us many a hard knock, foul or fair. We cannot be afraid.

The olive wreath has become the symbol of peace. That emblem dates from Roman days, of course. But Aldous Huxley reminds us that among the Romans it was given to conquerors celebrating triumphs after victory. In other words, the olive wreath commemorates security after adventure. So now I call you to the grandest adventure life can offer—the best kind of living with others of like mind. Who among you will earn his olive wreath?

Bulletin Board

Pittsburgh, Pennsylvania, District Conference

The Pittsburgh District conference will be held at the Fayette City church on December 10 and 11. Seventy Merle Guthrie is to be present. At 7:30 p.m. Saturday, a district League program will be given in the main auditorium while a priesthood meeting is conducted in the lower auditorium. Sunday's activities are to be as follows: 9:30 a.m. prayer service, 11:00 sermon by Merle Guthrie; lunch; 1:15 p.m., teacher's meeting, 2:00 Don R. Ross musicale, and 7:30 preaching. Theme of the conference is "Our Gift."

HENRY M. WINSHIP,
District President

Gulf States District Conference

The annual Gulf States District winter conference will be held at the church in Mobile, Alabama, (1200 Baltimore Street) on December 10 and 11. The conference theme, "Serve Where You Are," is a follow-up of the reunion theme, "Each One Win One." President Israel A. Smith and Apostle W. Wallace Smith are to be present. The conference program is as follows. Saturday: 10:00-12:00 a.m., worship and classwork; 2:00-5:00 p.m., departmental workshops; 7:00, banquet. Sunday: 8:00 a.m., prayer service; 9:30, classwork; 10:45, address by President Smith; 1:30 p.m., district business meeting. Reservations for the banquet should be made with Jack A. Pray, 1204 Baltimore, Mobile, not later than December 7 (tickets \$1.25). Arrangements for overnight lodging may also be made with Elder Pray.

Each branch should send the district president a list of members who plan to attend General Conference so that a mimeographed ballot may be prepared before the business session at which Conference delegates will be chosen.

W. J. BRESHEARS,
District President.

REQUEST FOR PRAYERS

E. J. Lankford, Box 115, Ferris, Illinois, asks to be remembered in the prayers of the Saints. He fell recently, hurting his back and side.

Mrs. James Howk, Jr., of Avoca, Nebraska, requests prayers for Jay St. John of Avoca who has been bedfast for seven years and suggests that if there are elders in that vicinity he would appreciate a visit from them. She also requests prayers for Monia A. Silberquist, a wheel-chair invalid of Brooklyn, New York, and James Drury, a semi-invalid of Gothenburg, Nebraska.

WEDDINGS

Sharp-Conditt

Tresa Mae Conditt, daughter of Elder and Mrs. Silas Conditt of Hagerman, Idaho, and Albert L. Sharp, son of Mr. and Mrs. William Sharp of Butler, Missouri, were married October 23 at the Reorganized Church in Hagerman. The bride's father read the double-ring ceremony. Mrs. Sharp, a graduate of Graceland College and Drake University, has taught school in Portland, Oregon, the past two years. Mr. Sharp is vice-president of the Bushere-Lewis Automotive Service. They are making their home in Portland.

Mason-McKay

Helen Grace McKay, daughter of Mr. and Mrs. Earl B. McKay, and Hugh Russell Mason of Toronto, Ontario, son of Mr. and Mrs. H. R. Mason of Ottawa, Ontario, were married October 29 at the Reorganized Church in Toronto, Elder J. L. Prentice officiating. They are making their home in Toronto.

BIRTHS

Mr. and Mrs. Stow E. Symon of Pontiac, Illinois, announce the birth of a son, Phillip Keith, born October 23.

Mr. and Mrs. A. R. Mosher of San Miguel, California, announce the birth of a son, Bruce Allen, born September 22. Mrs. Mosher is the former Myrtle Greene of Durham, California.

Mr. and Mrs. L. T. Wiggins of Atlanta, Georgia, announce the birth of a daughter, Nancy Irene, born September 26 at Piedmont Hospital in Atlanta. Mrs. Wiggins is the former Laverna Martin, daughter of Elder J. E. Martin of Independence, Missouri.

A daughter, Margie Ilene, was born to Mr. and Mrs. Robert Reigleman of Transfer, Pennsylvania, on October 8. She was blessed on October 30 by Elders LaMont McDowell and Glenn Reichard.

A daughter, Sue Ann, was born on September 10 to Mr. and Mrs. John F. Jordan of Transfer, Pennsylvania. She was blessed on October 30 by her maternal grandfather, Elder Glenn Reichard, and Elder LaMont McDowell. Mrs. Jordan is the former Doris Reichard.

A daughter, Rebecca Jean, was born on October 26 to Mr. and Mrs. Wallace W. Wells at the Independence Sanitarium. Mrs. Wells is the former L'Nora Cross. Both parents are graduates of Graceland College.

Mr. and Mrs. Gerald Daugherty of Independence, Missouri, announce the birth of a daughter, Jeri Lynn, born November 7 at the Independence Sanitarium. Mrs. Daugherty is the former Millicent Drummond of Odessa, Missouri.

Mr. and Mrs. Fred Doster of Independence, Missouri, announce the birth of a son, Lawrence Edward, born November 4 at the Independence Sanitarium. Mrs. Doster is the former Rebecca Salonimer of Detroit, Michigan.

A son, Allen Lynn, was born September 20 to Mr. and Mrs. Dick Marolf of Goodland, Kansas. He was blessed October 2 by Elders J. R. Graybill and J. Charles May.

DEATHS

KETCHUM.—George Riley, was born near Iatan, Missouri, on August 27, 1870, and died at his home in Independence, Missouri, on October 23, 1949. On March 2, 1894, he was married to Phoebe Elizabeth Thatcher at Effingham, Kansas. In 1895, they moved to Atchinson, Kansas, where he operated a general repair shop until moving to Independence in 1910. Here he continued in the same line of business until 1942 when failing health forced him to retire. He was baptized into the Reorganized Church on June 17, 1894, ordained a teacher on December 14, 1903, and an elder on May 30, 1909. Following the death of his wife Phoebe, he was married in 1933 to Martha Stegeman, who was his faithful and devoted companion during the remaining years of his life.

He is survived by his wife, Martha; three sons: George Watson of Harrisonville, Missouri; Isaac Newton and William Albert of Independence; four daughters: Mrs. Sarah Elizabeth Brown of Harrisonville, Missouri; Mrs. Gladys Irene Williamson, Mrs. Florence Mildred Swihart and Mrs. Edna Mae Stark of Independence; twenty-two grandchildren; and eight great-grandchildren. Three children preceded him in death. Funeral services were held at the Roland Speaks Chapel, Elders

Glaude A. Smith and William F. Bolinger officiating. Interment was in Mound Grove Cemetery.

WIVEL.—Edward, son of Levi and Sarah Wivel, was born at Marshall, Illinois, on September 5, 1872, and died at his home in Independence, Missouri, on October 24, 1949, following a long illness. At the age of twenty-five, he homesteaded in Cherokee, Oklahoma, and lived the life of a pioneer for over eight years. Since 1910 he had made his home in Missouri. On October 9, 1922, he married Adabel Wilson, and five years ago moved to Independence. He here learned of the Restored Gospel and joined the Reorganized Church on December 16, 1945.

He is survived by his wife, Adabel; a son, Ernest Keifer; a daughter, Mrs. Velma Myers of Miami, Florida; six stepsons; a stepdaughter; a brother, Charles Wivel of Oklahoma City, Oklahoma; four sisters: Mrs. Alice Plaskett of Guthrie, Oklahoma; Mrs. Annie Hedricks of Oklahoma City; Mrs. Nellie Hampton of Edinburg, Texas; and Mrs. Ruth L. Black of Laverna, Oklahoma. Funeral services were held at the George C. Carson Chapel, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

PETERSON.—Bert Emanuel, was born June 17, 1875, at Avoca, Iowa, and died October 23, 1949, at the Independence Sanitarium. He was baptized into the Reorganized Church on March 25, 1884, and was ordained a deacon on August 11, 1906. Moving to Independence in 1897, he served as head deacon at Stone Church for many years. On June 17, 1898, he was married to Margaret Friend at the Stone Church. For forty years he was in the feed and grain business in Independence, resigning eight years ago when he became ill.

He is survived by his wife, Margaret; two sons: Kenneth, who is engaged in railroad work in Montana, and Earl of Lake Lotawana, Missouri; a brother, E. O. Peterson of Kansas City, Missouri; a sister: Mrs. Lois Stevenson of Independence; and two grandchildren. Funeral services were conducted by Elders Glaude A. Smith and Arthur E. Stoff at the George C. Carson Chapel. Interment was in Mound Grove Cemetery.

FOREST.—Rebecca Elizabeth, daughter of the late Jasper and Rebecca Wixom, was born April 14, 1872, in San Bernardino, California, and died November 1, 1949, at Glendale, California. She was an active member of the South Pasadena Branch until the time of her illness.

Surviving are two sons: Clarence L. Forest of Alhambra, California, and Walter G. Forest of Los Angeles, California. She also leaves one grandson. Funeral services were conducted by Elder George H. Wixom at San Bernardino. Burial was in the San Bernardino city cemetery.

SMITH.—John W., was born August 6, 1890, in Huron County, Michigan, and died November 5, 1949, at the University Hospital, Ann Arbor, Michigan. On December 16, 1913, he was married to Hazel G. Stewart; six children were born to them. He was baptized into the Reorganized Church in August, 1921, and was ordained a deacon in July, 1929. A daughter, Dorothy, and a son, Keith, preceded him in death.

He is survived by his wife, Hazel; three daughters: Mrs. Helen Crooker and Mrs. Wanda Williams of Detroit, Michigan; and Jean of Port Huron, Michigan; and a son, Earl Elwood of Chatham, Ontario. Funeral services were conducted at the Baptist Church at Harbor Beach, Michigan, Elders James Phillips and Trayton Rich officiating. Interment was in the Rock Falls Cemetery.

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P.S.

*** POSITIVE AND NEGATIVE**

There are some questions on which we must be negative to save life: sin, crime, liquor, gambling, injustice, inequality. But let us remember that the great work of the world is not done in the negative camps; it is done by the marching and working armies of affirmative people.

***PEOPLE**

For years you have seen billboards with the slogan, "Join the Navy and see the world." Some lads claim it's, "Join the Navy and you see the Navy," but there may be some prejudice in that statement. But here's one that works, "Ride the bus and see the people." A bus holds an odd little community of people for thirty minutes; they have one thing in common—a desire to get somewhere. In that brief time they reveal much about themselves by how they look and what they do.

A Sunday morning bus ride is especially interesting. A young mother reviews the Sunday school lesson with her seven-year-old daughter, hoping to finish before the bus drops them at the church. A woman in her later twenties, obviously a worker, reads an inexpensive edition of the Bible. A young man with a suitcase checks the time, worried whether he will make his train. A fine elderly woman with a sweet voice, on her way to church with a friend, talks of the beauty of the woods about her home, the encroachments of city sounds and traffic. A chap obviously still at a low ebb after "a night out" finds life "flat, stale, and unprofitable." But a young woman looks out the window at the beauty of the blue sky, the golden sunshine, and the autumn colors on the trees. Then there is an older man in badly soiled clothing, with a smelly pipe and a disgruntled look; he has apparently just given up.

Quite obviously, those who are going to church—and you can tell it plain as day—have all the better of it. They are happier, neater, more thrifty looking, and better adjusted to life. A good religion makes life better for people.

*** HOW TO WRITE**

It may be easy for you, but it's hard for me. This is how most writing is done. . . . The piece I was working on began with a fleeting, bright little idea (at least I thought it was) that I jotted down on a scrap of paper. Later in the day when I had time, I sat down at the typewriter to finish it. The first draft was awkward, and the thoughts came in the wrong order. I marked them and tried again, but the second time phrasing was poor, with weak choices in vocabulary. On the third draft I had expanded too much and had to cut it down. The fourth was spotted with corrections and additions I had not thought of before. More of the same on the fifth, and on the sixth I had to clamp down on myself and say "This has gone far enough!" Even so, it might have been better if I had gone on to a seventh or eighth draft.

Writing is getting ideas and inspirations down on paper as soon as they come to you, before you lose them, which you often do. Never mind the form—at first. "Write at white heat, revise in cold ruthlessness," say the experienced writers. Catching the inspirations is fun; polishing them and finishing them up into something literary and useful is work. Never be content with the early drafts of your work; they are such poor parodies of the finished product they could be if you labor on them.

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Edwin J. Cotterell Photo

VOLUME 96

DECEMBER 5, 1949

NUMBER 49

www.LatterDayTruth.org

December Tenth

THIS WEEK THE THIRTY-FIFTH ANNIVERSARY of the death of Joseph Smith III, the second president and prophet of the Restoration, will occur. Death came to this honored citizen, beloved leader, and faithful servant of God on December 10, 1914. On December 16 all twenty-four pages of the *Saints' Herald* were edged in black. The church was in mourning. Citizens of the community where he spent the last eight years of his life paid tribute to the leader who had taught them to be tolerant of his religion.

He was born November 6, 1832, and was the oldest living son of Joseph, Jr., and Emma Hale Smith. He died after a long illness in his eighty-third year. Nearly four years prior to his death, he addressed sealed letters to his oldest son, Frederick M. and Presiding Bishop E. L. Kelley to be opened at the time of his passing. They contained his wishes for the funeral services. They were characteristic of the man, so humble and sensible, so full of regard for others as to deserve mention. Summarizing these he desired:

1. An inexpensive funeral; a black casket such as used by those buried from the Saints' Home.
2. No ostentation or drapings of the church, carriages, or shroud.
3. No great floral displays. If death occurred in the season of flowers, a single wreath of native grown flowers would be sufficient.
4. No elaborate song service. A choir or group of selected singers using the hymns would please him.
5. That the preacher and those having charge be left to the branch authorities. All other arrangements not specifically mentioned were left to the two addressed in the letter and the branch officers.

It is another evidence that greatness has an affinity for simplicity and humility.

Introducing...

G. LESLIE DELAPP (page 5) was introduced in the *Herald* of May 21, 1949.

F. CARL MESLE, JR., Independence, Missouri, (page 11) was born in Oneida, New York, October 14, 1914. He was graduated from Sherrill High School, New York, in 1932, from Graceland College in 1936, and from the University of Iowa in 1937. He attended National Training School for the Boy Scouts of America in Mendham, New Jersey, in 1947.

In 1941 he married Miss Kathalea Sprague. They have two daughters: Sharon Kay, 5, and Catharine Ann, 3.

Brother Mesle was Assistant Scout Executive in Camden, New Jersey, from 1938 to 1940. Following this he came to Kansas City for six months as Field Scout Executive. Then he entered the United States Army, and served until 1946 in the 110th Engineering Corps as second lieutenant. He was assigned to the staff and faculty at the school in Fort Belvoir, Virginia, as assistant personnel adjutant. In 1944 he was assigned to the Washington, D. C. office of the chief of engineers, with the rank of captain in the Public Relations Division. When he was discharged in 1945, he was major of the Engineers' Reserve Corps.

Brother Mesle returned to his Field Scout Executive work in Kansas City in 1946, where he worked until he entered church service in September, 1947. He is a member of the Society of American Military Engineers, the Reserve Officers' Association, the American Camping Association, and the Kiwanis Club.

Brother Mesle was ordained a priest in 1935 and an elder in 1940. He is now under Conference appointment as the director of young people in the Independence area.

JOHN T. PUCKETT, Independence, Missouri, (page 15) was born May 23, 1920, in Mansfield, Tennessee. He was graduated from McKenzie High School, Tennessee, in 1938. The next year he attended the Andrew Jackson University at Nashville, Tennessee.

He married Marcine Marlow in 1941. They have one daughter, Janifia Carol, aged six.

Brother Puckett worked as a bookkeeper from 1939 to 1941, and was with the J. C. Penney Stores from 1941 to 1943, when he entered the service with the United States Fifth Army, serving in Italy, where he received the Purple Heart. At the time of his discharge in 1945, he returned to the J. C. Penney Store in Independence, where he worked until he entered church service in October, 1948.

Brother Puckett was ordained a deacon in 1946, a priest in 1947, and an elder in 1948. He is now working as missionary in Central Missouri Stake.

THE SAINTS' HERALD

Volume 96

December 5, 1949

Number 49

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

GRANDSON OF THE MARTYR

Frederick A. Smith, oldest living grandson of Joseph Smith, the Martyr, visited branches of the church in Los Angeles in October. His home is in Independence, Missouri. Most of his childhood, until he was sixteen years of age, was spent at the home of Emma Smith. During his visit in Los Angeles, he related many interesting facts about Emma and Joseph Smith.

SOLOISTS FOR "THE MESSIAH"

The soloists for the KMBC broadcast on the evening of December 18 will be Josephine Crinklaw Mader, soprano, Kansas City, Kansas; Harriet Porter Moore, contralto, Des Moines, Iowa; Garland Tickemyer, tenor, Los Angeles, California; and John Macdonald, bass, Chicago, Illinois. The soloists for the December 25 performance in the Auditorium will be Elizabeth Vaughn, soprano, Kansas City, Kansas; Jeanette Nichols, contralto, Independence; Donald Pypier, tenor, Independence, and Herbert Lively, bass, Kansas City, Missouri. Carl Mesle is in charge of publicity for the choir.

Hans Schweiger, director of the Kansas City Philharmonic Orchestra, visited the chorus November 13 while they were rehearsing in the Auditorium. Mr. Schweiger will be the conductor when the oratorio is presented in the Kansas City Municipal Auditorium.

ZION'S LEAGUE

The first three one-act plays in the City-Wide Zion's League Drama Festival were presented by the Liberty Street, the Second Church, and the Stone Church Senior League in the Stone Church Little Theater on November 14.

At the consecration service held by the Zion's League of Second Church, the new officers for the coming year were installed by a very impressive ceremony. Communion was served from linen-covered tables arranged to form a large white cross. A white-draped chair for the Unseen Guest was at the head of the tables. On the tables, besides the Communion emblems and the white candles, were a symbolic loaf of bread and a cup of wine.

DEATH OF JOHN DARLING'S MOTHER

Mrs. Ida J. Darling, 73, died November 11, at her Independence home. Elder Glaude A. Smith, Stone Church pastor, officiated at the funeral services Sunday, November 13, in the Roland R. Speaks chapel. She was a member of the National Educational Association and the Kansas State Teacher's Association.

RADIO BROADCAST

Elder Ward A. Hougas, president of the Quorum of High Priests, spoke on "The Minister's Hour" over KVOD in Denver on November 13.

GOMER T. GRIFFITHS

According to a report received from his wife, Gomer T. Griffiths condition is no better. He is gradually growing weaker, and is in constant pain.

MISSIONARY SERVICES IN ZION

Missionary Glen F. Sivits conducted a week of services November 13-20 in Gudgeon Park Church. Charles V. Graham, pastor in Zion, conducted a week of services in November at Liberty Street Church.

The Broken Home

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." —Proverbs 29: 15.

Irresponsible Husbands

Here is one of those points of anxiety which cause distress of mind and spirit. You have seen them as we have—fine young mothers working to support a child or two because husbands have proved unfaithful or incompetent for the responsibilities of marriage and home life. It is quite general that when a home is broken, the mother takes the child and the responsibility for its care, while the father blithely abandons them and goes on his way to another love, and perhaps to another betrayal.

The high divorce rate is more than a matter of statistics. For the people to whom it happens, it is often a personal tragedy. In any marriage people make great investments of life, affection, emotion, time, and loyalty in each other. A divorce is declaring bankruptcy on a part of life. One cannot reclaim any of that investment.

In fairness, it must be admitted that the husbands are not always to blame. Some good men have been shamefully treated by faithless wives. But quite often it is the other way, and the burden and suffering from a broken home are very hard on women.

Suffering Wives

The whole tragedy of failing marriages is not written in terms of divorce. There are the women who stay at home, faithful to their bond, enduring abuse, drunkenness, and infidelity from their husbands.

Many of the divorced mothers are fine, clean, good young women, and deserve a much better fate than their wandering husbands have given them. To have to carry alone the burden of supporting and rearing a child—a burden that was meant for two—is bad enough. But to be con-

signed to a life of loneliness, sometimes with no particular hope of happiness, is discouraging.

It could have been different. It could have been better. The mothers and fathers of this generation could have made it better. It is too bad they didn't. The parents of these wayward sons could have made them better men.

Causes

Tracing causes is sometimes difficult. Your troubles today may be partly a result of some experience of your parents or grandparents. Another generation must share responsibility for what is happening in our homes.

Following the First World War, parents let the young people "cut loose." They had raised their families on the philosophy that "children must be allowed to express themselves; they must not be inhibited." They might get a complex. From the kindergartens up, there was a theory of "no spanking," no discipline.

As this generation of youngsters grew up, moral standards degenerated, and there was a period of wildness known as "the flapper age." Some leaders asked, "What will the harvest be?"

Now we know the answer to that question. We have it in the records of the divorce courts, in broken hearts and frustrated lives, among thousands of orphaned and maladjusted children and abandoned wives.

Specific causes of the breaking of many homes will include some of these: lack of self-control, immaturity and childish conduct by

adults, selfishness, gambling, extravagance, drinking, lack of proper knowledge of sex life, stubbornness, ignorance, and cruelty.

Remedies

Turn back to the young women who are victims of divorce, and to others of their generation who sympathize with them and understand something of the problem they have faced. Here is a group of women who in one generation could turn the trend in an opposite direction. One generation of mothers could give their children a training in character and personality development that would produce young men and women who would approach marriage with knowledge and understanding, and achieve a better average of success than we have had for some time.

Not all of the responsibility can or should be placed upon these young mothers. They will need all possible help. Their strongest ally, if they take up this work, will be the church; but they must go to church and take their children, if the church is to help. They will need the help of the schools. They will need the help of civic responsibility in the enforcement of the law.

We should not look for miracles, but neither should we be without hope in the face of a difficult situation. If one mother would say within her own soul, "I will raise my son to be a good husband to some other woman's daughter," she could assure the stability of one home. If one mother would determine, "I will raise my daughter to be a good wife," it would be as important at least as raising a piano player, a singer, or an international relations expert—and a home failure.

One generation of young women might not bring perfection, but they could make a tremendous difference. With the help of the church, and all good forces of society, they could do it.

L. J. L.

E d i t o r i a l

"The Messiah"

ARRANGEMENTS have been completed with the Columbia Broadcasting System, station KMBC of Kansas City, and the Messiah Choir of Independence, Missouri, for the eleventh network broadcast of Handel's *The Messiah* on the Columbia Network. The broadcast will originate from the Muehlebach Hotel in Kansas City, and will be heard over the Columbia Network on Sunday night, December 18, from 10:30 to 12:00 midnight, Central Standard Time. In the Eastern Time zone, this will be from 11:30 p.m. to 1:00 a.m., in the Mountain Time zone, 9:30 to 11:00 p.m., and in the Pacific Time zone, 8:30 to 10:00 p.m.

Soloists for this radio performance will be Josephine Crinklaw Mader of Kansas City, Missouri, soprano; Harriet Porter Moore of Des Moines, Iowa, contralto; Garland Tickemyer of Los Angeles, California, tenor; and John McDonald of Chicago, Illinois, bass. Accompaniment will be played by forty-three selected musicians from the Kansas City Philharmonic Orchestra. The entire performance will be under the direction of Mr. Franklyn S. Weddle.

This nation-wide broadcast of *The Messiah* by a choir composed largely of our own church members promises to be of superlative quality. The 280 voice chorus, with a tradition of thirty-two annual performances in Independence during the Christmas season, has been rehearsing this year since October 2.

The Columbia network broadcast on December 18 will offer a rare opportunity to church members throughout the nation to call the attention of their neighbors and friends to a notable musical achievement of the church. But unless every member, everywhere does publicize and capitalize on this broadcast in every possible way, much of the potential good will be lost.

Local branches and members can

help in several ways to make this broadcast effective in their neighborhoods. They should inquire of their nearest CBS station whether or not this broadcast will be carried locally, and if for any reason the local station cannot carry it at the hour it is supplied by the network, suggest the possibility of a "delayed broadcast" by means of tape recording or electrical transcription for the accommodation of church members and listeners in that territory. We have been informed that the network is open to carry this broadcast in all time zones this year, but many local stations may have local commercial or other commitments at the hour of broadcast which would have to be moved or canceled in order to take *The Messiah* at the time it was carried on the network. A "delayed broadcast" would solve this problem, if the station was sure that enough local listeners were interested to make it worth the trouble.

When it is found that the station in a territory will carry *The Messiah*, and at what time, newspaper ads and stories calling attention to the broadcast should be arranged for by the branch. All members can mail post cards and letters to their friends, to music and civic leaders, ministers, women's clubs, music clubs, music teachers in schools and colleges, or anyone else that might be interested. An effort is being made to provide neat and dignified invitation cards for such mailing. These will be made

available through the pastor of each branch.

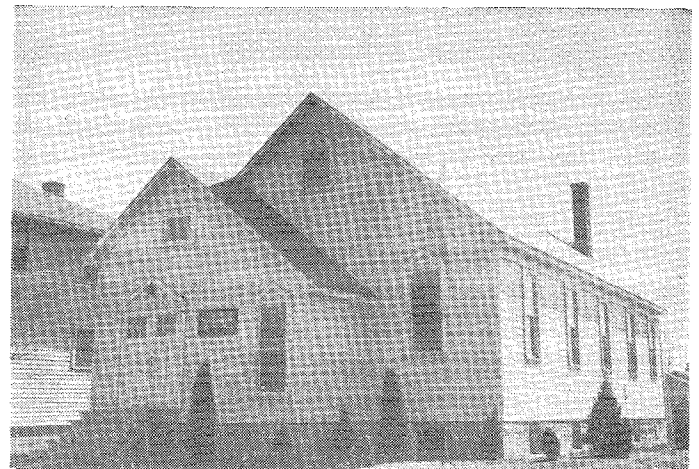
Another way to publicize the broadcast is by organizing a "listening party" for friends and neighbors. The event may be stressed as one aspect of Latter Day Saint Christmas observance. Simple refreshments make an added attraction to the evening. People enjoy listening to good music together, and such an evening would open the way for questions and much favorable publicity for the church.

This broadcast is accepted by CBS as a sustaining feature, without any charge for the stations' time or facilities. The General Church, through conference appropriation, is meeting the numerous other expenses of the broadcast. Let every good church member do his share to help realize the greatest possible returns from this investment.

The Messiah Choir has been invited to join a mass choir for a rendition of *The Messiah* in the main arena of Kansas City's big Municipal Auditorium on the evening of December 5. This performance will be accompanied by the full Kansas City Philharmonic and conducted by Hans Schweiger, the Philharmonic's popular maestro. The thirty-third annual performance of *The Messiah* in Independence will be given in our own Auditorium on Christmas night, December 25, under the direction of Mr. Weddle, accompanied by the Independence Symphony.

The Fort Wayne, Indiana, Church

The Fort Wayne Church had its beginning in 1924 when Elder Harrington organized a Sunday school. Twelve years later, on February 14, 1936, the branch was organized, and on April 25, 1946, the church was dedicated. There have been three pastors: Elders Samuel Nichols, Jack Pray, and Earl Burt, who is now serving his fourth term. Four new members have been baptized so far this year, and there are many signs of growing unity and spirituality.



The Test of Discipleship

By PRESIDING BISHOP

G. L. DeLAPP

A Campus Sermon Given August 14, 1949

I WISH to call to your attention this evening a portion of the fourteenth chapter of Luke. This is a story known to all of us. I think I have heard it ever since I was a boy. Probably every Latter Day Saint has heard it many times. And yet, every time I read it, I find some new meaning in it.

Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

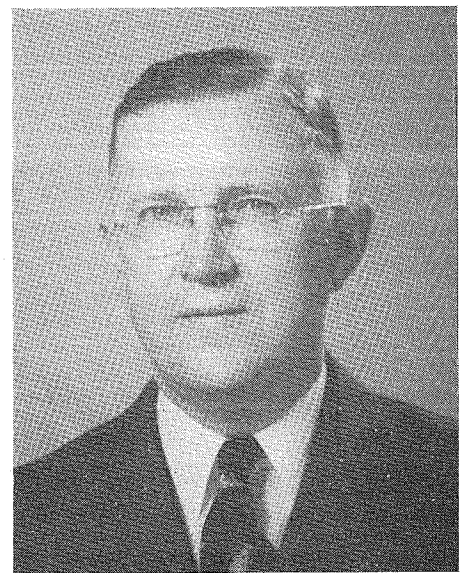
And the servant said, Lord, it is done as thou hast commanded and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever does not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

This week I have had some rather interesting experiences. It has been a week when I have had to drop momentarily part of the administrative problems which have come to me and are a part of my responsibility to do some ministerial work which is just a little out of the ordinary for me. I had the opportunity to do some personal ministry, and I did a little thinking as I had opportunity. I thought it would be a good chance to evaluate again some of the fundamentals of the church, to go back in time and to re-evaluate those experiences, to ask myself some questions, and to honestly give the answers.

One of the questions I asked myself was, "Do I believe in the church as the Church of Jesus Christ?" I gave that serious thought, for in the busy course of life one may develop a pattern which becomes routine—sometimes commonplace. As I had the opportunity to meditate, this seemed to me to be an important question. I went back to those days when I used to listen to some of the ministers of the church tell about the kingdom of God, which is Zion, and express the hope that the time would come in their experience when there would be a realization of those hopes.

I REMEMBER that as a boy I was filled with a keen desire and a hope that somehow, someday, the people who made up the Church of Jesus Christ would fully realize their hopes and ambitions. Remembering those days, I asked myself, "Do I still believe that those hopes and dreams can be realized in the world in which we live?" Honestly and sincerely I say today that I believe it



is within the range of the ability of this church to build the kingdom of God here upon the earth. I wanted to be sincere; I wanted to be honest; so I meditated on that—not just a few moments, but during the hours I had for quiet contemplation—and I came very definitely to the same conclusion I came to when I was a boy: this is the Church of Jesus Christ, and there is power resident within it to build God's kingdom in these latter days.

Then I asked myself, "This being so, am I willing to pay the price of discipleship to make possible the realization of the kingdom of God in these days?" That, too, was a serious question, because one does not commit himself on such matters without due consideration of friends, family, and all that makes life worthwhile. So again after careful meditation I found the answer, "Yes, with the help of Almighty God I trust there may come to me the power to be a true disciple of Jesus Christ, our Lord and Savior."

Today I had another interesting experience. It was quite warm as I spoke this morning at the Stewartsville Reunion; yet the people were receptive and attentive to that which it was my privilege to tell them as a minister of Jesus Christ, and I found that in the telling, I didn't feel like mincing words or holding back. I

didn't count too much the cost of the effect it might have on individuals who thought I might be a little severe or harsh. After that service a friend of mine came to me and said, "You turned the heat on, didn't you?" and I said, "It was warm, wasn't it?" He said, "I don't mean the temperature; I mean the content."

Another person commented, "You shouldn't make apology for what you said." And I answered, "I'm not making any apology. I didn't make any apology during my sermon, and I'm not making apology after the sermon."

I felt we were blessed as we met together, and that there was a degree of God's Holy Spirit present.

I WANT TO TALK now a little bit about this business of discipleship, the costs, responsibilities, opportunities, and what it holds for us in the future. There is a great diversity of thought respecting that which is required by our Lord to become a disciple—one who follows him both in profession and action. It has been pointed out in previous sermons that there are some who feel that salvation is to be achieved by the mere act of vocal expression of a desire to be saved. There may be some few Latter Day Saints who have similar ideas; these members, of course, have not come to a full understanding of the law and purpose of the church, nor do they sense the real meaning and significance of true discipleship.

As we give consideration to the obligations we have in this connection, it is highly essential that we examine the purpose of the church—its goals and objectives which have been established by revelation and the enactment of the members in General Conferences and by administrative interpretation by officers who point the direction in which the church is to go in the attainment of these goals. In the broad sense, they are goals of evangelization—world-wide evangelization—and the establishment of Zion. These have been clearly enunciated in the revelations coming to the church which brought forth a restoration of the gospel in these latter days. And when we talk of the restoration of the gospel of Jesus Christ, we are talking about one of the greatest things that has ever happened since the beginning of time. Therefore, we ought to think in terms

of our own responsibility relative to what this restoration means to us.

It is my purpose now to again evaluate that which has come to us and to apply the yardstick of individual participation and contribution to the achievement of those goals as a test of true discipleship as followers of Jesus Christ.

As we have met together in the past, we have been lifted in imagination and in envisionment to see the beauty of the coming kingdom. Such ability to envision is not only desirable but required for the accomplishment of the divine purpose in us. Unless we have such vision, we cannot understand the goals which lie ahead of us. I come not to criticize those times when we have been lifted up to visualize the beauties of the kingdom, but rather to build upon what we have seen in such envisionment and to re-emphasize the act that we must utilize this ability—this sense of imagination—to bring us closer to our goals.

But just as it is essential to comprehend the inherent possibilities of a functioning church in the field of evangelization and community building, so it is essential that we understand the processes by which these goals are to be attained. Herein lies the real test imposed upon every member of the church, for while there is unity and common understanding of the beauties of the kingdom, there is not unity and understanding of the degree of responsibility of each member in attaining these ideal conditions; nor is there willingness on the part of more than a very small minority of the membership to assume the burden of responsibilities which must necessarily be discharged if these goals are to be realized within our generation. I am speaking affirmatively now, for I believe that even with this small minority it is possible to develop a power within the church which will make it move forward as never before in our experience.

THE SCRIPTURE I read appears in some respects to be a rather harsh statement of the demands made of those who will be disciples of our Lord and Savior. The King James Version states without qualification, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple." I turned rather hopefully to examine the Inspired Version, thinking there might be some considerable modification of this imperative; but in substance it is the same with only these qualifying phrases added: ". . . or in other words, is afraid to lay down his life for my sake." As you read that you find it is indeed an explanatory statement, for God does not expect men to forsake family and friends, but he does

expect a consecration of life itself (if in the final analysis there should be required a choice between one's family and his God) which would be made in the advancement of the work of God—not that God would require it, but that there must be evidence of devotion if one is to be a true disciple of Jesus Christ. Need we ask whether that would be a requisite? All we have to do is to go back in the life of our Lord and Savior to that occasion when he carried the cross up the hill. There, as he was placed upon the cross, he had the power to change the destiny of men but he yielded in obedience to his Heavenly Father and gave his life that men might have life. The first test for one who would be a true disciple of Jesus is that of complete loyalty and submission of life itself to His way of living.

There are some other exceptionally strong statements which indicate that the business of discipleship is a most serious responsibility.

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—I John 2: 3, 4.

With this as a background, let us examine briefly the responsibilities which are ours individually in attaining the goals which have been established as being essential to the fulfilling of God's work in these latter days. That it is important we seek to understand these responsibilities is clearly shown in the revelation given to the church through our late president, Frederick M. Smith (Section 136, Doctrine and Covenants). Our present president concurs in that which has been presented here as he has administered the work of the church:

The movements towards better understanding of ministerial responsibilities, duties, and goals, and towards unity of endeavor in teaching, preaching, evangelizing, and the perfecting of the Saints, are pleasing to the Lord. Contentions, bickerings, and strife are unseemly, hinder the work of the church, and should not find place among the Saints. Only in the peace of fraternity and the unity of those caught up in the spirit of Zion redemption can the work of the Lord be accomplished. To this task let the church devote its energies.

In section 1 of the Doctrine and Covenants we find the following:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellowman, neither trust in the

arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

What could be clearer evidence of the responsibility we have of preaching the gospel throughout the world than is given herein? And what clearer evidence do we have that this is the responsibility of every member of the church, for none are excluded? It doesn't require the great minds of the universe to preach the gospel of Jesus Christ. It requires those who, through the spirit and the confirmation of that spirit, have come to an understanding of divine purpose and have moved forward, and through the exemplification of those attributes have given evidence of the fact that there is a way of life which is different from any we have experienced. Everyone who professes to be a disciple of our Lord and Savior can do this.

In Section 11, paragraph 3, is a commandment which should be fully understood by those who profess true discipleship.

Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion.

RELATED TO THESE BROAD GOALS of the church, and in harmony with them, are intermediate goals which can be achieved in just the proportion that individual members accept the challenge as disciples and yield obedience to the divine way of life. In our missionary endeavors (which include administrative, pastoral, missionary, evangelical, and departmental work of the church) we are maintaining a force of men totaling over 140 in number whose primary purpose is that of conveying by precept and example the fundamentals of the gospel. To maintain such a corps of workers the first six months of 1949 cost the church over \$186,000 for family allowances and retirement reserves, plus approximately \$106,000 for elders' traveling, personal, official, and medical expenses. Such costs cover the work of the church from the Australasian and Society Islands Missions up through and including the United States and Canada and across the waters to the British and the European Missions.

I have been thinking about those missions abroad, and wondering if somehow we could always convey to them an understanding of the fact that the church stands with them and for them. Once in a while we get a heartfelt letter from these men in foreign fields. It is not an easy responsibility for them to be

away from their country in days such as we are experiencing now throughout the world. My heart goes out to them, and I wish it were possible for me to convey to them the knowledge which I know is the truth—that the church does stand with them and for them and is seeking to further the work for which they are giving their lives.

Such broad operations are made possible because there are some in the church who accept the responsibility of true discipleship and others have contributed in part or assumed only a portion of the responsibility required of a true disciple. Now here is a practical test that you can make for yourself of the vocal expressions which undoubtedly have been made by all who have a desire to be obedient and truly follow their Lord and Savior. Are you one of the 8.7 per cent who have filed a financial statement? I can't answer that question for you. I can't answer that question for anyone in the church. We can always go to our files, but the question I am asking is, "Are you one of the 8.7 per cent of the church members who have evidenced the fact that they believe in Jesus Christ the risen Lord, and that they are stewards, and have acknowledged their stewardship by filing a financial statement?"

Or are you one of the 24.8 per cent who have contributed tithes and offerings to the church in 1949? Or are you postponing the date for realization of the goals of the church we have envisioned?

SYMBOLIC of one of the great goals of the church is this meeting of members, which is substantial evidence that the process of the Gathering is going on. And the Gathering is a divine process, for here we find people from many districts and branches from outlying areas. Would it be unfair to ask that we here again apply the test of true discipleship in the raising of the query as to the extent to which compliance has been made or given to the financial law of the church and to the law of the Gathering?

And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

It would be well for us to consider the admonition given to the Saints in the early days:

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not im-

part of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.— Doctrine and Covenants 102: 2.

In view of our individual record, how have we measured up to the test of the celestial law? That law comprehends compliance with both spiritual and temporal laws. The church is attempting to direct the gathering of its people to the communities within these stakes where they can be ministered to and have the opportunity to associate and work with those of like faith. We find that in many instances individuals come here without preparation, without consulting the proper authorities, without receiving the benefit of ministry available. This is not said in criticism but in the hope that somehow there may be conveyed to our people throughout the church the significance of the basic law of the Gathering with which it is essential we comply. This is not because we, the general church officials responsible for teaching the law have asked for compliance, but because we believe that compliance with the law is essential to the salvation of our people. That is our only concern. We do our best to minister to whoever comes within the borders of Zion or any of the stakes, whether they come in harmony with the law or not. It is our responsibility to minister to them, but let us keep in mind that there has been given a divine law which, if we obey, will surely move forward the process of the Gathering to a greater degree than we have ever experienced before in our history. Why? Because the Gathering is a divine process, essential to the salvation of men everywhere. But compliance with law is essential to a successful gathering.

THE GOALS related to the Gathering include those of group stewardships, which can be achieved only as members respond to the law. This principle was included in Section 42: 14:

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

Another commandment was also given:

Behold this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God.—Doctrine and Covenants 70: 3.

These seem to me to be mighty important requirements of those who would be true disciples, but even these do not make up the complete requirements for we find elaboration of many other qualities by the writers of the New Testament. In the Second Epistle of Peter, chapter 1, we find this:

Besides this, giving all diligence, add to your faith virtue, and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.

Are these qualifications beyond the ability of men to achieve? Are we setting the standards so high that they are beyond the ability of the human mind and the soul to comprehend and comply with? Keep in mind that we are called to a great task—the task of building the kingdom of God—we are called to be true disciples of our Lord and Savior. There can be no kingdom without true discipleship, and if we look in our minds' eye to the coming kingdom as we yearn for the completion of long-time goals—we find there are immediate goals also. The stone work on the Auditorium is in process of being placed only on the upper part of the structure. The interior is unfinished, as is also the stone work on front and sides. There is a need for the enlargement of the Independence Sanitarium and Hospital facilities, for we must think in terms of a gathering of God's people with a health center adequate for the needs of an ever-increasing membership. We must think of the need for enlarging our institutions for the care of the aged. We must plan for strengthening and extending our educational institution. We see in such developments a partial realization of our hopes and aspirations. Is it not fitting that at the same time we evaluate our own relationship to the total movement and measure our individual progress by applying some of the tests to which I have called your attention? These tests are not man-imposed. They are the requisites set up by our Lord when he moved among men. And he has made his will known to us in these

latter days in revelations accepted as the law and the doctrine, which have defined the philosophy of the church.

If this seems harsh language, it is not the Master which makes it so; it is the irrefutable fact that compliance with law is essential to progress and salvation. There can be no salvation without such compliance. This is most clearly portrayed in the tenth chapter of Mark:

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? None is good but one, and that is God.

Thou knowest the commandments, Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honor thy father and thy mother.

And the man answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him, loved him, and said unto him, One thing thou lackest;

Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

And the man was sad at that saying, and went away grieved; for he had great possessions.

And Jesus looked around about and said unto his disciples, How hardly shall they that have riches enter into the kingdom of my Father!

ONE OF THE FUNDAMENTALS of the Restoration Movement is the doctrine of stewardships. Its principles have been discussed throughout the church for many decades; and there is a growing understanding of its application to daily life. From the figures I have given at this time, it is obvious there is a need for further discussing and teaching this principle. This is evidenced by the fact that there are still many people professing membership in the church who have failed to comply with the elementary steps.

Jesus used many illustrations to emphasize the responsibility that men have as stewards to God and their fellow men. For one who would be a disciple, there is a need to develop an appreciation of the importance God has placed upon man's stewardship. Jesus also taught and, through his life, death, and resurrection, gave evidence of the eternal qualities inherent in man. It is vitally important for us to appreciate the fact that God is eternal and deals with his creation on such a basis.

This is clearly indicated in a vision given to Joseph Smith:

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior; great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there

any who can stay his hand; from eternity to eternity he is the same, and his years never fail.—Doctrine and Covenants 76: 1.

The responsibility of men is clearly set forth:

... and it is required of the Lord, at the hand of every steward, to render an account of his stewardship both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72: 1.

Thus we see the need for developing an understanding of the divine purpose and of substantiating our beliefs that an individual has a part to contribute in the fulfillment of that purpose.

THE CHURCH challenges men to repentance. Repentance is the creative and continuous growth made possible through the process of the gathering movement of the church, through the organization of the storèhouse and the acquisition of inheritances. It is our individual and collective responsibility to accept this challenge.

Do I believe in the potential power of this church to establish the kingdom of God? With all my heart and soul I believe there is resident within us the power so to do.

Let us not lose sight of the beauty of the kingdom as we envision it. Let us not for one moment think it is not essential for us to have these visions of beautiful Zion, for such has been the hope and dream of men down through the ages. But we must also keep in mind that it is within our ability to achieve these dreams, to make them real and purposeful. The extent of our desire will be evidenced by the measure of our responsiveness to divine law; the filing of our financial statements, the paying of our tithing, the giving of our offerings, and the consecration of time, talents, and resources will determine the measure of our progress.

And here is an appeal to the youth of the church. When we put up the standards of discipleship, it may seem terrifically difficult because there are so many things which attract our attention and give so much in pleasures. By way of testimony I can say that all the world has to offer today is of little value in comparison with the joy and the satisfaction that comes to one who consecrates life and talents to a great cause and loses himself therein. We need the brains, the power that is resident within the youth of the church. We need the resources young people can bring to the church in the years ahead.

Above all, the world needs a Zion—the kind of Zion that we have dreamed about and for which we have prayed.

I Was at Home in the British Mission

By ROY CHEVILLE

ON MONDAY, JUNE 6, I landed at Northolt airport outside London and went by train to Birmingham. At six o'clock the railway station was crowded with passengers. An elderly man spotted me as an American and offered to show me to a tram. It seemed to me the English could detect me as an American a block away. I was to take the tram to the mission house where the Jensens resided. I peered out the window as I neared 170 Gravelly Hill. On the right side I spotted a house of good proportions with a sign which read, "The Reorganized Church of Jesus Christ of Latter Day Saints." That sign fairly leaped out to meet me. It was my welcoming committee in a strange land.

Our Mission Building

The church owns three mission houses in England—a two-family flat in Manchester, a single dwelling house in Nuneaton, and a larger property in Birmingham. It was imperative that the church purchase these for our missionaries to have places to live. This one in Birmingham was the headquarters of the European Mission. It is a three-story residence house of brick. On the first floor is the meeting place of the Birmingham Branch; on the second and third floors are the living quarters for the Jensen family. Thus our properties provide residence for four families.

A Home Branch

Through my twelve weeks in Europe Birmingham was to be my "home branch." The Jensens insisted on my making their home my headquarters. They did everything I could wish to make my stay comfortable and profitable. This was true of the members of the church everywhere. On Sunday, June 12, I stepped through the curtains of the Birmingham meeting hall to the rostrum. Eyes met eyes. The English were wondering what the visiting American would be like. I was thinking much the same of them. I recognized three or four faces of those I had met at General Conference. I began to see this biennial assembly as a possible world conference, something quite beyond American proportions. Several days before this first Sunday I had chosen to speak on the text, "Stand fast in the Lord." On Friday I was encouraged when I saw this on a sign near the ruins of the bombed Coventry Cathedral. That Sunday morning I spoke with more than usual liberty and conviction. By the time the service

came to a close, they and I had found one another. We were brothers and sisters.

A Women's Conference

On the next Saturday I returned to Birmingham for a conference of the women of the southern district. Visitors came from the northern district so it was almost a mission gathering. Mrs. Cyrus Allen of the well-known Edwards family was the director. With dignity, efficiency, and gracious friendliness she presided. Here was an opportunity to weld together the several branches into a sense of community. I recall the testimony of one sister who lived, as we say, in a "scattered condition." She was thrilled as she saw in public the name of the church on the sign of the mission house. During the war this kind of thing had been impossible. Now these women ate, worshiped, chatted, and testified together. Perhaps the high point for me was in the afternoon meeting when representatives told of the women's work in their branches. I sat in a corner of the congregation listening intently and stirred with the spiritual presence that joined me to them all.

There were those touches that made the meeting typically English. I found over and over again how a theme or a Scripture reading or a hymn of universal appeal could fit into a local setting. Saturday supper was "tea." This meant that tea was served, not punch or coolade, but warm tea. The women of Birmingham gave a play that had been given at the last General Conference. Here it had some English and a bit of Welsh phrasing with a few names changed for the English setting. There was no early morning meeting, for the trams do not run early enough. The flowers—lupins, roses, and ferns—came from an English garden. They graced the sanctuary as peonies would at home in Iowa at that time. Yet throughout were the tones that made it Latter Day Saint.

A Visiting Day in Oxford

One Sunday I planned to be my visiting day. I spent the last week end of June in Oxford town. This fortnight in Oxford was a dream once considered too high for my blood. Those weeks in and about this classic university town are treasured beyond what words can express. Here is a center of Anglicanism with churches of the several slants high church, low church, broad church. I wanted to learn firsthand of these, so I attended

valedictory services, vespers, holy day meetings, and even a service for divine healing. I heard organs, choirs, cantors, and preachers. In all I was graciously received, even being asked if I wanted the laying on of hands for health. I confess that at times I wanted to jerk down the tablets and statues to the dead and shout out a message to the living.

That Sunday gave a varied church diet. First I observed an ordination in the cathedral of Christ Church College with the Bishop of Oxford presiding. At eleven I went to the Memorial Methodist Church. It was here in Oxford that the Wesleys formed the Holy Club and initiated the movement that was to eventuate in Methodism. I found the Methodists still use more hymns in their services than most sects. In the afternoon I visited Sunday schools. Twice I was asked to give a word of greeting from America. The Sunday school functions somewhat differently in England than in America. It is still a school for boys and girls to fourteen or fifteen. On the whole, I found it comparatively disassociated from the church. It appears to me that one of the fruitful fields of evangelism before us would be an educational program or church school conducted as an integral part of the church in action.

I had found in the newspaper the previous day an announcement of a meeting of the Church of Jesus Christ of Latter Day Saints in Summertown, a suburb of Oxford, so I went out exploring and found the place. I arrived as Sunday school was closing. Their reception was gracious and friendly. Two young elders from America were a change. I stayed for their service of the Lord's Supper. In Paris I had found the address of a meeting place and had traced it only to find the quarters had moved. At least in England I could join in singing "Redeemer of Israel" with this small congregation.

I hurried from the Mormon meeting back to Oxford to attend a service of the Friends (Quakers). A Dr. Liepmann, just returned from Stuttgart, was to speak on "Youth in the New Germany." By this time I was sure of getting into Germany and wanted to glean all I could to prepare me. When I entered the meeting place, a few score of persons were sitting in the quiet of the

evening. The opening carried the utmost simplicity. Dr. Liepmann told his story directly and analytically. In the question period I asked what kind of religion would find response in German youth. "The inherited religions have not met the needs of the day. They are too medieval, too depressive." "And what kind of religion will service them?" I continued. "One that gives a sense of personal worth; one that lets them feel somebody cares for them, one with warmth and fraternity," he summarized. I walked down the streets after the service with a conviction that all these were inherent in the gospel we carried to them. The question I asked myself was this: "Can we portray this and exhibit our gospel in its spiritual possibilities?" I walked a long time, thinking over the wide diversities of religious meetings of this day in England. They became a call to re-examine the faith to which I gave my allegiance. More and more I saw the need for it.

Return to England

Blair Jensen returned to England, July 26, after a six weeks' tour in Scandinavia with Glen Johnson. I came back the next night after almost four weeks in Germany and Holland. Right then we had a conference on missions abroad. The next day we began talking early in the morning, took time out for meals, returned to resume our talking and continued until late at night. There was so much to compare. On that day was fulfilled the promise that where two or three are gathered in the name of the Lord, his Spirit will be there. Some of the outstanding testimony meetings of my life have been in these fraternal conversations when a rapport is established not always possible in a large congregation.

Mission Day at Nuneaton

July 31 was Mission Day for Britain. This was to take the place of the reunion, canceled this year for want of adequate quarters. Nuneaton, selected for it, was fairly centrally located between the northern and southern districts. Here lived Frank Fry, now serving as president of both districts. Here the Coggan family would do the catering. Here adequate halls could be rented. The date was set on a Sunday just before a "bank holiday" on Monday. This would assist those who had to travel long distances. For weeks the branches had been planning. Bus loads came from Enfield, Manchester, and Birmingham. Clay Cross, Wigam, and Stockport were names heard during the day. A small delegation came from Wales. Here one saw the overview of the "Saints in action."

In the early afternoon I was to talk to a youth class. From remarks I gathered, I was not to expect too much; England does not have many young people. We went to a corner of the dining room. Trevor Norton of Birmingham opened the meeting and set a high tone. In traveling I am sensitive to the difference between actually taking charge of a meeting and presiding perfunctorily. The true presider has his hand on details. He builds an atmosphere. Some sixty or more English youth sat before me. That day I threw my best into a discussion of "What Youth Can Contribute to the Church" with application to Britain. It is my firm conviction that a healthy church must have every age group in sound proportions. The response of these young people in attention, comment, and song voiced a new expectancy for the mission. Let them be mobilized into an effective youth program! As I write this, I learn that Harry Black of Stockport, England, is on the Atlantic en route to Graceland. This coming of English youth to our college expands our sights to see the church in all the world.

That evening I was to preach the closing sermon at six-thirty. I realized these people had come long distances. What happened to them would affect the vitality of the mission. So I tried to make adequate preparation in heart and mind. I told them how Paul had gone into the Gentile world and found a larger brotherhood, how when questioned by fellow Jews for admitting non-Hebrews, he testified that the Spirit of God had come to these converts in testimony of their acceptance. Now two millenniums later I had traveled into lands of diverse cultures and tongues and nationalities and found myself joined by the Spirit of God to brothers of Britain, Holland, and Germany. This same stimulating unction blended the congregation. I had told of teaching the hymn, "'Tis a Glorious Thing to Be in the Light," to the Saints in Germany. For the closing hymn these British Saints sang this same testimony. Their voices were vibrant with spiritual warmth, and the service ended with true benediction.

Near Land's End

Just after Nuneaton Mission Day we made a visit to Cornwall in southwestern England. Blair Jensen, Frank Fry, Blair Jensen, Jr., and I made the journey. Down in Marazion, next to Penzance, a church opening has been made in recent months. There for several years lived Mrs. Ezekiel Allen. Returned from Canada she lived in this far-from-a-branch village. She talked to her neighbors of the gospel. Last year she died, and the sermon Frank Fry preached at

her funeral service effected the opening she had longed to make for years. A few have been baptized. One evening in the small living room of Kenneth Hughes, who was converted after the death of Sister Allen, we held a service. There were a dozen as I bore testimony in sermon. Next morning one of the neighbors said she was ready for baptism. By now she has probably made her baptismal covenant in the ocean waters at Marazion's beach. Here was one of the growing points out in the frontier. I found myself thinking of the chain of openings needed to link this distant place with growing branches. A glance at the map of England reminds one of the necessity of building with an operative plan.

In Llanelly

The story of our church contains many a chapter about the gospel in Wales. I had read how it spread rapidly in the southern part. Even now tales are extant about the number of Welshmen who once belonged to the church. More recently dark days have fallen upon us. The strains over Utahism gave a setback. The shortage of man power in the early Reorganization retarded us. Then came 1925 and inroads of Hedrickite elders. Many here considered that we might as well sign off Wales as a possibility. During the recent months a change has taken place. Sometimes administrative firmness can silence quarreling leaders. Certainly pastoral warmth can breathe new hope. Right proudly then could Walter Corley, president of the branch, report that the first baptisms had taken place in Wales since fifteen years ago.

One listens in amazement at Welsh names. One practices with sense of futility on Welsh sounds. But one listens with rapture when a Welsh congregation sings. When Brother Phillips prayed in his native tongue, I could not understand his words, but I felt he must be talking face-to-face with his Father. We broke bread at the Lord's table. We sang the old familiar songs. We preached of God at work in today's world. We sat after the evening meal and talked. I left Wales with the conviction that a revival was taking place and that the hills would yet echo with the songs of the Restoration.

The Last Sunday: Enfield

Our church in the metropolitan area of London is in Enfield, a suburb town. I had stopped there on my way to Holland and spent three delightful days in the Worth home. One evening I met with the Enfield Zion's League. Now I was to be in the home of the Frank Scho-

field's. Saturday afternoon the League had a "ramble." This is a hike of generous length through the English countryside. I think the English are less bound by cars than Americans. This walk led back to tea at the church and a vesper service in the sanctuary. Sunday brought the at-home fellowship through a busy day. The Enfield Branch is not content to hold services to fill out a schedule. Their leaders are endeavoring to vision objectives and to set up goals.

These Make England, Too

These six weeks in England include more than meetings. There is that trip with the Merediths to Warwick Castle, to Stratford-on-Avon to the Shakespeare buildings and memorial theatre, to the Avon River to punt in those flat-bottomed boats. There are those two glorious weeks in Oxrd town in and about the classic halls of the University. There are those days of wandering through London from the Tower and St. Paul's to Westminster. There is the ride through the Black Country where we stopped to greet the countrymen. There is the visit to Gloucester Cathedral and the silent respect to the ruins left of Coventry Cathedral. There are the walks out into the English fields for conversation with farmers at work. There are the rides on the railways with exchange of views on English politics and social reform. There is the dock at Plymouth with the stone marking the departure of the "Mayflower." Then there are all those hundreds of courtesies extended. Not once in these weeks did I receive a rebuff or discourtesy.

At a Distance

My last glimpse of England was from the window high above as my plane crossed from Paris to Shannon, Ireland. I looked out to say a silent farewell. It was more of a benediction on my brothers and sisters. Their country is going through a very apparent transition. In such a time the social problems are pressing. Yet such a time has opportunity for our church. Somehow I feel our strength in Britain has been overrated. I also feel that our possibilities are underrated.

These British Saints received me well. With them I felt the endowing spirit that could join us. With these days so vivid in my soul, I must arise to declare the universality of our fellowship. This is no formal statement; I make it out of the rich experience of the summer. I now renew the prayer I reflected as I lost sight of England: God bless our European Mission!

Church-Sponsored Scout Troops

By **CARL MESLE**

Note: This report will be of interest to Scouts and Scout leaders throughout the church. Elder Carl Mesle, who submits it, was Chairman of the Protestant Discussion Group.

EARLY THIS FALL some thirty youth leaders representing over twenty national organizations met at the National Training School of the Boy Scouts of America on the beautiful Schiff Reservation near Mendham, New Jersey, to discuss the relation of their organizations to the Boy Scouts of America.

Almer Sheehy of Boston, president of the Southern New England District, and I were named to represent our church at this conference. Other organizations represented included six different Protestant churches, several different Catholic organizations, the National Jewish Welfare Board, six farm organizations, three civic groups, two fraternal, and one educational organization.

The conference was called by the Relationships Division of the Boy Scouts of America in an experimental effort to determine the problems and successes of those groups which used the programs of the Boy Scouts of America. It was a challenge to meet with these men who represented organizations with a membership in the United States of America of nearly fifty million persons.

From the beginning there was a spiritual emphasis to the conference—an emphasis not altogether understood at first by all the leaders from the nonchurch organizations. As the conference progressed, however, it was made clear by the leaders of Scouting that all groups using the program were expected to give leadership to the spiritual development of the boys in the Scouting programs. The conference was maintained on a high plane of fellowship and understanding and marked a milestone not only in Scout institutional relationships but also in interchurch and interorganizational understanding.

Throughout the conference, Scouting leaders effectively presented the resources of Scouting in the areas of leadership, organization, training, and programming that are available to all agencies using the program. At the same time an honest effort was made to determine from those who represented the "customers" of Scouting the needs and wishes of those customers which might better be served through changes in Scouting procedures.

DR. WYLAND, chairman of the Relationships Division of the Boy Scouts of America, who has addressed our own

General Conference, defined the partnership relation which exists between those organizations using the Scout program and the Boy Scouts of America as a two-way street: (1) that of Scouting, which represents the line of authority and service for the program, and (2) that of the chartered institutions, including our local churches, which represents the line of ownership and responsibility for Scout units.

Dr. Wyland pointed out that there are seventy thousand units in America operated by chartered institutions in the following classifications:

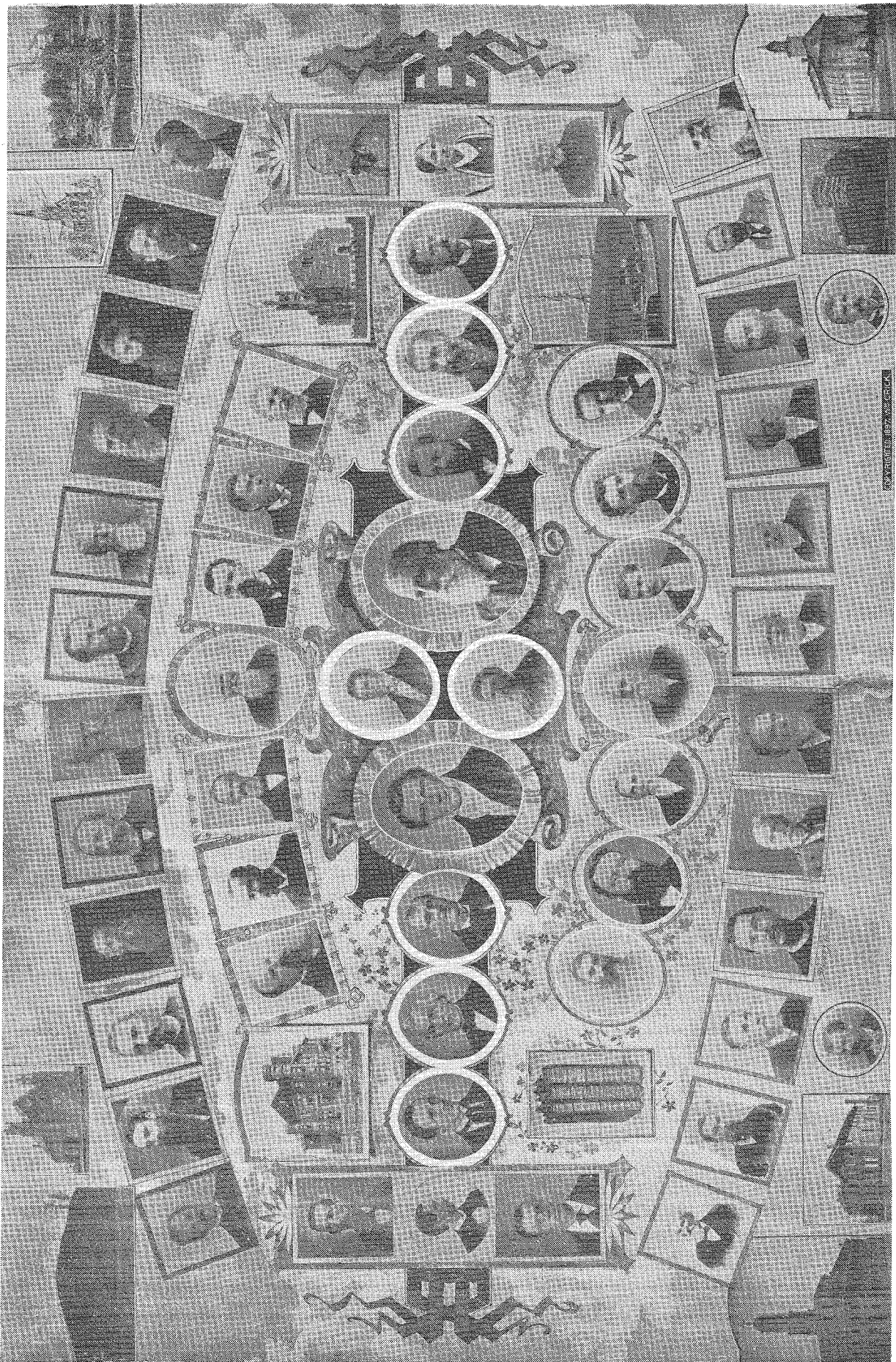
(1) Churches and synagogues	34,000
(2) Civic Groups	18,000
(3) Schools	12,000
(4) Groups of Citizens	8,000

"It is a poor partnership," Dr. Wyland stated, "which doesn't profit both partners." Describing the partnership that exists between the Boy Scouts of America and the chartered institutions, he gave several illustrations of how the chartered institutions profited, the most impressive of which was in the field of church awards to Scouts. Some 24,000 Catholic boys have received awards since 1941, with more than 1,000 of these boys repaying the institution by entering training for the priesthood. In contrast, though having many more Scouts, only 3,000 Protestant awards have been presented since 1945; no record is kept of how many of those boys may have entered the ministry. Since March, 1946, twenty-seven Scouts have qualified for the religious award offered by our church.

In answer to a query by the representative of the Methodist Church which reflected the Methodist Boards questioning of the merit of giving recognition for doing good and particularly for religious effort, Dr. Wyland listed the many different awards that are given men and organizations on all levels, which, while serving only as symbols of services performed, do act as incentives to good deeds. A few of these are Phi Beta Kappa keys, educational degrees symbolized in many colored capes, military medals, and the wartime industrial "E's."

(Continued on page 17.)

Pioneers of the Restoration



Description on the Following Page

"Sic Transit"

THE COMPLETE LATIN sentence is *Sic transit gloria mundi*—so passes away the glory of the world, meaning, of course, that man's mortal tenure is indeed very limited.

We have recently been reminded of "man's little hour" in the sun by a picture which lately came into our possession. It was arranged by the Ensign Publishing House, William Crick, owner, and copyrighted in 1897. We take pleasure in reproducing it in this issue of the *Herald*. Since the original is about twenty-four by thirty-six inches, we are forced to reduce it very much.

This picture brought into one photographs of the leading men of the church living and active in 1897, as well as some of those men and women who were identified with the church in an early day. We invite our readers to examine it closely. Here are the names of the persons shown.

Across the top are the pictures of the Council of Twelve Apostles (from left to right): John W. Wight, Isaac N. White, Joseph Luff, Joseph R. Lambert, James Caffall, Edwin C. Briggs, Herman C. Smith, John H. Lake, William H. Kelley, James W. Gillen, Gomer T. Griffiths, and R. C. Evans.

Immediately below are the Presidents of Seventy: John C. Foss, Columbus Scott, John T. Davies, Duncan Campbell, James J. McKiernan, Francis M. Sheehy, and R. J. Anthony.

At the left are shown the church recorder, Henry A. Stebbins (at top); the church secretary, Richard S. Salyards (middle); and Frederick M. Smith (below) who was even then serving as church librarian and in other capacities.

In the middle, across the center, are the three witnesses to the Book of Mormon: Oliver Cowdery, David Whitmer, and Martin Harris.

Next, and to the right, are Joseph and Hyrum Smith (upper); then the late President Joseph Smith, with Counselor Alexander H. Smith (below) who was also Presiding Evangelist, and Counselor Edmund L. Kelley (who was also Presiding Bishop); and George H. Hilliard and Edwin A. Blakeslee, counselors to Bishop Kelley.

At the right of this middle row are Lucy Mack Smith, mother of the Prophet, at the top; Emma Smith, his wife, at the center; and Catherine Smith Salisbury, a sister of the Prophet, at the bottom. "Aunt Catherine," as she was affectionately known, was the only surviving member of the original Smith family when the picture was made.

The seven men in the row below represent various offices in the priesthood. Left to right they are: Alfred White, elder; Joseph F. Burton, seventy; William H. Garrett, high priest; Israel L. Rogers (former Presiding Bishop); David J. Krahl, priest; F. W. Barbee, teacher; and J. A. McGuire, deacon.

On the bottom row are members of the Standing High Council, left to right; James H. Peters, Charles E. Butterworth, Calvin A. Beebe, Robert M. Elvin, John A. Robinson, Charles Derry, David Dancer, Asa S. Cochran, John A. Chisnall, Frederick G. Pitt, William Anderson, and James C. Crabb.

At lower left is Frank Criley, Business Manager of the Herald Publishing House. At the lower right is William Crick, publisher of the *Ensign*.

Other pictures, beginning at top left are: Hill Cumorah, Brick Church at Lamoni, Stone Church at Independence (2), Old Folks Home at Lamoni, Graceland College, Nauvoo Temple (left below), Herald Office at Lamoni, Ensign Office at Independence, and Kirtland Temple. The Three Books and the gospel ship, "Evanelia," are also shown.

NOW HERE is an explanation of our heading: only one of all these persons living in 1897—fifty-two years ago—is living today; he is the grand old gospel warrior, Gomer T. Griffiths, who is shown second from the right among the apostles.

Brother Griffiths, ninety-three years old and an invalid from age and illness is sorely afflicted by the "archers" of Father Time. He is cared for by a faithful companion at his home in Kirtland, Ohio, awaiting calmly and confidently the final summons. Truly he can say, as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith." And we who have known him so long can surely add: "Henceforth there is laid up for him a crown of righteousness."

Sic transit gloria mundi—the glory of the world passes; but the glory of righteousness lies ahead.

ISRAEL A. SMITH.

NOTE: If any *Herald* readers desire to do so, they may send Brother Griffiths cards or letters of greeting. His address is Kirtland Hills, Willoughby, Ohio.

Superannuated

Ever since I passed my thirty-fifth birthday, I have been superannuated in the minds of some employers. They didn't say, "You're above the hiring age," but the job went to a younger man. It seemed so ridiculous! Only yesterday these same industrialists turned down my applications because, "We need a man of more experience."

Life is like that—too young or too old to meet the requirements. But I have never been out of work for more than a week or two. Good jobs and fair ladies are not won by the fainthearted. Like many of my brethren, I won't like it when my final superannuation comes, and Father Time is the only one who will make it stick.

C.B.H.

Missionary Techniques for the Layman

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength . . . if ye have the desire to serve God, ye are called to the work, for, behold, the field is white already to harvest.—Doctrine and Covenants 4: 1.

EACH MEMBER of the church, regardless of race, color, or profession is called to serve. The housewife, student, doctor, laborer, and farmer are all called to win a member for Christ. Your membership in his church makes you custodian of his gospel. It is your responsibility to win your neighbor, friends, in-laws, husband, or wife. Here is how you can do it. Be friendly, prayerful, and lovable; be of service, and manifest a clean heart.

The problem of the church in general is the problem of friendships. The church has always been dependent upon its friends. The larger the church gets, the greater its circle of friends must be if it is to survive.

Each layman is a public relations representative of the church. You are Christ's good-will ambassadors. Each of us needs friends on life's journey. It is not much fun traveling alone, and we need at least one good friend to share life with us. The shuttling back and forth of friendships between ourselves and others, enables us to grow, add virtues, correct weaknesses, and build a more complete life. The sharing of the high goals of the gospel with good friends is the basis of godly living, which is Zion. Life's journey can become a very lonely affair for people who refuse to share the gospel with others, especially selfish and artificial folk. About the saddest words to be spoken of anyone is, "He is friendless and forsaken." About the highest praise is, "He is a friend of God and man."

MANY TIMES the question has been asked, "Should we cultivate friends outside the church?" I have listened to testimonies of our own

people thanking God that all the friends they have are in the church. If this be the case with you, then you are poverty stricken, and the church will die when you pass on. A revelation was given to the church as early as April, 1832, concerning this: "And now, verily I say unto you, this is wisdom, make unto yourself friends with the mammon of unrighteousness [or the world], and they will not destroy you."—Doctrine and Covenants 81: 6. Our problem as individuals is to cultivate deep and abiding friends.

The newspapers are full of problems: health, family life, finding the right job, unemployment, running a big business, government, citizenship, and world peace. Deeper insight shows that the real problem arises where human fellowship is involved. We are living in a world of people, and, if we fail here, it doesn't matter how else we succeed—we are still a failure. Anyone who has solved the problem of friendships has solved the problem of his own inner self. One who has learned to share, love, appreciate, and enjoy others is more contented at work and happier at play. He has enriched his joys and erased his sorrows. In a thousand ways the problem of life and the church is the problem of making friends. One who has solved this has lost himself that others might live.

THE BASIC TECHNIQUE for building friends and winning them to the church is self-giving, not self-getting. Learn to live with and for others. Self-giving forbids pretense and artificiality. If we lack friends who are interested in the church, it does not have to be so, because, through lack of knowledge, selfishness, or neglect, we fail to choose

By JAMES DAUGHERTY

them and share the gospel with them. Our Lord stressed this upon a number of occasions. After he cast out the devils from legion, he requested, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark 5: 16. In the parable of the lost sheep, when the shepherd came home, he called his friends and neighbors together, asking them to rejoice with him because he had found his sheep (Luke 15: 4-9).

Without exception, I have found in my missionary experiences, that the people who are baptized into the church and make the best members are those who have had the gospel shared with them by some friend who is a church member. I know of no better method for a layman to make a contribution to the church than to share the gospel with his friends.

TECHNIQUE FOR EACH ONE TO WIN ONE

a. Prayer

The greatest thing you can do for your friends is to pray for them. Prayer will open up the avenue of approach. Prayer will give you the insight and power to move them to God. "And the Lord turned the captivity of Job when he prayed for his friends, also gave Job twice as much as he had before."—Job 42: 10.

b. Love

Love is living good will, with impulse to share with another. It is the attribute of the divine nature of God. In loving your friends, you cultivate the possibility of pain. If they suffer, you suffer with them; if they go wrong, you suffer for them. "By this shall all men know that ye are my disciples, if ye have love one to another."

c. Purity

"What you are speaks so loud I can't hear what you say?" is very true in winning members to the church. Purity has to do with the heart. You must prepare your heart to receive the word of the Lord before you can effectively impart it to others. You must have a desire in your heart to win your friends before you can even touch them.

"If ye have a desire to serve God, ye are called to the work."

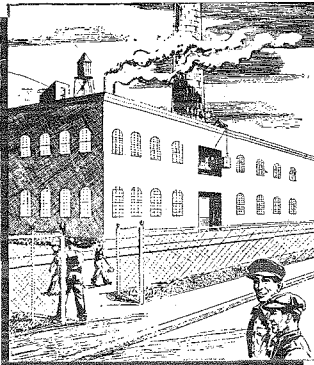
d. Service

Service is the outward expression of the inward graces. It must be aggressive earnestness in winning men to Christ. Service means self-surrender. You willingly give yourself to Christ and your fellow men. You serve unselfishly in bringing your friends to the church.

"They seek not to establish righteousness, but every man walketh in his own way, and after his own God, whose image is in the likeness of the world."—Doctrine and Covenants 1: 3.

These four principles are irresistible in converting people to the church. When we refuse to tell our friends, we seal Christ's body in the tomb. When we share the gospel with our friends, Christ lives again and again because he lives in every reborn heart.

*Each One
Win One!*



The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

TELLING HIM
ABOUT THE
GOSPEL
of the
KINGDOM

All Are Called

By JOHN T. PUCKETT

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119:8.

AS WE recognize the apparent needs of the church, we are made to realize somewhat the purpose of God in our creation. As we look about us, we are made to realize the great responsibility we share with the Lord in bringing the message of love into the hearts of our fellow men.

When we understand that as members of the church of the living God, we have been granted the greatest of all privileges, we will be unable to rest until we have in some way shared it with others. It is our responsibility to share the "news of the kingdom" with our friends and associations.

Must Be in Action

We cannot guide an automobile down the highway unless it is in motion. As long as it is still and we aren't able to set it in motion, we can't guide it to our destination. So it is with the business of building the kingdom. If we want to be a tool in the hands of God, we must set ourselves in motion so that we can be guided by his Spirit. Knowing the theory of the operation of the auto is fine, but there comes a time when that theory must be put into operation if the automobile is to be of value. There comes a time in our spiritual lives when we must demonstrate the theory—a time when we must stop theorizing and start practicing.

As we set ourselves in motion and seek divine guidance, we shall see opened up before us many avenues through which we will be able to bring the gospel to others. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall

be given him."—James 1: 5. Herein lies the keynote of the Restoration Movement—the message we are to bring to the world.

Gaining a Hearing

There are many ways to gain a hearing for the gospel with good people outside the church. In making our initial contact with a prospective member, we must be very careful not to say anything which will cause him to think we are trying "to push our religion upon him." We must gradually but surely shift his interest from that of everyday affairs to the things of the spirit. This may easily be done by watching the opportune time in the conversation to connect the things of the spirit with everyday living. By our conversation we must create in the hearts of people a desire to become better acquainted with God. We must, by our sincere concern for the souls of mankind, convince our friends (not "nonmembers") that we are genuinely interested in seeing them enjoy the better things of life which are made possible only through the gospel of Jesus Christ. We must approach them in the spirit of humility, with prayer and sincerity of heart, with a desire to bring them something that will fill the needs of life and cause them to see the purpose of their creation.

Study the Prospect

We must seek to understand our friends and by so doing win their confidence and respect. To be able to sell an article, the salesman first must win the confidence of his customer so that he will believe the article is of value to him.

We must be able to converse intelligently with our friends on those subjects most interesting to them. Many times this will open up the way for the gospel story to be told. It should be told in terms they understand.

Sociability Important

We must "socialize" with our friends if we expect to interest them in our religion. We cannot "win one" to Christ and his church by being isolationists. We must let our light shine to penetrate the darkness about us so as to guide those who do not have the light. Sometimes we so absorb the light into our own lives that we fail to be guided by its beautiful rays to someone who stands in need. "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah 61:1. To fulfill this commission, we must become, along with Christ, a great social worker. We must make use of the very smallest opportunity to show our concern for humanity. In doing this we must make sure there is nothing in our own lives that would hinder interested prospects from wanting to know more of the "kingdom way of life."

Prayer Essential

We should pray for wisdom at all times that God may direct us in our endeavor to be of service. The prospect should pray, too. "I exhort, therefore, that prayers be made for all men; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."—I Timothy 2:1-4. When we have won our friend's confidence and admiration, he will be ready to listen to the gospel in detail. It has been said that the difference between an actor and an artist is that the actor only acts his part while the artist is a part of the act. To be a missionary for Christ, we must be a part of our act. We must be ever giving and

forget the gift. Being a missionary for Christ involves the work of love for humanity, in and through Jesus Christ, and sharing with people his grace through all forms of service. When we make it our mission to be of service to others, we will find that we are being of the greatest service to ourselves.

It is imperative that to implement the needs of the church and bring souls to Christ we unite together and accept the responsibility of witnessing. The field is large and the time opportune. "Let the missionary work be prosecuted with great vigor."—Doctrine and Covenants 134:5. So let us "join in fasting and mighty prayer in behalf of the welfare of the souls of man." Unless we bring joy and happiness into the lives of others, we are entitled to very little ourselves.

Missionary Tips

By Nellie Martin

I HAVE OFTEN BEEN asked for my method of getting the gospel before people. I can't say I have a special method. I try to prepare myself to present the cause to others. I fast and then go to places where people congregate such as large hotels, bus stations, and depots. I take with me some booklets (I use this term since some people do not like the name "tracts") and when I am seated, I ask the Divine One to send someone to sit near me that I may tell the old, old story to. Often someone does come; at other times I must search for a listener. If a person is talkative, I can soon get to the subject of religion. If a mother seems interested but is distracted by small children who want her attention, I take from my bag two little animal books. When they have finished with one, I give them the other. This keeps them still longer and gives me a better chance to talk to the mother.

To be a good missionary, one must be posted in the Scriptures and history so he can quote passages without hunting them up. Anger, gos-

sip, and ill remarks about other churches should never find place in the conversation.

In teaching music, I have had many chances to present the divine law. Also when I taught church school I had many opportunities. Fourteen in Independence who have attended two of my classes have been baptized. In looking over my book, I find I have the names of 651 persons to whom I have presented the gospel since I came to the Center Place. I expect to have seven hundred soon.

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Independence, Mo.

Church-Sponsored Scout Troops

(Continued from page 11.)

In relation to questions asked about the failure of some local councils to represent Scouting to the institution the same way it is represented on the national level, Dr. Wyland pointed out that, with a constant turnover of the 2,400 professional Scout leaders now in the field, it is quite logical that many of these men do not yet completely understand this relationship. To help rectify this, the training division is now incorporating in its professional training a greater emphasis on church relationships as well as more information on the methods of approach to churches. In addition, a new Relationships Manual, which will go to all local councils, is under preparation and will be in the field soon.

To answer the question regarding Sunday activities of Scouts Dr. Wyland said, "The Boy Scout Council has no more right to draw twenty-four troops out on Sunday for a Camporee without consulting the church authorities than they do to pull them out of school to fight fire or march in a parade without consulting the school authorities." We were reminded, however, that district and council activities are usually planned by committees which include church representatives.

ON THE first full day the groups were broken up into interest panels. In the Protestant group panel it soon became evident that the dominant question was, "How might the churches most effectively spiritualize Scouting for all of the boys in their church troops?" It was pointed out that there are two types of troops—the "closed" troop, which is limited to members of the sponsoring church in which indoctrination is permissible, and the "open" troop, which, because it may include boys of many faiths, should be conducted without denomination indoctrination but with a very definite religious emphasis. This emphasis should include a responsibility for the spiritual outlook of all boys of the troop as well as provide an opportunity for a missionary outreach to all boys not affiliated with a church. Further discussion brought out:

- (1) That a church troop *belongs* to the pastor and the church.
- (2) That more help may be needed for Scoutmasters to use in emphasizing spiritual values in the program;
- (3) That more time and attention should be given by troop leadership to the religious award program;

- (4) That after all is said and done, the quality of the religious experience of the boys in the troop will be markedly influenced by the spiritual quality and skill of the man or men in charge of the troop.
- (5) That all of these factors are the responsibility of the church acting through the Troop Committee which it appoints and which is responsible to the church.

On the second day of the seminar, the Catholic and Jewish representatives were invited into the Protestant discussion group, and on the third day we joined with the rural and civic groups. Out of the discussions came these recommendations to the Boy Scouts of America:

- (1) That they strengthen in the basic Scouting literature and leadership training materials the idea of the partnership relation.
- (2) That throughout the Scouting organization more of an ear be given to the customers of Scouting. For example, it was suggested that, on the regional level, leading church men be invited into regional meetings to present and discuss the problems of the church in relation to Scouting in that area.
- (3) That the Relationships Division maintain a closer tie with the youth leaders and boys work directors of the various institutions using Scouting.

As part of the suggested service, it was requested that these officers be supplied with copies of pertinent publications put out by Scouting.

IN TURN, these suggestions were made by the group and by the Boy Scouts of America for our consideration:

- (1) We should give more attention to spiritualizing the boys' camp experiences through the maintenance of camp chaplain service. (Catholics now offer this service to Catholic boys in council camps throughout most of the country.)
- (2) A poster was shown which, when approved by all church bodies, will be offered as the beginning of a publicity program to all troops, particularly those under community and civic sponsorship which will draw the attention of the boys to the religious awards of all the faiths.
- (3) It was suggested that the churches better define their channels and develop their program for educating their church leaders, pastors, et cetera, to a more complete accept-

ance and a wiser use of the Scout program in the interest of the church.

- (4) Locally, the churches were invited to take the initiative in contacting the council office to clarify their problems and to request council service toward their solution.
- (5) The local church should make more effective use of its institutional representative—the man appointed by the church to represent the church on the District Committee and local Council of Scouting; he also represents Scouting to the church, co-ordinating the activities of the Scout units of the church with the total church program.

Among the invited guests who spoke to us and participated in our discussions were Mr. Ray Miller, public relations counselor to the United Nations who contrasted materialistic religions with the spiritual force of Christianity; a Mr. Davidson, financial advisor to large corporations; he related his moving experience in taking God into his partnership—a relationship which helped him to grow from a "Kentucky failure" to a world-record insurance salesman who also gives outstanding service in his own community; and Dr. Shuck, Chief Scout Executive, who told of his experiences as a Scoutmaster, and who confirmed the desire of Scouting to maintain a partnership relation with the institutions it serves.

A valuable feature of the conference was the daily "Know Your Neighbor" series at which representatives told briefly of their work and of the relation of their church or organization to Scouting. Both Brother Sheehy and I spoke in this series.

Another interesting point revealed by the conference was the fact that our church college, Graceland, is one of forty-three educational institutions in America providing an accredited course in Scout leadership. Graceland was also one of the first junior colleges to organize a chapter of Alpha Phi Omega, a club made up of former Scouts who pledge themselves to serve their school.

The benefits of this conference to our church and to the work of the Master will accrue only as we apply the lessons learned in adapting this splendid boys' program to our own uses, and through Scouting provide boys with our own spiritual philosophy as reflected in the lives of Scout leaders who are devoted to the message of the Restoration and to the building of the kingdom of God on earth.

The Secret of Beauty - By LAURA WILLARD

IN READING a beauty magazine recently, I found a number of exercises for improving the figure. The results promised read something like this: "Fifteen minutes a day will make your hips smaller; five minutes a day will reduce your double chin." Then there were pages on how to wear clothes, dress hair, and apply make-up. All these things, if not overemphasized, are good. It is important for us to be well-groomed and to find an acceptable place in society, but there is one thing the fashion experts have forgotten. They have said nothing about God.

We may take time out for our beauty exercises, but if we do not take time to ask God's direction each day, our trim figures and painted faces will count for little.

Unless we seek God every day, we may soon begin to worry, complain, become selfish, and—worst of all—start finding fault with our family, neighbors, and associates. Day after day, these personality weaknesses will etch lines of discontent and unhappiness upon our faces. People will avoid us. We will be alone and friendless.

WOULD YOU LIKE to be really beautiful? Then turn to God. He will help you to bear your trouble and cares. You may find added responsibilities, but they will be happy ones. You will forget your worries when you realize that other people have them too. As days and years go by, you will find your problems often work out for the best, and you will grow from the experience.

If you seek God you won't be able to complain—you will be too busy thanking him for the things you have. You will want to serve him, and this service will lift you above the monotony of your surroundings.

You will make your home comfortable, but you won't take time to fret over your housekeeping. Your family will appreciate your change in attitude and perhaps be willing to

help with the chores that must be done.

You will have no time for gossip, and your thinking will be directed into happy channels. You will be friendly, and others will enjoy being with you. Children will not be afraid of you and, being unafraid, will mind better. You will discover hidden talents which can be put to use in your church and community.

You will not have to worry much about your figure, face, hair-do, or clothes; people will think of you as beautiful because they like you. The old statement, "Beauty is as beauty does," is very true.

The secret of your beauty lies not in exercises, but in asking God's direction each day, then following it. Your body will be refreshed for the tasks you must do. Your eyes will have added sparkle, and you will smile often.

The only way to cultivate true beauty is God's way.

December

We've saved the best 'til the last—here's December. Mother Nature has put all her children to bed and tucked them in with a snowy white comforter. (We hope she will use the snowy white one this year.)

December is so busy, so happy, so exciting, it's gone almost before we know it. Whether we have Christmas packages wrapped before November ends, or whether December jostles us into remembering that we must get busy, it's still fun.

May the gift for our dearest loved one, our neighbor, and the needy be accompanied with the same love that prompted the first Christmas gift, and may they all fit.

Then comes the Christmas greetings—especially that note from an almost forgotten friend, the one that leaves a warm glow in the heart and lasts long after the season is over. Christmas cards are so cheery, so friendly; may no monthly bill rear its ugly head up among yours.

December is home month. The Romans made Vesta, goddess of the hearth, the special deity of the month. Today the warmth and glow of a hearth fire are symbolic of family life and love; at Christmas time we light our hearth fires, put candles in our windows, and decorate our Christmas trees, remembering that we are honoring the birthday of Him who was sent to be the light of the world. It is good the year ends with peace on earth and good will to men.

It's been a nice year, hasn't it? Bye now.

—Lula Carmichael.

Future Features

Many "Herald" readers will be happy to learn that this Column will carry a series of Christmas stories showing how this holiday is observed in lands abroad. Denmark, Holland, Germany, England, Australia, Hawaii, and the South Seas will tell their stories. Don't miss them.

Recipe for a Happy Day

Take a little dash of cold water,
A little leaven of prayer,
A little bit of sunshine gold,
Dissolved in morning air,
Add to your meal some merriment,
And thought for kith and kin,
And then, as a prime ingredient
A plenty of work thrown in,
Flavor it all with essence of love,
And a dash of play,
Let the dear old Book and a glance
above

Complete the well-spent day.

—Unknown.

The Home Column

Picked From the Periodicals

By Aarona Booker Kohlman

There is an abundance of interesting material in November magazines. Many features look toward Christmas with ideas for gifts and decorating. Food naturally holds a prominent place.

"Latest Weapon Against Cancer," *Women's Home Companion*, discusses an important aid to cancer research and treatment, although it is not a cure. Read it if anyone you know has cancer.

"Is Prejudice Poisoning Our Kids," *Woman's Home Companion*, is an article we wish our women did not need to read. However, as we are not free from the taint of prejudice, by all means read this enlightening account of actual research on the problem.

"New Ways to Fight Anemia," *Woman's Home Companion*, discusses new hope for anemics in drugs, prevention, and precise diagnosis.

"Susan Makes Cream Puffs," *Good Housekeeping*, should raise your rating as cook, if you will follow the easy, illustrated directions.

"Club or Church Suppers," *Good Housekeeping*, is the best help offered in any magazine for a long time for the many women who must take responsibility for serving large groups of people. Both recipes and the steps necessary for organizing such an undertaking are given. Every group of women should save this for reference.

If you think you can't sew, read "Putting a Pattern Together," *Good Housekeeping*, then follow carefully, and the results should be very satisfactory. Any seamstress might find new ideas in this.

"America Builds Its Own," and "How to Look at a House," *American Home*, offer help for those who plan to do their own building, or who plan to buy a house. By following these suggestions, they may avoid mistakes that would be difficult or impossible to correct.

If you have a teen-ager, it might pay you to read "Teen-Age Cruelty," *Ladies' Home Journal*, which is one section of the monthly feature, "Profile of Youth," mentioned in a previous column. Do a little checking up of your own.

"What America Means to Me," *American Magazine*, is a stimulating article by a former Kamikaze pilot who is now attending college in this country. He makes one hopeful of what can be done in bringing former enemies to understanding.

"Have You a Young Feeding Problem?" *Parents' Magazine*, deals with that old problem so many parents face. By knowing the facts, you can avoid worry.

"New Facts About Colds," *Parents' Magazine*, presents a new fac-

tor, the psychological, to be considered in fighting this common ailment.

"Derbies Are Male," *Woman's Day*, is a delightful discussion of fashions, both masculine and feminine, by a man who mixes fact and humor very skillfully. Women especially will enjoy it, for this author exposes some of the inconsistencies of the men regarding fashion.

"Gifts You Make," *Woman's Day*, is recommended, as all the directions for the articles shown are right in the magazine. No patterns have to be ordered.

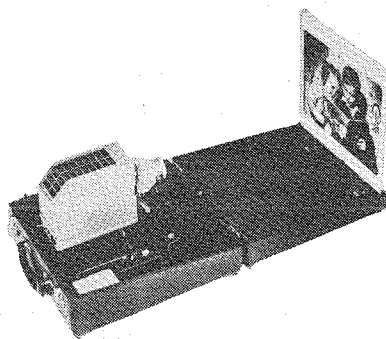
"How's Your Blood Pressure?" *Family Circle*, presents some new aspects of this subject. As many people have incorrect ideas about blood pressure, this is good material for becoming correctly informed.

Herald House

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500 watt lamp. The model illustrated is particularly adapted to cottage meeting and personal contact work, since screen and projector are self contained in one case. It is equipped with a 2" for short throws, but a 5" lens is available for use with a larger screen. Other accessories include a 7" lens and a translucent screen for use in place of the built in opaque screen. The use of the translucent screen allows the audience to sit on the opposite side of the screen from the projector where the operator can face them. A folder describing all 10 models of Viewlex projectors will be sent on request.

WRITE TO

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INDEPENDENCE, MISSOURI

The Devil's Business

By STEPHEN BLACK

THE DEVIL'S BUSINESS is nobody's business; yet it is everybody's business. This statement at first seems contradictory; nevertheless it is true. When a fellow human being or a tool or a piece of land or an instrument or an animal is neglected and unheeded—when nobody cares what happens to a person or a thing, and no one makes it his business to see that proper care and interest are given to that person or thing—the devil immediately takes over and makes it his business to destroy or corrupt. Soon the person nobody cares about is useless to society, and the things that are neglected waste away until they are no longer useful and cannot fulfill the purpose for which they were made. As long as we use a thing well and take care of it, it will produce the desired results. But if we have something of value and do not use it or take proper care of it, it will soon lose its usefulness. When this happens, the devil is ready to take over. Neglected business becomes the devil's business simply because it has become nobody's business.

Recently I read of a report that the Finnish courts have upheld the title of a will of an Atheist, who bequeathed his farm on his deathbed to the devil. In accordance with the finding of the court, the wish of the deceased is to be carried out by leaving the land absolutely untouched by human hands and allowing it to revert to a wilderness condition. Surely this was an appropriate interpretation, for if we let a farm or a piece of property go untended, it goes to the devil in a hurry. Obviously the Atheist got his wish.

NOT MANY MILES from my boyhood home was a very beautiful golf course. It was laid out by one of the country's leading landscape

architects at a cost of hundreds of thousands of dollars and was rated as one of the five leading courses in the entire country. During the depression the country club had financial difficulty and the golf course was returned to the owners of the land. These owners could not agree as to the destiny of this piece of beautiful property, so it was just left to grow wild. A few years ago I went out to see the place which I remembered so well from my youth and found that the fine golf course existed only in my memory, for it had returned to the wild condition in which the architect found it when he began its transformation many years before. Once again neglect, resulting from disagreement, caused a spot of beauty to be left to the devil, and, as always, he was ready to take over. When I saw this beautiful spot grown up in weeds, I could understand the feelings Oliver Goldsmith expressed in his poem, "The Deserted Village." I could see how greed and selfishness play into the hands of the devil. I could see how the world could be changed into a wilderness if enough people followed the philosophy of "I don't care."

The greatest of difficulty is that we let things much more valuable than farms or golf courses go to the devil because of neglect. Many things—our homes, our jobs, our children—are apt to become the devil's business if we neglect them and just let them "run wild." Jesus commanded us to love as he loved; if we do this, neither our dear ones nor our possessions will become the devil's business. However there is great danger that our church, our school, our community, our nation, and even the world will become totally lost because of our neglect and disinterest. Each of us has a responsibility to God. Each of us has a special purpose in his plan of salvation, but



it is necessary that we make God's business our business.

LET GEORGE DO IT" is another way of building up the devil's business. Every time we shift one of our responsibilities to someone else, we are opening shop for the devil within our own personalities. We are destroying the reserves and strength that might be ours to help us resist temptations—temptations that are sure to come when we least expect them. When we shirk a responsibility that is ours, we lose the blessing of growth, the joy of serving, and the power that comes to us as we complete each task. If we don't want to encourage the devil in his work, we should break the "Let George do it" habit and never refuse to serve if it is within our capabilities to do the task before us. And we must keep in mind that there are many tasks we can do if we have the courage to try. When we refuse to try, we also help the devil in his business. Let's do the job ourselves, even if we think we can't. Let's have the pleasure of trying, for even if we fail, we will be active and learn from the experience.

WHEN JESUS was ready to start his ministry, he was led by the Spirit into the wilderness to be with God. After he had fasted forty days and forty nights and had communed with God, he was hungry. It was an opportune time, the devil thought, to tempt him by saying, "If thou be the Son of God, command these stones to be made bread." Only those

who have gone hungry can appreciate what a temptation this was, but Jesus had the reserve to meet even this great temptation, for he said to the devil, "It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." When Satan reminded him that he had nothing to fear, for it was also written that the Father would give his angels charge over him and bear him up if he should fall against a stone, Jesus answered, "Thou shalt not tempt the Lord thy God." After the devil had shown him the riches of the world, he said to Jesus, "All these things will I give unto thee if thou wilt fall down and worship me." And said Jesus unto him, "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve." To resist this temptation Jesus needed certain reserves of power. These came from doing the work of his Father from an early age.

To resist evil we must do good. We must take positive action and be good for something. We must use our talents for good; if we do, they will grow, and we will be helping the Master in his work of building the kingdom.

WHEN YOU SEE a house with a nice coat of paint and well-kept yard, do you ever think, "Somebody loves that house"? Or when you see clean, well-mannered children, do you think, "Somebody loves them"? Does your church have the appearance of being loved? If it does, is there unity within the congregation? Wherever there is strife or neglect, wherever there are talents or materials that could be used and are not being used to help build the kingdom of God, the devil is doing his very best to set up a thriving business. Let's not help him with his evil work. Let's follow the example of the Master and be about our Father's business. Let's tend to our work by living righteously and creatively, for only through righteous and creative living can we upset the devil's plans and dissipate his power.

People Are Mirrors

But Christ Is the Light of the World

By WILLIAM SEARLES

IN THUMBING THROUGH one of my S. A. E. Journals on engineering, I found an editorial entitled "People Are Mirrors" by Norman G. Shidle, which reads as follows:

People are mirrors It isn't really hard to see ourselves as others see us—if we want to. When we open our mind's eye we usually see reflected in the faces, actions, and words of associates much of what they see in us.

Tense, hurried questions provoke tense, hurried answers When we get many such answers, it is a good guess people are thinking of us as tense and hurried.

Do we find others interested in our work, our problems, our troubles? Then people are probably thinking of us as interested in theirs and vice versa.

Even the chosen few who have gained inward peace, inward harmony, may not be seen as comfortable, balanced persons with whom to work and play unless they try actively to reproduce that harmony about them.

Some folks find confidences thrust upon them by strangers as well as by friends. Others find the same people tight-lipped, hard to draw out People are mirrors.

If we don't like what we see, the answer may lie right in ourselves. "If a tire is too soft," says Howard Brinton, "we say the outer pressure is greater than the inner pressure—and we remedy the difficulty by increasing the inner pressure. It would be possible to inflate the tire by lessening the outer pressure, but this could be done only under highly specialized circumstances So, a person being overwhelmed by outside pressures can meet them best by increasing his inner dimensions."

. . . . And change in our "inner dimensions" is likely to be mirrored pretty faithfully by reactions of those with whom we do business.

With the permission of this gentleman, I'll paraphrase his thoughts.

Christ was and is the light of the world. It isn't hard for us to see him

as others saw him—if we want to. When we open our mind's eye, we see reflected in the feeling, actions, and words of his associates much of what they saw in him.

Tense, hurried questions received tender, loving answers When they got many such answers, it is easy to see how they were thinking on the prophetic divinity of his person.

They found Christ interested in their work, their problems, their troubles. In turn they were interested in the deep, soul-satisfying lessons he was bringing them.

Even the Master who had gained his peace and had come on to perfection could not be seen as complete unless he fulfilled his earthly mission of bringing men back to God through the gateway of salvation.

He found some men thirsting and eager for the light he could bring them. Others drew back into the shadows of darkness that covered them.

Christ is the light of the world.

Many of the disciples failed to understand what they saw. The answer lay in their hearts as the revelation of the true personage of Christ came to them. If a soul has succumbed to the power of evil, the power of evil was greater than the power of light. We may remedy the difficulty by increasing the power of light through love in the soul. It would be possible to restore the overcome soul by removing the power of evil and destroying the right of free agency thereby, but this is contrary to the will of God. So the restoration of the soul is accomplished by the ever-increasing revelation of Christ to that soul.

The guardian influence of the divine will in the disciples' lives resulted in the preaching of the gospel throughout the then known world and the converting of many to it.

The guardian influence of the divine will in our lives should result in an ever-increasing missionary effort on our part and the true conducting of many souls into the kingdom of God.

Yes, people are mirrors that should reflect the light of the world.

New Horizons

Briefs

BRUSH CREEK REUNION.—Elder Sylvester R. Coleman opened the formal activities of this reunion Saturday evening, August 13. Brother Coleman is the president of the Southeastern Illinois District.

Among facilities available on the reunion grounds is the new combination dining hall and dormitory. The second floor has been spaced to house thirty-five girls. The old dining hall was used as a nursery and business house for teacher's meetings.

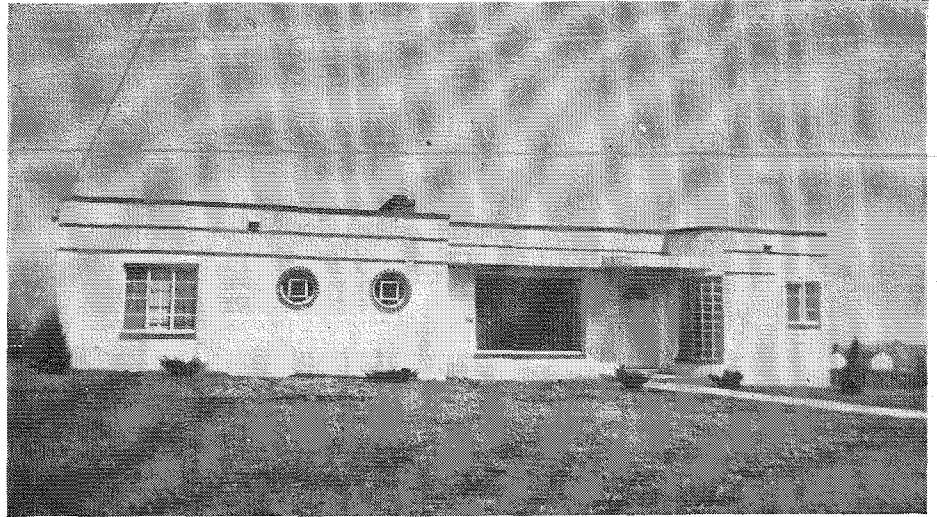
Apostle E. J. Gleazer led the daily prayer services. General classwork and lecture period was led by Bishop Leslie W. Kohlman. At eleven o'clock Elder Coleman and Seventy James Menzies taught two classes.

Mrs. Sylvester Coleman and Brother W. W. Calvin led the children's activities in the white church. The women's division was under the leadership of Ruth Wildermuth of Plano, Illinois.

Bishop Kohlman led the evensongs. The young people had their own prayer services each Sunday morning and participated extensively in the general services. R. Edwin Browne from Graceland College conducted Graceland program on the last Wednesday night.

Apostle E. J. Gleazer preached the evening sermons.—Reported by RUBY SLOAN.

LAMONI, IOWA.—On October 16 a ground-breaking ceremony was held for the new church building. Apostle E. J. Gleazer, representing the General Church, spoke to the congregation. Apostle Paul M. Hanson representing the First Presidency, turned the first spadeful of dirt. Bishop Walter N. Johnson, representing the Presiding Bishopric, turned the second spadeful of dirt. Other people, representing various organized groups within the church and community, also broke ground with the silver-plated shovel. On October 17, the actual construction of the new building began.



The Blue Ridge Mission Church Home

The Blue Ridge Mission of Independence, Missouri, was opened August 24, 1949, by Elder L. J. Richards in the home of Brother and Sister Jay Bowser. Thirty-two were present at the initial meeting when these officers were elected: Alice Smith and Leita Rauh, beginner supervisors; Mrs. Dorothea Stewart, primary supervisor; Russell Resch, junior supervisor; Ernest Rauh, adult supervisor; Mrs. Glen Smith, pianist.

Mr. and Mrs. Earl G. Crawford, of Elyria, Ohio, have rented their home to the mission for meetings. The house, located on one of the highest points in Jackson County, has a 200 foot frontage and has three acres of ground. The upstairs is large enough to accommodate seven classes. The living room and dining room, joined by an archway, are used for the main worship room. The full basement, equipped with a gas furnace and an automatic hot water heater, can also be used for classes. The large double garage is used as the meeting place for two classes. Hymnals and metal

chairs have been purchased, and a grand piano has been given by Brother and Sister E. O. Petre.

At the grand opening, held October 23, there were 124 people present. One adult has been baptized and several more are ready for baptism in this fast-growing mission.

FAIRVIEW, MONTANA.—Seventy Philip Moore held a two-weeks' series of missionary meetings at the Fairview Branch from September 25 to October 9. They were well attended. It was the first missionary series held in eighteen years at this place. There was an average of over twenty in attendance throughout the services.—Reported by DONIAN HILLMAN.

NORTHWESTERN OHIO DISTRICT.—The annual conference, in charge of District President Alvin Wadsworth, convened at Toledo, October 15 and 16. On Saturday evening the Zion's Leagues, under the supervision of Young People's Leader Edgar Robertson, held a candlelight service at which the officers and supervisors of the Leagues of the several branches were installed. They were introduced by Sister Etelka White of Toledo, while Elder John Booth of Columbus gave the charge. Brother Joseph Willmarth of Toledo played a violin solo, "Romance," by Wieniawski. Following the installation service, Elder Ray Ashenhurst of Kirtland preached. Brother Gerard Willmarth of Toledo sang a tenor solo, "God Lives in My Heart."

Sunday morning at 9 o'clock the Saints met for a service in charge of Elders John Booth and Alvin Wadsworth. The theme, "Witness for Christ," was borne out in prayer and testimony. The fine spirit of unity present carried over into the business meeting that followed.

The following district officers were chosen: Alvin Wadsworth, district president; Etelka White, secretary and church school director; Harry Reis, treasurer; Edgar Robertson, young people's leader; Margery Wadsworth, women's leader; Matthew Liston, musical director; Marian Willmarth, publicity agent; Ruth Smith, historian; Lloyd Lynn, Matthew Liston, Clarence Holmes, auditors; Clarence Holmes, Bishop's agent.

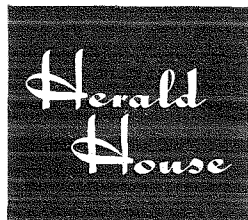
Delegates to the General Conference were chosen.

Dinner was served in the basement of the church by the women of Toledo Branch. A song service, followed by preaching by Elder Booth concluded the conference.—Reported by MARIAN WILLMARTH.

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INDEPENDENCE, MO.

Bulletin Board

Notice to Members in Vancouver, Washington

Mr. and Mrs. Fuller of Ava, Missouri, will appreciate having members in Vancouver visit their son, Dennis Fuller, who is a patient in Ward 17 of the Veteran's Hospital there.

Wants Priesthood to Contact Sister

Maria Karlstrom, Gotgalan F F, Stockholm, Sweden, will appreciate having members of the priesthood visit her sister, Mrs. Agnes Karlson (age sixty) Route 1, Concrete, Washington.

BOOKS WANTED

E. Y. Rawlins, 221 West Farmer, Independence, Missouri, would like to purchase a copy of the *Parson's Textbook*.

Mrs. Delpha Marsteller, Butler, Missouri, needs a copy of Carlyle Kueffer's *Stories of Our Hymns*.

QUARTERLY WANTED

Crawford G. David, 5035 Stratford Road, Los Angeles 42, California, wants a copy of quarterly 761-A, *The Divine Purpose in Us*.

REQUEST FOR PRAYERS

Mrs. Myrtle LaMaster, Gillette, Wyoming, requests prayers for herself and her afflicted daughter.

Prayers are requested for Harvard L. Dodgett at the Saints' Home in Lamoni, Iowa.

Prayers are requested for Lily Goodwin of Long Island, New York, who is seriously ill in a hospital. Although nonmembers, she and her family are interested in the church.

BIRTHS

A son, Michael William, was born October 13 to Mr. and Mrs. Charles McClain of Detroit, Michigan. Mrs. McClain is the former Yvonne Mousseau.

Mr. and Mrs. William Johnson of Detroit, Michigan, announce the birth of a son, David Lee, born October 16.

Mr. and Mrs. William Stewart of Detroit, Michigan, announce the birth of a son, Jeffery William, born October 18.

Mr. and Mrs. James B. Holliday of Detroit, Michigan, announce the birth of a son, Darryl Ross, born September 18. Mrs. Holliday is the former Dora Belle McKinney, daughter of Mr. and Mrs. E. W. McKinney of Marion, Illinois.

Mr. and Mrs. H. R. Anders, Jr., announce the birth of a son, Martin Dale, born November 17 at Cedar Rapids, Iowa. Mrs. Anders is the former Lahonta Davis, daughter of Leslie Davis of Moline, Illinois.

A son, Donald Wesley, was born August 11 to Mr. and Mrs. Wesley Cottle of Independence, Missouri. Mrs. Cottle, the former Jean Pederson, attended Graceland College in 1946-47.

Mr. and Mrs. Russell L. McCarroll of Blue Springs, Missouri, announce the birth of a son, Russell Wayne, born November 9 at the Independence Sanitarium. Mrs. McCarroll is the former Helen Campbell.

DEATHS

PALMER.—Dan Wilkinson, was born near Logan, Iowa, and baptized into the Reorganized Church in January, 1890. He was ordained an elder in 1891 in Cedar County, Missouri, and did missionary work in Missouri, Iowa, South Dakota, and Colorado. He died on August 1, 1949, at Warsaw, Missouri.

He is survived by his wife, Mary; five sons: Sherman, Floyd, Wayne, Fred, and Doane; a daughter, Dolpha, of ElMonte, California; eight grandchildren, and three great-grandchildren. Interment was in Mound Grove Cemetery, Independence, Missouri.

BROWN.—John Alexander, was born January 20, 1876, and died May 9, 1949, at Alderwood Manor, Washington. He was converted to the Reorganized Church as a young man when he lived in Independence, Missouri. Later he moved to Washington where he attended first Seattle Branch and then Everett Branch.

He is survived by his wife, Mrs. Effie Brown; three daughters: Mrs. Bessie Van Dyke and Mrs. Evelyn Sewell of Kansas City, Kansas, and Mrs. Viva Peters of Enumclaw, Washington; two sisters: Mrs. Drucilla Routh and Mrs. Rose Lyons of Neodesha, Kansas; eight grandchildren; and eight great-grandchildren. Funeral services were held at Everett, Washington, Elder Carl Crum officiating. Interment was in Evergreen Cemetery in Seattle.

STUYVESANT.—Roy Glenn, was born December 12, 1919, and died October 3, 1949, at Greenville, Pennsylvania, following an accident which occurred while he was at work. He was baptized a member of the Reorganized Church on June 16, 1948, and had held the office of deacon since April 13, 1949.

He is survived by his wife, Jeanie, and two sons: Darroll and Richard.

ETTINGER.—William James, son of Hugh and Amelia Turpel Ettinger, was born March 3, 1883, in Memphis, Tennessee, and died November 11 at Wadsworth Hospital, Wadsworth, Kansas. He was educated in Portland, Maine, and came to the Middle West in 1913. On April 30, 1917, he married Rowena Nesbitt, and on February 7, 1921, was baptized a member of the Reorganized Church. He was a veteran of World War I, having served as a sergeant in Battery A, Sixth Regiment.

He is survived by his wife, Rowena of Independence, Missouri; two sons: John William of Springfield, Missouri, and Don Nesbitt of New York City; and a daughter, Gloria Gibb of Spokane, Washington. Apostle D. T. Williams conducted the funeral service. Interment was in Woodlawn Cemetery.

TONAHILL.—Albert More, was born October 30, 1859, in Carroll County, Mississippi, and died November 10, 1949. On April 3, 1894, he married Cora Elizabeth White, daughter of I. N. White. In 1898 they made their home in Independence, Missouri, where on September 24, 1899, he was baptized into the Reorganized Church. He was a member of Stone Church congregation and attended services faithfully until ill health prevented his doing so. In 1910 he joined the Independence Police Force, and was captain for twenty-nine years, retiring from active duty in 1939.

He is survived by his wife, Cora, of the home; a son, Forest B. Tonahill of San Diego, California; two sisters: Mrs. Della Holland and Mrs. Bettie Woods of Dallas, Texas; three brothers: Edgar of Whitney, Texas; Joseph of Palestine, Texas; and Benjamin of Hillsboro, Texas; five grandchildren; and five great-grandchildren. Funeral services were conducted by Elders Glaude A. Smith and Joseph White at the George Carson Funeral Chapel in Independence. Interment was in Mound Grove Cemetery.

ZIEGENHORN.—Theodore E., was born December 8, 1863, in Alsace-Lorraine, France, and died November 13, 1949, near Jonesboro, Arkansas. He was baptized into the Reorganized Church on July 28, 1918, and remained a faithful member until his death. On January 1, 1894, he was married to Ida Keller; thirteen children were born to them. Mrs. Ziegenhorn died March 16, 1946, and five of his children preceded him in death.

Surviving are five daughters: Mrs. J. M.

Brownfill of Datto, Arkansas; Mrs. J. H. Greer of Grain Valley, Missouri; Mrs. Harry White, Mrs. Tillie Kieffer, and Mrs. Lorne Schisler of Weiner, Arkansas; three sons: Lorin and Clifton of Earle, Arkansas, and Oral of Wynne, Arkansas; seventeen grandchildren; and two great-grandchildren. Funeral services were held in the Christain Church in Weiner, L. G. Holloway and Giles Turner officiating. Burial was in Weiner Cemetery.

CORLEY.—Amelia, daughter of John and Elizabeth Beam, was born March 19, 1901, at Alamogordo, New Mexico, and died November 12, 1949, at her home in Los Alamitos, California. She was married on July 4, 1916, to Alva O. Corley; six children were born to them. She had been a member of the Reorganized Church since January 25, 1915.

She is survived by husband, Alva; one son, Robert; two daughters: Dorothy Johnson and Ruth Corley; four grandchildren; her father; a sister, Lydia B. Johnson; and a brother, Jesse Beam. Three children preceded her in death. Funeral services were held at the Reorganized Church in Long Beach, California, Elders J. P. Davis and R. C. Leibold officiating. Interment was in the Westminster Memorial Park, Westminster, California.

DARLING.—Ida Josephine, daughter of Mr. and Mrs. John F. Ringle, was born November 4, 1876, near Canton, Ohio, and died November 11, 1949, at the home of her son, John R. Darling, in Independence, Missouri. In her early youth she moved with her parents to Cherryvale, Kansas; here she grew to womanhood and in 1898 married P. A. Darling. Two sons were born to them: Lawrence, who died in infancy, and John. Mrs. Darling was baptized into the Reorganized Church on July 9, 1944. She was also a member of the Eastern Star Lodge. For a number of years she taught school in Cherryvale. She belonged to the National Education Association and the Kansas State Teacher's Association, of which she was made an honorary life member in 1943. Two years ago she suffered a stroke from which she never fully recovered.

Her only immediate survivors are her son, John, and grandson, John, Jr. Funeral services were conducted on November 13 at the Roland Speaks Chapel in Independence by Elders Glaude A. Smith and A. Neal Deaver, and on November 14 at the Presbyterian Church in Cherryvale, Elder Smith again officiating. Burial was in Fairview Cemetery in Cherryvale.

RAVEILL.—Thomas Wesley, son of Isaac and Elizabeth Ravell, was born December 3, 1863, at Listowell, Ontario, and died November 13, 1949, at the home of his daughter, Mrs. Uella McDonough in Warrensburg, Missouri. He was married to Mary Olive Allen on February 17, 1886; five children were born to them. He was baptized into the Reorganized Church on December 12, 1899, and ordained an elder on August 12, 1906. In March, 1901, he and his wife and family moved to Post Oak, Missouri, then to Warrensburg, and in 1924 to Independence. Mrs. Ravell died on February 26, 1949.

Surviving are three sons: Earl of Hickman Mills, Missouri; George of Tulsa, Oklahoma, and Edgar of Warrensburg; a daughter, Uella; two brothers: Edgar of Jacobson, Minnesota, and John of Junction City, Oregon; two sisters: Mrs. Julia Lentz of Lomita, California, and Mrs. Ida Collins of Junction City; nine grandchildren; and five great-grandchildren. One son, Arnet, died in 1919. Funeral services were held at the Roland Speaks Chapel in Independence. Elders Glaude A. Smith and J. T. Mader officiating. Interment was in Mound Grove Cemetery.

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P.S.

*** MORE ON "THE MANSION HOUSE"**

A letter from Glen H. Johnson, church appointee in England and Holland, brings an interesting comment on a question asked here:

"The Lord Mayor of London lives in a building called the Mansion House. This is just across from the Bank of England . . . Yesterday Raymond Gunn of Fort Madison, Iowa, and I saw the Lord Mayor's parade. It always rains on the Lord Mayor's Day, and the weather repeated the performance again this year. The first number the band played was, 'It Ain't Gonna Rain No More.' Imagine that! They played it in a pouring rain. A good show!"

*** REMEDIAL JUSTICE**

Very recently a Kansas City judge tried to put some sense into the head of a man on trial. While drunk, the man had hit and seriously injured a pedestrian, which will cost months of suffering and endless expense. There was a clear account of the accident in the newspaper, and the judge required the prisoner to read every word of it before the court and witnesses. The man did so haltingly and unwillingly, but he was forced to go through with it to the end. Thus he was obliged to review and recognize the enormity of his own deed.

So many reckless drivers never read the papers about car accidents. So many drunkards never read anything about liquor or alcohol. The schools teach them to read, but they never do it unless they are forced. If every drunkard and reckless driver were required to read in public a clear statement of the sordid details of his offense, we might see a reduction in traffic fatalities and trouble from liquor.

*** A MISSIONARY SHIRT**

A new nylon shirt on the market should make life simpler and happier for our missionaries. Wherever they go, there is the problem of shirts, the need of enough clean white ones, the laundering of the soiled ones. This nylon shirt can be washed and rinsed in luke warm or cool water in any washbowl and hung on a clean coat hanger to dry. It never needs ironing, and should not have a hot iron applied to it. Because the fiber is smooth, dirt is removed easily. Because it does not absorb moisture, it dries in an hour. The traveling man may take only the one he is wearing, wash it at night when he goes to bed, and put it on in the morning clean and fresh. Only trouble is that one costs nine dollars, but that is saved in laundry bills and in the rough usage that shortens the life of a cotton shirt.

*** NOTES**

The hard bread of adversity must be cut very thin to be appreciated.

Discouragement and unhappiness often come from a sick or tired body, rather than from the mind or external conditions.

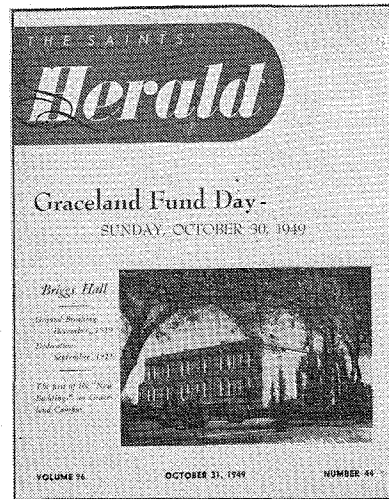
Much depends on how you set up your emotional tone and feelings for the day. If you lead with a smile, determined to like people, enjoy your work, and look for beauty in the world, it can be a wonderful day. But if you let yourself be critical, think ill of other people, keep your eyes on the ground, and observe only the ugly things, you can make yourself very miserable.

We Repeat . . .

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It's time to start thinking about Christmas gifts . . . and a wonderful gift for any of your friends is a year's subscription to the *Herald*. Save time and money by ordering gift subscriptions now! Our special gift rates save you up to 50c a subscription over regular rates! And we'll send a beautiful gift card with your name on it direct to your friends' homes. Make your Christmas gift list out now . . . fill in the blanks below and send your order today! Give the *Saints' Herald* this Christmas!

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THE SAINTS'

Herald

VOLUME 96

DECEMBER 12, 1949

NUMBER 50

*He who ascends to the
Mountaintops,
Shall find
The loftiest peaks most wrapped
In clouds and snow.*

—Lord Byron

Photo by Mrs. Daniel Binns



Guest Editorial

This week the *Herald* presents Apostle Reed M. Holmes as guest editor. The vicious use of money to pervert a nation to the slavery of appetite and habit is the subject he discusses. Newspapers, magazines, the movies, and radio are grabbing for the millions which are available to tobacco companies for advertising. They are biased witnesses. Latter Day Saints needn't quibble about cigarettes not being as harmful as liquor—they usually go together and sleep in the same bed. It does not matter which forms the opening wedge. We should know that "tobacco . . . is not good for man." Period, and that's that. Don't let the "Trojan Horse" throw you or your son and daughter.

December 15

Forty years of service will be completed by the "Sanitarium" this week. An overflow crowd gathered in the reception room on the first floor of the original building for the formal opening services in 1909. President F. M. Smith presided over the meeting which began at 2:30 p.m. with the singing of the hymn, "Guide Us, O Thou Great Jehovah." Elder W. H. Garrett, of the stake presidency, gave the invocation. The opening speech was made by Bishop E. L. Kelley.

Mayor Llewellyn Jones spoke feelingly in appreciation of the institution. Heman C. Smith read a paper tracing the history of the project up to that date. After a duet by Myra Brackenbury and Violet Hughes, Elbert A. Smith spoke on combining the spiritual and physical methods in treatment of the sick.

Dr. Joseph Luff, church physician, was the next speaker. He told of his refusal to take over the management of the Sanitarium until he had received divine evidence that it was the Lord's will. This direction came only two days before. "My first thought is to make this a spiritual house. My first duty in it is as a minister and servant of Jesus Christ. My second business will be to perform and direct such medical services as I believe to be consistently supplementary to the great divine thought as I have been made to digest it and assimilate it within myself."

He pledged to all doctors, ministers, and persons, of whatever school or faith, the fullest co-operation and promised that every facility of the institution would be available for their benefit.

Dr. N. P. Wood and Dr. Joseph Mather followed with their tributes. The final speaker was William Southern, Jr., editor of the *Independence Examiner*. Editors have a way of getting the last word.

The board of trustees was composed of F. M. Smith, E. L. Kelley, George Harrington, George H. Hilliard, Ellis Short, Roderick May, and Joseph Luff.

News & Notes

ZION'S LEAGUE

Fourteen plays were presented at the Stone Church Little Theatre during the nineteenth Annual Zion's League Drama Festival held in November. The Stone Church Teen-Age League, the College Street Teen-Age League, and the Enoch Hill League won "A" ratings. Carl Mesle was in charge of the week's activities. Play judges were Mrs. Estella Moore, Mrs. Nina Maloney, and Mrs. Maurine Crownover. Certificates of merit were awarded to all Leagues participating in the play contest.

ZION'S LEAGUE

City-wide Zion's League held a Thanksgiving Communion service at Walnut Park Church on the evening of November 23. This service was planned by the city-wide League Worship Commission with Miss Bernie Fleeharty in charge assisted by the local League worship chairmen. The Communion talk and invitational prayer were by Apostle Reed Holmes, the call to worship by Joe Crum. Two vocal selections were sung by Bob Sparks, and the statement of purpose was given by Carl Mesle.

Testimonial talks were given by three people: Bill Whenham representing Teen-age Zion's League, Elaine Parks representing Senior Zion's League, and Ray Zinser representing the college and university students. Ceberth Young was in charge of the ushering.

There was an attendance of 350 Leaguers and visiting college and university students at this service.

MUSIC

The Community Music Association of Independence, which includes many R. L. D. S. members, presented a concert by the Trapp Family, famous Austrian singers, at the Memorial Building, November 28. The program was divided into five sections, each featuring a special class of song and music. Several unique and ancient musical instruments were used during the concert. Almost 1,200 people attended the program.

PRIESTHOOD TRAINING

The Priesthood School in Zion began November 29, the Aaronic priesthood meeting in the Stone Church and Bartholomew Hall, and the Melchisedec priesthood meeting in the Liberty Street Church.

The Aaronic priesthood meeting is under the direction of Bishop Harold Cackler, and the instructors are A. K. Dille, Don Lents, and Leslie Kohlman, and Elder Glaude Smith. Subjects of discussion will be "Ministry of the Priesthood," "Ministry to the Erring," and "Ushering."

The Melchisedec priesthood meeting is under the direction of Elder Dan Sorden, and the instructors are A. K. Dilly, Don Lents, and Lloyd Bland. The subject of discussion is "Ministry in the Home."

ANNOUNCEMENTS FOR "THE MESSIAH"

Carl Mesle, city-wide supervisor of young people's activities, is attempting to send announcements of the radio performance of "The Messiah" to all district presidents, branch presidents, and church appointees in time for them to make announcements in their own immediate communities. This is a large task and could not be accomplished if it were not for the willing assistance of the service commission of the Zion's Leagues of Independence.

THE SAINTS' HERALD

Volume 96

December 12, 1949

Number 50

EDITORS: *The First Presidency*; Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Another Trojan Horse

IF THE TOBACCO PEOPLE have their way, it will only be a question of time. Until what? Until all the kids on the block will be smoking—including your own! One of the slickest selling jobs in history has succeeded. In the words of the cigarette advertisers, "An ancient prejudice has been removed." It is now considered quite ladylike and proper to be pictured with cigarette in hand and with smoke exhaling from the mouth and nostrils. Smoking for women wicked? It is being done! And that for some is the only test of morality.

Men have been conquered, and now women too. What field is left to conquer? In the mind of the cigarette manufacturer, the best field of all—our children. Let the habit start early and tobacco has them for life. The inveterate chain smoker is the manufacturers' "ideal man."

So a Trojan horse has been contrived. Liggett & Myers has a scheme for recruiting high school smokers. Any high school can secure, free of charge, eight-page football programs in color. There are action pictures, and, of course, a big center-spread advertisement for Chesterfield. These are free if the high school agrees to use them throughout the season. Repetition is still good advertising practice.

At first there is no mention of advertising—just the appeal to the economy-wise principal or coach. The program has the feel of the big-time game. In truth, it is like the college program. The Trojan horse has already released his contents in the universities. "Voted Tops in American Colleges" is a familiar ad headline.

The makers of Chesterfields want and expect results. A load of money is being spent. They want more recruits for the nicotine parade. They want your children.

REMEMBER the sly transition from the glamorous Turkish women on advertisements to the smart set pictures of today, with women smoking and being offered cigarettes by approving men? Equally sly transitions will be made, using our youth.

Many high schools have already been seduced into this inconsistency of stressing athletic programs for health while courting the Trojan scheme to destroy health.

Let's love our children a little more. We can encourage them to stand firm against the invitation of friends to smoke. In other ways we can make "no-smoking" the ideal. But we need to go beyond this. Isn't it good Latter Day Saintism to stand up for the right in our communities? If our community has fallen for this tobacco propaganda we should speak up against it. We should let the tobacco concerns know they are up against some sales resistance in "our town."

Maybe this sounds like small stuff to you. There is a world to evangelize and a Zion to build. Well, dollars are still made of pennies and bombs are made of atoms. Zion will be made of children.

I believe there are some exterior signs of our Sainthood which ought to mark us as a peculiar people. These can be symbols of our larger integrity and righteousness. When the majority choose to smoke, it is peculiar not to smoke. We can be a peculiar people in this and many other ways.

Of some things we need to be intolerant. Frankly, I am prejudiced against this attack on your children and mine.

R. M. H.

Tobacco Advertising Is Misleading

I have always opposed the pernicious advertising that extols the "benefits" of tobacco using. While I was training for my second fight with Jack Dempsey, I was offered \$15,000 to endorse a certain brand of cigarettes. I didn't want to be rude, so in declining, I merely said I didn't smoke. Next day the advertising man came back with another offer—\$12,000 if I would let my picture be used with the statement that "Stinkies must be good, because all my friends smoke them." That compelled me to say what I thought—that cigarettes were a foul pestilence and that advertising which promoted their use was a national menace.

I am here reminded of the Metropolitan Opera tenor whose picture was blazoned on billboards with this joyful declamation: "Gaspies Do Not Hurt My Throat." When asked about it, he laughed and replied, "It is true: Gaspies never hurt my throat—I don't smoke." Such misleading advertising I cannot rap too hard. It is dangerous, particularly to our 35,000,000 young people.—GENE TUNNEY. (Used by permission of the author and *Reader's Digest*.)

Smoking Is Chicago's Greatest Fire Hazard

Careless smoking resulted in greater loss of life and property in Chicago last year than any other fire cause, according to a release from the Greater Chicago Safety Council.

Smokers' materials touched off almost 3,000 blazes, which was 22 per cent of all fires in the city during 1948. Smoking in bed and tossing away lighted matches before extinguishing them were cited as chief reasons why smokers caused so many fires.—*Union Signal*.

E d i t o r i a l

Des Moines Choir to Broadcast "The Messiah"

The Des Moines (Iowa) Branch Choir, composed of 125 voices, accompanied by the Graceland College Symphony Orchestra, will broadcast Handel's *The Messiah* over Station WHO (1040 kilocycles), National Broadcasting Company, on Sunday evening, December 11, at 11:00 o'clock.

Wilbur Chandler will direct, and Lucian Stark will be at the organ. Soloists are Mrs. Norma Van Zee, soprano; Miss Shirley Mason, contralto; Mr. Henry Anderson of Graceland College, tenor; and Mr. Olaf C. Lund, bass.

HERBERT M. SCOTT,
Pastor, Des Moines Branch

Agricultural Courses at Graceland

Graceland College wants to know how many young men and women of the church would enroll in agriculture if such a course were established at the college.

For several years college officials have been aware of a demand for an agricultural course and have looked forward to the time when it could be offered. Now, they believe it would be possible to establish a two-year agricultural curriculum if the demand for such warrants its establishment.

As now visioned, the curriculum would be designed particularly for students who would be entering farming as a vocation after their two-year Graceland experience. Providing the demand warrants such a move, the College hopes to establish the course beginning with next year's term—in September, 1950.

The course would be similar to those offered at schools of agriculture but specifically designed for Graceland's clientele. Graceland is

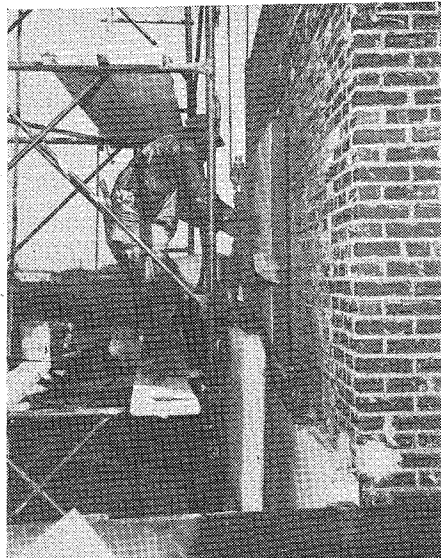
admirably located for such a program—near the center of America's farm belt with its widely divergent types of agriculture. The Graceland farms adjacent to the campus would be utilized for the course.

High school students and others who would be interested in enrolling in a two-year curriculum in agriculture at Graceland College either next fall or later are urged to write the Director of Public Relations, Graceland College, Lamoni, Iowa, expressing their interest.

R. EDWIN BROWNE, *Director of Public Relations.*

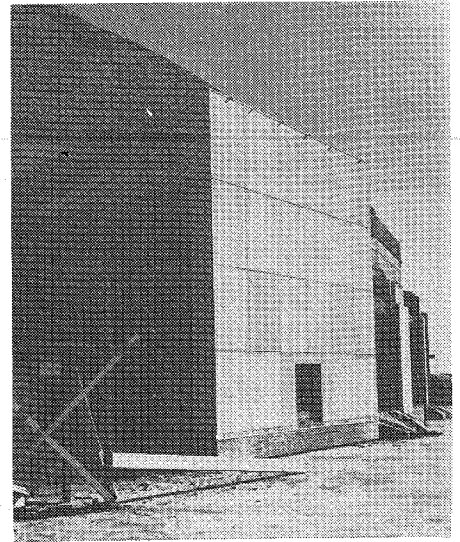
Work on the Auditorium

Contractor Harold McClain (with the trowel) preparing the surface to place another slab of Bedford limestone on the upper part of the



building. These stones weigh approximately twelve hundred pounds and are 4'1" x 5'7" x 4" in size. Two men on top of the thirty-two foot derrick lift the stone with a winch while the foreman (standing) guides it into place.

A pylon which has all the facing stone in place. This one is in the middle of the circular part of the building to the west side. Only the exterior walls above the office level of the Auditorium are being finished in the present project. After these walls are completed, the flat roof



will be resurfaced and the dome reconditions. Other details of the work will be found in the *Herald* of October 17.

Guide Lines Enlargement

Beginning with the January issue, *Guide Lines to Leadership* will be published alternate months instead of quarterly, as heretofore. At the same time the field of *Guide Lines* will be enlarged to include material of interest in all areas of church endeavor: priesthood, women's leaders, religious education workers, Zion's League supervisors, music directors, et cetera.

Major editorial responsibility will be carried by C. B. Hartshorn and Naomi Russell, who will work in close association with the Presidency and Elder Floyd M. McDowell, Director of Priesthood Education; Elder Reed Holmes of the Department of Religious Education; and Sister Pauline Arnsion of the Department of Women.

We are pleased to announce this improved service to those who share between them the burden of local leadership. We hope and believe that *Guide Lines* will soon be more welcome than ever as a bearer of tested and inspiring leadership counsel.

The subscription price is \$1.50.

THE FIRST PRESIDENCY,
By F. Henry Edwards

www.LatterDayTruth.org



The Unobserved Kingdom

By CHRIS B. HARTSHORN

A sermon preached at Walnut Park Church, Independence, Missouri, October 16, 1949. Recorded by Milo Barnhart

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! For behold the kingdom of God has already come unto you.—Luke 17: 20, 21. Read also Luke 7: 19-22 in connection with these passages.

come and his will be done even on earth as in heaven.

We must know first what we are trying to build and have a unity of opinion as to the goal we are trying to reach. I hope I may be of help to some who are having problems with the concept of the kingdom of God here upon earth.

WHEN THE CHURCH was in its infancy, there came to it a group from another organization that had been practicing a type of community life. They called themselves "The Family." Joseph Smith said this group practiced "the common stock principle." In *Church History*, on page 169 of the first volume, is an extract from *The Times and Seasons* of his day, in which he says, "that the common stock in what was the family was readily abandoned by us for the more perfect law, and the false spirits were discerned and rejected by the light of revelation." From the days of Pentecost, when a small group of people seemed to be living in a communal state and using a common treasury, up until recent years, good Christian men and women have been trying to imitate what they interpreted as being a part of the gospel of Christ in operation as recorded in the second chapter of Acts. However, it only illustrates what Joseph said in this remark quoted from the *Times and Seasons*—that there was need for more light. In all of Paul's epistles, and the general epistles to the church written by James, Peter, and John,

one cannot find a repetition nor any mention of this idea. So far as we know, the common-stock principle was in the picture of the New Testament church only momentarily, and it has not been in the picture of the Restoration Movement.

When the disciples were on their way to Emmaus on the third day after the Crucifixion, a stranger joined them. He heard them saying, "We thought it had been he who would have redeemed Israel" (Luke 24: 20). Their grief and disappointment expressed in those words arrested the attention of the stranger who joined them on this road. Then he asked them more particularly about the cause of their lament. I think we have those in our own day and time who are saying much the same concerning our past leaders, Joseph Smith III and Frederick M. Smith, "We thought it had been he who would have redeemed Zion." Some have been discouraged. Some have said they have been disillusioned because they had thought of Zion, the kingdom of God, in a way that had not been realized under the leadership of those two great men.

Now, I do not think we need to feel this way. It's not at all impossible that these men responded to the needs of their day the best they could. The prophet discerns the needs of the times and goes ahead. If he goes too far, he loses the people. We only observe the conditions

A MIDDLE-AGED MAN came to our church in Des Moines, Iowa, and introduced himself. He was from a neighboring church which had the title, "Church of God," on the building. He wanted me to answer one question for him. "Is there a difference between the kingdom of heaven and the kingdom of God?" And I told him, "None that I knew of." That was all he wanted to know. He was evidently not too well-satisfied, for in his mind there was a great difference.

Perhaps it was a good question; perhaps he was just meticulous, finding points of difference over a word. But in Latter Day Saint terminology we add some other terms which seem to have very much the same significance—"Zion and the redemption of Zion." In all these terms we are perhaps thinking about one and the same thing. There may be some minor differences, but as yet I haven't been able to make the distinction in my own thinking.

Many of you are familiar with the Negro spiritual, which has a line in it, "All that's talking about heaven ain't going there." Well, I think a great many who are talking about Zion or the kingdom of heaven have something of the same problem. No man can build that which he cannot conceive, and one of our first problems is building the kingdom of God here upon earth, as Jesus taught us to pray that his kingdom should

as they are, and often, when we fail to realize certain goals that we fix in our own thinking, we become discouraged. William J. Lampton wrote a verse he entitled, "He Is Not Unworthy." I commend the sentiment to you in connection with the progress the church has made, for in the mind of any unbiased nonprejudiced investigator, the church has made great progress. Sometimes it is obscured because we have our eye on a high goal whereas we are following along down close to earth.

If one has failed to reach the end he sought,
If out of effort no great good is wrought,
It is not failure if the object be the betterment of man.
For all that he has done and suffered to attain
Is but gain to those who follow on,
Seeking to attain the end he sought.
His efforts, they will find, are but guideposts on the way
To that accomplishment which he for some wise purpose could not be the factor in.
There is need of unsuccessful effort,
'Tis the seed whose mission is to lie beneath the soil
That grows the laurel wreath.
And he is not unworthy who falls
Struggling manfully to do what must be done in dire distress
That others may attain success.

I THINK OF EDISON. All of you have read about some of his inventing experiments, how many times he tried and failed to make a battery. When accused of being wasteful of money and effort, he replied that he had succeeded in finding many ways that wouldn't work. But he finally found a way that would work. I think we ought, therefore, to be encouraged in the progress we have made. We have found a lot of things that wouldn't work. I'm sure those of you who have been around Independence any length of time can recall some experiments we have made which were not highly successful, but they were not failures either because they pointed out some ways we can avoid mistakes.

In my youth, I heard several prophecies given by some of the stal-

warts of the church in which they used this expression many times: "The coming of the Lord is near at hand, even nearer than you think." In the mind of a boy, it was a long time from New Year to Christmas, and when they told about Christ's coming being nearer than I thought, they didn't know my mind. It has seemed a long time, and Christ isn't here yet, but I'm not discouraged. I think I can see more clearly why he hasn't come. Perhaps at that he will get here before some of us are ready.

The Apostle Paul, in his experiences came in contact with a group of Saints in Thessalonica who were taking too literally the promise of Jesus' return. As a result, many of them were selling their possessions, and, like the Adventists a few years ago, they were putting on their best robes, expecting any day that the Lord would come, and that as a result of his coming, they would no longer need to work. If you'll read II Thessalonians 2: 10, you'll find that Paul was trying to meet this situation. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind nor troubled by letter [Others had been writing to them and stirring them up with expectations which were not justified.], except ye receive it from us; neither by spirit nor by word, as that the day of Christ is at hand. Let no man deceive you by any means; for there shall come a falling away first" In the ninth verse he repeats that very same thing. "Yea, the Lord, even Jesus, whose coming is not until after there come a falling away, by the working of Satan with all the powers, and signs and like wonders." A rule laid down (this is in the third chapter and the tenth verse) that "if any would not work, neither should he eat."

A rather strong statement, but necessary because of their misunderstanding. Here they were, waiting for the Christ. They wanted a kingdom of God, ready-made, handed

down from heaven. And he was telling them of many things to transpire before that takes place.

IN 1909 I attended the first General Conference that I could stay all the way through. They spent three days discussing the auditing committee's report. On the eighteenth day of April, 1909, a revelation was given to the church which I think we need to read and reread, because it has to do with this matter of the kingdom of heaven. It is Section 128. In paragraph four these people were told that they were to consult with the elders and the Bishop before removing into those regions, and that such removal may best be accomplished through having all things prepared before. In the fifth paragraph the Lord states that this should not proceed faster than the people where they were moving were willing to receive them; for he says that only as many are to gather "in one region as may be practical and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made."

In the eighth paragraph of this same section he calls our attention to this:

That these organizations contemplated in the law may be effected and the benefits to be derived therefrom be enjoyed by the Saints, in such enjoyment they cannot withdraw themselves so completely from the qualified dependents upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them.

Here are pictures of the kingdom of God which we need to see. We must live with our Gentile neighbors and have them esteem us as children of God.

Three weeks ago yesterday I was in Chicago. We had a conference group to discuss certain matters concerning the church and its program. We got down to one problem that those present seemed to be very interested in. They asked, "What can we do to get the church going on a Zion program?" Well, that's a rather difficult question. I wonder

how you would answer it? I'm not too sure I gave the best answer, but I did point out some things that were implied in their question. They wished to be directed in certain specific work and given certain assignments they might do in the program of building Zion. Many feel that way. They are waiting for some economic demonstrations they can point to and say, "This is Zion. Now Zion is redeemed. Now we're working in Zion." Well, if the kingdom of God consists of wood, stone, projects, land, and things like that, then perhaps this is right.

When the young ruler came to Jesus and said to him, "Good Master, what good thing can I do that I might inherit eternal life?" he had the same question, practically, that was asked of me. What thing can I do? Now does Zion consist of doing one thing? If so, what kind of a thing? Many people are asking that question.

I hold in great respect my brethren who make it their primary concern to find out what one thing they can do that will advance the cause of Zion. They are my brethren. I am not trying to discourage nor disparage their work, but I do ask the right to give my own interpretation and emphasis to the building of the kingdom, and I don't think that any type of economic unit is a prerequisite to having the kingdom of God. I stand with those who believe that the thing I do is secondary and not primary in emphasis. I'm going to try to spend the rest of the hour telling you why.

I WANT TO READ to you from the writings of Matthew as he records Jesus' statement:

Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? Why is it that ye murmur among yourselves saying, We cannot obey thy word because we have not all these things, and seek to excuse themselves, saying, that, After all these things do the Gentiles seek. Behold I say unto you that your heavenly Father knoweth that ye have need of all these things. Wherefore, seek not the things of this world, but seek ye first to build up the kingdom

of God, and to establish his righteousness, and all these things shall be added unto you.—Matthew 6: 35-39.

Now if Jesus had conceived that our method of getting things to eat and raiment to put on were primary, I do not believe he would have made that statement. Don't worry about things—your Heavenly Father knows you have need of them—but seek ye first to establish the kingdom of God and his righteousness.

We have to work and communicate with our Gentile neighbors in the Gathering Movement. In Section 128 the Lord went on to say that in carrying into operation the details of organization, the Saints are "to be in the world but not of it, living and acting honestly and honorably before God and in the sight of men using the things of this world in the manner designed of God, that the places where they occupy may shine of Zion, the redeemed of the Lord."

The revelation given to us in 1947, known as Section 140, has further application of this same thought. It has been quoted many times in part, and I want to repeat just that part.

The work of preparation and the perfection of my Saints go forward slowly, and Zionic conditions are no further away nor any closer than the spiritual condition of my people justifies, but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.

Never were truer words spoken, and no prophet ever uttered more sublime thoughts. In the conditions that surround us, it's the spiritual condition we need to pay attention to.

I have not said that economic units do not play their part. I think it is important how we make our living, but if we will live honorably and honestly among our fellow men, we will develop a spiritual condition that will bring Zion near to us. I'm concerned that our Gathering Movement has not been more efficient. I'm seriously concerned about it. But our greatest lack is in growth in personal righteousness. This is the

same lack that existed here when the Saints tried their first experiment in 1831. In December of the year, after they had been driven out in the month just preceding, the Lord told them what their trouble was. That too has been given in your hearing many times, but I want to remind you just once more that he does not charge them with failure to establish group stewardships or economic units for making their living and for advancing the cause of the church. The thing troubling the Saints most at that time, as it is today, is summed up in this third paragraph:

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strife, and lustful and covetous desires among them; [How could God build Zion with such a people?] therefore, by these things they polluted their inheritances.

Read the rest of it. It says that in the days of their prosperity they were slow to "hearken unto me," but in their days of adversity, when the hands of their Gentile neighbors were raised against them and they were driven from their homes, then "of necessity they feel after me."

It is my concern then that our people take more seriously this matter of personal righteousness. I'm not worried about these brethren who differ from me on the matter of whether it's primary or secondary in importance. It's in the picture that we must organize ourselves and establish our stewardship, but the spirit of the thing is important. There's no one "good thing" in the whole picture. These brethren are not working against Zion because they put as primary that which I think is secondary. The people who concern me are those who have come to Zion to please their wife, or just the reverse. Maybe the husband belongs, and the wife doesn't care anything about our Zionic ideals. Or maybe the children of the second or third generation are careless. There are nine thousand people listed on our records as being Latter Day

Saints. Our churches will hold only about four thousand of them, yet even at our best services we usually have room for a few more. Now there are a great many here who have "named the name" but are doing nothing about it, and they're the ones who are going to bring our inheritance into disrepute if they are not very careful. I'm heartened by the priesthood movement to visit in the homes of these people and get them to see the importance of putting first their own living in righteousness.

I HEARD Percy R. Hayward in a talk nearly two years ago tell that soon after he had become a minister he returned to his boyhood home up in Nova Scotia. Sunday came while he was on a little island in the Bay of Fundy. He went to church and was asked to preach a sermon, and he did—the only one he had prepared. Then he went a hundred miles up the river where his folk lived, and the following Sunday he was asked to preach. Well, he thought nobody would be there who had heard this sermon, so he would preach the same sermon he used the previous Sunday. As he went into the pulpit, too late to shift his program, he saw one old man who had been down at the church on the island. But he went ahead and preached the sermon and at the close he went to this old gentleman, held out his hand, and apologized for causing him the pain of having to listen to the same subject again. The old gentleman patted him on the shoulder and said, "Now, just don't let that worry you at all. I didn't believe it when you said it the first time, and I don't believe it yet."

I think something like this happens among Latter Day Saints when we preach the necessity of disciplining ourselves, of making first the kingdom of God and establishing his righteousness with all these other things that are necessary being added. A brother said to me not long ago, "The kingdom quality of life is more than personal righteousness. If it

weren't, the world wouldn't need Latter Day Saintism. All churches are talking about personal righteousness." There's some truth in that, but there is a challenge in this church on the basis of personal righteousness, the quality of life, the kingdom quality of life, that no other church has. I don't think it's found primarily in matters of land or wood or stone. Those are secondary in importance. The primary thing is to be so devoted to Jesus Christ that being known in this community as Latter Day Saints will stand for something. We're a little bit different in righteousness, in the qualities of life, than many of those who have not found the gospel.

Many denominations have given this secondary emphasis that I have mentioned and claimed that the most important thing in religion is a community of people, who, because of some peculiarities of their form of organization, or their dress, or beliefs which they present to the world are the children of God. And I refer to the Shakers, the Seventh-Day Adventists, the Mennonites, and the Mormons. And by a great many criteria these people in their devotion, in their sacrifice, in their accomplishments in economic success can outshine us. We do not cast any aspersions against them, but I don't believe you can prove where God's divine favor rests on that basis alone.

Jehovah's Witnesses tell us that Christ came to the earth again in 1874 and that he was "enthroned King of Kings" in 1914. We're living in the millennium. Did you know that? They'll tell us we are. Well, that was right at the beginning of the First World War, and we've had another terrible holocaust since then. If Christ is living here now, what about that little season at the end of the millennium? What's going to be turned loose on us then?

When Nicodemus came to the Master and asked him the way of life, Jesus laid down the rule, "Ye must be born again." Except we're born of the water and of the Spirit, we cannot even see the kingdom. The

trouble with too many is that they cannot even see the kingdom of God, because they haven't been born of the Spirit. To them it is material; it is matters of association and organization. But our text says "the kingdom of God cometh not with observation." It's not something you can put your finger on and say, "Now we have it," or "we don't have it." It's a constant fight against the devil and the forces of evil that would discourage us and cause us to follow after the ways of the world.

SAINTS AND FRIENDS, let's not longer halt between two opinions. Make Jesus your Lord. He is in this work. We've made great progress since that conference when we spent three days arguing about an auditing committee report. We have made some progress in developing our economic units, in getting people prepared for stewardship, in living together in the gathering movement. If the day does not come soon when the bishop will see fit to place some capital at the disposal of certain persons to work out experiments they may wish to try, that's not any reason why we should be discouraged. That might not bring Zion any closer than it is right now. It's "the spiritual condition of my people" that determines the distance away from Zion's redemption.

I want to close with an incident that happened in my life when I was a young priest doing visiting work in the church. Brother Keir and I went to a home in the city of Chicago to visit a wife and mother who belonged to the church. The father was a teamster, and, like a great many teamsters who had to drive horses and mules, he was a bit profane. He was also a little profane with his family when it came to things religious. He had no time for the church. We hadn't been in the home very long until he made his presence felt—not in a very good way. He wasn't the courteous host we had hoped to find. He was grumbling around, calling his wife's attention away from the meeting we

(Continued on page 22.)

On Fixing Responsibility

By KAY McNEIL

THE COMPLEXITY of our modern way of life often leads us to an oversimplification of our duties as citizens; we sometimes tend to feel that if we ourselves are good, honest, and industrious, we have performed everything that could be expected of us. "We mind our own business" to such an extent that if the weather happens to be uncomfortable, or something makes it inconvenient, we do not even bother to vote. Yet, because we do live in a republic, and for better or worse, votes are counted, we have a great responsibility in the matter which we cannot escape. Inexorably, responsibility for events which transpire in a republic must be laid upon the shoulders of the voters.

"I Don't Care if It Never Rains Again"

A little group of Latter Day Saint young people sat in shocked silence when a girl from the city, also a Latter Day Saint, told them she wasn't interested in the weather. It was during a drouth period in the thirties.

Finally one recovered sufficiently to answer:

"I'm glad the rest of our church people in the cities are not as hard-hearted as you. Do you want us to starve? Where do you think our food is coming from if it doesn't rain and the crops fail?"

The girl who didn't care if it never rained again merely shrugged. "You can do as my folks do," she said, "you can get your food from the grocery stores."

She was only sixteen and had given the food problem little thought. She had not figured how the stores would stock their shelves if the general drouth continued. Hers was an extreme example of the stupidity which says that misfortune can strike some, and not, in some way, affect others. So long as she was "good," she reasoned, and managed to do her work well, there would automatically be food for her to buy.

Is It My Business if Other People Drink?

I don't believe in drinking strong drinks myself. After all, the Doctrine and Covenants plainly says we should not indulge. How does other people's drinking concern me?

Like other people, I often ride in cars and on buses. I've taken particular note of accidents lately, and it is appalling how often one of the drivers involved is under the influence of liquor. Your own daily newspaper will bear out the truth of this statement. Altogether

too many accidents are the result of a driver who miscalculated his ability to drive safely after a few drinks. Many victims are school-age children. I have a little girl in the fourth grade.

My sons will at times be offered intoxicating drinks at social or business functions, and it may be hard for them to refuse. It will be made to seem almost a breach of etiquette to say "no." That their negative answer will bring them more praise than censure from the best people will not make it much easier for them at the time. My daughter, I hope, will attend school beyond the comparative safety of high school and Graceland. What will she meet in university life? I've asked some of our frank young people about this. They seem to agree that only a small minority do not smoke and drink. The victims of drink are not all killed or maimed physically.

My Neighbor's Child

I am always interested in my neighbor's children, for anybody in the world is a potential neighbor. Not long ago I heard a child scream. It was time for the youngsters to be coming home from school, and my own second-grader had not arrived. Putting on my coat, I went to investigate the disturbance which seemed to be growing worse. I found a number of children, my own among them, surrounding a bedraggled and forlorn looking little girl; they were pelting her with sticks and little chunks of mud. The majority of these children were in a church school class I had taught one time.

"We didn't hurt her," they defended themselves. "We just hit her on the coat, and it was already torn and dirty. We wanted to hear her yell. She yells so funny."

My own child was asked to apologize. She did so, reluctantly, and the rest disappeared. We walked with the little girl until we came to our home. I found what her name was, and that she lived only five or six blocks from us. I asked her to come in and get warm and let me clean some of the mud from her coat, but she only looked at me in a dumb, unbelieving way and walked on.

I could not forget her. Where had I seen such big, sad eyes in such a thin face? Suddenly I knew that she reminded me of a picture I had seen of a little Jewish boy whose parents had died in a concentration camp. I found out more about the family the next day. The father was a good worker and earned a

reasonably good wage, enough to have kept his family of six comfortably. But he spent most of it in a local tavern. He brought some of the beer home, too. The first words the eighteen-month-old baby learned to say were couched in a sentence: "Pass the beer."

I called on the mother. Their home was a three-room shack which an old-age pensioner shared with them in return for the care which the mother gave him. The rooms were as clean as one could possibly expect when a mother has five small children, no conveniences, and water must be carried from a distance.

My little girl had been admiring the whisky and beer advertisements in a woman's magazine. So that evening I made an errand to this home where beer shed its "glow of hospitality" and took her along.

Their meager supper was just ready, so we did not stay long. The kerosene lamp did not give much light, but it was enough for her to see the contrast between her home and theirs.

"Mommy," she said to me on the way home, "I'll be nice to that little girl after this." She was silent a moment. I mentioned that the little girl's father spent his money for beer. By and by she spoke again.

"Mommy, those people that write the ads in that magazine don't really know where beer belongs, do they?"

Yes, "Beer belongs—" but *where?*

Shortly after this I busied myself helping the W.C.T.U. circulate a petition which would be sent to the state legislature, urging the passing of a local option bill. I decided I would do everything I could to help get the taverns out of our town. Then some Christmas, instead of the basket of food our community sends them, perhaps we can give these children back their father.

Not an Isolated Case

If any reader thinks the preceding story represents an extreme case, let him note the daily papers continuously with the thought in mind of checking on similar tragic circumstances. Last night I ran through our local daily, *The News-Democrat*, with this idea uppermost.

The entire first column was devoted to the story of one Mr. Thomas, the father of seven small children, who had

been sentenced to prison for the term of two to four years. The case concerned the fatal shooting of another man in a tavern called "Toddle Inn" (and we can't laugh because they stagger out) in East St. Louis. Mr. Thomas had been a railroad fireman, but hadn't worked for a long time. At the time of the shooting, he had been made bouncer at the tavern, where he spent much of his time and money. In this occupation, it seems he carried a gun; he maintained in his defense that he was jostled "during a me-lee," and the gun went off accidentally. The head of the American Legion petitioned that the court grant probation, speaking highly of some of the man's qualities; and a grocer who had known him for ten years said he was good to his family. But others testified that he brought very little of his insurance check home; that the taverns got the most of the money; and that the man himself spent little of his time at home.

When Mr. Thomas was sentenced, Mrs. Thomas, a trained nurse, and mother of a premature infant who is in an oxygen tent in St. Mary's hospital, broke down and wept.

So much for column number one.

Headlined on columns two and three of the front page is the story of Andrew Betts, a negro laborer, who drew his pay one evening and went directly to a tavern, where he drank steadily. (They knew he was "a mean man when drunk," yet the liquor was made available to him.) After a time, Betts grew excited, drew his gun and brandished it around. The tavern operator called the police, and when they tried to arrest him, Betts, more excited than ever, fired repeatedly killing two of the officers of the law.

"I was scared and drunk," he said afterwards, and that he spoke truly is evidenced by the fact that he chose to hide in the vault of a latrine, where he sank in filth to his shoulders. No sane person would think of such a thing, but the death sentence is being asked for him.

On page nine is a story of an unemployed trucker who bought and resold whisky to teen-agers on a dime a bottle commission basis in order to finance his own drinking. He was sentenced to six months. A short item, but it may have a number of sequels throughout the years. What of those teen-agers? Six months are soon over. What will the trucker do then?

On the back page we find a story of the "Taverns' case over gambling." The taverns want the liquor commission to be restrained "from denying liquor licenses to saloons suspected of harboring gambling."

"The temporary injunction sought by

the tavern owners would prohibit the liquor commission from inquiring into the qualifications of a license applicant."

There's a good item on page one also. It's about the state of Oklahoma, the state that for the sixth time has defeated the "wets," and is preparing to rid itself of all bootleggers and even of the weak beer that is still legal there.

Next we find an item about a man who knew something about fixing responsibility. His brother had assaulted him while crazed with drink, but instead of blaming his brother, the man is bringing suit against the tavern operator who sold the liquor. What about the society that tolerated the tavern?

All of these news stories were in the daily dated September 28, 1949. Some issues do not have so much news concerning liquor; but if you watch any city daily for a few days, you will find many such items. Add to these the drab stories you can easily unearth yourself of warped personalities, unhappy homes, undernourished and poorly-clothed children, and you cannot help sensing that the sales of intoxicants is like a cancerous growth, sapping the strength and morale of our citizenry. History tells us over and over that more nations fall because of internal decay than from all other causes. If we would be true patriots, we must strike hard at the insidious evils that so often masquerade under a cloak of respectability.

"Men of Distinction"

Probably many of you have read the clever editorials in the *Christian Science Monitor* concerning the "men of distinction" who drink. Wet interests are definitely roiled. It is to be hoped that they will develop a mental complex which will prevent them from further attempts to glamorize the consumption of liquor.

"The United States Commerce Department reports that Americans spent \$9,600,000 for alcoholic drinks in 1947." If this money could have been used for our public school system, the horde of youngsters now coming on might be given a better educational opportunity. Yes, the government does collect a tax on these sales, but is the tax net profit? What of the reduction in earning power, and, hence, in tax returns from other sources? What of money paid out in aid to families of resulting derelicts? What of the weakened bodies and characters of the young people who may be called upon to stand between us and disaster in some future war, perhaps against an enemy numerically many times stronger? What of the thousands of lives crushed and ruined by the disease of alcoholism? Consider the sorrow, the insanity, the incompetence, the wrong channeling of our financial and economic

assets, and then think whether or not we are adding enough to our national treasury to justify a continuance of this industry from any point of view.

If you know any man of distinction who drinks, it is suggested that you observe him for a while and see what happens to his personality and life before following his example.

Is It Smart to Drink?

The clever advertising of the brewing companies would have us think so. In the ads, liquor is always served under the most pleasant circumstances—in the glow of firelight or the peace of a rose garden at twilight or other beautiful settings. The appointments of the room or garden are always luxurious, charming, and colorful. The people who drink are full of poise and self-control, and a fine glow of friendliness broods over the scene.

Story writers have added their talents to that of artists in furthering the cause of the brewers. I realized this more fully than ever when, not long ago, I had to analyze the short stories in several current magazines as an assignment in a course in short-story writing from a state university. To my chagrin, one of my favorite magazines, which I had thought good because of the informative articles and had encouraged my own young people to read, had no single short story in which the leading characters did not drink or smoke or both—usually both—and the drinking was not moderate in many cases. Now and then a character would admit, laughingly, that he was "a little high." Seldom does one admit that he has been drunk. He intends to drink only moderately, to relax himself, to enhance a social occasion. ("First the silken cord, then the hempen rope.")

If one delves into the literature put out by brewers for tavern operators, he becomes increasingly aware that the brewers are fully cognizant of the fact that a taste for liquor, once acquired, means increasingly large sales.

The thoughtful reading of the stories in some of our best slick paper publications, even more than the consideration of some of the moving pictures I've seen, has convinced me that we are going to have to be very alert if we save our youth from these evils. A person becomes what his philosophy makes him, and vast interests are very much alert, very busy, and very willing to pay huge dividends to others who will aid them in shaping the philosophies of our young people and bending them to their own profit.

Is it smart to let anyone make up your mind for you? Is it indeed smart to drink? Many physicians do not think
(Continued on page 19.)



Interesting Personalities:

Nellie Martin

Missionary Teacher

SISTER MARTIN, when you get as old as I am, you won't be walking gingerly up the street, swinging your arms like a high school girl," remarked a quivering old woman to Mrs. Nellie Martin.

Mrs. Martin opened her blue eyes very wide and looked pityingly at her friend. "How old are you?" she asked.

"Sixty-two," was the answer.

"Good-by; I'm eighty-one." That was two years ago.

"I don't have time to wail about my age," she says. "I want to spend the rest of my life serving my people, and that's why I have so much to do." This neat, white-haired, little woman of eighty-three years seems to have spent most of her life so far doing just that. Today she teaches piano and violin to more students in Independence (mostly among children of our church families) than she can handle easily. She walks all over the city to give her lessons, because she gave her own piano away.

She always carries her little handbag in which she places church tracts. "I never go out of my home without organizing some tracts." Often she fasts and prays before leaving her apartment, asking that if there is anyone she should help she wants to be able to do so.

Nellie Martin has a long background in the church. Her grandmother was driven out of Independence in "the purge." Her fund of true stories has made the gospel live for young people throughout many years.

Telling the story and living the gospel has not always been easy. One Monday, many years ago, she sat in a china-painting class. The ladies had been telling about the church services they attended the day before, and one woman said, "Everyone has told where she has been except you, Mrs. Martin." When Sister Martin told that she was a Reorganized Latter Day Saint, she started a two-and-a-half-year "program" of ill remarks

about the church from her classmates. But she didn't give up the china-painting course until it was finished.

SHE WENT to Simpson College in Indianola, Iowa, for two and a half years and to Highland Park College in Des Moines, Iowa, for a year and nine months. Her interest was music but she learned enough of arts and science to enable her to teach fifteen terms of school, including all the grades. She went to the St. Louis College of Music, studying the progressive series and fourteen instruments. She can play all strings and keys, including the organ. She began teaching music regularly at eighteen and has been doing so ever since. With a degree of pride she occasionally shows a student one or two of her seventeen volumes of gracefully handwritten "Theory of Music" covering fields of study from Palestrina to the minor seventh. She still "out-fingers" any of her students on their piano exercises.

Of her students in Iowa, sixty-four were baptized into the church. Since moving to Independence, Missouri, fifteen years ago, she has given fourteen pupils to the church. Besides telling the gospel to her students, she has a book—her most recent one, she notes—with the names of about 700 people to whom she has told the gospel story in the past fifteen years. Many of these people she has met on her travels and with most of them she has had no contact since. However, she has learned on occasion that persons to whom she has thus talked have contacted our church people in their home towns, as she encourages them to do, and many have become members of the church. She likes to go to such places as hotel lobbies and talk to people who open a conversation. She has given away hundreds of tracts in hotel lobbies and on trains. Her little handbag is always ready.

WHAT IS HER METHOD of talking to people about the church? "In the first place," she says, "I don't walk up to people and hand them a tract. I fast and pray before I go from my home—prepare myself to meet people. I don't begin my conversations by talking to people about religion. I visit with the person and find his interests. As soon as the opportunity presents itself on the subject of religion, which is often the

case, I begin gradually, waiting for the right time to say what I want to."

At eighty-three her eyes are good, and she reads much. Her knowledge of the Scriptures is one of her strongest supports when she speaks to others about the church—she knows what she is talking about.

The mind of this woman is fortified not only by the Scriptures, but by many other things of worth. When others talk about their churches, they find she knows as much or more about them than they do. When they express their interest in any field, whether it be art or politics, they find an informed conversationalist.

Her sense of humor is sly and she is modest. Once an acquaintance said, "Nellie, aren't you sorry you didn't learn something besides music when you were young?"

"I suppose you're right," answered Sister Martin. When the luscious apple pie was served for dessert a friend said, "Mrs. Martin baked it." When the acquaintance admired her dress, the friend said, "Nellie made it."

Her students and many of her friends have oil paintings she has made in their living rooms. Today on the walls of her apartment hang many such paintings in the process of completion. It's part of her service to "her people," just as is her excellent music instruction respected today by musicians in Independence.

She has composed hymns and popular songs, has played the organ in many churches, taught church school classes, and given lectures on art, music, religion, and politics.

She is the mother of three daughters who are all professional women. One is in Seattle, an art critic for a china company; one is a schoolteacher in Los Angeles; and one is a registered nurse in Topeka, Kansas.

Asked where she gets her robust health, she looks at you as if you should know better. "I follow the Word of Wisdom. I go to bed early and get up early, get lots of exercise, and eat properly. Never touch tea and coffee—and don't eat too much—enough, but not too much."

Serving and living happily, this woman of many talents and many friends finds the years over eighty as full and fascinating as the years before.—By SADI MOON NAGEL.

The First Messiah Choir



IT WAS THIS CHORUS of 130 voices which first sang *The Messiah* for the April Conference of 1916 under the direction of Albert N. Hoxie. The nucleus of the group was formed by the Stone Church choir and other Independence singers who had been trained by Mrs. George H. Hulmes.

The following December 28, when the first Christmas presentation was given under the direction of Mrs. Hulmes, the conference visitors who sang with the April group were of course, not present, but other singers had been added to make the group total 160.

No picture was ever taken of the December group and no printed program or official list of the singers in this April group is now available. Therefore, while the two groups were not exactly the same, this picture is the nearest approximation of a picture of the "first" Messiah Choir that can be had thirty-three years later. Several people are not now identifiable, in most instances because they were conference visitors and not well known to the people available in Independence to check this photograph. If *Herald* readers can supply any of the missing names, or correct any identifications made, Messiah Choir officials would like to receive them in order to complete their list for historical purposes. Address correspondence to Messiah Choir, The Auditorium, Independence, Missouri.

Front Row: B. R. McGuire, George Deane, tenor soloist; Mrs. Wallace N. Robinson, soprano soloist; Albert N. Hoxie, Director; Ed Bell, Ethel Kinnaman, contralto soloist; Paul N. Craig, bass soloist.

Second Row: Walter W. Smith, John Zimmermann, Jr., Charles Chase, Douglas Flanders, Eugene Christy, ———, H. E. Moler, George H. Hulmes, Levi Burrus, Joseph G. Smith, John Dowker.

Third Row, Men: R. Bachelor, ———, A. O. Hodges, ———, Clarence Resch, Harvey Anderson, Mark Siegfried, Jess Roberts, Will Zimmerman, Charles Shepherd, William Gaulter, R. L. Brackenbury, T. J. Elliott.

Back Row, Men: George Bartholemew, Jack Custead, D. J. Krahl, Russell Hunt, ———, Arthur B. Church, Harry Barto.

Pianists: Ruth McMullen (left), Mary Kinnaman (right); *Organist,* Amy Winning.

Soprano (left side) Front Row: Mrs. Joseph Mather; *Second Row,* Doris Anderson, Nell Kelley, Henrietta Campbell, Lila Sterrett, ——— (Hidden); *Third Row,*

Soprano (left side) Front Row: Mrs. Joseph Mather; *Second Row,* Doris Anderson, Nell Kelley, Henrietta Campbell, Lila Sterrett, _____ (Hidden); *Third Row,* Gertie Clow, Mrs. George H. Hulmes, Ruth Fisher, Mrs. Ed Bell, Gladys Closson, Della Mae Cox, Fernell Briggs, _____, Mrs. A. G. Haberlein, Blanche Allen Needham, Carrie Barbee; *Fourth Row,* Mary Steele, Lilly Belle Allen, Pearl Flanders, Melissa Etzenhouser, Birdie Sterrett, Belle Beal, Ethel Blake, Mrs. Orlin Blake, _____, Mrs. R. L. Brackenbury, Louise Farr, Marcine Smith; *Fifth Row,* _____, _____, Dorothy Rushton, Mildred Mather, _____, _____, _____, Bessie Nesbitt; *Sixth (Back) Row,* Jeanette Craig, Hettie Harvey, _____, Bertha Steele, Anne Hicks, Mrs. Bush, _____, _____.

Alto (right side) First Row: Audentia Anderson, Louise Robinson, Madge Nesbitt, *Second Row,* Gladys Newton, Louise Geisch, Emma Smith, Vivian Weed, Mrs. Alma Rannie; *Third Row,* _____, Jeanette Myers, Mrs. Rufus Smith, Amy Parker, Velma Brocaw, Grace Koehler, Grace Taylor; *Fourth Row,* _____, Mrs. John Isaacs, Martha Warnock, Lillian Zimmerman, Alice Smith, _____, Jessie Stewart, Mrs. William Anderson, Edith Orrick, Gladys Elliott, Ola Stobaugh, Lulu Lentell; *Fifth Row,* Pearl Hobart, Mrs. Albert Knowlton, Flo McNichols, Myra Brackenbury, Nell Brocaw, Irene Brackenbury, Hazel Brackenbury, Mrs. Reese Wells, Delpha Lewis; *Sixth (Back) Row,* Mrs. L. E. Hills, _____, Mrs. Mark Smith, Nena Young, Ruth Holman.

Messiah Choir 1916-1949

THE MESSIAH CHOIR of Independence, Missouri, owes its existence to the vision and foresight of one woman who, during the Christmas season of 1916, looked down the years and envisioned a chorus which would sing *The Messiah* at each Christmas season, adding to its tradition and its musicianship with each succeeding year of performance.

During the early months of 1916, Mrs. George H. Hulmes, or "Cordie" as she is still called by almost everybody who knows her, was director of the Stone Church Choir. At the suggestion of Albert N. Hoxie she recruited, organized, and trained a group of 160 singers, who then sang *The Messiah* under the direction of Brother Hoxie for the General Conference in April. Three performances were necessary to accommodate all of the conference crowds who desired to hear this oratorio. This was the beginning of the Messiah Choir.

In the fall of that same year, Mr. Earl Rosenberg, director of the Kansas City Symphony Chorus, issued an invitation to this group of Independence singers to join in a production of *The Messiah* in old Convention Hall in Kansas City. The invitation was accepted, and long in advance of the date of performance, the ticket sales in Kansas City indicated that there would be a sell-out crowd. People seemed to be hungry to hear the spiritual and musical message of *The Messiah* during that time of stress and war.

Mrs. Hulmes found an idea slowly taking shape in her mind. She had a chorus of 160 voices.

Soloists were available. Why not provide an Independence performance of *The Messiah* as a Christmas gift to the community and repeat it every year until it became traditional? The plan found instant favor with the chorus members. Mrs. Wallace N. Robinson, Mrs. Ella Van Huff, Mr. George Deane, and Mr. Paul N. Craig were chosen as soloists, and the first Christmas performance was given in the Stone Church on the night of December 28, 1916. Mrs. Hulmes was the director, Miss Amy Winning the organist, and Miss Ruth McMullin and Mr. Robert Miller, pianists. There was no admission charge; not even a collection was taken since the chorus wanted this to be a Christmas gift to the community. Incidental expenses were met by a small assessment of the chorus membership.

The following evening the Independence group joined with other singers in Convention Hall where *The Messiah* was greeted by a crowd that packed the hall; many stood, and almost a thousand were turned away because there was not even standing room inside.

Each year since then (with the single exception of 1920, when health regulations prohibited a performance because of a threatened smallpox epidemic) the tradition first envisioned and begun by Mrs. Hulmes has been carried forward with another Yuletide performance of *The Messiah*. This year will mark the thirty-third annual presentation. Mrs. Hulmes continued with the group until 1923, when she yielded the baton to Paul Craig. Mr. Craig continued as director for twenty

years, or until the 1943 performance, when he was succeeded by Mr. Franklyn Weddle. Mr. Hulmes has served as business manager and president of the organization throughout the thirty-three years. Robert Miller was organist for twenty-five of the thirty-three performances, and many other people have established enviable records for continued service. Nine charter members still continue to sing with the chorus: Mr. and Mrs. George H. Hulmes, Mrs. Elizabeth Phillips, Mrs. Cleo Salisbury, Mr. Clarence Resch, Mrs. Alice Smith Edwards, Mrs. Corrine Haines French, Paul Craig, and Zaide Bush Young. The registration this year totals 280 singers, mostly from Independence and Kansas City but some from other towns thirty to sixty miles away.

This year, for the eleventh time, the Messiah Choir will be heard by a nation-wide audience over the Columbia Broadcasting System from 10:30 to 12:00 midnight, Central Standard Time, on the evening of Sunday, December 18. The accompaniments for this performance will be played by forty-three selected musicians from the Kansas City Philharmonic Orchestra; Mr. Weddle will direct. Soloists will be Josephine Crinklaw Mader, soprano; Harriett Porter Moore, contralto; Garland Tickemyer, tenor; and John Macdonald, bass. The traditional performance for the people of Independence will be given in The Auditorium on Christmas night, accompanied by the Independence Symphony Orchestra. Soloists for this performance will be Elizabeth Wilkinson Vaughn, soprano; Donald Pyper, tenor; Jeanette Nichols, contralto; and Herbert Lively, bass.

AS I SEE IT

A department for replies to debatable topics printed in the *Herald*. The views expressed here do not necessarily reflect church policy nor commit the *Herald* or its editors. Our limited space does not permit us to print many articles on the same topic.

—EDITORS.

The Land Shadowing With Wings

By C. ED MILLER

THIS ARTICLE is written in defense of the interpretation made by many of the brethren that Isaiah 18: 1-3 refers to the continents of North and South America. We will term this the "standard" interpretation. Some new material and the accompanying map will be offered to substantiate this analysis.

The subject seems to be a favorite one with the *Herald* writers. That erudite, optimistic, eighty-eight-year-old elder with the youthful mind, C. J. Hunt, wrote an article captioned, "America in Prophecy," which was published in the issue of August 14, 1948. He quotes from Presbyterian Reverend R. C. Shimeall's book, *The Second Coming of Christ*, as follows: "This passage, Isaiah 18: 1, instead of 'woe to' should read Ho! the land of shadowing wings, et cetera. This prophecy . . . can refer to none other so emphatically as to the U. S. A."

Whether the word is translated *woe* or *ho* makes no difference to the affirmative, but if translated *ho* as a salutation instead of a curse, it makes a lot of difference to the negative.

Our church historian, Elder A. B. Phillips, sent me the following:

Woe. The same Hebrew word is used in Isaiah 29: 1, 15 and 30: 1. Strong's *Exhaustive Concordance* renders it, Oh! Ah, Ho, O, Woe. It is akin to "Owy" and has something of the sense of an exclamation or an interjection, sometimes of lamentation, or crying for, or desire; hence has a rather wide use as such terms at times have in English usage.

The Hebrew version of the *Masoretic Text* renders the word *Ab* as does the *American Revised* rendering.

Rabbi Isaac Leeser, of Philadelphia, translator of the Hebrew Bible, says the prophecy in the eighteenth chapter of Isaiah, "Ho to the land with spreading wings" is a prophecy relating to America. In the July 25, 1949, *Herald* is an article, "Choice Above all Other Lands," which contains much original material the editor commends highly. In the September 19, 1949, *Herald* in "Question Time" the following is asked: "What is the basis for our interpretation of the land shadowing with wings as applied to America?" Bishop James F. Keir supplies some very convincing Bible texts to support the "standard" interpretation.

IN THE OCTOBER 31, 1949, *Herald* is a well-written article on "The Land Shadowing With Wings." The material is very skillfully arranged, but its premise

is faulty, and thus arrives at erroneous conclusions, as we shall prove. This article challenges the "standard" interpretation of the text and contains this surprising assertion: "There is nothing in the prophecy to indicate that Joseph's Land was 'the land shadowing with wings.'"

It is well for all of us to remember cautious Bobby Burns' counsel.

In 1897 the Christian Publishing Company printed a book written by the Reverend D. H. Bays, minister of the Christian (sometimes called Campbellite) church. The book is an attack against the Reorganized Church and its tenets. Alexander Campbell never was reconciled to the fact that the Lord used the very young man, Joseph Smith, to restore the gospel instead of himself. In 1837, seven years after the Lord had restored the gospel through angelic authority, Campbell wrote in his *Millennial Harbinger*, "We have had the Gospel and Christianity restored on paper and in speech; we want to see them living, moving, and acting on the stage of time on a larger scale and with more brilliant light and power than has hitherto appeared." Reverend Bays tries to negate our standard interpretation the "land shadowing with wings." He makes this concession:

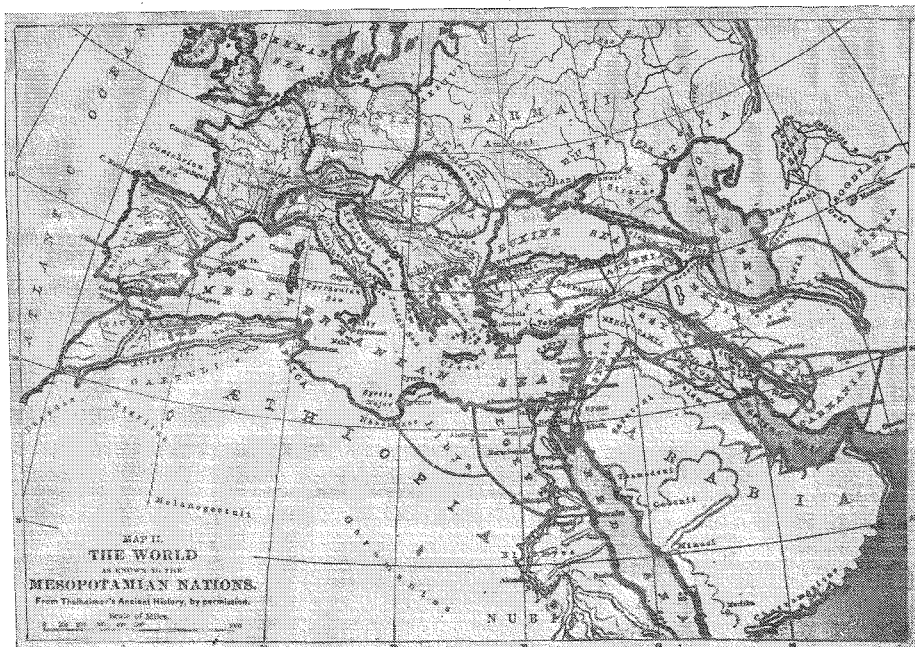
If the country described in Isaiah 18: 1 as "the land shadowing with wings" be America, and if the twenty-ninth chapter relates to events that were to transpire on this continent, and which as a matter of fact, did take place as predicted, then all candid people will readily concede the fact that the Book of Mormon is probably true.

Later he contends if the interpretation advocated by some of the Latter Day Saint ministers is false, then the Book of Mormon is not true. Neither the Bible nor the Book of Mormon stand or fall upon certain men's interpretations of certain texts. We quote Bays again:

Woe to the land shadowing with wings which is beyond the rivers of Ethiopia. [Italics his.] The land here described lies beyond the rivers of Ethiopia from Palestine, where the prophet resided. What direction is Ethiopia from Jerusalem? *Directly South*, as may be seen by any good map of Africa. The "rivers of Ethiopia" are the rivers of Africa. Hence the land described is Egypt, not America.

It is thus shown to be simply impossible that America can be "the land shadowing with wings" for the very cogent reason that the land thus described lies south of Palestine, while America, as every schoolboy knows, is directly west.

There is something else every intelligent schoolboy knows about the facts of geography, that is, *geography changes through the years*. The writer of the article, "The Land Shadowing With Wings" (*Herald*, October 31, 1949) makes the same mistake as Bays. He





thinks the land referred to is Egypt, not America. *Isaiah* was referring to geography as he knew it. He was living about 700 B.C., in the days when the Assyrian nation was in existence. Thalheimer and Ridpath both locate Ethiopia in the northern part of Africa west of the river Nile and its tributaries. Bays admits that the rivers of Ethiopia refer to the Nile and its tributaries. A straight line from Jerusalem west to the Nile is about 325 miles. The tributaries of the Nile are spread out like a fan about 180 miles in width.

This assertion is made in the article referred to:

There is nothing in the prophecy to indicate that Joseph's Land was the "land shadowing with wings." However, because North, South, and Central America form the image of a great bird or something like the outstretched wings of a great Eagle, it is easy to believe that the prophecy refers to the Americas.

For over a hundred years many of our able ministers believed there was something in the prophecy to indicate that Joseph's Land was "the land shadowing with wings." The writer admits it was easy to believe that the prophecy refers to the Americas. It is easy to believe because the facts of geography unerringly point to the Americas.

The question to be settled is, *Where did the geography of Isaiah's day locate Ethiopia?* Now look at the map published by Ridpath and Thalheimer. All of the northern part of Africa was represented as being known as Ethiopia. What a colossal blunder Bays et al make in basing their arguments on *modern geography*.

While Chamber's and Johnson's encyclopedias locate the people of Ethiopia as occupying a land beyond the southern parts of the known world, the more ancient

Assyrian maps make it definite; Ethiopia was located in the northern part of Africa. *Isaiah*, in vision, looking across the Nile's many tributaries over the land of Ethiopia, saw a land not as modern geography shows it in colors divided off into countries and states but in silhouette having the appearance of the shadow of a great bird. Yes, it is easy to believe, when the facts of geography are appealed to.

The writer says, "Let us not forget that the king of Assyria and his people were called 'the rivers.'" Whether we use hyperbole or spiritualize the prophecy, the interpretation is the same. We will quote the prophecy, substituting people instead of rivers. "Ho to the land shadowing with wings which is beyond the people of Ethiopia." The prophecy still points to the Americas. The map shows that Africa bears the same relation to Ethiopia that Rhode Island does to the United States. It was anciently a small state in the then-known continent of Ethiopia, and the people were known as Ethiopians (as pointed out by the encyclopedias).

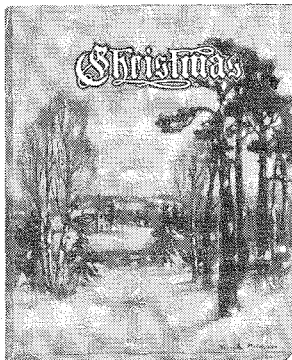
Please examine map number 1 closely. Above T H in the word, *Ethiopia*, is a small land called Africa. Instead of the continent's being known as Africa, it was called Ethiopia. There are a few rivers discharging into the Mediterranean on the north and a few flowing into the Atlantic Ocean on the extreme west. "Unto the utmost bounds of the everlasting hills," over the "wall," the "sea," we then come to Joseph's Land, "the land shadowing with wings."

Quite a number of years ago a Captain Arthur McGray visualized the American eagle protecting North and South America. See cut number 2. This was published in the *National Magazine* (not the *National Geographic*). The title of the cut was "Coming events cast their shadows before." The Monroe Doctrine, the Good Neighbor Policy, and now the Atlantic Pact, fulfill Captain Arthur McGray's prophecy.

Here are some historical items to consider. Thalheimer gave his original map this title, "Map of the world as known to the Assyrians." *Isaiah* was in Palestine when he delivered the prophecy under consideration. Palestine was known as Phoenicia and Syria (see map). Adjacent nations were Mesopotamia and Assyria. The Assyrian nation was in existence from 1400 to 625 B.C. In that period Ethiopia was located in the northern part of what a modern geography calls Africa. So the inspired young prophet was living during the period illustrated by the map. Knowledge of Africa was very limited among the ancients, as is revealed by early writings and maps. Rome, after 146 B.C., had a province called Africa of varying extent reaching from Mauretania to Egypt along the Mediterranean.

Elder J. W. A. Bailey calls attention to an editorial by the late "Brother Joseph" Smith in the *Herald*, Volume 44, page 549, endorsing Reverend R. C. Shimeall's interpretation of *Isaiah* 18:1 as being America.

All honor to those pioneer ministers who gave us the proper interpretation of *Deuteronomy* 33, and *Isaiah* 18 and 29.



Christmas

Edited by

Randolph E. Haugan

The Christmas Gospel, new stories and legends, poetry, familiar and original art, and music are woven into each year's attractive family annual. Paper cover, \$1; cloth cover \$2



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INDEPENDENCE, MISSOURI

Christmas Customs

INTRODUCTION

Early in October air mail letters were dispatched to countries where church members live, asking that an article be prepared for the *Herald* describing Christmas customs in their land. There has been a splendid response to this request. Articles haven't come in yet from all places, but sufficient time may not have been allowed.

Although customs differ in many lands, the same spirit of worship of the Christ abides in the hearts of people. Thinking of them and their customs at Christmas time should bring them near us and strengthen the bond of brotherhood we find in the gospel.

CHRISTMAS IN HAWAII

By ERIEL MILLER

CHRISTMAS COMES TO HAWAII with the same joyous celebration of the Nativity, the same Santa Claus, and the same lighted trees it brings to the United States. The first New England missionaries gave a strictly biblical interpretation of Christmas to the Hawaiians and frowned on any nonreligious celebration. These naturally happy and generous people, however, soon adopted the custom of giving gifts and exchanging hospitality at Christmas instead of at New Year as had been the custom. This was officially recognized in 1857 when King Kamehameha instituted a law proclaiming a national holiday to celebrate both Thanksgiving and Christmas on the same day. This probably accounts for the current custom of celebrating from Thanksgiving to New Year.

The spirit of Christmas is shared by all—Filipino, Portuguese, American, Korean, Chinese, and Japanese alike. Although the older Oriental people keep the Buddhist tradition by exchanging gifts and hospitality at New Year's to show appreciation of the past year's blessings, the younger people follow the customs of their school friends and associates by celebrating the Christmas holiday.

Christmas comes early to Hawaii. Immediately after Thanksgiving, Santa packs his sleigh and travels south to Honolulu. Leaving his reindeers to rest up for Christmas Eve, he comes ashore on his surfboard loaded with dolls and trains and toys to delight the hearts of the many children of Hawaii. He is greeted by a night parade attended by both grown-ups and little folks, and he is escorted to Sears where he holds court till the very eve of Christmas. He takes time off on several evenings to visit our churches for Christmas plays and leaves a treat of apples, oranges, and candies.

SINCE CHRISTMAS is celebrated in the home, there is no formal church service on Christmas Day, except when it falls on Sunday. On Christmas Eve many people invite Santa to pay a personal visit while the children are still awake, and that merry *menehune* (fairy) delights the children by calling them by name and delivering gifts which are immediately opened. In addition to these sounds of merrymaking within the home, the sweet voices of the young people can be heard, caroling to the shut-ins and older people. Not many children hang up their stockings, for the children wear only ankle socks which are not adequate for this purpose. When morning comes, there are apples, nuts, and candies to spoil the appetite for a turkey dinner. After the bird is popped into the oven, there are lots of things to do—some go to Waikiki for a swim—others go to Tantalus hills for ti-leaf sliding—still others go to the theaters which are usually crowded—and many stay at home to enjoy their lighted trees, games, and friends who drop in.

The Chamber of Commerce dresses up the center of town with festoons of gaily colored lights, huge bells, wreaths, and miles of silver rope. The large department stores vie with each other to have the most Christmas spirit in their window displays. Each home has a tree decorated with lights, colored balls, and gifts.

The whole community eagerly awaits the Roosevelt High School's A Cappella Choir's recital of carols and Central Union Church's *The Messiah* by Handel. The Reorganized Church choir also contributes to the spirit of Christmas by presenting cantatas. As one goes to par-

ticipate in this celebration of Christ's birth, the emerald lawns, the flaming red poinsettia hedges, the hibiscus bushes, the many-hued crotons, the heavy scent of ginger blossoms, and the stately royal palms etched against the blue, blue, sky, remind him that on such a night as this God's greatest gift was given to the world—Jesus, the Savior.

What a thrill it is to see the people of all races worshipping together in the melting pot of the Pacific, disproving the old adage, "East is East, and West is West, and never the twain shall meet."

CHRISTMAS IN AUSTRALIA

By MRS. NORMAN SMITH

IN AUSTRALIA, Christmas preparations begin early in November, for Christmas is the most festive and celebrated of all days. One family begins by gathering dried fruits (sultanas, raisins, currants, cherries), threepences, and sixpences for the large white iced Christmas cake and the hot plum pudding. These are made at least a month ahead. Children keep their eyes open for a small pine tree growing on the bank of the river or for a suitable branch from a tall tree. One or the other is cut and brought home during the Christmas week and kept fresh in a bucket of sand. Streamers of gaily colored paper are cut and hung early in December in the room where the Christmas dinner and tea are to be served. Balloons, tinsel, glass balls and bells, silver and gold stars are made ready for the tree.

As the great day approaches in the middle of the hot Australian summer, one looks for the brilliantly red Christmas bush and the red and yellow Christmas bells with their slender green stalks. Vases are filled with these, and special pieces are put aside for decorating the Christmas cake and pudding. The lovely green tree has been brought into the lounge room and decorated. Presents are unearthed and hung on its branches or placed at the foot of the tree. While the children sleep, neighbors drop by on Christmas Eve to enjoy its beauty with the grown-ups.

On Christmas Eve pillow slips are placed on chairs in the room where the Christmas tree stands. In one home this custom has not varied in sixteen years. In other homes they are hung at the foot of the beds. Notes are pinned on the pillow slips for Father Christmas (Santa) and his helpers. A glass of lemonade and a piece of cake are left on the table as a gesture of good will for him. It is one night of the year when bed is a welcome place; for the earlier one goes to bed the quicker morning comes, and around about four-thirty a general awakening begins. The tree laden with

The Home Column

its gifts is left untouched until after the evening meal.

EARLY IN THE MORNING, the pudding with its threepences, sixpences, and charms is placed in the boiler to bubble and stream. The table is set, and the frosted Christmas cake is given the place of honor in the center. Chairs are placed around the table, with one for the Unseen Guest, and all is ready for the family dinner of roast fowl, green peas and beans, baked potatoes, plum pudding and custard. In the afternoon it gets hotter and hotter, and the family drifts off to seek the coolest spots.

In the afternoon mother starts preparations for the evening tea, for this is the time of open house for friends and relatives. The big table with its white cloth, white cake, and Father Christmas candle is used once more. This time it is laden with sweets, bowls of red and black cherries, small cakes and sandwiches. There is much laughter and chatter, and then a sudden hush as the littlest one demands that the candle be lighted and the cake cut. Lights are dimmed, and someone starts singing, "Happy birthday, dear Jesus" or "Happy Christmas to you." After lights are on again and ice cream is served, everyone files into the lounge room to the waiting Christmas tree. It is mother's and father's privilege to take the gifts from the tree, starting with the small surprise packets for the neighboring children.

Everyone is tired as excitement has been high throughout the day, so all relax. One of the children recites a poem, a couple sing, then someone suggests it is time for home and rest. Visitors are wished good luck and godspeed. The children go to bed, and Mum and Dad gather up the crumpled wrappings and talk over the day's activities.

Yes, it has been a happy Christmas Day spent by an ordinary Australian family.

CHRISTMAS IN ENGLAND

BY POMME ALLEN

SCARCELY have the summer holidays passed before the people of England begin to think about Christmas with its festivities.

The early days of October bring vitality to the shops, with their gay decorations of tinsel, glittering baubles, small images of Father Christmas, dainty fairies, and bright Christmas trees.

Ordinary wares are wrapped in cellophane and ribbon, while brightly colored festoons are draped across ceilings and walls. Everything assumes a festive air.

A feeling of suppressed excitement pervades the whole atmosphere as small

children gaze rapturously into magic windows, and parents nod wisely as they listen to breathless explanations.

Money has been carefully hoarded for many weeks and as Christmas approaches, gaily-wrapped gifts are hidden away with smiles and whispers, and an element of sweet mystery enters the air.

Stores have been garnered carefully by Mother in readiness for the making of the traditional plum pudding and mincemeat. These consist of raisins, currants, peel, sultanas, eggs, prunes, figs, dates, apples, lemons, sugar, etc., and when the preparation begins, everyone knows that Christmas is a very real thing.

As the mixture for the pudding grows in the large bowl, each member of the family has a turn at "stirring" and much laughter and sentiment go into the making of it. Each, as he stirs, is convinced that Mother makes the best Christmas pudding in the whole world.

The mincemeat consists of apples, suet, raisins, currants, sultanas, sugar, peel, almonds, and spices, all finely cut by the mincing machine and packed into jars and sealed down.

Just before Christmas, Mother makes little pies and fills them with mincemeat and stores them in a tin, ready for the important day when friends will call and pass the compliments of the season.

A WEEK BEFORE CHRISTMAS, holly and mistletoe take pride of place among the decorations. Mistletoe is placed in an unobtrusive position, for the "penalty" of being found under it is the price of a kiss.

A large Christmas tree (fir) is gaily decorated with tinsel and glittering trifles, complete with a beautiful star at the top and loaded with small presents. This is placed in a large room to await the oncoming festivities.

Christmas Eve is crowded with last-minute activities. The air is cold, and often a thin layer of snow covers the earth. England loves the traditional white Christmas. Good fellowship and geniality prevail. People are hurrying homeward loaded with parcels. Only a few turkeys and geese remain in the shops for late buyers. Christmas cards have been replaced by calendars and New Year's greeting. Soon the shops will be closing and their owners joining the stream of homeward bound people.

All members of the family try to be at home for this day, so Christmas Eve is a time for reunions. These are made more sweet by the sound of carols drifting across the frosty air and the peal of the bells calling worshippers to church to pay homage to that first Christmas babe.

The children are anxiously borrowing stockings from the largest member of the

family to hang at the foot of their beds, for tonight Father Christmas will come and fill the stockings of each good child with wonderful presents. Tonight they will go to bed without reluctance and will try hard to be sound asleep before the appointed hour, for "Father Christmas visits no child who is awake."

Father keeps busy stoking up the fires and handing out innumerable glasses of "pop" (soft drinks). Mother bustles around, performing endless jobs. And supper, consisting of pork pie, pickles, cold roast beef, tomatoes, celery, and mince pie, is an exciting hilarious affair.

At last everyone has retired for the night—everyone, that is, except Father and Mother, who have to make arrangements for the reception of Father Christmas and insure that nothing impedes his progress.

BEFORE LIGHT BREAKS over the world on Christmas morning, life is astir. Squeals, chuckles, oohs! and ahs! are heard in varying intensity from various parts of the house. Mother, who seems to have been asleep only five minutes, is wakened by the littlest one sitting on her chest and loudly explaining the intricacies of his new potato gun, while sister staggers around loaded with presents left by Father Christmas.

Father, knowing that further rest is impossible, goes downstairs and returns soon with steaming cups of tea, which are gratefully accepted, especially by Grandma, who is still half asleep.

The children, having aroused the whole household, go to various corners to enjoy their treasures, and the older members of the family arise to greet each other and enjoy the radiant happiness of home.

Thoughts of that first Christmas, nearly 2,000 years ago enter each heart and are quickly made audible by the singing of carols. These begin with father's resonant bass and are supported by the quavering tones of Grandma, as birdlike she goes about the house.

Breakfast is light and quickly passed in readiness for Christmas dinner.

If possible, Father has procured a turkey or goose or fowl which has been stuffed with forcemeat containing thyme and other herbs, sausage, suet, eggs, and bread crumbs. This sizzles in the oven, while the plum pudding steams merrily away on the hob at the side of the fire.

In the good old days, a fine piece of pork and a good round of prime English beef, complete with sage and onions and roast potatoes, accompanied the poultry, but we are fortunate if we can

(Continued on page 22.)

Briefs

INDEPENDENCE, MISSOURI.—The campus recreational grounds and equipment erected for the church young people during the past two years is proving to be popular even now for students of William Chrisman High School, according to Carl Mesle, city-wide youth director. The girl's gym classes use the grounds and equipment for everything but archery. That means softball, tennis, volleyball, croquet, and horseshoes. There are fifty girls signed up for tennis, using the two tennis courts. The boys of the high school use the field for calisthenics. All this material is being used by the school without charge.

Fourteen plays have been registered for the annual city-wide drama festival to be held November 14 to 18. Each Zion's League is eligible to enter one. The White Mask Players are providing their talent as director this year.

Basketball teams, both girls' and boys', are using the Auditorium gymnasium for practice in preparation for the opening of the season later this winter. These teams are all part of the interchurch league, and most of them are our own young people.

The new Blue Ridge Mission southwest of Independence held the dedication of their meeting place, a large modern house, on Sunday, October 23. This was the second Sunday in which they met in the building, and the total attendance was 124. The previous Sunday there were seventy-four present. Louis J. Richards is the missionary-pastor. One person has already been baptized, and there are four people now ready for baptism.

A meeting was held Tuesday evening of all pastors, group elders, associate pastors, and missionary men under the leadership of city-wide supervising pastor, Charles V. Graham. The purpose of the meeting was to assign one missionary man to work with each group elder in each pastoral group in Independence. There are seventy groups and thus there will be seventy missionary men active. These men will work in close co-operation with the group elder, thus providing a missionary arm as well as a pastoral arm.

The local performance of the *Messiah* by the Messiah choir is scheduled for December 25, Sunday evening in the Auditorium. The Independence Symphony Orchestra will provide the accompaniment. Soloists will be: soprano, Elizabeth Vaughn; contralto, Jeanette Nichols; tenor, Donald Pyper; and bass, Herbert Lively. This will be the thirty-third annual local performance of the *Messiah*.

On Sunday, October 23, there were three baptisms held at the Stone Church: Kathleen Frances Kohlman, Mary Jane Heinrich, and Bertha Mae Beck. They took place Sunday afternoon in the baptismal font, with Pastor Glaude Smith officiating.

The Study Class at Rest Haven entertained a few friends October 19 on their second anniversary. Bertha Thompson furnished music. Humorous readings were given by Helen Weeks and Bertha Thompson. The principle entertainment was a Bible quiz, conducted by Nina Davison, the prize for the side having the most points was a box of homemade fudge.

Refreshments of punch and cake were served. The plan for future study is the courses furnished by the church for adults. The class just finished the course of Book of Mormon Studies.—Reported by AGGIE ADAMS.

DUNN CENTER, NORTH DAKOTA.—Seventy Philip W. Moore of Spokane, Washington, presented a series of illustrated missionary sermons from October 12 to 23. A large number of nonmembers were present at the meetings.

KENNETT, MISSOURI.—Dale Riley Hawkins, son of Mr. and Mrs. H. F. Hawkins, was blessed October 23 by Elder J. A. Phillips and J. M. Smith.

FLINT, MICHIGAN.—At the branch business meeting, held September 12, these officers were elected: Elder R. Melvin Russell, president and city pastor; Elders Arthur Slater and Glen Hardy, associate pastors; Louis Green, secretary and statistician; Henry Hartlyer, treasurer; Allen Pohly, auditor; Eugene Everheart, music supervisor; Elder Earnest Wecker, Zion's League supervisor; Sister Lillian Swift, leader of women's department; Brother Eri Irwin and Brother Grigg-Poole, custodian deacons.

At the baptismal service, held September 18, these people were baptized: Betty Sue Heaveland, Patricia Roe Heaveland, Arnold E. Vanderkarr, Charlotte Ann Curry, and Carol Jo Smith.

Michial Dwight, infant son of Mr. and Mrs. Dwight Benz, was blessed September 18 by Elders A. Slater and W. R. Kapnick. Juanita Sue, infant daughter of Mr. and Mrs. Donald Easlick, was blessed October 9 by Elders W. R. Kapnick and A. Slater.

Brother Glen Hardy was called to the office of elder.—Reported by ETTIE YOUNGS.

CHICAGO, ILLINOIS.—Elder G. Wayne Smith baptized Sylvester and Helen Pluzynski and son, Edward, at the Central Branch, Chicago, recently.

SOMERVILLE, MASSACHUSETTS.—Over 200 guests attended the open house held at the new nine-room parsonage October 16. The committee in charge of this enterprise were Ralph Herrick, chairman; Albert Fisher, Wallace Carter, Ralph Hardy, Eugene Carter, Ur-

ban Black, Vivian Sheehy, M. C. Fisher, Jr., and Sanford Fisher. The exterior of the parsonage has recently been painted.

Elder John F. Sheehy spoke on October 16 and 19.

STRATFORD, ONTARIO.—The objective of \$100.00 for the Christmas offering of 1948 was reached by October 17, and exceeded at the end of the year by \$36.45. The objective of \$125.00 for the Christmas offering of 1949 was reached by October 16, and is expected to be exceeded at the end of the year by about \$35.00. In 1948 the attendance increased to seventy-five, and at present it has increased to eighty-two members.—Reported by GORDON ROBINSON.

CAMERON, MISSOURI.—Mr. and Mrs. A. L. Winans celebrated their golden wedding anniversary on November 6 by holding open house. They have made their home in Cameron for 16 years. They have 6 children, 13 grandchildren, and 3 great-grandchildren. The guest book for the day showed that 29 members of their immediate family were present.

KIRTLAND, OHIO.—Brother and Sister D. P. Davies celebrated their golden wedding anniversary by holding open house in the Chestnut Room of the Kirtland auditorium on October 23. Among the 165 guests were their seven children and thirteen grandchildren. Brother and Sister Davies have been members of the Kirtland Branch since 1924, when they transferred from The Plains, Ohio.—Reported by W. A. SMITH.

DES MOINES, IOWA.—Randy Butch Carlson, born April 6, 1949, son of Lowell C. and Evelyn (Milledge) Carlson was blessed by Elders Marion Pease and Herbert M. Scott November 6.

JUNIATA, MICHIGAN.—The annual supper and bazaar sponsored by the women's department netted \$254.00. New chairs and other basement equipment are being purchased.—Reported by WILLIAM R. WELLS.

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- What Latter Day Saints Believe About God
- Doctrinal References
- Busy Man 1, 2, 3, 4, 5, 6, 7

herald house

Independence, Mo.

Letters

From a Utah Member

I'm grateful that the Lord has brought me into the truth and given me the inspiration to help with the work of this church. Even if I should be persecuted, it would be well, for if we suffer with him, we shall eventually reign with him. I dedicate all that I am and have to God, praying that he will give me courage to stand for him and his Son at all times.

R. C. MOORE.

528½ West Second South
Salt Lake City, Utah.

Interested in Charts

Charts are my hobby. I have drawn up a set which I call, "System of Creation." These show all biblical cycles of time. I would like to exchange views on charts with others who are interested in them.

N. L. ARD

129 West Erie
Chicago, Illinois

Tribute to E. F. Robertson

Recently as I was preparing a sermon, I found some notes written by Elder E. F. Robertson, former missionary to Southern Indiana District. He was a strong defender of the faith at any time and before anybody. Even since his death on October 24, 1947, I have continued to receive inspiration from the ministry he gave. His counsel was always good, and his interpretations of doctrine were sound. I am grateful to have had the privilege of working with him. I miss his association, but the advice he gave me is still proving helpful. His conception of the gospel plan was well worth accepting.

ARTHUR W. GAGE.

1141 West Thirty-third Street
Indianapolis, Indiana

From "Daily Bread" Readers

We like the publication *Daily Bread* very much. It gives us a new start each day with spiritual things to think about while we do our daily tasks.

MRS. HERBERT ATKINS.

Mound City, Kansas

Congratulations on the fine publication, *Daily Bread*. I don't know why we haven't had it before.

MRS. WARD L. CHRISTY.

10349 Arminta Street
Sun Valley, California

Missouri Girls' State Representatives

I read the article about Pat Livingston, high school "senator," with much interest. The Butler, Missouri, Branch has been represented at Missouri Girls' State the last two years. In 1948 my daughter, Helen, was chosen to the convention held on the campus of William Woods College at Fulton, Missouri. This spring Alice Elefson, then a senior in high school, was selected. She is now attending Graceland College.

MRS. H. A. BRUNS.

312 South Mechanic
Butler, Missouri

The Time Is Short

On all hands we hear the cry, "Repent." We were told at the last General Conference the time was growing short. Some say God's days are a thousand years—and that some day, hundreds of years from now, Jesus will come. What do we as Reorganized Latter Day Saints believe? If we heed God's warning, we know in our hearts and our minds that he means just what he says. The time is short for all we must accomplish.

What can we do about it? First, we can kneel and take God into our confidence. We can ask him for guidance, inspiration, and enlightenment. We can be filled with determination to turn over a new leaf and leave our old selves behind—for we know he has work for us to do. All we need is to be willing and the way will be shown us. We

must choose Christ as our Master and sever any worldly bondages that hinder our progress. We can fast. We can study. We can meditate and be filled with a desire for self-improvement and eagerness to sacrifice when need be. We can give to others what knowledge we may gain. We must keep Sunday holy and give it to God as his day, whether we are able to attend church or not. Let us be true Saints and give up worldly pleasures.

The *Church Member's Manual* tells us that we must have a passionate conviction of the need of God in the lives of men and women. If this conviction is present, the compulsion will be to share this divine knowledge with all.

MRS. DON BALDWIN.

3026 Sugar Avenue
Billings, Montana

In Fixing Responsibility

(Continued from page 10.)

it is. Among them is Dr. Daniel C. Dennett, M. D., of Winchester, Massachusetts, who writes, in the *Christian Science Monitor* of September 15:

"At the time of the first world war, when the canteens were prohibited from selling liquor to the soldiers, the outstanding president of Harvard University, the late Charles W. Elliott, said he thought it was time for him to stop indulgence forbidden to the defenders of our country. In his book, *A Late Harvest*, he writes:

It is only since 1917 that I have been a total abstainer, but that is now six years ago, and I want to testify here, now, that by adopting total abstinence after having had the opposite habit for over seventy years, one loses no joys that are worth having, and there is no joy-killing about it. On the contrary, I enjoy social life and work life more since I ceased to take any alcohol than I did before.

The superintendent of a large hospital for the insane, in an address before our medical society, said he became a total abstainer when he found from the study of case histories what a large number of the inmates were there as a result of alcoholism.

I submit that the use of any beverage that does more harm than good . . . that slows nerve reaction and physical power, and for that reason is not allowed athletes whose success depends upon the greatest possible strength and agility; and that even in moderate use may lead to excessive use with all its attendant dangers—the use of that beverage is not sane.

By alluring advertising and beguiling propaganda, the distillers have greatly increased the sale and consumption of liquor and therefore, they are responsible for the increased crime, disease, and unhappiness resulting from it.

It would seem the really "smart" thing to do is listen to men of distinction like Mr. Elliott of Harvard who found it better to abstain completely, and to take the advice of medical men such as Dr. Dennett, who have had many occasions to see the final and dismal results of drinking in the wreckage that comes to them crying for help.

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INDEPENDENCE, MISSOURI

The Good Samaritan of Latter Days

A talk given at Central Church in Chicago, Illinois.

By RAY ZINSER

And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, and departed, leaving him half dead.

And by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side of the way.

And likewise a Levite, when he was at the place, came and looked upon him, and passed by on the other side of the way; for they desired in their hearts that it might not be known that they had seen him.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

And he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

DRAMATICALLY STATED in this Scripture is the phrase, "he had compassion on him." This compassion manifested by the Good Samaritan was far more than pity or sorrow; it was an active and realistic concern for the welfare of his "brother." The Samaritan reacted to the situation as if he were going through that very same experience. In formal usage, this compassion was an act of *empathy*. In less formal usage, this compassion was merely entering into the experience of another as though it were a real experience.

My fundamental postulate is that the good Samaritan of the latter days is one who has compassion for all people without regard to race, creed, color, or national origin. My second postulate is that only through true compassion can men learn to live together in mutual respect, mutual concern, mutual co-operation, and mutual honor, thereby aiding significantly in the establishment of the kingdom of God on earth.

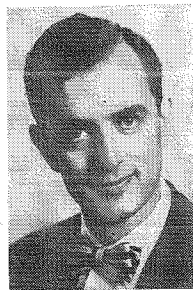
It is not enough to feel sorry and have pity for one who is a member of a minority group. One must live vicariously with these members and share intimately *empathically* so that compassion is translated to genuine and active regard for *all* others.

Difficulties in Entering Into Empathy

Many of us encounter difficulties in entering into the experience of the other person; that is, many of us have difficulty in imagining ourselves in the role of the other. These difficulties are usually based in some way upon the wide differences of personality, color, race, culture, ways of doing, religion, politics, income, vocation, and habit patterns.

Because of these difficulties, we tend to become self-centered, ethnocentric, or tribalistic as we look at others unlike ourselves. We develop a fond attachment to those characteristics which only *we* have in our own particular type or group.

Here Is the Writer



Raymond D. Zinser, a native of Ware, Texas, is a graduate of Graceland College class of '42. From 1943-45 he did correspondence work with the University of Iowa, and in 1946-47 attended the University of Chicago, from which he received his M.A. degree. During the summer of 1948 he taught at Wayne University in Detroit. At present he is teaching sociology at Graceland

and working on his Ph.D. He has been a member of the Reorganized Church since 1941 when he was "baptized in a tank in the basement of Lamoni Coliseum." The establishment of Zion communities is chief among his special interests; in fact, he considers it both avocation and vocation.

We thereby tend to regard our own type or group as superior either implicitly or explicitly. Our self-centeredness may even become so provincial that we develop a fond attachment to a small clique of our own group and thereby exclude others of our own group from significant relationships.

These differences tend to make us "conscious of our own kind" and set up false assumptions of superiority and of their counterparts: inferiority, taboo, castigation, discrimination, and prejudice.

We tend not to communicate with these un-like-us people. Thus we develop social and spiritual blindness. Without communication and a set of meaningful experiences with people unlike us, we tend to become suspicious, hostile, prejudiced, and antagonistic towards them.

Patterns of blindness (prejudice, discrimination, superiority complexes, etc.) invite us to refuse to co-operate, communicate, or understand, and to refuse to take the role of the other or enter into his experience as if it were our own. By our deliberate design, we refuse to have meaningful experiences and relationships with members of minority groups, thus compassion or empathy is found wanting.

What Are the Possibilities?

The Restoration message which positively promotes a distinctive way of life for *all* people can be supported by four action patterns as possibilities for good Samaritans of the latter days.

To begin with, we have the possibility of obtaining the latest scientific data and evidence concerning people of different external characteristics and cultural patterns.

Again we have the possibility of understanding the nature of hostility, aggression, prejudice, and conflict with others not like ourselves.

We also have the possibility of establishing communication and meaningful experiences with others of contrasting differences. In this category we can add those of our own group from whom we isolate ourselves.

And last we can make ourselves accessible to the great source of love and inspiration resident in God whose concern is for effective, happy, and complete living for all people, without regard to race, creed, color or national origin.

Through these action patterns we may develop an incipient compassion and a developing concern for all people. Thus, we learn to live together in mutual respect, concern, co-operation, and honor.

Qualities Necessary for Compassion

Certain qualities are necessary for the development of compassion or empathy. Physical and mental health are basic in our developmental program. Social sensitivity and social awareness also are qualities of supreme worth. Occupational,

New Horizons

residential, and educational opportunities must be extended to all people regardless of race, color, creed, or cultural differences. By deliberate design we must develop qualities of concern, co-operation, and habit patterns of respect.

Our present society dramatically portrays the lack of the basic qualities just mentioned. Selfishness and greed and materialistic values of modern culture are paramount. Anonymity only adds to the indifference or antagonism. Under existing conditions, most of us grow up to accept prejudice and discrimination patterns of living just as "normally" as we learn to accept other parts of our culture.

We learn to hate the Negro, we learn to hate the Jew, we learn to hate the Oriental, and we learn to hate many of the other minority groups. At birth all people are completely free of prejudice only to be socially indoctrinated with hate, prejudice, and discrimination patterns. Whether implicit or explicit these patterns are dramatically and dynamically influential as impacts on our personality.

Unequal distribution of wealth and income in modern society adds to the discriminatory patterns as minority group members compete in economic and social activities of the day. Difficulties of gaining education and competencies are extra burdens on minority group members. Remunerative vocations equal to individual abilities are rarely made available to minority group members. These conditions add again to the difficulty for the subservient minority members to share meaningfully with the dominant majority members.

Role of Latter Day Saintism

Joseph Smith delivered to the world in 1830 a reaffirmation of Christian principles which have the possibility of being carried out *in action*. Latter Day Saintism claims to have "restored" the possibilities or channels for "right relationships" of man with man, and of man with God. Man must be right with God to be in right relationships, and man cannot be right with God when he is not right with his fellow men, which includes every color shade and cultural difference.

I like to interpret Latter Day Saintism as having some basic objectives and purposes along this line:

1. To provide each man with the opportunity to develop his capacities to the fullest possible extent.
2. To provide each man with the knowledge, tools, experiences, etc., to develop compassion for all men.

3. To provide each man with the opportunity for the greatest possible release of creative power.
4. To provide each man with increasingly significant contacts with divine power.
5. To establish Zion and evangelize in the world.

Latter Day Saintism does not pretend in any way by principle to confine its message of restoration to the Caucasian group. Rather, it is sounded for the Indian, the Negro, the Oriental, and for any and all who will listen and comply.

Unfortunately, the church and its objectives suffer from incomplete interpretation which many of us give to the multi-racial and multi-cultural interaction patterns possible.

Zion—the Community Laboratory

The Restoration message of Joseph Smith declared unequivocally that right relationships of all men living together could be made possible in Zion communities. The Zion community as interpreted by the prophet of the Restoration seeks to establish a social-political-economic-spiritual unification for all people.

By making possible equal access to the basic necessities of life for all men, Zion provides for physical and mental health, motivation for social sensitivity, and social awareness, and makes possible educational, occupational, and residential opportunities for all. Zion, above all else, proposes to establish a cultural pattern which incorporates mutual respect, concern, co-operation, and honor in habit patterns of righteous living.

Through developing such community projects, Latter Day Saintism will be able to extend its influence world-wide. The gospel of the Restoration can then be preached more by practical laboratory experience than from the pulpit. The message of practical demonstration of Christian living will be the most dramatic and dynamic message heard in a tense, hostile, war-conscious, frustrated, commercially-minded world.

It is not idle dreaming to anticipate that Zion communities, through practical demonstration and with their tremendous reservoir of spiritual dynamics, will motivate other people to live righteously and to bring those of all races, colors, creeds, and national origins into Christian fellowship.

Personal Testimony

Evidence of a commanding nature has come to me through scientific evidence substantiated by spiritual insight. This dual testimony is presented for your consideration.

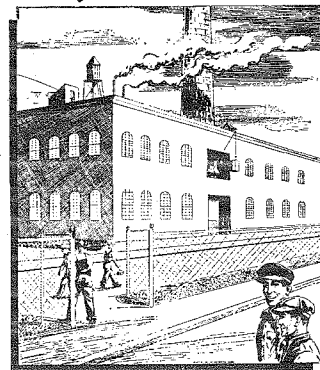
As a sociologist, I have studied human personality, social organization, race characteristics, prejudice, discrimination, hostility, etc. In addition I have studied social planning for possible community action patterns. From the total investigative areas utilized I have received a profound conviction of the possibilities of Zion communities and the possibilities for the development of compassion for all people so that these communities may be actively and practically demonstrated.

Through the years there has come to me the testimony of the spiritual confirmation of the possibilities of the Restoration Movement. There has come the testimony of the uniqueness of the Restoration message with that uniqueness tied up with the motivation for kingdoms on earth. There has come the testimony of God's creative purposes on earth not only in the physical and biological areas but in the area of human interaction and human community integration.

Spiritual confirmation motivates me to strenuously support the development of Zion communities. Spiritual confirmation also compels me to place an equality on all people without regard to color, race, national origin, or cultural differences. The nature of both the scientific and spiritual confirmation is overwhelming and cannot be ignored.

Thus, the good Samaritan of the Latter Days is the one who has compassion for *all* people. Only through exercising compassion can all men learn to live together with each other in mutual respect, concern, co-operation, and honor, thereby aiding significantly in the establishment of the kingdom of God on earth, even Zion.

*Each One
...Win One!*



TELLING HIM
ABOUT THE
GOSPEL
of the
KINGDOM

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Christmas Customs

(Continued from page 17.)

procure poultry for this special occasion and thus save our precious meat ration.

The vegetables, sprouts, carrots, parsnips, etc., are all prepared. The table is laid. Father is kept busy banking up the fires. Grandma, in her corner by the fire, is recounting Christmases of long ago to the littlest one. Friends pop in and out to give each other the compliments of the season, but at last, the signal is given that dinner is ready.

With laughter all make their way to the table and take their appointed places, with Father at the head and Mother at the foot.

A blessing is asked on the food and as they bow their heads, all give thanks for the good things of life and their "togetherness." Grandma, with a faraway look, adds a specially quiet and reverent "Amen."

Dinner is followed by plum pudding served by Mother amid cheers from the family. The pudding reflects the gaiety of the season by wearing a sprig of red-berried holly on its top. Sauces of various kinds support the pudding which in turn is followed by mince pie.

NO ONE FAILS to listen to the broadcast of the King at 3:00 p.m. on Christmas Day. The fire is bright and glowing, casting welcoming lights over the warm room, as all sit in readiness for the comforting, assuring voice of His Majesty, the King of England.

As he speaks, they think of their loved ones in foreign lands, who will also be listening to the beloved voice.

This feeling of togetherness has a wonderfully softening effect on their spirits, and tears trickle unobtrusively down many cheeks as memories and love flow out across the sea.

It is evening and Grandma in her chair by the fire is gently nodding, happy to be in the heart of her family and reliving memories that are sweet to her. The children are playing quietly, and the radio tells of parties and festivities and Christmas greetings from all over the world.

Gradually members of the family change into festive attire suitable for Christmas night, and sounds from the kitchen proclaim the proximity of late tea.

The dining room now assumes its most gala air. The table is laden with sparkling glass and china. Beautiful Christmas flowers, with their trailing greenery add luster and grace. The only light is the soft glow diffused from colored candles placed in silver stands

at various intervals along the table. Taking pride of place is the iced Christmas cake resplendent with robins, gnomes, holly, and Father Christmas. Trifle, jellies, and fruit twinkle in the soft light, and at the side of each plate lies a cracker which must be pulled with one's neighbor. This causes much merriment, as they explode with the pulling, revealing queer hats, false noses, huge moustaches, mottoes, jewels, etc.

These are promptly worn by their owners, and Father, at the head of the table, is majestic in a small hat with a large feather on his shining bald head. He has difficulty in speaking clearly as he asks for the trifle under the difficult manipulation of a huge red nose, supported by a villainous moustache. He is probably consoling himself that the dapper little businessman next door is in similar garb!

Lastly comes Christmas night with its traditional games of tiddlywinks (at which Grandma cheats atrociously!) and draughts, with father still champion. Each member of the family contributes toward the entertainment, and Father (with his arm around Mother) sings the duets which charmed her in their youth, while the thin, sweet voice of Grandma tremulously joins the others in carols that never grow old.

Daughter is now old enough to take Mother's place at the piano, and as she marshals "Junior" to the music, he makes no protest, although his mouth is full of nuts.

He stands beside his sister and sings in a clear voice "I Know That My Redeemer Liveth."

Tired but happy, all members of the family look around their English home, full of the spirit of good will toward men, and their hearts send up a prayer of thankfulness and dedication to Christ in heaven, who has placed their feet in such pleasant paths.

The Unobserved Kingdom

(Continued from page 8.)

were holding, and we could tell she was deeply concerned. She didn't know what was going to happen next. Pretty soon he came in, and we noticed that his teeth had been rotted off with tobacco. He told us in very unmistakable terms that we were not welcome there. We immediately stood, apologized for intruding, and backed away, hoping some good would come from our efforts to try to help the home.

There's a very beautiful sequel to this episode. I wouldn't tell the story because of its unpleasantness. That thing worked on the man's heart and mind, and within a year's time he felt repentant. He began to study his wife's religion, and he found out that he was the most miserable man in the city of Chicago. He turned from his evil ways of serving the devil and gave his life to Christ. About four years later he was called to the office of priest. He went up in the northern part of the state of Wisconsin and there he served as leader of a small group of Saints.

If I've ever seen a demonstration of the devil's being cast out of a man, I think that was it. I have been told of incidences in which an evil spirit would possess a man until he would go through contortions, and when the devil was cast out by the power of God exercised through the elders, this evil spirit would go out with screeches and vituperation. But here is a picture that is just a natural thing. Sometimes we have to go through terrible experiences to see the beauty of this gospel, but once it gets a hold it can work wonders. It can drive from the heart of a man the devil who would throw God's servants out of his home, and inspire him to make restitution by visiting the homes of people, helping them to see the light of God. There's a statement in the Scripture, "When I by the Spirit of God cast out devils, then is the kingdom of God come unto you." And that's happening every day.

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INDEPENDENCE, MISSOURI

Organization of Southern Oregon Mission

All members in southern Oregon are invited to attend the mission organization meeting to be held at Medford on Sunday, December 11, at the Seventh Day Adventist Church. Activities will include church school, Communion, preaching, and a baptismal confirmation service. Everyone planning to remain the full day should bring a basket lunch. James Davidson, 1046 Shafer Lane, Medford, is the pastor. Assisting him will be Elder and Mrs. Ted Schuld of Klamath Falls and District President and Mrs. J. L. Verhei of Portland.

REQUEST FOR PRAYERS

Thomas Walmsley, Box 387, Yerington, Nevada, an isolated Saint who does not have the privilege of administration, asks for prayers that he may be relieved of an affliction which doctors say is incurable.

Mrs. Hazel McCarty, 525 Blue Ridge, Kansas City 3, Missouri, requests prayers that she may receive the physical blessing she needs.

Prayers are requested for Judy Snodgrass, daughter of Mrs. Ruth Snodgrass, 1316 West Taylor, Bloomington, Illinois, who has been hospitalized for treatment. Due to a glandular disturbance eleven-year-old Judy weighs 214 pounds and is still gaining.

ENGAGEMENTS

Greene-Salter

Mr. and Mrs. T. C. Salter of Mobile, Alabama, announce the engagement of their daughter, Marzelle, to Brewton Greene, Jr., son of Mr. and Mrs. Brewton Greene, also of Mobile. The wedding will take place in December.

WEDDINGS

Mitchell-Sheppard

Lucille Anne Sheppard, daughter of Mr. and Mrs. Roy Sheppard of Geneseo, Illinois, and Donald Lee Mitchell were married October 23 at the Reorganized Church in Moline, Illinois, Elder Lyle W. Woodstock officiating. They are making their home in Moline.

Creviston-Richmann

Sergeant Robert Creviston, son of William and Opal Creviston of Poplar Bluff, Missouri, and Helen Louise Richmann, daughter of George and Mable Richmann of Indianapolis, Indiana, were married August 7 at the Reorganized Church in Indianapolis. Evangelist Arthur W. Gage officiated.

(Note: This is a correction of the announcement printed in the October 3 issue.)

McClusky-Abrahams

Charlotte Abrahams, daughter of Mrs. Ellen Abrahams, and Robert McClusky, son of Mr. and Mrs. John McClusky, were married October 23 at the First Reorganized Church in San Francisco, California. The bride attended Graceland College in 1948-49.

Smith-Nelson

Bertha Mildred Nelson, daughter of Mr. and Mrs. Alma Nelson of Guilford, Missouri, and Delbert D. Smith, son of Mrs. Howard Smith of Butler, Missouri, were married September 18 at the Reorganized Church in Guilford, Ronald Smith, brother of the groom, officiating. They are making their home in Ames, Iowa, where Mrs. Smith is employed as a nutritionist in the Iowa State College Extension service and Mr. Smith is doing graduate work in sociology.

McGraw-DeLapp

Cicely Anne DeLapp, daughter of Bishop and Mrs. George Leslie DeLapp of Independence, Missouri, and Robert Paul McGraw, son of Mrs. Mabel McGraw of Miami, Florida, were married at the Stone Church on November 25. The double-ring ceremony was read by the bride's father. The bride has been a student in the School of Architecture at Washington University in St. Louis. The groom is a graduate of Graceland College and

attended Washington University last year. They are making their home in Independence, and he will continue his studies at the University of Kansas City.

Amick-Archibald

Eldorado Archibald, daughter of Mr. and Mrs. Clarence L. Archibald of St. Louis, Missouri, and Walter Mason Amick, son of Mrs. Ethel Amick of Independence, Missouri, were married November 26 at the Reorganized Church in St. Louis, High Priest Frank McDonald officiating. They are making their home in St. Louis.

BIRTHS

Mr. and Mrs. Loren Amos of Independence, Missouri, announce the birth of a son, Stephen Michael, born November 25 at the Independence Sanitarium. Mrs. Amos is the former Evelyn Preston.

Mr. and Mrs. Basil T. Higginbotham of Phoenix, Arizona, announce the birth of a son, David Basil, born August 16. Mrs. Higginbotham is the former Wilma Carlson of Three Forks, Montana.

Mr. and Mrs. E. J. Cook of St. Joseph, Missouri, announce the birth of a daughter, Judith K., born October 21. Mrs. Cook is the former Barbara Simpson.

A daughter, Darlene Saye, was born October 17 to Mr. and Mrs. Vincent DeLuca of Monessen, Pennsylvania. Mrs. DeLuca is the former Phyllis Wentzel.

A son, Dennis Wayne, was born August 25 to Mr. and Mrs. Ronald Dunfield of Flint, Michigan. He was blessed on November 20 by Elders Arthur Slater and R. Melvin Russell. Mrs. Dunfield, the former Wanda Harris, is a graduate of Graceland College, class of '46.

A daughter, Sarah Louise, was born on October 29 to Mr. and Mrs. James Bradford of Belle Vernon, Pennsylvania.

DEATHS

HUNT.—Anna Cecilia, daughter of Mr. and Mrs. Hans Hunger, was born in Germany on April 1, 1869, and died November 17, 1949, at Lincoln, Nebraska. She moved to the United States when she was twenty-three years old, settling in Holt County, Nebraska. On September 13, 1901 she was married to John J. Hunt; two children were born to them. Mr. Hunt preceded his wife in death on November 16, 1940, after which she made her home with her children. She was a devoted member of the Reorganized Church.

Surviving are two daughters: Mrs. Francis Schunk and Mrs. Clarence Williams, both of Lincoln; and four grandsons. Funeral services were held at the Umberger Mortuary, Elder Charles Fry officiating. Interment was in the Lincoln Memorial Park cemetery.

WELBORN.—Howard Herbert, son of Mary Curtis and William E. Welborn, was born at Amo, Colorado, on June 6, 1903, and died at the University of Kansas Hospital on November 8, 1949. He was baptized into the Reorganized Church at the age of thirteen and on December 31, 1926, was married to Nita Akers; three children were born to them.

He is survived by his wife; two daughters: Nita June and Marie; and a son, Eldon, all of the home; his mother, Mary Welborn; two sisters: Mrs. Ethel Carpenter and Mrs. Alice

Watkins; and four brothers: John, Floyd, William, and Harvey. Elders William Bath and Lawrence Martin conducted the funeral service. Burial was in Mound Grove Cemetery, Independence, Missouri.

PERRY.—Mary Maria, daughter of William and Susan Rowe, was born on September 9, 1865, near Strathroy, Ontario, and died on November 3, 1949, at the home of her daughter, Mrs. Earl Hill, in Windsor, Ontario, following a lengthy illness. She was married to Peter Roger Perry in 1886; seven children were born to them. She had been a member of the Reorganized Church since March 4, 1911.

Surviving are six daughters: Mrs. Frank Sutherland and Mrs. Charles Noltie of London, Ontario; Mrs. Hamilton Fisher of Mt. Brydges, Ontario; Mrs. James Pettit of Melbourne, Ontario; Mrs. Gordon Squires and Mrs. Earl Hill of Windsor; a son, Roger, of Appin, Ontario; seventeen grandchildren; and fourteen great-grandchildren. Mr. Perry died in 1930. Funeral services were held at the Galbraith Mortuary in Strathroy, Elder Frank Gray officiating. Interment was in the Longwood Cemetery.

ENSLEY.—Joseph O., was born September 14, 1884, at Tracy, Oregon, and died November 21, 1949, at Dray, California. He was married to Emma Marie Elam on July 3, 1921. A member of the Reorganized Church since 1893, he was ordained an elder in 1932 and for several years served as pastor of the Stockton, California, Branch. Here he and his wife and family made a valuable contribution to the work.

He is survived by his wife, Emma; two daughters: Mrs. Marjorie Roach of Tracy and Mrs. Ruth Damron of Stockton; a son, Eisworth, of Tracy; a sister, Mrs. Elva M. Petz; his father, Oscar E. Ensley; and one grandchild. Funeral services were held at the B. C. Wallace Chapel in Stockton, Elder Laurence A. MacDonald officiating. Interment was in the Park View Cemetery.

SMITH.—Howard W., son of Lewis W. and Dora Smith, was born March 7, 1891, and was killed June 24, 1949, when the automobile he was driving was hit by a train at a crossing near Butler, Missouri. He was married to Estella Wix on April 12, 1914; five sons were born to them. He had been a member of the Reorganized Church since early manhood and had spent nearly all of his life in the community of Butler.

He is survived by his wife, Estella, of the home; his mother, Mrs. Dora Smith of Rich Mill, Missouri; five sons: Marion and Ronald of Wenatchee, Washington; Delbert of Ames, Iowa; Hubert of Lamoni, Iowa; and Wilbur of Butler; four grandchildren; a brother, Frank M. Smith of Kansas City, Missouri; and five sisters: Mabel Budd and Fern Moore of Independence, Missouri; Sylvia Warren, Goldie Wisner, and Lulu Rhoades of Kansas City. Funeral services were held at the Reorganized Church in Butler, Elders Evan Fry and Leroy Beckham of Butler assisting. Burial was in Oak Hill Cemetery at Butler.

Correction

ULTICAN.—William Patrick. The obituary appearing in the November 21 issue stated that graveside services were conducted by the I.O.O.F. at Hagerman, Idaho. This should read: "Funeral services were conducted at Hagerman Branch, and burial was in the I.O.O.F. Cemetery."

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

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*** OUR CHURCHES**

Visitors to Independence often visit Stone Church and none of our other congregations. Stone Church has the great crowds, the big choir, the eminent speakers. But visitors would be rewarded to meet at our other churches too. There is the beautiful Englewood church, now completed, a fine family church with many children and splendid young people. There is our growing South Chrysler congregation, still constructing its building, with a great future before it. College Street Church will be a gem when it is completed; it has a devoted group of people. Enoch Hill will have a lovely new church home before too long. Walnut Park Church is well established in a fine building. And the others are on the way. When you visit Independence, try to get around and see a number of the churches.

*** ORIGIN OF THE PACKAGE**

A great deal is made these days of the fact that "modern merchandising" gives you almost everything you wish to buy in package form. Go to a grocery store, and you will be able to look at very few products. Nearly all of them are protected by wrappings and labels. It is a long time since you have bought sugar, shortening, and a lot of other things in bulk. We think we are clever. . . . Yet nature has been giving us her products in package form as long as history records. The grain of wheat is one of the most durable of packages. It contains starch, proteins, vitamins, and bran in fair proportion for human use, as well as a tiny spark of life for the future. The grape, the pear, the apple, the banana—all these are packaged goods. Nature wraps a husk around an ear of corn, puts a protective rind about a delicious watermelon, and even sends your spring rain to you in a pretty cloud!

*** TWICE-READ TALES**

My secret vice, if you must name it, is a stack of old pocket magazines in an obscure corner of my office. It was all right for Hawthorne to have "Twice-Told Tales." I have twice-read ones. How quaint it is, in view of all we know now, to go back and read the fairytales we so confidently believed ten years ago! There was that droll comedian, Hitler, so glib in prophecy, so ignorant of history; and a balcony warrior, Mussolini, who was always stubbing his toe on his lower jaw. Our current villains are stuffy and sour in comparison.

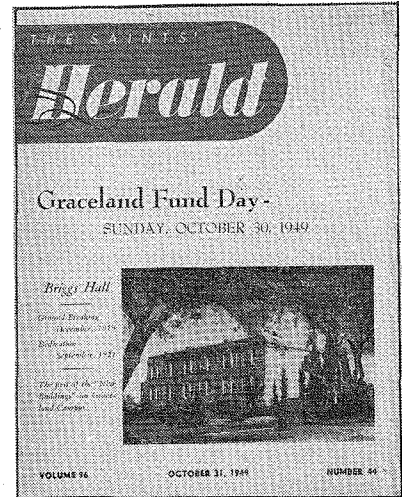
Never tell a story from a current "Reader's Digest"—everybody else has already heard or read it. But go back ten years, and you find a gold mine of stories that everybody has forgotten; it gives you a reputation as a clever and resourceful raconteur.

You'll find many fine things in the old magazines you'll want to keep. Time has done its sifting, and you can throw the ephemeral stuff in the waste basket. You can clip the precious items now and put them in a file. You may never get around to use them as you planned, but they will give your children something to throw away when you are gone, as they say, "Poor Dad—He saved such a lot of stuff!"

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THE SAINTS'

Herald

VOLUME 96

DECEMBER 19, 1949

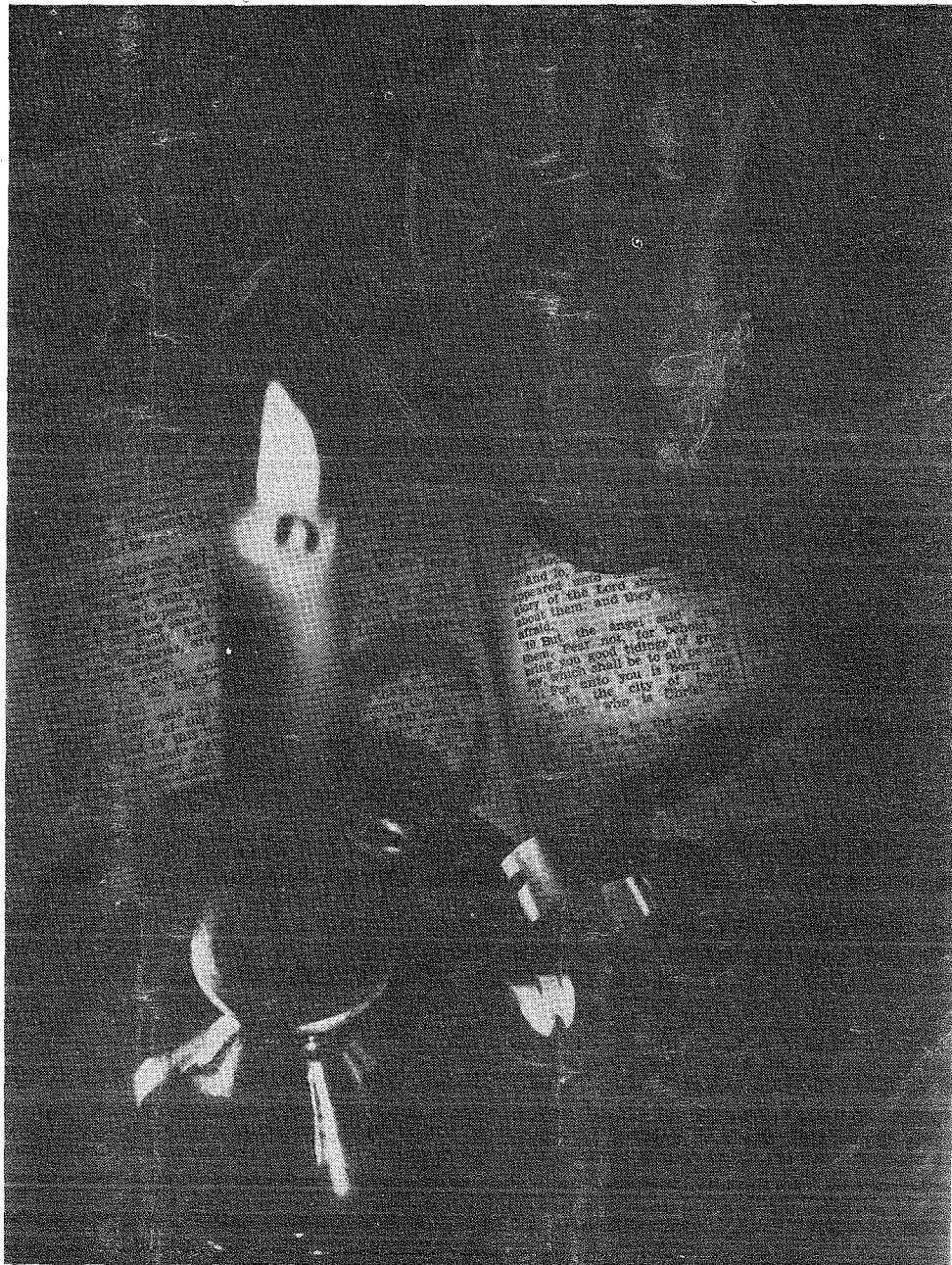
NUMBER 51

The Light and the Word

*Blended 1949 years
ago in Bethlehem*

*The Quality of
ETERNAL LIFE
Depends on Them*

Photo by Marion Pease



THE FOUNDER of Latter Day Saintism, Joseph Smith, Jr., was born 144 years ago next Friday. The stories of his first and second visions (1820, 1823) have been told many times. That he was no ordinary character is attested by the fact that he won so many ardent friends and enemies in such a short time. Joseph was prepared for this, for he quotes the Angel Moroni (1823) as saying: "God had a work for me to do, and that my name should be had for good and evil, among all nations."

The evil aspects more frequently make the headlines—they pay better. There seem to be few neutrals—those who view the man and his works objectively. Occasionally someone was willing to give him the benefit of the doubt.

One of the first of these was Samuel Smucker (1859) who said: "Whether knave or lunatic, whether liar or true man, it cannot be denied that he was one of the most extraordinary persons of his time, a man of rude genius, who accomplished a much greater work than he knew; and whose name, whatever he may have been whilst living, will take its place among the notables of the world."

In 1883 Josiah Quincy wrote: "It is by no means improbable that some future textbook, for use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet." If this is to come true, it will not be due to the incidence of his birth nor of his death, but because of the impact of his teachings on our lives and the thousands yet to come under their influence.

Introducing...

DANIEL TALBERT WILLIAMS, Independence, Missouri, (page 5) was born December 13, 1889, in Lucas County, Iowa. He married Agnes Scott, December 25, 1911. They have two daughters: Mrs. Ruth Banks and Mrs. Betty Brown.

Brother Williams attended public school when a child, but he had to leave while young and go to work in the coal mines. However, he early manifested a studious turn of mind, reading and studying in preparation for his life's work.

While still a young man, he entered the mission field and has served in the following priesthood positions: deacon, priest, elder, high priest. He has served in the presidency of Lamoni Stake and since 1922 he has been a member of the Quorum of Twelve. At the present time he has charge of Nebraska; Iowa; Rock Island, Chicago, and Northeastern Illinois.

ELLA MARIAN WILLMARTH, Toledo, Ohio, (page 10) was born in Council Bluffs, Iowa, but moved to Toledo, Ohio, while young and was baptized there in September of 1903.

In 1911 she married Asa E. Willmarth. They have two sons: Gerard E. and Joseph O. Sister Willmarth was graduated from Scott High School of Toledo in 1934. Her hobbies are reading and writing. She is adult supervisor, a teacher in the women's department, and district publicity agent.

THE SAINTS' HERALD

Volume 96

December 19, 1949

Number 51

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

NEWS FROM APOSTLE OAKMAN

Apostle Percy Farrow has just concluded a series of evening sermons at Saginaw, Michigan. He was preceded by Warren Chelline who preached two sermons at Saginaw, Brother Farrow following through the remainder of the week of Thanksgiving. Brother Farrow's preaching was of a high order, outstanding in its interpretation of the historical process, and his effort resulted in three baptisms. Arrangements for this series were concluded with Apostle Arthur Oakman sometime ago, and he was in attendance at a number of these sermons.

Elder Virgil Billings of the Seventy has recently concluded an outstanding series of meetings at Lansing, Michigan. In this endeavor he was supported by Elder Harry Doty. These two brethren worked closely together and as a result of five weeks intensive work, some twenty people have been baptized or are committed by promise to the ordinance. Five of these baptisms were at Greenville, Michigan, where Brother Doty preached upon successive Sunday nights during the month of November. Twelve or thirteen were baptized at Lansing. Apostle Oakman commends highly the work of these brethren and speaks with appreciation of the good support given the endeavor by Elder Francis Boman and the branch at Lansing as also the Saints at Greenville, along with their pastor, Elder Figmond Spenser.

Elder Luther Troyer has been active in Northern Indiana, and a number of baptisms have resulted over a period of four months. The Saints in Northern Indiana have also been recipients of the ministry of Evangelist Edward Carter and Bishop T. A. Beck. Bishop Beck, appointed to Michigan, is doing an excellent piece of work among the church people. His kindly manner and able personal counsel have been a strength wherever he has gone.

James Daugherty has recently visited all the branches in Wisconsin. Baptismal gains accruing from his missionary endeavor have so far this year amounted to sixty souls. There are many good prospects for church membership left among the people he visited, for wherever he goes, friends are won to the cause of Christ.

MESSIAH CONCERT ON WJR

Blair McClain succeeded in getting "The Goodwill Station" Detroit, Michigan, interested in carrying the program of the Independence "Messiah Choir," on Sunday night December 18. He quotes from a letter:

"In consideration of your request, we are canceling our regular program in order to carry the CBS presentation of Handel's "Messiah." We will, of course, be calling attention to this outstanding broadcast over our own facilities and will appreciate your co-operation in contacting your Great Lakes Mission."

NEW CHURCH BUILDING

About 400 people attended the official opening of the new West College Street Church on December 11. Local florists and members of the Slover Park congregation sent flowers for the occasion. President F. Henry Edwards was the speaker at the 11:00 service, and Apostle E. J. Gleazer was the speaker at the evening service. Apostle Gleazer was also in charge of the Consecration Service held in the afternoon.

(Continued on page 23.)

The Birthday of Our King

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee."—Zechariah 9: 9

Rediscovering Christmas

"My new happiness began," said Eric slowly, "with the rediscovery of Christmas. My chief regret now is for the years I wasted in unbelief. I didn't like Christmas because I thought it was based on something false. But all that time I was missing something, and there was a vacant place in my soul, waiting to be filled. Then I heard a wise teacher telling a little child that Christmas is the spirit of loving and giving. That was something I could understand and believe. That, at least, was true. My conversion began at that time We have nothing to give, really, but love. Things and services are incidental. And it isn't what you get that makes you happy, but what you give. At the center of it all is Christ, who personified in himself the Law of Love. Many people in the world would be happier if they could find Christmas again."—*The Pilgrimage of Eric Lynn.*

Christmas or Xmas?

Dr. Jesse M. Bader, of the Federal Council of Churches of Christ in America, has called upon the Protestant churches to "rescue the observance of Christmas from an emphasis on turkey, tinsel, and presents, and New Year's from headache producing revelry," and to help spiritualize the two holidays.

We can readily and sympathetically join in such a movement. It is needed by the nation and the world. The common celebration of Christmas as most people do it is not bad, but it is lacking in something. Most people have lost the awareness of its spiritual and religious meaning. Christ is being forgotten on his own birthday. We need to restore him to a position of primacy in the observance of Christmas.

Your larger dictionaries will give

you two names for this popular festival: "Christmas" and "Xmas." They will solemnly assure you that they mean the same thing. Etymologically, of course, that is correct. But in the practice of celebrating, there is a great difference.

Christmas is the birthday of the Lord Jesus. Xmas is a pagan festival devoted to Santa Claus. Christmas is a beautiful story, a tradition, a celebration too often confined to the churches. Xmas is an annual "potlatch" in which people spend far more than they can afford and struggle with bills and debts for months afterwards. Christmas emphasizes the life of the spirit. Xmas emphasizes material things, physical appetites, and revelry.

Our great sin is revealed in the fact that we are teaching little children to love Santa Claus more than Jesus.

A Lost Holiday

Thanksgiving as a holiday was almost lost this year in the stampede for Christmas swarming around it on all sides. The "thundering herds" of shoppers were thronging the streets and shops, following closely on the flying heels of the *papier-maché* reindeer, almost running over the last Puritan and his turkey before they could perform their traditional ceremony with the ax and chopping block.

When does Xmas begin? Earlier every year, it seems. People no sooner get the front yard cleaned up from the revelry of the spooks on Halloween than they must prepare for a new invasion by the spirit of Xmas.

It began here in the latter part of September with a display of greeting cards, holly, red ribbon, and tin-

sel. Some people blame the merchants, but merchants simply meet the demands of the buying public. The early shoppers are prudent folk who are trying to get their business done early enough to avoid the inconveniences, fatigues, and disappointments of the crowds and rushing in the last days, and even weeks before Christmas Day. Let's not try to shift the blame. If the spiritual beauty of Christmas has been turned into a noisy carnival called Xmas, "we the people" are responsible.

Jesus and Santa Claus

In a department store window there is a huge Santa Claus who rolls about in his chair with mechanical delight and roars and chuckles with recorded laughter amplified to tones of thunder. Crowds of people gather to see and hear this amazing creation. On a prominent hill to the south, under the tall spire of a beautiful church, there is a remarkable Nativity scene. Not many people take their children to see the drama of the birth of Jesus. It would be better if parents would give as much attention to the Lord as they do to Santa Claus.

Santa Claus cannot do very much for these people. They don't really need Xmas. They need Christ and the Christmas which stands for him.

A Religious Christmas

We can make Christmas better, more beautiful, more significant this year than it was last year. We can play recordings of the beautiful Christmas music in our homes. We can read the story of the birth of Jesus from the Bible, or we can buy records of it if we prefer. We can put Christ instead of Santa Claus at the center of our Christmas. We can sing the Christmas carols and songs. And we can engage in real Christmas prayer. Christmas can be a beautiful spiritual experience for all of us, if we follow a better plan.

L. J. L.

E d i t o r i a l

Catholic Propaganda

Comparative Report of General Church Income for the First Ten Months, 1948 - 1949

We are submitting herewith the following report of income from January 1 to October 31, which shows a net gain of \$33,682.99 for the first ten months of this year over the same period of last year.

	1948	1949	Gain or (Loss)
January	\$127,693.99	\$147,928.49	\$ 20,234.50
February	106,159.28	105,070.09	(1,089.19)
March	82,942.45	87,931.32	4,988.87
April	75,303.15	83,542.28	8,239.13
May	78,055.03	72,177.66	(5,877.37)
June	79,502.20	63,925.78	(15,576.42)
July	62,837.97	76,336.83	13,498.86
August	69,936.63	62,457.49	(7,479.14)
September	65,602.29	73,514.76	7,912.47
October	79,132.75	87,964.03	8,831.28
	<u>\$827,165.74</u>	<u>\$860,848.73</u>	<u>\$ 33,682.99</u>

While this indicates a favorable trend, we are nevertheless hopeful that for the closing month of this year the income will be sufficient to show an even greater increase than that experienced for the first ten months of this year. Our budgetary expenses have also increased substantially, and as there are other needs which will more than exhaust the net increase of income over expenditures, we ask for the continued support of our financial representatives in bringing to the membership of the church the need for compliance with the financial law.

One need which seems to be imperative is that of adding to our Houses of Worship Revolving Fund, and this can be done only out of net increase of income. There are other capital needs such as additional equipment and further work on the Auditorium.

We also wish to report that the total received for Graceland College Day up to the present is \$9,320.42.

Respectfully submitted,
 THE PRESIDING BISHOPRIC,
 G. L. DeLapp.

We occasionally receive from our members clippings from the daily newspapers setting out certain claims respecting the Roman Catholic Church—with which they take exceptions. An examination discloses they are paid advertising matter over the name of the Knights of Columbus.

One of these deals with the Bible,

calls it a "Catholic Book," and avers it was "preserved" by "Catholic monks and scholars."

"It was the Catholic Church which treasured it and gave it to the world in its original and unaltered form." (Quoted from a recent "ad" in a Detroit paper.)

This claim of course is not believed by Latter Day Saints, and most any Ancient Free and Accepted Mason, if asked, will proceed to tell you how the Holy Scriptures was "preserved" by his order, was "saved for the world" from corruption by the Catholics.

The subject is worth exploring.

Israel A. Smith.

"Cheap" History

We have been shocked at the poor taste exhibited by the editors, sponsors, and publishers of a pictorial history of Illinois entitled *This Is Illinois*.

The Nauvoo era, that is from its founding through the year of the expulsion of the Latter Day Saints, which seems to be the only period

worthy of notice by the compilers, is depicted first by a full-page cut of the Nauvoo Temple, similar to an architect's drawing, and another page showing a "capstone" from the Temple. The next two pages have as a background a half-tone cut of the first page of the *Nauvoo Expositor* with a picture of the upper room of Carthage Jail, as a center "cut out," where Joseph and Hyrum Smith were killed.

The injustice of this treatment is so obvious one wonders if among the sponsors and editors there was such a paucity of understanding of Nauvoo history that this one single but notorious incident could possibly be elevated to paramount importance in the history of the movement there.

We have written the following letter to the editors and sponsors of the book:

To the Editors and Sponsors of *This Is Illinois*:

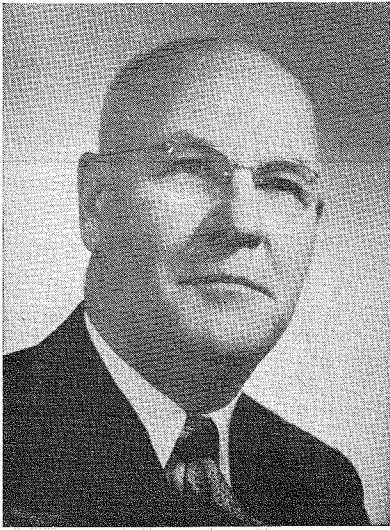
I write you on behalf of myself, as well as the church which I have the honor to represent, concerning your treatment of the Latter Day Saints and Nauvoo. (See pages 58 to 61 inclusive.)

Upon fair consideration of the whole chapter about Nauvoo and the church which founded that city and brought it from a miasmatic swamp to a city of twenty thousand or more, is it not a pretty cheap and distorted appraisal by your editors that you would set it against the background of the *Expositor* incident, as if that were in any sense a summation of an important though tragic era, an era which was in fact one of marvelous development, and the growth of a religious movement which has had an unquestioned and great impact on the life of this nation?

A scurrilous and bitter attack by less than ten men, whom the Mayor of the City denounced in the *Nauvoo Neighbor* a few days later as villains and criminals, as "attested by the court records" of the city, is made the central historical fact about Nauvoo. Even if the Latter Day Saints of Utah (the polygamous branch) or the non-polygamous branch, the Reorganized Church, of unquestioned good standing in Illinois, Iowa, and Missouri, were not worthy or entitled to better treatment in your book, the present city of Nauvoo and its thousand inhabitants certainly are worthy of a fairer portrayal.

It may not be possible, because of prejudice, for your compilers and sponsors to experience the emotion, but I believe you ought to be ashamed of this exhibition of poor taste.

ISRAEL A. SMITH.



Christ, the Universal Savior

PART I

By APOSTLE D. T. WILLIAMS

Based on a sermon preached at the Campus, July 10, 1949.

God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish but have everlasting life.—John 3: 16.

TO UNDERSTAND and appreciate the full measure of God's love and concern for the human race, we must keep clearly in mind that we are his children, that his affection for us is far beyond a mother's love for her offspring, and that he created us both physically and spiritually. However, since the Father has provided us our agency, he leaves with us the right to say whether we will or will not be members of his family. We are his children only from the viewpoint of his creation and his desire until we voice our wish or, in other words, cast our vote to be associated in this assembly of the redeemed—the family of God.

God's Family

This determination is accomplished through our decision to affiliate with him and with those who have decided to accept their spiritual destiny in him by associating with his corporate body—the church militant. Such a decision is manifest in our "vote" which, when it is matched with God's desire for our salvation, completes the circle and composes our membership in his church. When with godly purpose we are baptized and take upon ourselves his name, we become members of his household and no longer are only creatures of our Creator but children of the Most High and "heirs of God and joint heirs with Jesus Christ" (Romans 8: 17); "of whom the whole

family in heaven and earth is named" (Ephesians 3: 15).

Here let us look back over the vistas of the past and attempt to discover more fully the operation of God's love and his concern for us. First of all, we observe that this present life is but a small segment of God's plan to bring perfection to his creatures, thus eventually making us children worthy of a perfect Father. We were sent here to continue our course of instruction in the elements of the more abundant life which was begun in a previous sphere of activity. In that previous estate the right of agency, or privilege of choice, was granted us. The fact that this course of universal instruction is to continue beyond this life for the vast majority of those seeking eternal life is manifested in the fact that we shall yet live with and learn from the Christ for a thousand years—a period we commonly call the millennium. It is at the end of this latter term of teaching that the greatest teacher and physician of all the ages will hand over the church to his Father "without spot or blemish or any such thing."

This long-term course in the process of salvation is God's way of bringing us to a oneness with himself. Let us now look back to see why, when, and where all this began. What was in the mind of God when he said, "This is my work and my glory, to bring to pass the immortality and eternal life of man"—Doctrine and Covenants 22: 23?

Evidently the "why" of all this is found in a divine Father's eternal affection for his children. "God is love," and no one will ever reach the full measure of his potential who does not accept the hand of Divinity extended to him through the ages. Only as a man learns in turn to become like the Father in loving other men will he develop those attributes capable of making him like his Creator. Our salvation is to be realized only in our developing those qualities which make up the life of God. There is, therefore, great significance in St. Augustine's statement, "For thou hast formed us for thyself, and our hearts are restless 'till they rest in thee."

With this in mind we can better understand the everlasting pressure in the soul of man which pushes him toward his Father's house. There is the true center of his longing, for there is his Father and his Father's family. But in the prodigal spirit of the flesh is the call of the wild, and as Paul once said, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7: 22. In the region between these two lies human agency—the right of the soul to choose good or evil. In what he chooses lies either salvation or destruction. Here he makes his choice and turns either to the right or to the left. Blessed is he who

chooses righteousness rather than evil—life rather than death.

God's Love

In the distant eons before the foundations of the earth were laid, God in the tremendous power of his vision was able to foresee what would transpire upon his earth, which was not yet created, and to his people, who were not yet brought into being. He foresaw that there would be such conditions among earth's children as would justify his prophet in saying, "All we like sheep have gone astray."—Isaiah 53:6. There is no other word of prophecy, no information in divine history, which would lead us to believe that what had happened to that particular generation had not happened likewise to all other generations of mankind from Adam down to now.

Man's plight and God's concern for him brings us to the unalterable conclusion that the passionate love of the Father for his children would not allow him to remain inactive while observing the everlasting destruction of his spiritual and fleshly progeny. For if they had "all gone astray," the self-evident inference can be none other than that they were in no position to find their way back to their Father's house without direction from some power outside themselves. Even an earthly parent would not stand crystallized in the presence of such impending disaster without making some effort to avert the cataclysmic results. Much less would God be unmoved by this tragic need of the ages.

If, as Isaiah says, "All we like sheep have gone astray," then the only logical deduction we can reach is that there was no one on earth who could bring men back to their Maker and eternal home. This being the case, there is but one conclusion to reach concerning the possibility of man's salvation; God would have to send out from his heaven of security and glory one who, knowing the way, could guide

back to safety all those who, while yet exercising their agency, were willing to follow his direction.

Lost in Sin

If all in a group of people go astray in a desert, they are lost—not just one, but all of them. Since all are lost, no one knows the way out. Any effort they put forth to extricate themselves can lead only to their going in circles. So it was to be, as God saw, with men—all were lost in the great Sahara of sin; none knew the way out of this maelstrom of despair. But "God so loved the world" that he sent his Only Begotten Son to show us, through his love and knowledge, the way to "everlasting life."

How God, even before the creation of our race, resolved this point, is seen in the Biblical description of a council held in heaven before the foundations of the earth were laid. God's foreknowledge of humanity's awful plight led him to call upon his Son and Lucifer and possibly others, to lay before them the situation confronting the immortal souls of untold millions who must perish if help in the form of guidance and spiritual invigoration was not offered.

This council was not called because God needed advice; after all, he is the eternal fountain of wisdom, and it is not to be presumed that any other being, regardless of his eminence, could advise or instruct him. The council, if such it may be properly designated, was called for two purposes: firstly, that a capable one might have the opportunity to volunteer his services as the guide or savior of men to show them the "way back," without which they would have been everlastingly defeated; and second, that the one so volunteering and chosen by the Father could receive his commission and instruction for the tremendous task.

To elaborate upon the story of this council, we quote:

And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine

Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan.—Genesis 3:1-4, Inspired Version.

From this we discover that two personages, Lucifer, and the Only Begotten Son of the Father, were willing to undertake the mission which was supposed to save countless throngs of humanity from the virus of sin and resulting spiritual death. Our Father had here an exceptionally important mission to assign to the one who would prove himself capable and worthy of the responsibility. The salvation of the world depended on the proper choice.

World to Be Saved From Selfishness

From what was the world to be saved? The general supposition is that it was to be saved from sin. This undoubtedly is correct from a strict application of the term, but as we seek in our thinking a more descriptive phrase, one which will make clearer the point we have in view, we will consider "selfishness" as a substitute. Selfishness is the tap-root of all sins. From self-centeredness springs all the sin in the catalogue of "sinology" and likewise all the crimes in the index of criminology.

Therefore, it would be logical to conclude that whomever the Father would choose to save the world from its selfishness would himself have to be free from selfishness; otherwise, how could he free a world from the evil virus with which he himself was contaminated?

Allow us to suggest here the picture of your community afflicted with an epidemic of a fatal disease. If, in the midst of such a situation, your own family was to become ill and you had your choice of calling a physician clean of every vestige of the awful malady or one who was known to be a carrier of the plague, which would you call? Perhaps you will comment that it is foolish to present such a question in light of so obvious an answer. In this you are entirely correct, but keep in mind that God was under the necessity of making just such a choice. All of these considerations had to be kept in the equation as the Father of Light sought to preserve the eternal principle of agency (the right of freedom of choice) to the one who was to volunteer his services to a world in such self-evident need.

How God Chose a Savior

How God was to make a choice between these two volunteers for this high responsibility of saving a world will soon be obvious. The first one to come forth with the suggestion that he would undertake the task was Lucifer, who accompanied his recommendation of himself with the words, "I will be thy Son, and I will redeem all mankind that one soul shall not be lost, and surely I will do it, wherefore give me thine honor."—Genesis 3: 2.

Lucifer was willing to accept this important mission upon the basis of his own provision. What he was saying was, "I will go and redeem the world with 100 per cent efficiency; I will save everyone." However, this prince of heaven held one reservation; before he would undertake such an assignment he wanted to be guaranteed full credit for the work. "I will go," he said, "if I may have thy honor." God must have listened with the foreknowledge that such would be the attitude of Lucifer, but also with full appreciation of the fact that the rights of all must be preserved—even the right to do wrong. So God heard Lucifer through and then waited the

approach of his Son as a volunteer for the great mission.

The Son's proposal was simple and to the point; the effect of which was, "I will go and redeem the world, if the world be willing, and the glory be thine." There was here no promise of 100 per cent efficiency; there was no demand for all the honor and glory. With Lucifer, there was the desire for fame rather than service to lost souls; there was love only for self and a seeking for the glory that might be consumed in selfish ambitions. With the Son there was no such self-centered considerations entering into the proposal. "I will go, and the glory be thine," was the essence of his reply.

The time had come for God to manifest his choice. Since the mission to be performed was that of saving a world from selfishness and since one afflicted with such a disease would not be a proper instrument for the salvation of mankind, even if God were said to be limited in his foreknowledge, he needed only to look at the words of each volunteer to discover which one was qualified and which he would send on such a tremendous assignment.

The Choice Is Made

In Lucifer's acceptance there was a complete manifestation of the selfish spirit, which of necessity disqualified him—"I will go if I can have the glory." In the expression of the Only Begotten Son was the complete revelation of unselfishness—"The glory be thine." In light of these things is it any wonder God chose his Son and rejected Lucifer as the redeemer of mankind?

But at this juncture the critic may lift his head with the caustic observation, "It is self-evident why your God would choose his Son in preference to Lucifer. I was under the impression that your God taught you to be unselfish, but instead I discover by this story that he is more selfish even than this Lucifer whom you so seriously condemn and consign to the eternal pit. How do I reach such a conclusion? From the very fact

that your God refuses to choose one who was willing to give a 100 per cent performance in saving the whole human race and chooses one of less efficiency. And why? Because the first wanted a proper and just remuneration for a task well done, and the second was willing to do the task gratis and permit the Father to retain for and to himself the benefits which should by rights go to the one performing the mission. How can such a God demand altruism of a race of men, if indeed there is a God?"

What is the answer to such an accusation? First of all let us observe that a God who has made the universe with its billions of blazing suns need not stoop to confiscate the lesser glory of any of his creatures. Rather, his greatness is enhanced in the glory of their illumination.

No, the answer to this challenge is not that God was selfish, but rather that he had this tremendous work to do and what he needed was not someone who could do no better than boast of his ability to do the task, but one who possessed in his nature the ability for such a great achievement. In the screening previous to acceptance of the responsibility, Lucifer's selfishness and his complete lack of comprehension of the requirements in the situation completely disqualified him for a task in which unselfishness was a prerequisite and a qualifying element for continuance in such a demanding situation. Upon the other hand, the Only Begotten Son qualified in every way to justify his appointment as the Savior of the world. Selfishness and sin were not in him. Herein lies the meaning of the text: "God so loved the world that he gave his Only Begotten Son."

In Part Two of this feature we will discuss Lucifer's second point of failure and discover how the Only Begotten Son continues to qualify for the position of the world's redeemer.

“*Stille Nacht, Heilige Nacht*”

(Silent Night, Holy Night) — By *GEORGE BAIER*

IS THERE ANYTHING which conveys more solemnly the spirit of Christmas than this carol? It was first sung in the little Tyrolean village of Hallein. On Christmas Eve in 1818 the village priest wrote the words, and on Christmas Day the teacher to whom he had shown them composed the music. Years have come and gone, and new inventions have changed man's way of life, but the song—as unchangeable as Christmas itself—remains the traditional accompaniment of true Christmas spirit during good times and bad.

The time of the Holy and Peaceful Night takes one's memory back to previous Christmases and invites comparisons.

Let us look at a typical German Christmas in the good old days prior to the two world wars. There were rich and poor then; but a certain prosperity lay over the land, and actual want existed in few cases. Weeks before Christmas, preparations were started—presents were prepared, cakes and cookies made—and as Christmas Eve drew near, the excitement increased. Husbands were planning, mothers scheming, and children looking forward. People forgot their everyday sorrows and worries. The climax came on December 24. When dusk settled, a great hush fell over the whole house. Children, in a separate room, glued their faces to the window, hoping they might catch a glimpse of the “Christ child” and Father Christmas coming down to earth in their golden sledge drawn by many reindeer and laden with all the beautiful things childish hearts longed for. In the adjoining room, parents decorated the tree and laid out gifts. At last the tinkle of a little silver bell announced the great moment. The family gathered before the bedecked

tree and sang Christmas songs. With exclamations of joy, the children discovered their gifts. Christmas Day and Boxing Day were days of peace and inspiration. They were spent in remembrance of the birth of the Savior, and the spirit of brotherhood and forgiveness reigned.

THEN CAME WORLD WAR I. Men, torn from their families, looked up to heaven from trenches with the wish that peace might be restored soon. Women and children at home hoped and prayed that their husbands and fathers might return. Many did not, but peace came at last, putting a stop to man-made misery, and the candles on the Christmas tree seemed to burn brighter.

After a period of recovery, a new scourge came—World War II. Again families were torn apart, yet, under these sadly changed conditions, Christmas stood for everything that was good: peace, love, forgiveness. As the war continued, everyday living was changed fundamentally. Increasingly days and nights were spent in air-raid-shelters; town dwellers sent their children to the country for comparative safety; once-beautiful homes were reduced to rubble, and the shadow of death was constantly present. In the midst of this, Christmas Eve was like a peaceful little island in a turbulent sea. Though many of the children were far from home, there were still little Christmas trees or the facsimile of one made from twigs and lighted with one or two small candles.

Then came the end of the war, but not yet peace. Peace is such a beautiful word it could not be applied to the state of affairs then prevailing. Utter exhaustion, hopelessness, poverty, and loneliness were everywhere. There were those who had lost not only their homes and belongings but

also their beloved ones. There were countless men still in captivity. To all this misery came physical hardships from terrible housing conditions, lack of food, clothing, and fuel. It was the deepest wretchedness the German people had ever gone through.

Gradually things have improved. Housing conditions are still very bad and food is still short although no longer at starvation level. Clothing—though expensive—is obtainable in restricted quantities. Much gratitude is due for the generosity and kindness of friends abroad, particularly those in America, who have done much to relieve the distress.

WHY THESE RECOLLECTIONS?

By looking back, we realize that the light of Christmas has never ceased to shine, no matter how dark the night. No horror or misery has been able to extinguish the spark. Again we celebrate the festival of love, and should we not be able to hope that lasting peace may come?

There is no reason why peace should not be universal as it becomes manifest in those beautiful Christmas customs and carols.

This year we celebrate Christmas more hopefully than we have for many years. If we look carefully, we can detect a little resemblance to the old, almost forgotten hustle and excitement which went with the weeks preceding Christmas Eve. The time-honored Christmas Fair in the market square where one can buy articles attracts children and grown-ups as in former days. In the church yards, graves of beloved ones are topped with little fir trees in the traditional way. And in public squares there stands a Christmas tree with lights for all to see and to remind them of the event that happened 1,949 years ago.

A Prophetic Drama - By JOHN BLACKMORE

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh.

YOU WILL RECOGNIZE that this text is from the account of the Wise Men's visit to the babe Jesus. The incident is typical of the East. There is pomp and ceremony and a certain philosophical extravagance. These Wise Men of the East entered the scene with a flare of pageantry and ceremoniously presented to the young child their gold, frankincense, and myrrh, and then passed out of the picture. They returned to their own country and apparently had no further contact with Christ. Here we have enacted a sort of prophetic pantomime. The Wise Men pay homage to the "babe" and then for some reason march completely off the stage. At least we hear no more about them.

A Speculation

These Wise Men were alien astrologers, foreign in thought and practice. Their basic philosophy to the significance of Jesus' birth and later life differed from that of Christians. Their peculiar belief and the subsequent teachings of the adult Jesus were widely divergent. What would have happened if these Wise Men had stayed on in Palestine and listened to Jesus in his ministry of teaching? Of course, it is impossible to answer that question.

They may have turned aside and mocked the Christ and his simple philosophy of life. They may have opposed and persecuted the Master as he taught along the roadside. Chances are they would have stood intellectually by the side of the road and philosophized about the Nazarene and his social experiment. We do not know. But, in this spectacular incident there is the element of a happy prophecy.

A Prophetic Pantomime

I view this scene of the visit of the Wise Men as a prophetic pantomime. I see in it a comforting augury of what will eventually happen. It is a prophetic and divinely inspired drama, very human in its enactment, with far-reaching significance. The whole message of this Oriental scene is that eventually all learning, education, statesmanship, and science must bend the knee to Christ. It will not be a submission by force or violence. It must be a voluntary submission dictated by the intuitive knowledge and understanding that Christ, with his simple philosophy of life, is the ultimate master.

These Wise Men followed a "star" that led them to a prompt recognition of the sonship of Jesus and his ultimate kingship. Their entrance into the homey circle of a mother, her babe, and her carpenter husband was indeed a prophetic scene.

The Wise Men of a Decade Past

A few years ago the wise men of the world thought they were building toward security and good will. Today "peace conferences" and United Nations sessions produce distrust and suspicion among the countries. Sometimes this is hidden beneath a flow of courteous, diplomatic language.

A decade or so ago scientists working in the laboratories prophesied that we were entering into an era of plenty. Under the stimulus of scientific agriculture and machinery, the earth was to bring forth plenty for all. Hunger and want were to be banished from the earth. Today, millions in Europe and Asia starve. Wise men in the research laboratories prophesied of man's ultimate control

over disease. Health and vigor were to be available for nearly everybody even into the period of old age. Today, much of the earth's populace languish in the recent epidemic of death and destruction.

A few years ago technicians prophesied the growth of fraternal feeling among men because of the ease of long distance travel and the speed of international communication. Today, a large portion of the world lays behind an "iron curtain," and international "spheres of influence" are being created.

Wise men of social life have prophesied that because of the wonderful development in production, transportation, communication, and specialized learning, we would all, as nations, know each other better and therefore we would love each other more. But mechanical and economic development does not necessarily mean the social and spiritual improvement of society. All of our bewildering development of things means little unless accompanied by a personal, spiritual improvement. Our mechanical creations without the acceptance of Christ will prove to be another "Tower of Babel."

Christ Is Our Hope

"Christ is the hope of the World" cries the church; but there are many and varied concepts of Christ, some of them completely contradictory. To the Moslem, Jesus the Christ was one of a long line of prophets of which Mahomet was the last and greatest. To the Jew, Jesus was merely an imposter assuming the place of the "Messiah" who is yet to come. To the Buddhist, Jesus was just another philosopher of little importance. To the cynics, atheists, and scoffers, Jesus is a byword, an expression suitable only for an oath.

(Continued on page 22.)

Christmas Reminiscences

ELLEN MADDEN stepped briskly down the street, the snow crunching and squeaking beneath her heavy galoshes. The wind whipped her skirt about her slender ankles as she shifted the heavy market basket she was carrying from one arm to another and drew her coat more closely about her slim figure.

"More snow," she commented as she raised a speculative eye to the scurrying clouds overhead. "Hope it holds off till John gets here. The train is due at seven o'clock. I must hurry home and get the chicken in the oven; then I'll bake an apple pie—His favorite," she smiled into her fur collar.

She quickened her pace as she neared the little cottage that sat somewhat aloof from its neighbors at the end of Elm Street. It looked like an enlarged Christmas card with the festoons of yesterday's snow still clinging to the evergreens about the porch. Ellen smiled, noting the crisp holly wreath hanging in the bay window. "How nice it looks against the new curtains," she thought with housewifely pride.

She latched the front gate behind her and hurried up the walk and around to the back door. At her entering the kitchen, Shep, the old watch dog, stirred in uneasy slumber on his favorite chair before the fire.

"How good it seems to be getting a meal for John," she thought happily as she bustled about the kitchen. "I'm glad I dressed the chicken this morning," she smiled and placed the plump bird in the roasting pan. "I'll make the pie next, and then I'll have time to finish my mending before I set the table and peel the potatoes. John will like these," she thought, taking two tall, red candles from the market basket. "He always said they make a meal more festive, especially at Christmas time. They'll show up my new linen tablecloth. John doesn't know how I've pinched pennies this year to buy it."

She brought out the baking utensils, and soon the spicy odor of apple pie drove out the last vestige of loneliness that pervaded the little cottage. "Five o'clock," she observed, "only two more hours." Picking up an article of clothing from the sewing machine, she made her way into the living room and sat down on a low rocker by the window that framed a view of the snow-covered landscape. In the dis-

tance the village church spire pointed toward a lowering sky. "The wind's rising," she thought as she stooped to pick a scrap of bright percale from the work basket at her feet. The blue house dress on her lap had seen better days, but with careful mending it could be made to give further service.

A sudden gust of wind seemed to seize the cottage and shake it viciously. "The storm's here," Ellen sighed as she glanced out the window at the myriads of tiny flakes that zig-zagged in intricate confusion. "It's from the west, too. I hope the train isn't late." Again she took the letter from her apron pocket and held it meditatively in her hand. She knew every word of it from memory. "I'll be home on the seven o'clock train Christmas Eve. Don't come to the station to meet me; the weather may be inclement. I'd rather our meeting should not be witnessed by curious bystanders." She glanced in the mirror that hung on the opposite wall. Yes, her dark hair was streaked with silver, and there was a suggestion of crows feet at the corners of her eyes—laugh wrinkles, John called them—but she was still slender and trim in her neat cotton dress.

She finished the dress she was mending and sat musing in the early winter twilight. A shrill ringing of the doorbell startled her from her reverie. "Who can that be?" she questioned as she hastened to the door. Peering through the curtains, she saw a young man in uniform standing upon the porch. The blood drained from her face when she saw the yellow envelope he held in his hand. "Oh, no, God," she whispered, "don't let anything be wrong with John."

Summoning all her courage, she opened the door. "Sign here," the boy pointed, handing her the message. With trembling hands she scribbled her name, then slowly closed the door on his retreating figure. Leaning weakly against the wall in the deepening shadows, she fumbled for the light switch. Tearing open the envelope, she eagerly scanned the printed page, then a sigh of intense relief escaped her white lips. "Oh, thank God, he's safe," she breathed.

WONT BE HOME FOR CHRISTMAS STOP TRAINS HELD UP BY HEAVY SNOWSTORM JOHN

Disappointment enveloped her as she walked to the kitchen and opened the

By MARIAN WILLMARTH

oven door. The pie was done; thick juicy syrup oozed from the crust, and the chicken was turning a golden brown. She lifted the pie from the oven, while tears trickled down her cheeks. She recalled the happy anticipation of the last few days. "It's always been this way," she sobbed. "Other women have their husbands while I must sit alone—and on Christmas too."

Later she sat down at the kitchen table to her solitary supper, but no candles gleamed softly on white linen. She tried to eat, but the food seemed to choke her, and she could not swallow for the lump in her throat. Rising from the table, she put the food away and washed the few dishes. She fed Shep, who once more eased himself into the old rocker before the kitchen stove.

Returning to the living room, she went to the window and parting the curtains, looked up and down the street. The elms bent low beneath their burden of white, while Christmas trees from neighboring windows shed beams that lay like winter roses on the snow. From the village church tower the bells chimed "Silent Night." Turning from the window she sobbed bitterly, "Christmas Eve, and I must sit alone."

SHE replenished the fire in the huge iron stove, then seating herself took up the soft wool sweater she was knitting for John. Doing something for him seemed to bring her comfort. The snow was turning to sleet and tapped like icy fingers upon the windowpanes. It reminded her of a Christmas Eve thirty years ago. How vividly it stood out in her memory as she listened to the wind whip the naked branches of the trees! She seemed to hear again the sleigh bells and John's voice above the storm as he shouted "Whoa," to the horses. Then the door opened and he stood on the threshold. His sudden intake of breath made her heart swell with happiness. She remembered his whispered greeting, "you're lovely." Together they drove through the blinding storm to the old brick church. She recalled the sea of happy faces as they turned from the altar to walk down the aisle after the ceremony. She could smell the piney odor of the great Christmas tree, aglow with softly gleaming candles.

Two years of married happiness, and it was Christmas Eve again. There was the same lowering sky, heavy with snow, and the same moaning wind, as it lashed among the elms. Through a maze of pain she heard her mother's voice, "Come, John, and eat a bite." Dimly she noted the doctor's whiteclad figure going from bedroom to kitchen and back again. A few minutes before the clock on the living room shelf chimed the hour of midnight, a baby's voice penetrated her fogged brain, and she heard her mother say, "A little boy, born just before midnight." After that she realized the meaning of true happiness as she cuddled John Junior's fragrant sweetness in her arms.

Thus reminiscing, she recalled an evening that was etched vividly upon her memory. It was Christmas Eve—John Junior's second birthday. She saw the stranger drop a pamphlet at her door as she sat by the window mending. It seemed that mending had been her vocation in life. She recovered it from a gust of wind and returned to the house to scan it. Strange words greeted her eyes, "The Gospel Restored, Come and hear the Angel Message." A list of subjects to be discussed followed. "Faith," "Repentance"—they were familiar; their minister often preached on these subjects. "Baptism," yes, occasionally there was a sermon on baptism and the rite administered to babies and new converts before a flower banked altar. But the pamphlet said, "Baptism by immersion for the remission of sin." She had never heard it thus. "Baptism is an outward sign of an inward grace," she remembered quoting. Stranger still, the pamphlet listed "Baptism of the Holy Ghost, by the laying on of hands, Gifts of the Spirit, Authority of the Priesthood, and Life after Death." Elder Underhill would discuss these subjects at the old brick church where she and John had been married and where John Junior had been christened.

She recalled showing the pamphlet to John when he came in from work. "Let's go hear what the elder has to say," she had suggested.

A large congregation had assembled when they arrived. She recalled the air of expectancy that pervaded the atmosphere and reflected on the faces of those assembled. She visualized the surly, almost vindictive expression on the face of old Deacon Winters as Elder Underhill rose to read his text from the third chapter of St. John: "Ye must be born again." "Putting off the old man, being buried with Christ in baptism—no sprinkling there—and rising to newness of life," that was the way Elder Underhill presented it—

a lovely way, too, Ellen remembered thinking.

That night and the nights that followed had opened new vistas to her, for, after the elder had been denied the use of the church by an irate pastor and crotchety old deacon, some of the kind people of the town had opened their homes to this servant of God. But a strained relationship seemed to have crept up between her and John. One incident stood out vividly in her mind. Elder Underhill had concluded his series with a baptismal service which she and John had attended. The weather was bitterly cold, and as the little group stood on the bank of the frozen river, several of her acquaintances walked to where the elder stood in a hole which had been cut through the ice.

"Anyone who would be baptized at this time of year is crazy," John had whispered, as one of the candidates was placed beneath the icy water. She recalled the sickening revulsion that swept over her. She sensed so keenly the beauty and sacredness of the occasion and her own overwhelming desire to enter into covenant relationship with God. But in the days that followed, the powers of darkness seemed leagued against her. Bitter words replaced the endearing terms with which John usually addressed her. One evening in a blaze of anger he told her that unless she refrained from talking about the subject he would pack his clothes and leave. That night she slept little, and with the dawning she had crept out of bed. Going to the living room she knelt in prayer. John found her there and with tears thickening his voice had said he would no longer stand between her and the church.

Then one glorious Sunday afternoon in autumn, when the trees flaunted gold and crimson banners and the haze of Indian summer hung over the landscape, she stood on the bank of the sun-flecked river. Elder Underhill was there, and as he led John into the waters of regeneration she thought this world could hold no greater happiness.

"I have never regretted the step," she whispered, and the needles clicked in and out of the soft wool sweater, "but I didn't realize what it would cost me. I have spent years alone while he has been away preaching the gospel." Tears of self-pity rolled down her cheeks.

THE wind continued to howl, driving the sleet like tiny hammers against the window pane. The logs in the iron stove crackled and snapped, giving off the pungent odor of pine forests. The rhythmical ticking of the

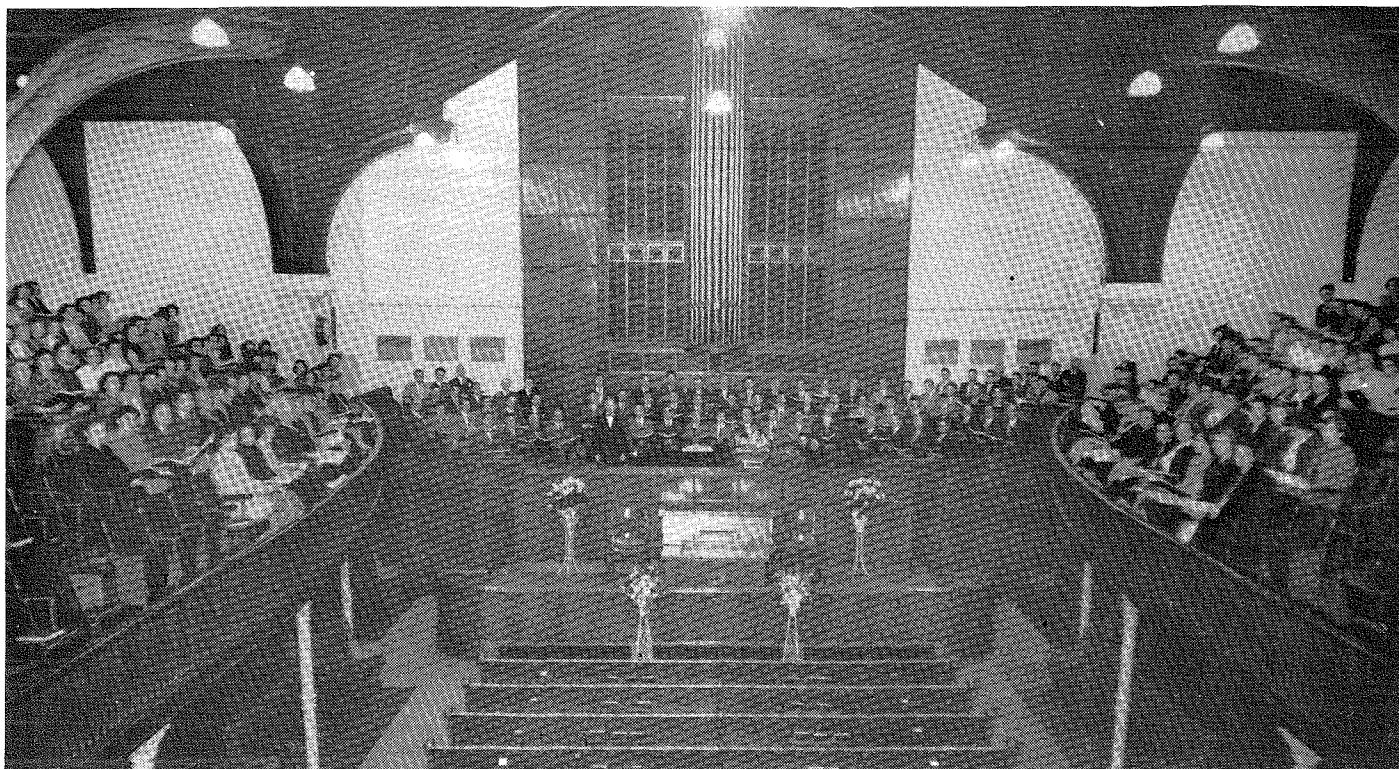
clock and the warmth from the fire seemed to seep into her brain. Gradually her eyelids drooped, the knitting fell from her hands, and she slept. In her dream she stood on the bank of a gently flowing stream. In the limped waters a few feet from the bank, John stood with his right hand raised to heaven. She distinctly heard him utter the impressive words, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." Then she saw him place beneath the water an individual dressed in white. As she turned from the scene, her eyes suffused with tears, she saw a white-robed figure standing beside her. "Come with me," the angel said as he preceded her down a road that stretched away into the distance. Despite his presence, a sense of intense loneliness seized her as she gazed on either side at barren rocks and deep shadows. "Look yonder," the angel pointed. She raised her eyes, and in the distance she could see the towers of a city over which a soft light shimmered. As she and the angel drew near and passed through the gates, she saw a familiar figure in the distance. He was surrounded by a large gathering of people all pressing forward in an effort to clasp his hand.

"It's John," she cried turning to the angel.

"Yes, it's John," the angel replied. "These are the souls he has garnered for the kingdom of God. These are they who shall live and reign with Christ a thousand years. I have seen your loneliness and sacrifice, but because of it you shall share the blessing. Be no longer despondent but rejoice that you are counted worthy to share in this great task."

ELLEN awoke with a start, the dream so projecting itself into her world of reality that she turned, half expecting to see the angel at her side. As the full significance of the vision burst upon her, she sank to her knees in contrition and shame. "Oh, God," she pleaded, "forgive my selfish complaining. I thank thee that mine has been the blessed privilege of sharing as a missionary's wife."

The next day, as she sat at the table, eating her solitary Christmas dinner, her heart swelled with gratitude. How could she ever be lonely again? Another telegram lay by her plate, received that morning. It read: MERRY CHRISTMAS TO MY CO-WORKER IN CHRIST STOP SORRY I CAN'T BE WITH YOU TODAY STOP ALL MY LOVE JOHN



The Messiah Choir of 1949

THIS PICTURE of the 1949 Messiah Choir was taken at a regular rehearsal period on Sunday afternoon, November 27. When contrasted with the picture of the chorus of 1916 in last week's *Herald* the growth of the chorus becomes apparent. The Conference choir in April of that year numbered 130; the choir which sang *The Messiah* the following December, about 160. This year's membership is 280. The peak year of membership was 1941—the twenty-fifth anniversary of the chorus—when the total registration was 315. The picture also shows some of the recent changes in the Stone Church, including a new rostrum and pulpit, and the grill-work of the new organ, which was installed late this fall.

This chorus, accompanied by forty-three selected members from the Kansas City Philharmonic Orchestra and directed by Franklyn S. Weddle, will sing *The Messiah* over Station KMBC of Kansas City and the coast-to-coast network of the Columbia Broadcasting System on Sunday night, December 18, from 10:30 p. m. to midnight, Central Standard Time. This will be the thirty-third

annual Christmas presentation of *The Messiah* by this chorus, and the eleventh appearance on CBS. Soloists will be Josephine Crinklaw Mader of Kansas City, soprano; Harriett Porter Moore of Des Moines, Iowa, contralto; Garland E. Tickemyer of Los Angeles, California, tenor; and John Macdonald of Chicago, Illinois, bass.

The work of our own two members, Mrs. Mader and Mr. Tickemyer, is already well-known to church members throughout the United States. Mrs. Mader has sung in five previous broadcasts, and Mr. Tickemyer in six. Mrs. Mader is the mother of four children, has a class of vocal students in Kansas City, and is in constant demand for concert and radio work. Mr. Tickemyer is now president of our Los Angeles Metropolitan Area congregation, where he is also continuing his vocal studies under some of the excellent teachers of Hollywood.

Harriett Porter Moore received her training under Coenraad Bos, William Van Geisen, Charles Baker, and others. She has appeared as soloist with the Iowa State Symphony Or-

chestra on tour through the larger Iowa cities; and while in New York sang under the baton of Leopold Stokowski, Leonard Bernstein, and Robert Shaw. She has sung the alto roles in many oratorio performances at the Union Theological Seminary, and also has a Bachelor of Music Degree from the University of Michigan.

John Macdonald began his musical career at the age of eight, graduated from Northwestern University in 1929, and studied with Carl Beecher, Leo Sowerby, John Dwight Sample, Dino Bigalli, and Leo Kopp. He has appeared as soloist with the Chicago Civic Orchestra, the Chicago Opera Company, and has been featured as soloist on the Chicago Theater of the Air and the Chicagoland Music Festival.

Another presentation of *The Messiah* will be given in The Auditorium in Independence on the night of December 25, at 8:00 p.m., accompanied by the Independence Symphony Orchestra. Soloists for this performance will be Elizabeth Wilkinson Vaughn, Jeanette Nichols, Donald Pyper, and Herbert Lively.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

In the parable of the ten virgins: What did their lamps represent? What did the oil in their lamps represent? What class of people were the foolish virgins in the day Christ spoke the parable? What caused them to be foolish? Was it the lack of faith? If so, what did they lack faith in? What was the reason the foolish virgins didn't carry an extra vessel as the wise virgins did? Do we have foolish virgins today? If so, what is the cause of their being foolish?

Texas

W.I.S.

ANSWER:

The parable of the ten virgins deals with the second coming of Christ and the preparation made by those expecting his return. Many commentators miss the meaning of this parable by failing to notice the significance of the first verse. The ten virgins "went forth to meet the bridegroom." This indicates a destination, because they would hardly have gone forth unless they had known where they were going. Today the rendezvous they have is with the Lord, and the Lord is coming to Zion (Isaiah 59:20). The whereabouts of Zion has been revealed (Doctrine and Covenants 57:1) and the "going forth" of the ten virgins is now on.

The lamps are our individual beliefs in the gospel of Christ. "Thy word is a lamp unto my feet" (Psalm 119:105), and the ten virgins are believers in that word. It is the cause for their going forth.

The oil is a symbol of the Holy Spirit. Many people believe the gospel of the Son of God but do not do what the gospel tells them to. The Holy Spirit is given only to the one who has "the commandments, and keepeth them."—John 14:21. That is where the responsibility comes in. In latter-day revelation this fact has been stressed over and over again (Doctrine and Covenants 56:6; 94:5; 140:5). Zion is more than a locality. It is a condition of the heart, a love for Christ and his instructions. It is oil in the lamp.

The answers to the rest of the questions are evident. We could hardly take the parable to mean the first coming of Christ. The Jews who did not believe in him and his message were the foolish virgins when the parable was spoken. The things that cause people to be foolish virgins are many. Usually they are carnal desires (Romans 8:6).

It is to be regretted, but we still have foolish virgins today. Many of our people are grabbing for the transitory instead of the eternal. They have no oil in their lamps.

George Njeim.

QUESTION:

Since we have been legally adjudged to be the original church, why can we not have exclusive use of the name, letting the church in Utah find another? Since by rebaptism and changing the doctrines and ordinances it has become a different church, we are entitled to the original name as well as the property, thus avoiding mountains of confusion.

Montana

Mrs. B. W. F.

ANSWER:

This question has arisen before, and we are glad to give consideration to it. I personally regret that the Reorganized Church did not hold to the original name. We did so until October, 1866; but for some reason not known to me (and I have tried to discover it) it was then changed. Of course there is a timeliness for such matters, and I doubt if the courts could be successfully appealed to now to compel the disuse of the name by the Mormons.

On the other hand, I do not believe we could be prevented or stopped from using any name we want, since the courts would likely hold that none can be considered the exclusively divine favorite. That is, who can say they have the right—to the exclusion of all others—to use the name of Jesus Christ?

The Book of Mormon says his church should be called by his name

(III Nephi 13:18-20, pages 672-673). It is possible that there would be some advantages to changing the name of the church. A change has at times been discussed in the church councils; but the sentiment seemed to be that the burdens assumed by changing would be greater than we now have. And besides we are gradually becoming so well known that the change is not so desirable as in former years.

It is true that the Mormon church is another, a new organization, changed from the original in doctrine and practice; all admitted by their well-known rebaptisms on the way to and upon reaching Salt Lake.

There is much to consider, but it may be worthy of our time and thought.

Israel A. Smith.

QUESTION:

What is the origin of the statement, "If this people do not establish Zion, God will raise up a people who will"?

ANSWER:

We have no information as to whom or when this statement was first made, though it is probable that it was spoken oratorically by some one of the elders in the early years of the Reorganization, and by repetition became a commonplace expression, assumed by many to be Scriptural. It is not found in the revelations, though the statement might easily have sprung from the latter portion of paragraph two, section 100, of the Doctrine and Covenants.

Charles Fry.

QUESTION

Since people will be held accountable for their own actions and not for Adam's transgression, how do you reconcile Romans 5:17-19?

New York

J. S.

ANSWER

The summation of this Scripture says: "For as by one man's disobedience [Adam's] many were made sinners, so by the obedience of one [Christ] shall many be made righteous." When Adam transgressed, the sentence of death was passed on the human race. Paul taught that Christ's life was the ransom paid to free us—and his atonement set us free from the debt. Therefore, men are baptized for the remission of their own sins and not those of their forefathers.

A. ORLIN CROWNOVER.

A Birthday Gift for Jesus

By Edgar Pillsbury

It was a brisk, chilly Christmas Eve—the proverbial “White Christmas” we all dream of. The blinding snow which had begun earlier in the day was piling up along the streets of the little town and blowing into the eyes of the passing throng.

People greeted each other with the usual “Merry Christmas,” and occasionally someone would call to a friend, “Haven’t seen anything like this since I was a youngster.”

It seemed that the whole populace had assembled itself in the downtown district for last-minute shopping. Men and women passed, some so tired they could hardly plow through the snow, while children skipped along as fleet as rabbits. Clerks in the stores looked fatigued. The long ordeal of the Christmas rush was about over, and in their drawn faces was the anticipation of welcome relief.

On the corner of one of the crowded streets stood a well-dressed boy of about ten and his father who was carrying a number of gayly-wrapped Christmas presents they’d received at the church party.

Bucking the strong wind, they began walking down the narrow street. The lad suddenly looked up at his father with a thoughtful expression on his face and asked, “Dad, why do people give presents at Christmas?”

The father looked perplexed, “Haven’t you been told a number of times that this is the birthday of Jesus? I’m a little disappointed that you’ve forgotten.”

“Yes, but if this is the birthday of Jesus, why do people give each other presents? Why not give him presents? It’s his birthday.”

“I guess not many people ever think of giving a birthday present to Jesus,” answered the father.

The child continued. “Well, when other people have birthdays, we give them presents; we don’t exchange gifts with someone else. Dad, if you could give something to Jesus for his birthday, would you?”

“I certainly would.”

“What would you give him?”

“I don’t really know. There isn’t much we could give Jesus.”

Finally the boy said, “Dad, there is something I can give Jesus.”

“And what is that?” asked the father.

“I could give Jesus myself and a promise to live the very best I can.”

The father smiled at the wisdom of his son’s decision. “Truly,” he thought, “A little child *shall* lead them.”

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Doctrinal References

Busy Man 1, 2, 3, 4, 5, 6, 7

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Letters

Activities in the Utah District

The past year has been an encouraging one for the Saints of the Utah District. Although it is not possible to give all of the details in this letter, we wish to let our many friends know of our increased activity and hope for the future.

During the past twelve months we have met four times in district meetings, once for the district Christmas program, twice for district conferences, and once for the rededication of the Provo Branch properties commemorating the fiftieth anniversary of the building of the chapel there. Attendance at these meetings has been most encouraging. In spite of severe weather, there were more than seventy-five people at each of the winter meetings. Our fall conference and later the Provo rededication saw more than one hundred gathered together in fellowship. At each of these meetings, we have noted the increased degree of God's Spirit and feel that we have been truly blessed.

There has been an increased attendance in each of the individual branches with Salt Lake City showing the biggest gains. Sunday morning attendance there now ranges between thirty-five and forty-five.

A fine spirit of co-operation between the members of the church, branch leaders, and general church personnel has made possible a good increase in baptisms for the year. Seventeen in all have entered into fellowship with us, and there are a number of prospective members who meet with us much of the time.

The local priesthood has worked to help integrate activities. Branch presidents and their counselors for the coming year are as follows: Malad City, Idaho, Elders E. E. Richards and William P. Jones; Ogden, Utah, Elder Alfred H. Yale; Salt Lake City, Utah, Elders James D. Wardle and Ralph R. Briggs, and Priest Silas Egan, Jr.; Provo, Utah, Elder James A. Everett and Priest R. A. Nies. These men have done an excellent job in the past, and we anticipate much from their fine ministry in the future.

We could not pass without noting the fine work of the women in the district and branches. Looking back over the years, one realizes that much of the credit for even maintaining the work in Utah goes to them. Their devotion to the cause and their untiring efforts will continue to play an important part in the growth of the work here.

Although our youth work has many handicaps, we have been able to hold one youth institute under the leadership of James A. Everett and Richard A. Nies. We feel sure that all participating were amply repaid for their efforts. In Ogden, we have a fine Oriole Circle under the leadership of Sister Madonna Herbert.

The work of the department of religious education has been intensified under the leadership of Brother A. H. Yale. Some in the district are now taking classes for credit, and we anticipate at least two week-end religious education institutes during the coming year in addition to emphasis which can be placed in district conferences.

The outstanding event of the year was the rededication of the Provo Branch properties. The people there had worked hard to completely remodel their church facilities, and the results have brought much favorable comment from the community. On this occasion we were privileged to have President Israel A. Smith with us. His kind ministry was appreciated by all.

It is not possible to list all of the district

officers at this time, but we will note the names of members of the district presidency. They are Elders Ralph R. Briggs, Alfred H. Yale, and James A. Everett. With the help of the other officers of the district, we feel sure much good work will be accomplished in the coming year.

We have been privileged to receive of the fine ministry of a number of General Church officers: President Israel A. Smith, Apostles Charles R. Hield, Paul M. Hanson, W. Wallace Smith, Patriarchs William Patterson, and F. A. Smith, and Dr. F. M. McDowell. Their ministry has been sincerely appreciated and has brought forth fruits.

We of the Utah District are grateful to God for his blessings and pray that we may be true to the trust he has placed in our hands.

RUSSELL F. RALSTON, *Associate Minister in charge Utah and Western Colorado.*
336 South Fourth Street,
Salt Lake City, Utah.

Helps Tell the Gospel Story

Last spring a Bible salesman came to our door and asked if he could talk to us. We invited him in, and he began telling us about the Scriptures. Then he wanted to know what church we attended. I told him that we usually attended the Church of Christ because it was nearest our home but that we belonged to the Reorganized Church of Jesus Christ of Latter Day Saints. (We have no branch in Spearman.) Before he left we gave him a set of Busy Man's Tracts and told him about our church publishing house. He promised to read these before he went to bed. We were glad to be able to bear our testimony to him and hope to meet others like him who are seeking the truth.

MRS. W. A. SIMMONS.
Spearman, Texas

Wants to Correspond With Members

I have belonged to the Reorganized Church for over thirty years. At the time of my confirmation, I was disappointed because I did not receive the gift of the Holy Spirit, so I returned to my home and began to pray. Three times the words, "This day have I begotten thee," came to me, and each time I felt my doubts and fears being erased. God does reveal himself to us if we only believe. In my patriarchal blessing I was told that God would be with me to guide me. I have received instant healing when I was administered to and many other blessings. I can never thank my Heavenly Father enough.

I would be glad to hear from other members.

MRS. ETTA SIMPSON.
Troy, Kansas

Receives a Blessing

I am thankful to my Heavenly Father for blessing me when I was suffering with a broken hip. When the pain was almost beyond endurance, I have gone to him in prayer and he has comforted me. I still cannot walk very well, but this is not because of my hip. I have had ankylosis for years. I ask the Saints to pray for me that I may yet be able to walk.

JENNIE M. ALLEN
1423 North Twenty-fifth
East St. Louis, Illinois

From an Isolated Member

My husband and I and our two children have spent four summers and one winter on Beaver Island. The only church here is Catholic; and I used to feel very isolated. However, in a dream one night it was revealed

to me that there were people on the island who had never had the privilege of hearing the true gospel message. Since then I have given several church books, tracts, and *Heralds* to people here. I also keep a table containing church literature on my front porch. I now feel that my stay on Beaver Island has a purpose. I shall appreciate the prayers of the Saints.

MRS. MARY RAMSEY
St. James, Michigan

A True Experience With the Evil Spirit

About sixty-one years ago I was working in a printing office at Mankato, Kansas. There was only one other Latter Day Saint in the town—a twenty-year-old girl, Anna Zundel. She also worked on the town paper as compositor and was instrumental in getting me a job so I could be there with her, for my folks lived about sixteen miles from Mankato. Anna owned a four-room cottage in the north part of town; she rented three rooms of her house to a Mr. and Mrs. Whitted and their sixteen-year-old adopted daughter, Myrtle. This girl was very popular with the young people in the Methodist Church.

I visited Anna quite often and got acquainted with the Whitted family. Being of a missionary turn, I often talked about the gospel and left the *Autumn Leaves* and *Ensign* for them to read. Both mother and daughter seemed interested.

One Sunday morning Anna came to my boarding place and told me Myrtle was very sick and wanted to see me. I went at once and found her in bed. Her mother told me that the evening before they were all sitting on the front porch when suddenly Myrtle fainted. They carried her in and put her to bed, but she had continued to grow worse. Later her mother told me what had happened. Myrtle had become converted to the gospel and wanted to be baptized but did not want her to leave the Methodist Church and lose her standing with the young people. However, she did not want to refuse her daughter what she wanted to do, so she said, "Since Latter Day Saints believe in miracles and also that God hears and answers prayer, let's make it a subject of prayer and ask God for a sign whether or not what they teach is true. If he answers, I won't object to your joining them." So each day they went in to their bedroom, closed the door, and prayed for a sign.

I was in the house but a few moments when Myrtle asked me to come sit by her bed. When I had done this, she took hold of my hand and said, "I have something to tell the folks, and I wanted you here with me. Last night I had a vision. My own mother came to me and talked about my sickness. She said that Satan was trying to destroy me, but if I would send for the elders of the church and be administered to, I would get well at once." As soon as her parents heard this, they appealed to me to get an elder at once.

We were living hundreds of miles from any branch of the church, and I was young and inexperienced, but I had faith that some way we could get an elder. I had read in the last *Ensign* that Elder A. H. Parsons was preaching in a certain town in Kansas, so I sent a telegram there. I received no reply, but heard that he was going to another town, so I telegraphed there—but with no better results. Myrtle was steadily growing worse, and I felt that those outside of the church who did not understand her condition would be of little help, so I wrote to my older sister to come and bring Brother R. W. Davis, a

(Continued on page 22.)

Briefs

PENSACOLA, FLORIDA.—Plans are being made for the construction of a new brick veneer building to provide an adequate church home for the growing congregation. Plans are now being prepared, and construction will begin soon.

A regional Leadership Training Convention was conducted October 29 and 30, which included the Belleview, Florida, group and the Robertsdale, Alabama, group. Elder W. F. Steiner, supervisor of the Southern Division of the District, was in charge, being assisted by Evangelist A. D. McCall and District President W. J. Breshears. Brother Breshears held a series of missionary sermons from October 30 to November 9.

The Pensacola Colored Group, a mission of the Pensacola Branch, has a new building of solid masonry under construction. The leader is William T. Blue.

DRUMRIGHT, OKLAHOMA. — George Griffith, recently ordained a priest, spoke November 13. The church has been redecorated and will soon be ready for dedication services. Four people have been added to the branch by baptism.—Reported by MARY E. SLOVER.

GRACELAND COLLEGE.—Money collected throughout the church on College Day has been used to buy furnishings for the Memorial Student Center building. Thus far, \$52,000 has been spent on the Center with \$33,000 remaining to be used for completion and furnishings. According to plans, the Student Center will be occupied at the end of Christmas vacation during which time all furnishings will be set in place.

TUCSON, ARIZONA.—Patriarch William Patterson held a series of missionary meetings October 8 to October 18. He gave thirteen patriarchal blessings. Helen Marie Hill was baptized October 23 and confirmed November 13. The junior church assisted in the confirmation service with Elder A. H. Hartman, pastor, in charge.—Reported by MRS. LANITA BERGAN.

LONG BEACH, CALIFORNIA.—Four men were ordained in October: Everet R. Niles, elder; Clyde Rockwell, priest; William D. Kingbury, teacher, and Edger L. Skinner, deacon. These, and others of the priesthood have been attending the class of the Priesthood Institute held at Central Branch, Los Angeles, conducted by G. E. Tickemyer, and associates.

On October 9 two children of Jacqueline and Jack Sacry were blessed by their grandfather, H. O. Sacry. At the Communion service on November 6, the children of Brother and Sister E. L. Mays and Brother and Sister J. A. Sandre were blessed.

Beginning October 23 Patriarch Louis J. Ostertag started a week's series of evangelistic services. Through means of these services one adult, Robert Dawson, and five children: Danny Colvert, Bobbie Colvert, Freddie Trembly, Sharon Briggs, and Arleen Mays were baptized on the last evening. This brings the total for baptisms for the year to fourteen. Brother Ostertag visited many of the homes of members and nonmembers.

BURT, MICHIGAN.—These six people have been baptized: Mr. and Mrs. Miles Dean

and their three sons, John, Robert, and Jerry; and Mrs. Donna Loomis. Five more have expressed their desire to unite with the church.

Elder John W. Banks, district president, made several trips recently to visit homes here with Brother Clinton Loomis, pastor. On November 13 Elder Banks preached two sermons, gave a charge to the priesthood, and talked to a youth class.

DETROIT-WINDSOR DISTRICT.—On October 30 the East Side Congregation of the Detroit-Windsor District, held its thirty-third Annual Home-coming. The activities of the day began at 8:30 a.m., with a fellowship service presided over by the district president, Elder Blair McClain. A biblical film was shown during the church school hour, followed by a preaching service by Elder Wallace Jackson, the district missionary. After a noon luncheon served by the women's department, the Zion's League presented a service with Elder Richard Wood as the guest speaker. Following this was a song service in which all were invited to participate. Elder Bruce Brown was the speaker for the last services of the home-coming.—Reported by M. WINTERMEYER.

EUSTIS, NEBRASKA.—President Israel A. Smith and Apostle D. T. Williams were the guest speakers at the Annual Conference held in the Lincoln Church, Lincoln, Nebraska, October 29, 30. Apostle D. T. Williams was the instructor for the classes. President Israel A. Smith spoke on October 30. At the close of this service five babies were blessed. These officers were elected: Elder C. D. Williams, district president; Elders E. G. Keller and P. E. Goodrich, counselors; Bertha Keller, district secretary; Sister Wright, executive secretary; Dave Krahl, district leader of young people; Edith Niehaus, leader of women; Lorna Rife, director of music; G. C. Wall, auditor; Harry E. Niehaus, bishop's agent, and Vinton Wright, historian.

The names of Donald Savage and Ben Shriner were approved for ordination to the office of elder, and the name of L. Holly for the office of deacon. Delegates were elected to the General Conference.—Reported by MRS. BERTHA KELLER.

GULF STATES DISTRICT REPORT.—The district has been divided into two divisions, the Northern Division and the Southern Division. High Priest W. F. Steiner is supervisor of the Southern Division and Elder Ben L. Jernigan is supervisor of the Northern Division. So far this year fifty-eight people have been baptized.—Reported by W. J. BRESHEARS.

GASTON, OREGON.—Officers elected at the branch business meeting held September 18 were: R. W. Huggett, pastor; H. L. Bosshardt, and M. C. Whiting, counselors; Ray Rogers, church school director; Velma Whiting, secretary; Floyd Whiting, treasurer; Veryl Rogers, music director; Ella Deming, librarian and book steward; Amy Deming, historian; Grace Nunn, women's department leader; Lyle Anderson, auditor, and Mrs. Earl Huggett, reporter. Brother and Sister F. E. Chapman, district officers from Vancouver, Washington, were in attendance. Brother Chapman was in charge of the meeting.—Reported by MRS. EARL HUGGETT.

MIDLAND, MICHIGAN.—The South Central Michigan District Young People's "Send Off" was held October 29 and 30. Guest speaker at the banquet and minister for the convention was John F. Sheehy of Toronto. The women's department, supervised by Car-

rie Bartlett, served 146 persons at the banquet dinner Saturday evening. The district director of young people, Ray Rosevear, was in charge of all activities Saturday and Sunday. District president, John W. Banks, served as banquet toastmaster, and John Wiley, district music director, led the singing. One hundred and fifty-five young people registered for the "Send Off."—Reported by CORINNE BANKS.

YOUNGSTOWN DISTRICT CONFERENCE.—At this conference, held October 23, 1949, five were elected as delegates to General Conference, Homer McDowell, Amy Axelsson, Glenn Reichard, William McCune and Clarence Rhyal. Andrew Darling was called to the office of priest, and the ordination was approved by the conference. Agnes M. Kean was elected historian of the district.

Those elected to the Visual Aid Committee, with the purpose of presenting illustrated talks to the various branches of the district, were Roy Jones, chairman; Howard McDowell, Doran Simmons, George Franklin, and Fred Bonacher. Nineteen of the younger members spent the week end of October 29-30 at the Priesthood Institute at North Charleroi.

Dr. Floyd McDowell, Superintendent of Priesthood Education, and Apostle Percy Farrow began a series of missionary services in October. Seventy Merle P. Guthrie continued the services through November 9. Robert Kean, Kenneth Kean, and Peggy Jean Fetters were baptized at these services.

MOUNT VERNON, ILLINOIS.—Missionary S. R. Coleman presided over the annual branch business meeting September 12. New officers for the year are Elder W. W. Colvin, pastor; George Wolfe, church school director and Zion's League supervisor; Mrs. Ruby Ellis, children's supervisor, branch secretary, and publicity agent; Mrs. Lula Henson, church school secretary and book steward; Mrs. Ralph Rockett, music director; Mrs. John Rockett, women's supervisor; and Ralph Rockett, treasurer.

Bishop L. Wayne Updike, of Independence, Missouri, spoke at the morning, afternoon, and evening services on September 25. The last week of September, Pastor W. W. Colvin preached over radio station WMIX.

George Wolfe supervised the program "The Call to Stewardship" which was presented September 24. At the close of the program Verle Moore, Iris Stewart, Jerry Higginson, Robert Boyd, and Jackie DeSelms were baptized.

A potluck supper and Halloween party was held October 31. The Zion's League held a candlelight service as a special Communion service on November 6.

BURT, MICHIGAN.—On October 16 six people were baptized by Pastor L. C. Loomis. There are now 54 members on the branch record. During this quarter there has been an average attendance of fifty at the church school.—Reported by L. C. LOOMIS.

ST. LOUIS, MISSOURI.—Elder Charles D. Neff spoke Sunday morning, November 27, and Sister Neff played the organ. It was the first return to St. Louis for the Neffs since Elder Neff's appointment as pastor of the Omaha, Nebraska, Branch at the last General Conference. Sister Neff also played the organ at the Archibald-Amick wedding the evening of November 26.

Four members were added to the branch on "Decision Day," November 20, when Vici Coumerihl, Gerald Adams, Betty Wolfe, and William Sterling were baptized.

At a special branch business meeting November 18, Edwin Kent was approved, following previous district approval, for ordination to the office of elder. He was recently placed in charge of the Brentwood, Missouri, Branch.—Reported by DON HUNSTEIN.

OWEN SOUND, ONTARIO.—The Owen Sound District held their district business meeting in Grand Valley, October 30. Gordon Farrow, district president, was in charge. Officers elected for the coming year were Gordon Farrow, district president; Alex Caldwell and R. J. Farthing, counselors; Mrs. Ben Belrose, Sr., secretary; Aubrey Mason, director of religious education and children's pastor; George Furness, treasurer and director of music; Sister Robert Farthing, director of music; Everett Kennedy, young people's leader; Sister Harvey Davis, children's supervisor; Robert Farthing, district historian; and Arthur Dunn and Sidney Smith, reunion committee.

The district president presented the following names of men for calls to the priesthood: Kenneth Rowe and Robert Black to the office of elder, William J. Taylor, as priest; Elmer Dynes as teacher; Wayne Snell, Donald Richardson, Ronald Richardson, Hiram Hillis, and Tom Goheen to the office of deacon.

Delegates for 1950 General Conference are: Mr. and Mrs. Gordon Farrow, Mr. and Mrs. Alex Caldwell, Mr. and Mrs. Fred McLean, Mr. and Mrs. John Walker, Sister Laura Farthing, Sister Amelic Richardson, and Elmer Rydal.—Reported by MARJORIE SMITH.

LOUISVILLE, KENTUCKY.—The Priesthood Institute held on November 11, 12, and 13 under the direction of Dr. F. M. McDowell was very well attended, 85 per cent of the priesthood of the district being in attendance at one or more services. The priesthood and their companions met in a social gathering on the evening of November 11 and at a banquet on November 12. Brother McDowell was in charge of the morning prayer service on November 13.—Reported by MRS. NITA R. BURWELL.

SAULT STE MARIE, ONTARIO.—The Sault Ste Marie International District Conference was held October 16, with each branch being well represented. The 9:30 a.m. prayer service began with a musical selection by Sister Oris Campbell Flood, district music director. Apostle P. Farrow, assisted by Elder W. Bushila, district president, was in charge of the prayer service. Brother Farrow spoke at the 11:00 o'clock service.

The women's department served dinner in the church school rooms at the noon hour. At 2:30 in the afternoon there was an election of district officers for the coming year. Elder Rex Stowe of Gladstone, Michigan, is district president with Elders William Bushila, Soo, Ontario, and Verne Charlton, Little Current, Manitoulin Island, as associates.

Lunch was served before the evening service. Brother T. Summers of Port Huron, Michigan, was the evening speaker.

The branch social committee held a social evening in the church parlors, November 2, for members who have recently purchased homes, and presented each family with a suitable gift for their new homes. Games were played. Sisters Fred Miller and G. A. Edwards were in charge of the lunch.—Reported by VINA CAMPBELL.

SPRINGFIELD, OHIO.—A celebration to mark the second anniversary as a branch was held October 30, 1949. The branch was organized October 27, 1947, by Apostle Blair Jensen, district president, Floyd T. Rockwell,

and Pastor Orval M. Hooten. Eighteen have been baptized into the branch during these two years.

Four were baptized at the morning service of October 27 and ordained at the evening service of the same day by Elders Floyd Rockwell, Orval M. Hooten, and R. H. Hunter, the pastor of Dayton. One baby was blessed during the evening service. At this same service there was a trumpet solo by Roger Charles, and a duet by Brother and Sister Melvin Charles.

The women's department served dinner in the basement, and at 2:00 p.m., Brother Hunter showed the safety film "Paradise Valley."—Reported by MARTHA BEATTY.

DEER ISLE, MAINE.—Apostle Maurice Draper, assisted by District President Newman Wilson and his counselors, Elders Chester Gray and Benjamin Carter, was in charge of the annual conference held October 29-30. Minutes of the last conference and statistical reports from the seven branches were read. Lorado Carter was ordained to the office of priest by Bishop Don Chesworth and Elder Benjamin Carter. Irvin Wass was ordained to the office of teacher by Elders Chester Gray and George E. Woodward. Percy Morrison was ordained to the office of deacon by Elders Don Harvey and Willard Gray. Elder Newman Wilson was ordained to the order of evangelist by Apostle Maurice Draper.

These officers were elected: Elder Don Harvey, pastor; Elders Chester Gray and Benjamin Carter, counselors; Elder Eugene Look, nonresident pastor; Louise J. Eaton, secretary; Calvin Crowley, treasurer; Frances Look, superintendent of religious education; Geraldine Kimbal, women's department leader; William Wilson, Zion's League leader and musical director; and Myron Shephard, auditor. Delegates to General Conference are Bishop Don Chesworth, Don Harvey, Chester Gray, Eugene Look, Willis Fass, Alcide Pelletier, Myrtle Pellitier, Pauline Harvey, Ruth Draper, Addie Fass, Alice Chesworth, and Frances Look.

OREGON DISTRICT CONFERENCE.—The forty-sixth annual district conference was held in Portland, November 3-6. The attendance was between six and seven hundred, the largest yet. Apostle C. George Mesley, Bishop G. Leslie DeLapp, Bishop M. C. Lasater, Missionary Edwin R. Vest, and District President J. L. Verhei traveled to most of the thirty-two groups and branches before the conference began, inspecting property and buildings, and speaking each night at some meeting.

The conference opened with a record attendance by the priesthood and wives at the Southeast Portland Church, Bishop DeLapp was the speaker. On the evening of November 5, Elbert A. Smith's play, "An Hour in the Liberty Jail," was presented under the direction of Sister Leona Carpenter.

The conference music was directed by Sister Carolyn Larson of Portland. Sister Roselee Smith, also of Portland, played the new Wurlitzer organ.

The Southeast Portland Branch women prepared all the meals under the leadership of Sister Jessie Smith and Sister Royce Chapman, district women's leader.

District President J. L. Verhei and other district officers were re-elected to their offices. A council of seventeen men were appointed as ministers to isolated Saints and for other special assignments. Fourteen men were ordained to the priesthood. Twenty delegates were elected to represent the Oregon District at the coming General Conference. Apostle W. Wallace Smith attended the conference. One new branch and four new missions have been started during the past year.

The conference closed on the evening of November 6 with motion pictures showed by Apostle C. G. Mesley on his trip to Alaska.—Reported by J. L. VERHEI.

ROSEBURG, OREGON, MISSION.—All day services and a basket dinner were held at the home of Pastor John Rodley on July 3. Brother and Sister Vernon Schmitt, recently from Minnesota, and Brother and Sister Walter Barker and their twin sons, Ronnie and Jimmy, recently from Chicago, have become members of this mission.

The women met on October 5 to organize the women's department. Brother J. F. Ruchaber has been giving the 11:00 sermon every Sunday.

Among recent visitors to the mission are Brother and Sister J. L. Verhei, Sister Vest, Brother Koffman, Sister Merle Lowden and daughters, Brother and Sister Ted Schuld, and Brother and Sister Giberson and daughters.—Reported by THELMA RUCHABER.

GRAND RAPIDS, MICHIGAN.—Apostle Arthur Oakman delivered two sermons on November 20. On the same day the building fund committee concluded a drive which was started about the first of October for funds for the new church building. The result of the drive was an offering of \$1,232.00.—Reported by JOYCE DIETERMAN.

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Christmas Customs

Christmas in Holland

By Twyla Scherer

TWO YEARS ago we arrived in Holland. It was just before Christmas, and immediately we sensed the excitement and anticipation which characterized the Yuletide season. The store windows were decorated with gifts and colorful wooden toys. We saw gaily lit Christmas trees in the homes. Streets were swarming with shoppers, and Christmas wreaths and holly were for sale on every corner.

Christmas has always been a wonderful time in Holland. The idea of our Santa Claus originated over there (the Dutch name for him is *Sinter Klaus*). December fifth is set aside as *Sinter Klaus Day*, and it is then that the lighter side of Christmas is celebrated. Families get together for feasting and fun and to exchange gifts.

On the eve of *Sinter Klaus Day*, the Dutch children fill their shoes with candy for *Sinter Klaus* and leave them on the mantel. They also leave a bit of hay for his horse. If they have been good, the next morning they find the candy gone, and in its place are the gifts they have longed for. If they have been naughty, they find that *Sinter Klaus's* helper, Black Pete, has left only switches for their punishment.

December twenty-fifth is reserved wholly as a day of reverence, the birthday of the Christ. Our branch in Rotterdam holds services very similar to those we have in America, with various classes of the church school participating in a Christmas program. When we were there the meeting hall was filled, the vestibule was packed with people standing, and others had to be turned away at the door. The kindergarten had an outstanding part in the day's activ-

ities with the children singing Dutch Christmas songs, reciting verses, and dramatizing various parts of the Christmas story. Tini Opmeer, a little six-and-a-half-year-old girl, recited from memory the entire second chapter of Luke without prompting. The young people contributed seasonal declamations and music, and the choir sang several beautiful Christmas anthems. The entire program lasted over three hours. An interesting custom we noticed was that at frequent intervals between numbers on the program, the women's group passed out a bit of candy or a cookie to everyone. We later learned that the candy they served had been sent to Holland by the Chicago church schools. Food parcels sent by Saints from other lands played a big part in making that Christmas a happy one for those people.

Since experiencing Christmas in Holland, the day has taken on new significance for us. By having given our gifts on *Sinter Klaus Day*, we were free on Christmas to commemorate the birth of Christ, the Greatest Gift of all.

Christmas in Denmark

By Ella Tinning

CHRISTMAS here in Denmark is absolutely the biggest celebration the year around. Every home, rich or poor, celebrates Christmas. We try at that time to be one big family. Great institutions and newspapers make collections of money, with which they pack a lot of baskets with meat, rice, and different good things, so that nobody is in need at Christmas.

We prepare for Christmas very early, making food, candy, and cakes; all the family members help to plait

paper hearts and cornets in different colors.

We decorate our home with living lights [candles], spruce, and small *Nissemand*. The *Nissemand* is the symbol for the Danish Christmas. He is a funny little fellow. He looks like the American Santa Claus but is dressed different. He has a red blouse, gray pants, a long red pointed cap, white mustache, and pointed wooden shoes.

We celebrate Christmas for three days. On December 24 all offices and stores close at two o'clock, and at four o'clock all the church bells in Denmark chime the Christmas in. It is a wonderful time when people walk to church in the chiming of the bells, frequently the snow is falling, and everything is peace. We do not have a Reorganized Church in Denmark, so I go with my family to the state church, dreaming about the Stone Church. After coming home from church we have dinner. Here is the old custom for Christmas dinner. We have rice boiled in milk, and we eat it with cinnamon, sugar, and a piece of butter in the middle. In the rice we put an almond; the lucky one who gets the almond will have a present—a big *Nissemand* made of *marcipan* or some other thing. Then we have goose with apples and prunes inside.

OUT IN THE COUNTRY, some of the farmers put a big dish of rice up in the loft, because tradition says that the *Nissemand* lives there at Christmas time. After dinner we go to the Christmas tree. It has been fixed the night before and is now standing with a lot of red and white living lights, hearts, and cornets, Danish flags, small *Nissemand*, and on the top, a shining big star. Under the tree are some of the presents; others are in the *Nissemand's* bag. But before we have the presents we go around the tree, holding hands and singing our wonderful old Christmas hymns.

The first Christmas Day is a high holy day; there is no music or other amusement. In the forenoon people go to church and then to the ceme-

The Home Column

teries with flowers. In the evening the candles are lit again on the tree. The second Christmas Day is a holy day too, and a lot of us light the candles on the tree again, but at four o'clock the public life opens up: restaurants, shows, theaters, et cetera. On December 27 the stores and factories open. Christmas is over. It is a time we all look forward to, and a time we miss very much our dear ones we don't have with us. The children in Denmark count the days just as children do in America.

I hope this has given you a good picture of a Danish Christmas, and I, together with my husband and daughter, wish all brothers and sisters a very good and blessed Christmas. Thanks for your help to us in Denmark in the past years.

Christmas in Germany

By Emmy Baier

CHRISTMAS in Germany, the original home of the beautiful custom of decorating and lighting the Christmas tree, has a charm of its own. No loud revelries mar the sacredness of the day which reminds us of the greatest feat of love ever accomplished—the coming down to earth of our Lord and Master to live among men and redeem them.

Love—this is the guiding thought for Christmas.

The son or daughter living away from home throughout the year returns at this festive season to be with loved ones. Parents do all they can to make the celebration a happy one. The mother and father and all members of the family try to show their love by giving presents, however small they may be. But more than anybody else, it is the little ones for whom Christmas is the incarnation of love, light, and happiness.

Weeks before the important day, there is an air of secrecy about the house. Doors shut quickly before peeping eyes; there is whispering among grown-ups and children alike. Secrecy increases as the day draws nearer, and when at last it has come, this December 24, the whole atmos-

phere is charged with excitement. Last-minute preparations have to be made, shopping must be done, and the goose is prepared, while cookies and *stollen* (traditional German Christmas cake) have long since been made. Only when dusk falls, a great hush also falls over the whole house. Children watch eagerly for the Christ child in his golden robe, and Father Christmas, his servant, coming down to earth with presents for them. At the ringing of a little bell, old and young join in singing the beautiful, time-honored German Christmas songs, and then the children are allowed to look for their presents. The rest of the evening is spent in harmony and happiness, with music and songs, in the soft light of the burning candles on the Christmas tree.

This is a picture of the traditional Christmas of prewar Germany, when rich fare, nice presents, and normal housing-conditions were not the privilege of a favored few. Today, with families crowded in one room, with low income and high costs of living, with the specter of unemployment lurking around the corner, the picture is less bright and happy. Yet the spirit of Christmas survives. What matters if there is only one little corner for the Christmas preparations instead of a whole room? Who cares if the children have to be looked after by a kind neighbor while parents put finishing touches to the tree and little table holding the presents? What difference does it make if the presents are small and mostly homemade? And who minds that instead of the traditional goose and cookies there is simpler fare?

Christmas is the festival of love. And love needs no elaborate outward sign, no costly presents to become apparent. Love can be shown as clearly and as unmistakably in a small, modest room as in a great mansion. And the message of supreme love—"Glory to God in the highest, and on earth peace, good will toward men"—has perhaps a deeper meaning for many people in war-ravaged, impoverished Germany than ever it had before.

Christmas in Latvia

By Elli Rosenthal

BY THE FIRST ADVENT there is to be noticed a Christmas atmosphere. The show windows in large cities display lots of alluring presents. Adults and children loaded with packages hurry through the streets with gay faces. The housewives start their preparations for Christmas by making dough for the traditional gingerbread, salt ox tongues, etc. About a fortnight before Christmas the small cakes are baked, and the children are allowed to form the various figures (hearts, half-moons, stars, Santa Clauses). Then the cake is put in big tins. Much attention is paid to the food; there should always be the smoked (and then cooked) hog's head, and the dry, decocted, field peas on the table with the evening-bread-meal at the Latvian Christmas. Larded pancakes are never absent either. In town and country alike there is much activity. Christmas trees are sold and there always is a Christmas market where one can buy all kinds of little things that rejoice the heart of a child.

When the tree is brought inside, the children know that the feast itself is very near. Usually the father decorates the tree. For this purpose he uses walnuts that have been gilded, chains made of colored paper, gingerbread, sweets, and red-checked little apples. There also are white and colored candles, wonder-candles, snowflakes, and icicles on the tree. The decorating is done on the afternoon before Christmas Eve. The children put on their best dresses, and then the whole family goes to church where there is also a tall tree with shining electric lights. The pastor preaches concerning Christ's birth, and the congregation sings Christmas carols such as: "Silent Night, Holy Night," "O Ye Joyful, O Ye Holy, Grace-bringing Christmas Time," "O Tannebaum, O Tannebaum," "I Come Down

(Continued on page 22.)

A Christmas Fantasy

By ALETA RUNKLE

IT was early morning in the courts of heaven. St. Peter punched in at the gate a half hour early. This would be an overtime day—not many people coming up probably, but lots of the angels would be going out on errands. He could hear the symphony tuning up now. They had been practicing all year for this night of music in the skies. Over in the amphitheater, he could hear the chorus warming up. Even the littlest angels were allowed to go out tonight with their tiny baskets of roses. He could hear their laughter from the wardrobe room where they were changing into their satin robes for the occasion. Yes, this was a happy day—this was a time for singing and laughter in the courts. Now if nothing went wrong to spoil the occasion—but there was always Oscar—clumsy little Oscar. Last year he was so excited he popped three harp strings in the middle of the Hallelujah Chorus, and the year before he caught his right foot in the gates and had to use a crutch the rest of the way down. This year the staff was more cautious and gave him the easiest assignment of all; he was to deliver a basket of good cheer to a home in a small town. He couldn't miss—there was only one basket and the town was twenty-five miles from its nearest neighbor. There was no chance for him to bungle the job.

St. Peter's musings were cut short by quick commands in the courtyard. Already the captains were lining up their ranks. For almost 2,000 years St. Peter had been thrilled by this moment—the sight of so many angels ready to go out on their missions of good will. Many went out every day, but on this festive night, as many angels as could be spared went to the homes that would receive them to breathe there a spirit of peace and happiness. St. Peter had always secretly yearned that sometime someone else might keep the gate on this night and let him go with the joyous throng, but then—he knew the records better than anyone else. He would stay. A sudden confusion in the rear corps interrupted his thoughts. Oscar, at the last minute, had forgotten his basket and had hurried back to his quarters to pick it up. He'd probably never make it now! Already the trumpets had sounded, and the first company had cleared the gate. Once the groups began to move, it would only be a matter of minutes until they were all on their way. Well, if Oscar got left he could polish the pearls. This was his group going through now—the last company. As St. Peter smiled his good wishes at them, he hesitated before closing the gate. If Oscar hurried he might be able to catch up with them. St. Peter pushed the emergency bell, and almost as if in immediate response Oscar came stumbling into the courtyard. When he went through the gate, St. Peter checked to see that he had the right basket. The weary gatekeeper questioned his own wisdom in helping Oscar on his way—but who could deny anyone on this night? Slowly St. Peter closed the gate, then propped his chair against a post for a brief nap before the messengers returned.

* * * * *

THE music of the chorus was so faint that Oscar could not locate the position of the others. He suddenly felt alone and afraid. Now he would have to proceed on

New Horizons



his mission alone without the counsel of the expert guides who were well-traveled in the firmament. Let's see, what did the tag on his basket say, "Mr. and Mrs. Harold Decker and children, Sabula, Wyoming." Oh, why hadn't he stayed with his company? Was Wyoming in Africa or Alaska or South America? Confused, he decided to locate some of the more brightly-lighted cities, and perhaps there discover some signs to direct him. Directly in front of him was a gaily-lighted city—part of a neon sign seemed to blaze the name of the place—"New Orleans." Was that in Wyoming? Surely not. It was warm here, and he distinctly remembered someone saying that Wyoming was very cold, and that the snow often piled around the houses. He would have to go still further north.

It seemed hours later to Oscar that he spotted the little sign that said, "Sabula, pop. 200." He looked again at the little tag—no street address, no directions for finding the house! How was he to know where the Deckers lived? There was nothing to do but look into each home and find the one that needed this gift of cheer tonight. Down there at the end of the street was a dingy little house. Surely that must be the place. Oscar glanced in the window—in the corner of the room was a big evergreen strung with popcorn and brightly-colored paper garlands. By the tree a small girl was gently rocking her sock doll as she hummed a lullaby. In the center of the room Dad and Junior were constructing a bridge from crude "tinker toys" that the father had carved from rough wood. And over in the "kitchen" of the room, Mother hummed, "Silent Night" as she finished the dishes. No, these couldn't be the Deckers.

OSCAR decided the most systematic thing to do would be to take the houses street by street until he came to the right one. It was on the first row that he found it. The house was attractive with its green shutters and roof. The family was neither poor nor rich. It was quite the average home. Oscar was surprised; he almost had been tempted to pass it by. He thought he could save time by passing houses like this one. But on a sudden impulse he looked in the window. The three children were jealously snapping at each other over who should have which toy. "Well," Oscar thought, "that's not so bad. All children are like that sometimes I guess." The thing which made him decide to leave his basket here was the attitude of Mother and Dad. They were tired of each other—and of life itself. With everything for which to be grateful at this season, they were not happy. They had each other, their children, a good job, more than enough conveniences to make life pleasant, good health—everything but contentment. They had lost their way; they had no peace in their hearts. Here were the Deckers, Oscar decided—and wondered how many more there were in Sabula—and in the entire world.

When Oscar left his basket at the door, he felt a strange peace himself, and a new stirring of responsibility. He had done nothing to spoil the night. He could go back and report to the captain, "Mission Accomplished." As he started back he heard the chorus coming nearer. He could catch them if he hurried, but he was no longer afraid. He would go back alone as he had come.

When he reached the gate St. Peter was standing outside waiting. It had been a long day and he looked tired. Oscar expected a cross reproof, but St. Peter only smiled and said, "You did a good job tonight, Oscar. The staff will be proud of you. Go on in—I've already timed in for you. And Oscar—since it's after hours, the lights are out in your quarters. There are three baskets by your bed for you to deliver tomorrow. Don't fall over them."

Undisturbed

There was no special brightness
 In the eyes
 Of travelers who paid their coin
 For bed within the inn;
 They gave no extra nod
 To him who led their stock
 To water at the shed,
 Nor touched the cheek
 Of one small boy
 Who fled before their feet.
 The dust of travel and
 The desert sand
 Lay grey upon their hands
 Until they did not feel
 The trembling of the hills
 As rock dissolved beneath
 The heat of angel wings.
 The yearnings of the prophets
 Were fulfilled
 That night,
 And those of earth,
 So silently that weary travelers
 Never knew
 They slept throughout
 The miracle of Jesus' birth.

BILONE WHITING

The Tree That Refused to Grow

By FRANCES M. MILLS

A MAN owned a large piece of land, and he called his servant and said to him, "Let us plant trees upon these hillsides that one day there may be a profitable grove on this barren ground."

The man and his servant bought young seedling oaks, and hired laborers to plant them. They watched over the tiny trees and cultivated them and gave them water in seasons of drought and fertilizer that they might grow tall and strong.

And when spring came the little trees put forth leaves and branches, and after a few years they were taller than a man and cast a welcome shade when the days were long and hot. And the owner of the land walked among the trees and found them good.

But as he walked near the center of the grove one summer day, he saw one tree much smaller than the others. Now he knew at once it was not some chance seedling, for the grove had been set out according to a pattern, and each tree had its number and place.

Then the master called to his servant, and they brought spades and dug about the stunted tree and watered it and cut away some of the branches from near-by trees that it might receive more sunlight and air.

And the seasons passed by, and the little tree put forth its leaves in the spring, but they were no more numerous than on each preceding spring, neither did it make any more twigs or branches, nor add an inch to its height. Yet the master and his servant continued to watch over it and care for it.

The years passed by and the rains fell, the sun shone, the snows came thick and soft and melted away before the warm winds of spring, but the little oak remained as it was in the midst of the strong trees towering around it.

THEN the servant brought his ax and said to the Master, "Let me chop down this worthless tree, for it refuses to grow."

But the Master replied, "Wait a little longer. We will renew our efforts, and perhaps it will yet become a profitable tree in my grove."

So for the third time the Master and his servant dug around the tree and gave it water in times of drought and fertilizer to make it strong, but still the tree remained as it was before.

Then said the Master to his servant, "We have done all that could be done, and we can do no more. Now bring the ax and cut it down, for it is a worthless thing and fit only to be cast aside."

And the servant did as he was commanded, and the tree that refused to grow was cleared away, root, stem, and branch—nothing remained of it. And in its place was set another tree, that the Master's grove might be complete.

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.—Doctrine and Covenants 1: 5.

A Prophetic Drama

(Continued from page 9.)

But to the Christian, Jesus Christ is the Messiah, the divine Son of God. He is a commander, a deliverer, and an example. He is the "Way of Life."

Unfortunately, Christianity is broken up into numerous fragments. The world is a long way from accepting Christ or his teachings. Centuries upon centuries will pass before the nations of the world will accept the Messiah and his message. Our learning, our mechanical progress, is becoming another "Tower of Babel."

However, Jesus the Christ remains the Hope of the World. Eventually the wise men of the world will learn through the suffering of nations that all learning, philosophy, and culture must, according to the prophetic pantomime of the Wise Men of the East, bow the knee to Jesus Christ and abide by his simple philosophy of life—"Thou shalt love thy neighbor as thyself."

Christmas in Latvia

(Continued from page 19.)

From Heavens High," "There Came a New Twig."

After the service the family returns home, and Father and Mother enter the "Christmas room." At last, at the sounding of a little silver bell, the children rush into the room. First they are blinded by the beautiful brightness of the tree; then they discover their presents, which have been placed around the tree and in other special places. Yet they are not permitted to touch them until they have recited a poem. The family sings a Christmas carol after the father has read the story of Jesus Christ's birth, and then the evening meal starts. Such things as candy, pralines, nuts, apples, almonds, oranges, figs, and *marchpane* are all part of the Christmas feast.

Visitors call on the first Christmas Day while on the second day the children are entitled to go to the afternoon performance in the theater.

Letters (continued)

(Continued from page 15.)

young priest, who had been preaching in our neighborhood. They came, and we three struggled against the power of Satan for two days and nights, hoping and praying that help might come. Myrtle's spasms were almost continuous, and at such times it took all three of us to hold her in bed. She was small, but when possessed with the evil power was stronger than all of us.

By Tuesday afternoon we decided we could not reach Brother Parsons, so we sent a telegram to F. G. Pitt in Independence who was editor of the *Ensign* and a high priest. The message read, "COME AT ONCE—CHILD VERY SICK." We never even thought of the expense.

Tuesday night while the telegram was on its way, Elder Pitt was awakened in the middle of the night by a voice saying, "Get up and write your editorial." He paid no attention, but closed his eyes in sleep when again the voice spoke, "Get up and write your editorial." He was fully awake then and asked himself, "Why should I get up now in the middle of the night and write my editorial? I have plenty of time tomorrow." Then he turned over to go to sleep, but the voice spoke in commanding tones, "Get up and write your editorial." By that time he thought he had better obey, so he arose, dressed, and sat down and wrote his editorial on the subject of "Miracles." Then he went back to bed and slept.

Early the next morning a messenger was at his door with our telegram. He said the first thing he thought of was that he did not have the money for train fare. Man-fashion he began to reach first in one pocket and then another until he came to his vest pocket; there he found a five dollar bill—the exact cost of a ticket from Independence to Mankato. His mind began to work fast, and he thought, "There are only two trains going west today, one this morning and the other this evening. If I miss the morning train, I will have to wait until evening, and this case must be urgent." So he started for the depot as fast as he could go and arrived just in time to get his ticket and catch the westbound train. He arrived a Mankato soon after dark. Mr. Whitted was there to meet the train in case anyone came. None of us knew what Elder Pitt would look like; several men got off the train, but when a tall, fine-looking man with a small hand satchel came down the steps, Mr. Whitted said he knew this was the right person. He asked if his name was Pitt. When Brother Pitt answered, "Yes," he simply said, "Follow me."

They did not have far to go, and no words passed between them. When we opened the door for them, it seemed to us an angel from God had come. Brother Pitt told us later that he felt the presence of great faith when he entered the room.

After the usual greetings, he asked, "You have a sick child?" "Yes," Mrs. Whitted said, "and we want you to administer to her." "All right," he answered, "let us have a word of prayer."

While he prayed he was impressed to ask that the evil spirit there might be rebuked, that it might go to its own kind never to return. Then he stepped to the bed and laid his hands on Myrtle's head to administer to her. We noticed she was making a great effort to control herself, even clenching her hands under her. When Brother Pitt, by the Spirit, commanded the devil to depart, it seemed to tear her whole body, and she uttered an agonizing scream. Brother Pitt was holding her hands and said, "Be just as quiet

as you can, Sister." In another second she relaxed and exclaimed, "Oh! he is gone!"

She asked to get up at once, but her mother refused until Brother Pitt said, "Let her get up. She is all right."

The rest of the night was spent in explaining and teaching the gospel to this family. By morning all three had asked for baptism. This ordinance was performed by Brother Pitt before he took the next train for Independence.

A number of years ago I attended a reunion at Kirtland, and I heard Brother Pitt tell this experience. He said, "It was the greatest experience of my life."

I do not know whether or not Myrtle is still alive. If she is, she too will verify this. I would appreciate hearing from her.

CARRIE (COOK) BALLINGER
1423 South Dodgion
Independence, Missouri

Note of Thanks

I want to thank the Saints who prayed for my son, Hoyte W. Crankshaw, and the elders who administered to him. Although he did not recover, he did receive relief and passed away peacefully.

MRS. L. J. CRANKSHAW.
Route 5,
Charlotte, Michigan

Two Experiences

I sit in my home this evening trying to get up enough courage to write my testimony. This is a rather difficult task, because I was once a pretty rebellious person and had to be chastened. I thought at one time that I would never reform, but God had other plans for me. I thought I was having a good time, but what was to come wasn't so exciting. It took a rapid succession of heart attacks to wake me up.

Several spiritual experiences have been given to me. I have had the opportunity of seeing the "Book of Life." Although my name wasn't in it at that time, I pray it will be eventually. Another time when I was very much concerned about which of two places I should go, I knelt to pray, and a bronze hand pointed out the direction.

I know in my heart this is the only true church in the world. I pray that others may humble themselves and come to know the same thing.

JESSE EMERSON
904 South Wayland
Sioux Falls, South Dakota

At Your Door

The Christmas Child comes softly knocking.

Will you, can you close your door?
Could you thus refuse him shelter
As the world has done before?

He is small and cold and hungry,
Hungry for a heartfelt smile.
Will you send him through the darkness

Trudging yet a weary mile?

Will you shut him from your hearth-side,

Turn your heart from his appeal?
Oh, give welcome, warm him, let him
Leave with you God's peace, his seal.

—Louise Wrigley.

Bulletin Board

Independence Yuletide League Conference

A Yuletide conference will be held in the Stone Church in Independence on December 29, 30, and 31, with the Independence Zion's Leagues playing hosts to the young people of Kansas City and Central Missouri Stake. The theme, "The Time of Your Life," has to do with the stewardship of time. The program will include recreation, discussion, and worship. College young people visiting Independence during the holidays are especially invited. Write Young People's Office, The Auditorium, Independence, Missouri, for information.

Notice to South Carolina Members

Mrs. Macy Brent will appreciate having any members living in or near Columbia, South Carolina, visit her daughter, Mrs. T. J. Clyburn, Jr., who lives at 1610 Columbia College Drive.

Heralds Wanted

Mrs. Willard Phelps, Mayville, Michigan, would like copies of the August 8, 1949, *Herald*.

Change of Address

Until further notice, personal letters to Elbert A. Smith should be addressed 1337 West Forty-second Street, Los Angeles 37, California. Evangelists mailing copies of blessings to him for filing should send them to The Auditorium, Independence, Missouri, marking them "For Filing."

REQUEST FOR PRAYERS

Prayers are requested for sixteen-year-old Jerry Anderson, son of Mr. and Mrs. Frank Anderson of Summerville, Michigan, who is a patient at Memorial Hospital in South Bend, Indiana. Jerry has had five major and two minor brain operations in less than six weeks.

Continued prayers are requested by Lily Goodwin of Long Island, New York, who has undergone a serious operation.

Prayers are requested for Mrs. Cyrus Reed, Oakridge Street, Greenville, Michigan, who has been bedfast since August 7.

ENGAGEMENT

Kemmerer-Mapes

Mrs. Sarah Mapes of Clearwater, Nebraska, announces the engagement of her daughter, Zelpha Mae Mapes, to J. W. Kemmerer, son of Mrs. Ethel Booth of Lamoni, Iowa. Miss Mapes, a graduate of Graceland, class of '49, is teaching the second grade in the Woodbine, Iowa, public school. Mr. Kemmerer is a freshman at Graceland this year.

WEDDINGS

Seaver-Lewis

Dorothy (Dolly) A. Lewis, daughter of Mr. and Mrs. George W. Lewis, Sr., of Philadelphia, Pennsylvania, and Lt. Donald L. Seaver, son of Mr. and Mrs. Joseph L. Seaver of Independence, Missouri, were married October 15 at the Reorganized Church in Philadelphia. Elder John T. Conway performed the double-ring ceremony. After a trip to Independence, the couple returned to Wareham, Massachusetts. The bride attended Graceland College in 1945-46. The groom is stationed with the Thirty-third Fighter Wing at Otis Air Force Base on Cape Cod.

DEATHS

HOLMES.—Carrie May, daughter of John and Catherine Epperly, was born September 26, 1880, in Mercer County, Illinois, and died November 23, 1949, at the home of her son, Lawrence E. Holmes of Independence, Missouri. She was baptized into the Reorganized

Church in 1869 and was married to Melvin B. Holmes on May 7, 1877. Five children were born to them. Mr. Holmes and four children preceded her in death.

She is survived by one son, five grandchildren, and eight great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence. Her grandson, Apostle Reed Holmes, officiated. Interment was in Mound Grove Cemetery.

STRAND.—Thomas Olsen, was born in Valdros, Norway, on March 19, 1868, and died in Moorhead, Iowa, on November 2, 1949. He came to the United States in 1889 and became a naturalized citizen. Soon after his arrival in America, he bought a partnership in the general store at Moorhead, Iowa, remaining with that business until 1908 after which he sold insurance and farmed. During recent years he and his wife spent their winters in California and the summer months in Iowa. He was always interested in community development, serving on the city council and board of education. He had been a member of the Reorganized Church since 1893, spending many years in pastoral work and serving eighteen months as a missionary to Scandinavia. He was also a Mason.

He is survived by his wife, Sarah Kathleen, to whom he had been married for fifty-six years; three daughters: Ruby Inlow of Los Angeles, California; Audrey James of Meeker, Colorado; and Frances Weldon of Moorhead; six grandchildren; and one great-grandchild.

DAY.—Loudia Quick, was born November 26, 1876, at Stewartville, Missouri, and died October 27, 1949. She was married to George W. Day on November 25, 1903, in North Dakota and was baptized on June 12, 1904, into the Reorganized Church. She was faithful to the end of her life, receiving much comfort through prayer and administration during her long illness.

She is survived by her husband; two daughters: Mrs. Earl Cronemiller and Mrs. Homer Robinson; and two sons: David F. and Jeman J. Funeral services were conducted by Elder C. F. Young of Fargo, North Dakota. Interment was in the cemetery near her home in Northern Township, Bemidji, Minnesota.

LANDSBERG.—Darryl Duane, infant son of Bishop and Mrs. Lewis E. Landsberg of Lamoni, Iowa, died at the Independence Sanitarium on November 27, 1949.

WISE.—Carrie C., daughter of David and Alice Phillips, was born August 18, 1878, in Fallowfield Township, Pennsylvania, and died at her home in Charleroi, Pennsylvania, on November 19, 1949. Except for five years, she spent most of her life in Washington County. She was baptized into the Reorganized Church on March 19, 1916, and was a member of the Lock Four Branch in North Charleroi.

She is survived by her husband, John Wise; two daughters: Mrs. Henry Winship and Mrs. Clarence Winship of North Charleroi; a son, Harold H. of Kirtland, Ohio; one sister, Mrs. Viola Chester of Uniontown, Pennsylvania; and twelve grandchildren. Funeral services were held at the home of her daughter, Mrs. Henry Winship, Elder John D. Carlisle officiating. Interment was in the Howe Cemetery in Coal Center, Pennsylvania.

SUMMERS.—James Marion, son of James and Mary Summers, was born May 18, 1861, at Russell, Iowa, and died November 20,

1949, at Painters Nursing Home in Lake City, Iowa, following a brief illness. He moved to Calhoun County as a small boy and remained there the rest of his life. He had been a member of the Reorganized Church since September 26, 1925. He was married on December 6, 1918 to Ella Baker, who preceded him in death on November 17, 1938. There are no immediate survivors.

News and Notes

(Continued from page 2.)

LOS ANGELES station KNX will re-broadcast the Messiah Choir of Independence Sunday evening, December 18. According to Garland Tickemyer the broadcast will be heard in the Los Angeles area at 10:30 to 12:00 Pacific Time.

CHURCH DEDICATIONS

President Israel A. Smith spent the first week end of December in Yuma, Colorado, where he took part in the dedication of the new church building.

ROCK ISLAND DISTRICT CONFERENCE

Apostles D. T. Williams, M. L. Draper, and Reed Holmes attended the conference held November 19 and the Workers' Institute held November 20. Brother Holmes was in charge of the institute. Brother Draper gave the opening address at the prayer service on November 20. Brother Williams was in charge of the business session held November 20, spoke at the 11:00 o'clock service, and was in charge of the morning prayer meeting.

STONE CHURCH

On November 20 there were five baptisms at the church: Sharon Ann Lewis, Robert Frederick Shultz, Sidney Carl Moore, Jr., and Gorgea Mae Warfield.

Group elders, assistants, and division leaders held a supper November 15 at the women's center building.

VISITOR FROM VENEZUELA

Wayne Simmons, Director of Centro at Caracas, Venezuela, spent a few weeks of November in United States. He returned here from South America because of the death of his father at Cameron, Missouri, on November 6. The Centro, of which Brother Simmons is the director, is a culture center established by the United States government for the purpose of assisting in the education of the people of Venezuela and for the purpose of establishing friendly understanding between them and the people of the United States.

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P.S.

* PREACHER

Brother X has no illusions about his popularity as a preacher. He says, "They have a cancellation late in the week. They try all the good ones and find them engaged. They get out the old list and work their way through it, their spirits sinking as they go down the page. They find my name at the bottom of the list. I am generally free to help them. That is how I get invited to preach so often!"

* GOING IN CIRCLES

Don't be too proud of your speed. It doesn't really matter, when you are going in circles anyway. Haven't you discovered yet that you are running in a squirrel cage?

Forgive it, if these remarks seem to be made in disparagement of circles. The great things of the universe travel in them. The earth moves in two circles at once. The sun goes in a circle too, and some astronomers assert that the whole solar system is moving majestically, like a convoy of ships, in a vast circle. Others say the universe is like a great wheel. And who knows?—it may be going somewhere.

Comfort yourself with this thought as you wheel and gallop through your busy day like a wooden horse on a merry-go-round.

* TRIM YOUR LIST OF TROUBLES

I used to have a long list, though I did not realize it, of things that could make me unhappy. Every day I was sure to become miserable over something. I was very faithful about it; I regarded it as a duty. I was anxious; I fretted; I resented; I kept my nerves on the grindstone.

Then one day I learned what was wrong with me and decided it was all very silly. My list of troubles was far too long. They were depleting my nervous energy. They were luxuries I could not afford. I'd have to let some of them go.

The first step was to make a complete list of them. They amazed me. I didn't know I had so many. Then I took a red pencil and began cutting.

First, I discarded the weather. All the worry in the world couldn't change it. Now, I take the weather as it comes, and never feel blue or depressed by it. It's off the list.

For the same reason, I quit worrying about war, politics, and the social problem. Other people may get stomach ulcers about these things. I have resigned as Number One Warrior for the nation. The job paid too little.

Now I have quit worrying about how nature ruined my looks, and what people think of me, and petty imaginary slights.

It is wonderful how happy life can be when you eliminate the unnecessary and useless things from your list of worries. Wouldn't you like to try it?

* THE POTTERY OWL

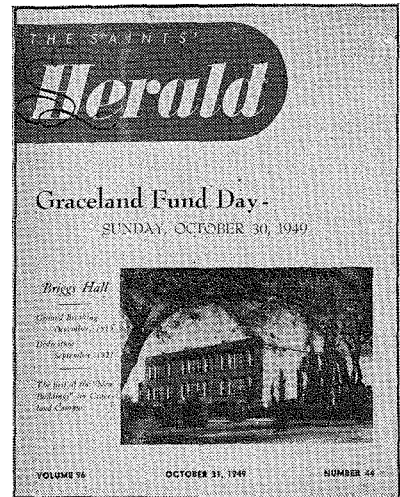
On the whatnot shelf at home we have a small pottery owl. He sits there in the midst of a collection of the small useless and decorative objects one buys on a vacation, wishing merely to take home a souvenir. At such times, the mind also is usually on a vacation. This owl has never said anything. He has never done anything. He has never made any mistakes. But he looks exceedingly wise. Ah, there is so much of the human in animals, so much of the animal in humans!

Last Chance

Special Christmas Gift Rates

on the

Saints' Herald



It's time to start thinking about Christmas gifts . . . and a wonderful gift for any of your friends is a year's subscription to the *Herald*. Save time and money by ordering gift subscriptions now! Our special gift rates save you up to 50c a subscription over regular rates! And we'll send a beautiful gift card with your name on it direct to your friends' homes. Make your Christmas gift list out now . . . fill in the blanks below and send your order today! Give the *Saints' Herald* this Christmas!

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THE SAINTS'

Herald

VOLUME 96

DECEMBER 26, 1949

NUMBER 52

Elder John J. Cornish

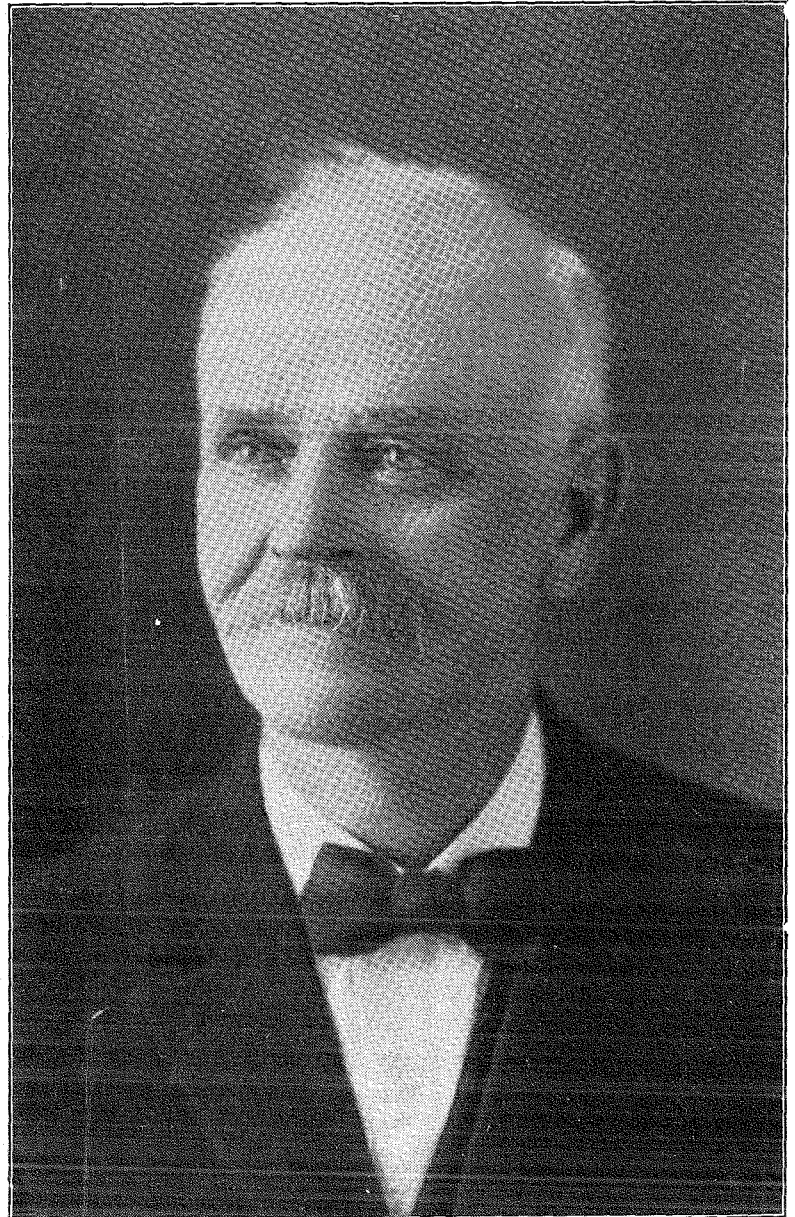
October 17, 1854

June 24, 1937

"My heart warmed toward God."

He baptized fifteen hundred persons during his fifty-four years of missionary labor.

(See page 7)



Christmas Greetings

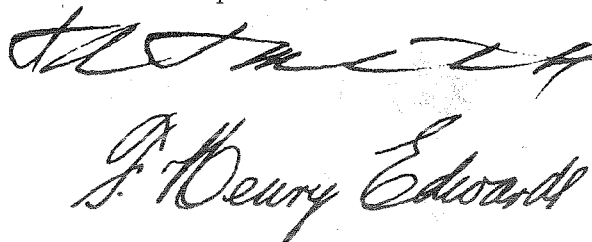
WE ARE VERY HAPPY to extend our Christmas Greetings to the church throughout the world. The return of this greatest of all birthday anniversaries reminds us that our love for each other and for the work of the kingdom is rooted and grounded in our love for the Son of God. It is well that we should be reminded.

Many years ago the Apostle Peter wrote, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Let us take firm hold on this assurance, meditating on it from time to time during the Christmas Season. The gift of the Son of God, which makes Christmas unique, guarantees to the faithful all they truly need for time and eternity. This is true because the matchless gift of the love of God carries with it the obligations of a love that inspires those who respond to use every gift for bringing about the kingdom.

All of us want to share in the Christmas spirit. We want to give gifts as well as to receive gifts. But our greatest joy comes from giving on the highest possible level. So let us share our finest gifts of joy, music, affection, wisdom, brotherhood, compassion, and peace. Let us add these to every other gift that we share—savor the joy of them—register the experience deeply enough that we can come back from time to time and find the inspiration to recreate our Christmas continually throughout the months to come.

We know this can be done because we ourselves have been blessed by the spirit of Christmas, which is the Spirit of the Lord Jesus Christ, in our association with the Saints. The other general officers of the church, the appointees, district and branch presidents, and all of you who have been active in the work of the church, have felt the warming and enlightening influence of the Spirit which finds its richest expression in the Christmas Season. Let us thank each other and thank God who is the giver of every good and perfect gift. Let us find joy together in service and our friends and loved ones as we face the New Year with the confidence born of inward peace.

In Gospel Bonds,



THE FIRST PRESIDENCY.

Introducing...

ERNEST YEWELL HUNKER, Independence, Missouri, (page 5) was born in Roanoke, Missouri, August 22, 1899. He attended the Roanoke schools, finishing three years of high school there, and then was graduated in 1916 from Lakeview High School in Oregon. He attended Graceland College from 1919 to 1921.

The year he finished Graceland he married Nellie A. Smith, who went with him on his first mission abroad to the Scandinavian countries in 1922. After three years he came back to the United States, but was returned to Scandinavia by the 1927 Conference. He served another year. They have four children: Mrs. Juanita Sutherland, Geneva, Roberta, and William.

Brother Hunker was baptized in 1919, and the following July was ordained a priest. In 1920 he was ordained an elder, and in 1923 he was ordained a Seventy in Norway by Peter Muceus. Brother Hunker was ordained a President of Seventy in 1932, and ten years later became the Senior President of Seventy, as well as President of the reorganized First Quorum.

By General Conference appointment, 1948, he was assigned to N. W. Minnesota, North and South Dakota, Wyoming, Idaho, Montana, in the United States, and to Alberta and Saskatchewan, in Canada, as associate-minister-in-charge under the supervision of Apostle C. George Mesley.

THE SAINTS' HERALD

Volume 96

December 26, 1949

Number 52

Editors: *The First Presidency*; Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

News & Notes

WICHITA, KANSAS, BUILDING PLANS

President F. H. Edwards, Apostle Reed Holmes, and Bishop G. Leslie DeLapp made a trip to Wichita, Kansas, the first week end of December to meet with the building committee and Dean Kent Fraherwerk, architect employed by the church. They went over the plans for the new church building.

VISIT TO UTAH

Apostle Paul M. Hanson, president of the quorum of twelve, visited Utah on October 30, and spoke in the churches at Ogden and Salt Lake City. He related many interesting facts about his recent trip to Peru and Bolivia and about the Inca and pre-Inca ruins there. A Salt Lake City newspaper carried a lengthy write-up about his visit, and a picture of Brother Hanson.

BAPTISMS

Apostle Maurice Draper announced that baptismal reports are coming in in sufficient numbers to indicate that last November will be one of the best in many years.

NEWS FROM THE BISHOPRIC

Apostle E. J. Gleazer and Bishop H. L. Livingston visited the Central Missouri Stake the first week end in December.

Bishop W. N. Johnson was one of the principal speakers at the Chicago District Conference on the same week end.

MISSIONS

According to Apostle Maurice Draper, the South Jersey Mission of Camden, New Jersey, is making rapid progress. The mission was opened this year and is now working on a building fund.

Apostle Draper also reports good missionary opportunities are opening up in northern Maine. Elder Donald E. Harvey is laboring in this new missionary field for the church.

PRIESTHOOD INSTITUTE

At the priesthood institute held in Tulsa, Oklahoma, on December 3 and 4, Apostle Reed Holmes presented the membership statistics as they applied to the district and particularly the Tulsa Branch. Dr. F. M. McDowell was the guest minister and spoke on the need of more effective family ministry by the priesthood. Several men from Central Oklahoma District were present for the complete institute.

MUSIC

The little hymnal, used at General Conference, is being revised to include some material from the new youth hymnal now in process for publication.

The Messiah Choir of Independence was invited to join the 700 voice community choir in a rendition of Handel's oratorio given under the auspices of the Kansas City Philharmonic Association in Kansas City's Municipal Auditorium. The Independence choir formed a nucleus for the other choirs. The Kansas City Philharmonic Orchestra played, and Hans Schweiger, conductor, directed the performance.

The Independence chorus will broadcast over the Columbia network from 10:30 to 12 midnight on December 18, accompanied by 43 selected musicians from the Philharmonic Orchestra, and will sing in the Auditorium on Christmas night. Franklyn S. Weddle will direct both performances.

(Continued on page 23.)

The Open Door

"Behold, I have set before thee an open door, and no man can shut it." —Revelation 3: 8

The Direction of Happiness

The happiest people are those who look to the future as an adventure filled with interest and opportunity. They are the only people who truly live. The rest are serving time, working out a sentence pronounced upon them by life—an indeterminate sentence that ends at the grave. One who waits for death is dying already.

The direction of happiness is the future, because we are subject to the stream of time, carried along on its crest like boats that go down the river to the sea.

There is a wider meaning in our text than any of us can imagine. "Behold, I have set before thee an open door, and no man can shut it." Nobody can shut it for us. We cannot shut it for ourselves. The passing of time is not a voluntary matter. We have no control of it. We must all enter the year 1950 together, whether we wish to or not.

There are some people who take this compulsory journey, moving backward into the future with their eyes upon the past. That was the mistake of Lot's wife, who looked back and was turned to a pillar of salt. Salt kills growing things, when there is too much of it. Anybody who keeps his gaze fixed upon the past will turn, in spirit at least, to salt; for he will dwell in the land of death.

The words of our text which the prophet was directed to address "to the angel of the church in Philadelphia" (Revelation 3: 7)—and isn't it a beautiful idea that each church should have a guardian angel to care for it—are an invitation to turn our steps and our attention in the direction of the future.

Just now, as we look ahead only a few days, we see the open door. It has an inscription above it: "1950."

What Do You See?

As you look through the open door, what do you see for yourself in the year to come? There are many possibilities. There are books to read, if you will open them (not just buy them and put them on the shelf to gather dust). There is good music to hear if you will take the time. There are new friendships to make if you will take the trouble. There are interesting places to see if you will travel to them. There is work to be done if you will arise and do it.

We must all confess if we look back over the past year—and a little bit of that goes a long way—that we have not done as much as we could. "We have lived below our opportunities." We have been less than our best, and we are smaller today to that extent. People grow in work and service. They stifle and die by inactivity. Whatever mistakes you made in 1949, you cannot correct them now. But you can keep from making them over again in 1950.

For Your Home

Look through that open door, and what do you see for your home and family? Can you see your wife made happier because you are determined to leave old faults behind at the threshold of the year, to be more considerate and kind to her? Can you see your children loving you more deeply because you are gentler with them, and spend a little more time with them as a companion?

We can accomplish little without planning. This is a new opportunity to plan something better for our homes. Each year should bring some

improvement in convenience, space, or beauty, for the benefit of the family.

Above all, we should be mindful to give love to our families here and now, for we do not know how long we may have them with us; and we never know when accident or fate may take them from us, leaving us the bitterness of regret that we had not been better to them.

For the Church

Looking again through that open door into the new year, we should also be able to see something for the church. There is the class you declined to teach last year. Will you not say, "Yes," when they ask you again to give your help this year? There is the financial support needed by your local church, as well as the tithing to be paid to headquarters. Will you give that needed help this year?

Consider the condition of your local church. Perhaps some repairs and improvements are necessary. Probably some addition to the landscaping would beautify it. New equipment, a coat of paint, or an added room could be provided for the children. Certainly the church—the spiritual home of the congregation—deserves something better this year than it had last year.

For the Community

Christ gave a commandment in the Sermon on the Mount that we should consider as we look through the open door into the next year. "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Circumstances have been such that some of our people have been isolated and rather cut off from community work and activity. Our light can shine through good works for the benefit of the community, such good works as can be performed in co-operation with others. L. J. L.

E d i t o r i a l

Across the Desk

From Elder John T. Conway, district president, Philadelphia, Pennsylvania:

On Sunday, December 11, Brother Almer Sheehy and I will have an all-day meeting in Norwalk, Connecticut. The New Haven and Norwalk congregations will combine for the day's activities. Almer and I have looked forward to the opportunity to work together, and a meeting of this kind will provide it. The day's program will include morning prayer service and preaching, dinner at the church, afternoon classwork, and evening preaching.

The district Zion's League, under the direction of Paul Frisbey, has a project under way to send one young person from each branch League group to General Conference next spring. Efforts are being continued to bring the North Philadelphia group into existence. Brother Samuel Worrell has been appointed leader of this group and will work with the priesthood in that area. They are searching for a suitable meeting place.

In a recent report I indicated my concern for the growth of our work in this eastern area which cradled the Restoration Movement. These great eastern states comprise areas of tremendous missionary potentiality. Many of our branches have not had missionary help for years, and all of them need missionary assistance as soon as possible.

From President E. E. Jennings, Far West Stake, November 1, 1949:

Here is news we like to report, and I am sure you like to receive. During the month of October, we baptized thirty-one in Far West Stake. Yesterday (Sunday) we had two baptismal services, both of which were held at First Church. In the afternoon nineteen were inducted into the church, and in the evening two more were baptized.

A recent letter from one of our district presidents raised a question which has probably been in the minds of other local administrative officers. We are, therefore, publishing our reply to him:

Dear Brother:

We have given much thought to your inquiry as to the relative jurisdiction of district presidents and pastors of branches. As so often happens, there

may not appear a sharp line of cleavage between them. We think it is well that there is not, because it accentuates the desire—yes, necessity—for a spirit of harmonious co-operation on the part of both.

A district president has supervisory responsibility over the branches and congregations in his district. Pastors have the immediate direction and watch care of their branches or congregations, and unless the affairs of branches or congregations are neglected or become in "disorder," the district president has no right to interfere with their administration, and then only to "set in order."

A proper appraisal of and respect for the prerogatives of the other without jealousy or envy on the part of either will bring about harmony and the spirit of co-operation.

Succinctly stated, superior administrative officers, though having advisory responsibilities, should not interfere with the duties and administration of subordinates unless and until they or the work intrusted to them can be properly held to be in disorder.

Yours truly,
THE FIRST PRESIDENCY,
By Israel A. Smith

Sister Alfay McCracken of Bainville, Montana, in a recent letter gave the following consideration to differences that persist between our church and the Utah church:

If people aren't becoming educated to the fact that there are two churches, it isn't the fault of our scattered members, for it is we who are so scattered that make it a point to tell our friends.

We appreciate the feeling expressed here, and while we are few in number, we know that a great change could result in a very short time if all our members were diligent in telling others of our belief. Let us not waste a golden opportunity in a golden age.

From a letter by Alma C. Andrews we excerpt the following:

The Berkeley congregation is increasing in attendance and activity. It was host to the Northern California women's department on October 29 and 30. Elder John W. Rushton gave the sermon on Sunday at 11:00 o'clock, when two hundred persons were in attendance.

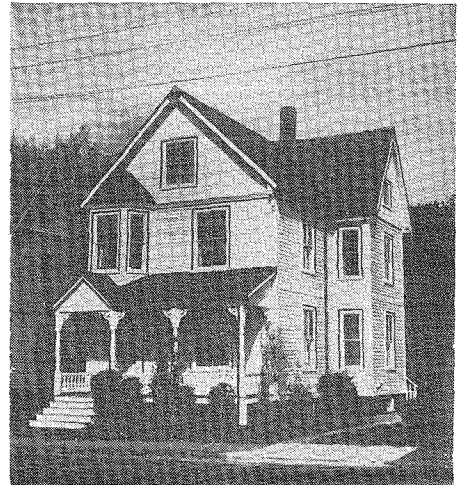
Former Gracelanders who are serving in the priesthood here have given a good account of themselves in their ministry. Some who have assisted in months past are Jerry Runkle, Malcolm Ritchie, Joseph and William Piedemonte, Turner Allen, and Clark Vincent. With the as-

sistance of these men in the various pulpits and in other activities, the work here has been greatly enhanced. The Berkeley Branch, as well as the other branches and groups of the Bay Cities area, is making good progress.

We excerpt the following from a letter by Elder Frank McDonald, pastor of the St. Louis Branch:

We had a baptismal service on November 20 in which we received four additions to the church. We feel that several others are nearly ready for baptism and that they will make their decision soon. One of the new members, a very fine young man, completes a family circle. Another is a young woman who came to us from the Baptist Church through contacts within the Zion's League. We are happy for these additions, and I am sure that several others will be ready within the year. During the little more than five years we have been here, 105 people have been baptized. In the twenty-one years immediately preceding, there were 191 baptisms. Our record of baptisms is much too low, and we are hoping for many more this year and in the years to come.

Boston Branch Parsonage



On October 16, 1949, in conjunction with open house, a dedication service was held for the newly-purchased Boston Branch parsonage. Over two hundred persons were present for the occasion.

The parsonage, located at 11 Summit Street, postal zone 44, Somerville, Massachusetts, is in a fine residential area. It is a well-constructed, nine-room house with slate roof and steam-heating system. Following the purchase of the building, two painting bees were held under the direction of Wallace Booth, Sr., and his son, Wallace, Jr. Twenty-three men participated in the bee, and several women of the congregation served meals.



Christmas in Scandinavia

By E. Y. HUNKER

CHRISTMAS in the Scandinavian countries is a festive time for family, church, and community groups. In Norway, in addition to Christmas Eve, First Christmas Day, and Second Christmas Day, the holidays continue until January 20. In Sweden they continue until about February 13. Religious groups meet in their little churches at specified dates. Beginning in late afternoon or early evening, they enjoy association and refreshments together. From time to time during the "fest" they join hands and circle the gaily decorated Christmas tree, singing songs of sociability, blended with songs whose sentiment centers around the theme of the birth of Jesus.

For days, even weeks, before Christmas, housewives prepare baked goods: cakes, cookies, doughnuts (which the Scandinavians appropriately call "lard rings"), and varied other goodies. Not to be forgotten is the famed *Jul kringel*, a special Christmas cake, which is rolled out long and oval and shaped into a form something like a pretzel, then baked.

The people are not unmindful of the fact that cold weather and deep snows make it difficult for the birds to find natural food. There is a nation-wide custom of putting out the "Christmas sheaf" for these feathered denizens of wood and field. Unthreshed grain—oats, rye, or wheat, still on the straw—is bound on a stick. This stick is fastened in the gable peak of roofs so the sheaf protrudes a little above the

ridge-comb. There the birds feed whenever they get hungry.

One of the lovely and appealing customs in Norway is the assembling of the family members of an entire home unit to feast together on Christmas Eve. Varied conditions and activities during the year make it difficult for all of them to be together often. On Christmas Eve this is possible. It is a heart-warming sight to see the pride and concern of parents in the ties of blood kinship. The desire to have all the household together in the spirit of fellowship, good will, reconciliation, and peace imparts to this custom a touching appeal. This, supplemented by the remembrance of the Good Father's gift of his Son, engenders inexpressible sentiments that are nevertheless felt and appreciated.

PERHAPS it was this spirit of Christmas, this love of home and family, evident even in the midst of the joyous and festive season in Scandinavia that intensified my Christmas experience in Stockholm, Sweden, in 1927. Separated by many miles from home and loved ones, God allowed me to have an experience that taught me far more about his love and fatherhood than I had sensed previously.

In August, 1927, by decision of General Church Authorities, I was assigned to return on my second mission to Scandinavia. This meant leaving my wife and four-year-old daughter, Juanita, here in America and crossing the sea to be away for over a year. My heart was heavy, and I was lonely when I bade them farewell in Kansas City. By the time I arrived in Brooklyn, where I was to board ship, it seemed I was far from home. When the ship was leaving, there was not a personal acquaintance on the dock to tell me good-by. There were two letters for me on the boat: one from my wife, the

other from John R. Grice. Aside from that it seemed no one cared. As the ship put out to sea, the consciousness within me that every hour was rapidly widening the distance between my loved ones and me did not improve my feelings. Eventually we made port at Bergen, Norway.

Busy days followed. I renewed contacts with Saints and friends, visited, preached, and told the gospel story. I was feeling some better until word from Apostle Hanson in England instructed me to go to Stockholm, Sweden. Brother C. Oscar Johnson, who with his family had been seven years on that mission, was soon to sail for America. I was to replace him in Stockholm. This perturbed me. I was hardly acquainted in Sweden. It would be necessary for me to learn a new language. I would be alone in a large and strange city, rather far removed from points where I felt familiar.

After a month the Johnsons left for America. I felt more lonely than ever, but I took up the work as best I could and endeavored to carry on. Thus Christmas, 1927, overtook me in Stockholm.

I spent the day of December 24 in my room, working and trying to crowd out the homesickness and loneliness that persistently pushed into my thinking and feeling everytime I paused. Finally, toward four or five o'clock that afternoon, I donned my overcoat and went out to walk. All day the sounds of festive preparation had penetrated through the walls of my room from the surrounding apartments. I hoped to get away from this so I might forget my intense longing to be at home with my family. I had prayed intermittently through the day for divine grace to stand the ordeal. My praying seemed

only to augment the pangs that were gnawing at my heart.

Outside, however, the situation was no better. Darkness falls early in the north countries at that time of year. Windows were brightly lighted and festooned. The joyous prattle and singing of children, blended with happy adult voices, were everywhere. On the streets people were hurrying along, excited and animated with the Christmas spirit. And it seemed to me that I never before saw so many couples about the same age as my wife and I, with a little girl about the age of our Juanita. They were moving along with happy countenances, carrying toys and packages. This was more than I could endure. I returned to my room and knelt to pray for help. But restlessness soon drove me out into the evening again, only to be overcome by the emotions that welled up within as I noted the Christmas joys of families all around. I turned the second time to my room to seek relief in prayer. I continued this alternating procedure until after 1:00 a.m., when with an aching heart I went to my room. No family had invited me to join in its joys on Christmas Eve. Never had I felt so alone and forgotten. It was as though I could not live through the night. My heart, my thoughts, my desires, my hopes, were all with my loved ones in our little home in Independence.

BEFORE RETIRING I knelt by my cot and poured out my soul to God. I was utterly beaten. My pride was gone. Other recourse was without power to aid me in this hour of great need. The situation had brought me to my knees. In repentant spirit I besought my Heavenly Father for divine assistance. The gist of my petition was something like this:

Father, once again, as I have done many times in the past, I turn to thee for needed help that only thou canst give. Thou hast been good to me far beyond what I have deserved. Thou hast helped me in times of trial. Often I have grown negligent and have forgotten. I have

at times withstood thy will and love. I feel I am not even worthy to be called thy son. I ask forgiveness. My trial is more than I can bear alone. Even though I am unworthy, thou hast called me to minister to needy souls, and insofar as I am able, I desire to carry out thy bidding. Thou knowest my need at this time. Thou knowest how greatly I desire to be with my family during this Christmas season. Bless them. Be near them. Comfort them. May they have joy, and may all be well with them. And if it be not out of harmony with thy will and purpose, Father, supply me with the power to live through this loneliness. If it can be possible, and if I am at all worthy, grant something in thine own wisdom and way that will dispel this grief. If ever I needed help from thee, I need it now. I shall try to be humbly grateful and shall endeavor to continue the work thou hast called me to do. May it be granted through Christ whose birth we now commemorate. Amen!

I arose from praying, turned off the light, and went to bed. Suddenly, within a few moments, I felt a spiritual transition. A vision appeared in which I saw my wife and daughter. They seemed to be at a distance of about a hundred feet. My wife was kneeling beside our daughter. Both were facing toward me. Their faces were wreathed in smiles. My wife pointed toward me and said to our daughter: "Look, there's Daddy over there! See him? Say Merry Christmas to Daddy!" Little Juanita inclined her head to one side, smiled brightly, waved her hand, and said: "Merry Christmas, Daddy!" My wife joined in waving to me. Their faces were radiant with

joy and smiles. Then as suddenly as it had come, the vision vanished. I was instantly conscious of my surroundings in the room, but my loneliness had vanished with the vision. The warmth and glow of the presence and love of my Heavenly Father charged and surcharged my being. My heart was filled to overflowing with gratitude and praise to him who knows the needs of his children and who hears them when they cry. My tears changed from those of sorrow to those of joy. There was no sleep for me through the remaining hours of the night, but my soul was lifted up in the blessing of the Father's goodness and love. I came to sense his fatherhood more deeply and realistically than ever before.

It was Christmas Day an Scandinavian. I was far from loved ones, but God had given me the consciousness of their nearness in spirit. Christ bestowed upon me a great gift on his birthday. I doubt that of all the gifts exchanged in Scandinavia, there was any other that compared with mine. God drew me into his love and revealed once more his compassionate heart and his care and concern for his children. I knew he understood the deepest longings of my soul. Through his grace I was able to endure.

By his grace and truth may we come to see more clearly that his fatherhood seeks to bring to pass the oneness and true brotherhood of mankind in Jesus Christ: "Peace on earth among men of good will."

Strengthening Family Ties

WE CANNOT ADVOCATE too strongly that marriages be built upon a spiritual foundation. Until recently family prayer was one of the characteristic features of happy American home life. The divorce rate has climbed ever since people gave it up.

Marriages were consecrated in prayer. Husband and wife prayed together and had grace at the table. When the children came, it was made a family prayer period. It did something for people. It taught them how to live together and kept them from those mistakes which gradually destroy marriage. Over a period of years I have found that when a couple learns to pray together, they have found the surest preventive for marriage difficulties. I do not know of a man and wife who have practiced this who have not had happiness in marriage. It can even restore happiness to those whose marriages seem to be failing.

A Heart Warmed Toward God

John J. Cornish, Missionary

BIRTH AND INFANCY

John Cornish, my father, and Mary Taylor, my mother, were born and married in Devonshire, England, as near as I can ascertain. I was born in the Township of Osborne, County of Huron, Province of Ontario, Canada, October 17, 1854. My mother died when I was about three years of age. I was bound out, according to the laws of Ontario, to a man by the name of John Vail, until I should become twenty-one years old. At the age of six or seven I was able to do some farm chores. If I did not do them to suit Mr. Vail, I would usually get a whipping.

CHILDHOOD

I asked, "Did my own mother belong to the church?"

"No."

"Well, then, is she in hell?"

"Yes."

This brought much sorrow to me, and it was on my mind for many days.

YOUTH

A neighbor said to me, "Jack, you're a fool to stay with Vail and be abused." Another, "I'd run away from him." Then I determined that the next time he whipped me I would . . . and I left not long after. I went a few miles south. That fall an uncle arranged for me to work at another place. . . .

After a few months Mr. Magee moved his business into London, Ontario, taking with him his family and Thomas Brock, Mary [his sister], and me, as helpers.

YOUNG MANHOOD

Time went on, and first one and then another would tell me something about the gospel. I heard preaching and attended prayer meetings. The elder . . . gave many references of Scripture to prove all he said.

I believed then that there was a chance for my mother and for all mankind. My heart warmed toward God. I thought, "There is a God, and he is just, and I love him as I never could have loved him before."

CONVERSION

There I knelt and prayed earnestly that if God would speak to me in tongues

Selections from his autobiography, "Into the Latter Day Light," with explanatory notes.

through rough Elder Myron Haskins, and tell me this gospel is true, if it is, and give me a manifestation of his Holy Spirit, I would obey it. . . . With this good feeling I arose and determined that not a soul on earth should know what I had done. . . .

After the meeting had opened, Brother Haskins arose and began speaking in a language I did not know. Then he turned to me and said, "Inasmuch as you have inquired of me this day to know the truthfulness of my gospel, I now reveal it unto you, and give you a manifestation of my Spirit."

Some of the men went to cut a hole in the ice. Brother Leverton baptized me. I was confirmed by Arthur Leverton, Myron Haskins, and (I think) Norman Blakeslee.

Suddenly I heard, up in the air, a sound like a strong rushing wind coming nearer and nearer, until it descended upon my head, and my entire being was thrilled through and through, which caused joy, peace, and happiness. I said, "O God, I am satisfied; I thank thee for thy mercies and blessings; I'll serve thee while I live."

(Brother Cornish was baptized and confirmed on February 22, 1872.)

BEGINNING IN LONDON (1875)

Having a great desire to have the gospel preached in London, I concluded that as soon as I could get a little money ahead I would try to get the elders to come. . . . There was one young lady who seemed willing to investigate the new doctrine. We went to Bothwell, where we spent Sunday in the meetings of the Saints. She was baptized and confirmed and returned to London a Latter Day Saint. We now had two Saints in London. Only one man who worked in the mill with me would investigate our claims, John J. Harvey. We made it our business to be together as often as we could to read and talk about the gospel. Shortly, he was baptized. There were now three Saints in London.

I joined the Sons of Temperance and in about two months obtained the use of the Sons of Temperance hall, at one dollar a night. I had to do the janitor

work. The time came and with it Elders Robert Davis and Arthur Leverton. Nine persons only were present.

PERSONAL EVANGELISM

"Cornie," said Mr. Coglin, "if you say another word about your doctrine, I'll sack you."

"No, you won't," said I. "You started it. You know that besides keeping the engine going, I am working about one quarter of the time at sawing, turning, and other work, and that is more than any other man did for you." And looking in his face with an old-fashioned smile that generally comes unbidden, I said, "No, Mr. Coglin, you just love me, and you wouldn't sack me for anything."

He didn't. . . .

* * * * *

Mr. Grant was in the height of his glory. "Jack," said he, "I'll knock that Mormon doctrine out of you."

I said, "You can't, Bill; you haven't the right kind of a knocker."

MOBBED

The captain of the mob said, "Where's that other little devil?" and peering among the crowd spied me and ran against me with such force it knocked me flat in the snow. Refusing to walk, I was dragged to the sleigh. My ears and the tips of my fingers were frozen that night. Arriving in the woods, we found the snow was shoveled back. A pile of dry wood in the center was waiting for the match which was applied. Bill . . . jumped from the sleigh, rushing toward me with his right fist extended, when a man in the ring grabbed his arm. . . . By that time the ring was broken, much confusion ensued, and I started for the road. . . . We gained the road and liberty.

NOTES

On the second Sunday evening in London, as a result of work and adver-

Question Time

tising, sixty were present. Three more were baptized; three members came from England, which made nine. Brother Cornish's first converts in London were James H. Stratton and Albert Dempsey. In sixteen months the membership rose to seventy. They built, and on November 21, 1875, dedicated a church thirty by forty feet in dimensions.

The year, 1875, was a great one in the life of Brother Cornish. He was ordained a priest on April 5; was married to one of his converts, Miss Jannie Stratton; and was ordained an elder on October 4.

From 1875 to 1877, he did missionary work, amidst eager support and persecution, in other Ontario towns: Usborne, Exeter, and St. Thomas. In 1876 he helped Joseph Luff organize a branch at Toronto. Further work followed in Corinth, Blenheim, and various parts of Michigan.

In 1877 Brother Cornish attended a General Conference at Galland's Grove, Iowa, where he was appointed to labor on a self-sustaining basis. At the time of his superannuation in 1922, he had traveled thousands of miles on foot in church work, had developed a technique of personal evangelism that enabled him to baptize 1,500 persons, and had engaged in many debates in defense of the gospel. His great contribution to the church in fifty years of labor, and more, was the branch at London, Ontario, which is one of our strongest and finest groups today.

Eight children were born to the Cornishes, and Brother Cornish had the joy of seeing some of his sons ordained and serving the church. His wife was as devoted to the work as he was and made many sacrifices to enable him to carry on his ministry.

To the end of his life he wore the winsome, charming smile with which he began his ministry. His friendly blue eyes made people like him immediately. He preached a gospel of God's love that everybody could understand, and himself gave an example of loving the people.

As he wrote of his early days, "My heart warmed toward God," it is apparent from his life that it never cooled off. His slender figure was vibrant with energy; his manner won affection wherever he went.

He passed away on June 24, 1937, but a fame and a legend of him remains among the people who remember "Johnnie Cornish" as one of the great ministers of the Reorganization.

L. J. L.

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Where should a Latter Day Saint draw the line at upholding and sustaining the repsective government in which he resides (Doctrine and Covenants 112: 5) if that government is an ungodly one not founded on principles of justice?

Mrs. N. W.

ANSWER:

It is difficult to say exactly at what point one would cease to uphold and sustain a government which might be in the path of error. To be sure all governments have certain imperfections, and there are some which are much more just and right than others. Certainly no one is obliged to support a government which is in open defiance of the principles of liberty and justice vouchsafed to us in the gospel of Jesus Christ.

A statement found among the papers of Thomas Jefferson after his death gives us the following: "Resistance to tyrants is obedience to God." Righteous men will oppose a government that is not founded on justice, one which is ungodly.

The Declaration of Independence explains the reasons for the establishment of a new government as follows:

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience has shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a desire to reduce them under absolute despotism, it is their right, it is their duty, to throw off such Government, and to provide new guards for their future security.

Though a government may be in some degree of error, it should have the support of its people as long as it seeks to protect their personal and community rights. We may change a well-founded but erring government, but a wicked foundation is fatal. Our Heavenly Father would not expect us to support a government which is not founded on Christian principles.

A. Orlin Crownover.

QUESTION:

In the Epitome of Faith by Joseph Smith we have the statement: "In the Bible is contained the word of God." Does this mean that the Bible is the word of God, or that part of it is and that part is not?
New York J. S.

ANSWER:

The statement, "In the Bible is contained the word of God," is true. We cannot say that the Bible contains all the word of God, neither can we say that all the writings of the Bible can be attributed to him. For the most part, however, the word of God is to be found in the Bible. We know that the parts of the Bible are attributed variously to God, his Son Jesus, the Holy Ghost, the angels of God, and holy men inspired of God. We also know that other statements were made by uninspired men and even by Satan. In the Book of Job for instance, God, Satan, Job, his three friends, and Elihu make up the personnel who are speaking or quoted. Job was severely tried, and his mind became darkened. In this condition his utterance was a mixture of truth and error. That which is in error will be found to disagree with statements by other writers who perceived the word of truth.

A. Orlin Crownover

QUESTION

Where do the spirits of the righteous and the wicked go after leaving the body?

ANSWER

The Book of Mormon (448: 43-47) states that the spirits of both good and bad are taken "home to that God who gave them life." Then the spirits of the righteous are received "into a state of happiness, which is called paradise; a state of rest; a state of peace." And then the spirits of the wicked "shall be cast out into outer darkness; . . . a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them" until the time of the resurrection.

A. B. PHILLIPS.

Briefs

DECATUR, NEBRASKA.—The annual Northeast Nebraska District Conference was held on November 6. District President Albert Livingston was in charge, and Bishop Walter Johnson of the Presiding Bishopric was the guest speaker. A crowd of about 100 was in attendance. The women of the branch served the noonday lunch.

Elder Charles D. Neff, pastor of the Omaha Branch, was elected president of the district for the coming year. Other officers elected were E. A. Link, secretary-treasurer; Harold Newton, young people's director; Wesley Ballinger, associate young people's leader; Mrs. Kreizel, women's leader; Frances Neff, music director; Carl T. Self, recorder and historian; and Maxine Link, church school director.

LA GRANDE, OREGON.—The Baker Group with other groups from eastern Oregon were visited by the Oregon district officers and by Missionary Elder Vest and wife for a two-day meeting. Elder Vest and Earl Wilcox visited the homes of Saints in La Grande, Wallowa, and Pondosa. Elder Vest presented illustrated sermons in some of the places visited. Several young people have been baptized recently. Regular services are held in Wallowa, Baker, and La Grande.—EARL WILCOX.

LOCK FOUR, NORTH CHARLEROI, PENNSYLVANIA.—Patriarch John R. Grice held a successful series of meetings from October 9 through October 27. On October 12 a baptismal service was held at the church. Three adults were baptized by Brother Grice. They were confirmed by Brother Grice, and Elders Henry and Clarence Winship. Brother Grice gave over sixty patriarchal blessings during his stay.

A Tri-District Institute was held October 28, 29, and 30. Districts attending were Youngstown, West Virginia, and Pittsburgh. Apostle Percy E. Farrow and Dr. F. M. McDowell were ministers in charge. Seventy Merle P. Guthrie and Evangelist John R. Grice assisted.

On the evening of October 28, Dr. McDowell and Apostle Farrow addressed the conference. A social hour followed, consisting of refreshments, singing, and fellowship. On October 29 there was held a prayer service and morning and afternoon classes. An assembly of reports and summary findings was given. A fellowship dinner was held in the evening of the same day in the Social Room of the Presbyterian Church.

Brother Farrow spoke at the 10:00 service and Brother McDowell at the 11:00 service of October 30. Brother Farrow gave the closing sermon in the evening.—Reported by DORIS DOOLEY AND DOROTHY RAISBECK.

MOBILE, ALABAMA.—Elder R. L. Booker of the Mobile public school system has been promoted to principalship of the Prichard schools. He was born in Kansas, educated at Kansas State Teachers College, and taught six years in his native state before going to Alabama. He holds offices in the city, county, and state, and is vice-president of the National Association of Elementary Principles.—Reported by ELDER JACK A. PRAY, pastor of Mobile Branch.

WALNUT PARK, INDEPENDENCE.—On October 9 Apostle Charles Hield showed Kodachrome slides about Central America and lectured to the congregation on the archaeological evidence of the Book of Mormon. On Oc-

tober 16 Apostle Draper showed slides of events, people, and places of church history. Before Apostle Draper's sermon, there was a musical meditation in which Homer Gatchett was baritone soloist, and Mr. and Mrs. Zygmund Rondomanski and Mrs. Frank Prell were members of a string trio.

Elder Fred Davies, pastor, went to Chariton, Iowa, on October 9 to 16 and preached a series of missionary sermons.

Zion's League has organized a choir of mixed voices. Bernard Butterworth and Allene Lucas usually act as directors. There was a fine musical program on October 30 by the branch choir and orchestra in a joint endeavor.

Bud Henson, church custodian, reports that following the redecoration of the church building, the installation of the gas furnace began.—Reported by MRS. ELLA MAE WILLIAMS.

OREGON DISTRICT.—The officers, district council, and pastors met for an all-day instruction class and lunch at the Central Portland Church on November 27. The purpose of this meeting was to organize the year's work and to familiarize each person with his work and responsibilities. They made plans to raise the largest operating budget ever to be raised in the district's history. Thirty-two branch, mission, and group pastors; twenty district officers; and twenty-one of the district council; including the county ministers to isolated Saints and special assigned officers, totaling fifty-nine were present.

Elder Harold Carpenter, district church school director had charge of the morning church school assisted by Brother Lloyd Shannon. Evangelist W. H. Barker spoke at the 11:00 hour.

A basket lunch in charge of Sister Susie Yeoman, the Central Church women's leader, and Sister Royce Chapman, district women's leader, was served. This was the first meal to be served in the Central Church's new dining room and kitchen.

After lunch the leadership gathered in the chapel, and the following men spoke: James Burdick on "Priesthood Education," Chester Gregory on "Youth Organization," Elwin R. Vest on "Missionary Work," Milton Becker on "District Budget," Paul Fishel on "Tithing and Financial Law," Robert Bailey on "Ministry to Isolated Saints," Charles Gollihon on "How I Can Best Serve," Raymond Huggett on "My Job as a Pastor," Leonard Hoisington on "Adequate Church Buildings," and Miles Whiting on "My Place in the Service of God." Round-table discussions were held on each topic.

District President J. L. Verhei presided over the entire gathering and spoke in the afternoon on "Priesthood Standards." Evangelist Mark Yeoman preached in the evening. The organists were Sister Dorothy Haviland and Elaine Gollihon, while the soloists were Elder Glenn Haviland and Sister Peggy Vest.

The group was reminded that there are over 2,000 members in the thirty-nine counties of Oregon and Washington to serve.

Groups of workers are meeting each Saturday to work on the new Oregon Camp Grounds on the Lewis River. These beautiful thirty acre grounds are located on the Lewis River in Washington and will afford large recreation fields, picnic grounds, and camping facilities. They will be used for branch and district picnics and youth camps. But reunions will not be held there until proper buildings are available.—Reported by J. L. VERHEI.

ROCK ISLAND DISTRICT.—A Church School Worker's Conference and District Conference were held in Rock Island, Illinois, November

19 and 20. Around 150 were present on November 19 when Apostle Reed Holmes spoke. The day's sessions were climaxed with a pageant "The Church of Yesterday, Today, and Tomorrow," directed by Sister Winifred Stiegel.

Some 400 persons attended the conference held at the Masonic Temple with Apostle D. T. Williams and Apostle Holmes, speakers for the morning and early afternoon services. At the business session the following officers were elected or sustained: Lyle W. Woodstock, district president; Clarence M. Beil and E. R. Williams, counselors; Mrs. George C. Shippy, secretary; John C. Stiegel, treasurer and bishop's agent; Mrs. John C. Stiegel, church school director; Leonard Hendricks, young people's leader; Jesse Cady, director of music; Mrs. H. R. Cady, supervisor of women; Mrs. Lora Sackfield, historian; Warren Hinkle, O. E. Lindsay, and E. T. Williamson, auditors; Josephine Scott, children's leader; Miss Ellen Blake, director of teacher training; and C. A. Beil, George McFarlane, J. O. Dutton, L. L. Allen, nonresident pastors.—Reported by MRS. RUTH SHIPPY.

OMAHA, NEBRASKA.—Working towards the goal of the church, "Each One Win One," and also towards his own goal of 50 baptisms for this fiscal year, Pastor Charles D. Neff of Omaha observed November 20 as Decision Day for the branch.

The help of members of the priesthood was solicited and a program for priesthood visiting every Monday evening was instituted. A plan for family visiting was also formulated by Pastor Neff. This plan was for October, and the month was designated "Get Acquainted Month." Stencils were cut on which were given the rules to be followed. Six links representing a chain were drawn down the right-hand side. In each link was the family name of some member of the branch. Pastor Neff gave the sheet to the person whose family name appeared in the first link, and this family was to visit within three days the family whose name appeared in the second link. The sheet was then left with this second family, and they in turn visited the family whose name appeared in the third link. This procedure was to be followed throughout the links of that particular chain. Several of these lists were handed out the first of October. As a result of this plan many families were visited, especially those in which not all were members of the church.

Decision Day was given much publicity through the local branch paper *Ray-O-Lite*, the weekly bulletin, and through conversation. As a result of this special endeavor, a baptismal service was held on the morning of November 20. Patriarch R. W. Scott gave the charge to the candidates, and Pastor Neff baptized twelve people. These were confirmed at the evening service. The twelve are Dick and Patty Turner, Joan and Keith Johnson, Ed Cunningham and daughter Eleanor, Filmore Walker and son Curtis, Vivian Hill, Norma Kenyon, Ruth and Edith Goff.

Plans are already under way for another Decision Day in the near future. Five of those baptized were from South Mission, established only six weeks ago. Brother Neff chose Elder Buy Riley as his assistant and placed him in charge of the mission. The total church attendance for the city of Omaha has increased approximately 22 per cent since the opening of the mission. The average attendance of the Omaha Branch is now approximately 52 per cent greater than it was a year ago.—Reported by C. B. CONSTANCE.

Blessed Are They That Do

By **LOTTIE CLARK DIGGLE**

A SISTER ONCE REMARKED, "You know I haven't the education to do much for the church, but I can always work with my hands."

For five consecutive days she washed the walls and painted in the lower auditorium. Others came to help at intervals, but Elizabeth's enthusiasm never once flagged until the church school room was a joy to behold. Some time later the chapel pews needed scraping and revarnishing. Again quiet, efficient Elizabeth led the crew of workers. Her garden is a riot of lovely bloom, and her home is always neat. Should a wedding be in the offing, her nimble fingers are busy embroidering a set of dish towels, or perhaps a colorful, hooked, woolen rug for the bride. Who shall say our sister's workworn hands are other than beautiful?

I LOVE TO REMEMBER my father's gnarled hands. After a busy day he sometimes would fashion a delightful whistle from a willow branch, or make a perfectly balanced top from an empty spool. How deft and gentle were those sturdy hands when our baby sister's finger was all but severed. Four tiny wooden splints and a bit of clean linen saved a child's hand from deformity.

In my mind's eye I can yet see his hands parting the tall grasses so that we could get a better view of the speckled eggs of a nesting blackbird. Later as we walked homeward, one child said, "I want to hold hands with you, Papa."

Before he was laid in his last resting place, I would go into the quiet room where he lay. His wrinkled hands were inert on his breast. No more would they hold the plow or scatter seed; never again would they be laid on a fevered brow or pat a

curly head. I wondered how anything so vibrant and creative could suffer death, decay, and oblivion? Then I remembered the vision granted him in his last illness:

"I saw Jesus Christ and the eternal city, and now I am not afraid," he said one morning. His passing was but a transition to a happier, busier life of greater service, and all was well!

How appealing are the small hands of a child as the dimpled fingers try to co-ordinate on a crumb of cookie or wave an erratic good-by!

Then there are the creative hands! How infinitely marvelous must be the hands of the Father and the Son who created the universe, who fashioned the earth and all that is within it, who planned and executed the infinite variety of flowers and fruit, and then made man. Even they were proud and pleased with the result of their creative efforts, for as they rested and surveyed the finished product, they saw that it was good.

We are thankful for those whose fingers can play musical instruments, for the genius who creates a work of art, for the unselfish who sacrifice hours of rest or pleasure to write newsy, comforting letters. How grateful must have been our boys overseas who received hand-knit socks—what heart-warming visions they must have had of loved ones back home knitting countless stitches! Blessings on those who made warm quilts and clothing for the shivering children of war-torn Europe! Further blessings on the legions of women whose busy fingers provide the finances to keep the church fires burning! These are builders "who needeth not to be ashamed," and include

the humble carpenters as was Jesus of Nazareth. Last are the tillers of the soil who produce by the labor of their hands the food for a hungry world.

THE PHONE RINGS blatantly, insistently. Only half awake after a grueling day at the office and a long evening of priesthood visiting, Elder John Thompson hammers down the stairsteps in a mad rush to answer the call.

"Hello, is this Elder Thompson?" a voice sobs.

"Yes, speaking."

"This is Sister Snell. Jackie has the croup and is almost smothering. Could you come over right away?"

"Of course, sister. I will be right over."

The rain is coming down in sheets, and the streets are a mass of mud and water. Does Elder Thompson feel like a martyr? Is he irritated or disgruntled? Never for a second! Dressing hurriedly he battles the elements for a mile and a half. His knock is answered by the weeping, frightened mother. Soon those hands, those blessed, tender, healing hands are laid gently upon the little head. A fervent prayer goes up to God. The choking lessens—then ceases altogether, and the exhausted child is soon asleep.

"How can I ever thank you enough, Brother Thompson! You have saved Jackie's life," cried Mrs. Snell, fervently.

"Not I, but the Lord, dear sister! I was only the instrument. Let us kneel down and thank him for this great blessing."

And as the good brother once more faces the wild night storm, he muses,

"What a privilege to be God's servant and be able to help those who are in trouble."

Verily, blessed are they that do.

The Home Column

The Women Prepare

Editor's Note: The following letter was written by a young sister who is happy about the training program which was launched by the City-Wide Women's Council of Independence this fall. She is anxious to share it with her friends and is writing to them so they will want to attend.

Dear Friends:

I am so full of inspiration and enthusiasm since attending the second Preparation Day Service here in Independence, that I felt I should let you know what you are missing if you haven't attended one of these services.

In case you haven't even heard of the women's program for this year, I want to tell you a little about it. These services are called "Preparation Days." They include beautiful music by some of our good folk specializing in that field, an inspirational talk by a priesthood member, and sometimes a short social service conducted by the priesthood. In the afternoon classes on such subjects as "Leadership," "Friendly Visiting," "Guides for Studying," "Motherhood," and "Child Rearing," are held. There will be a "Preparation Day" the first Thursday of each month from 10:30 a.m. to 2:15 p.m. through May. We take a sack lunch and visit with our friends at lunch time.

Don't worry about your preschool children; they, too, are provided for. In fact, if I didn't want to attend these services myself, I would have to take Joanne; she "lives" from one nursery school to the other, asking me forty times a day how many more "sleeps" she has to take before she can go to her school again. Of course, she is only three-and-a-half years old and doesn't understand she too is preparing for the most important task in her life; but she does understand it is a day she gets to go to school where she learns new songs, stories, games, and meets her little friends for a picnic day.

I know some of my friends live too far from Independence to attend,

but I am anxious for them to know about the program and perhaps they will set this day aside as a study day too, either in groups or individually. When we prepare ourselves to build the kingdom, we do it not only for ourselves, but for all our friends both in and out of the church. All those who live close enough to drive, or have train or bus facilities to Independence, should come and prepare with us. Those who live in Independence and are not attending, especially the young mothers and homemakers, are cheating themselves out of a chance for real spiritual growth.

Why don't you start now and declare the first Thursday of each month a day of learning and preparation for you and your family, and meet your friends at the church at 10:30 a.m.?

BERTHA A. STECK.

Picked From the Periodicals

By Aarona Booker Kohlman

December magazines contain much stimulating material in addition to the expected Christmas themes. One November magazine, a weekly arriving too late for the previous column, is referred to, as the article is so important.

"Our Daughter Is an Epileptic," *Collier's*, November 26, is the candid story of a girl's affliction told by her parents. It is naturally of interest to any who face this problem, but everyone should read it so that the big problem of prejudice might be eased.

"Get Off Route 25, Young Man," *Collier's*, December 3, contains a big challenge by Charles F. Kettering. You will be amazed at what we don't know, and at what possibilities and opportunities lie ahead for those who will grasp them.

"Foot Health for Children," *Woman's Day*, gives pointers on how to be sure that your children's shoes are properly fitted, in order that the foot muscles will be trained and strengthened.

"The Cookie Jar," *Woman's Day*, is a collection of fifty-two cookie recipes. You might like to save these for future use.

"Let's Be Polite Grown-Ups," *Woman's Day*, will probably give you a jolt—the author speaks of politeness to children, you see.

"Working Mother," *McCall's*, is the answer of one working mother to the aching sense of guilt felt by many.

"Dandy Don't Bite," *Good Housekeeping*, discusses family jokes—some are good to remember, but others are poison. Maybe yours need examining.

"Your Quarrel With Your Daughter," *Good Housekeeping*, is an article for all mothers of daughters of any age. Better to read it when your daughter is an infant, but in any case, read it and reread it.

Although as a church we cannot agree, "Let's Unite Our Churches—Now," *Woman's Home Companion*, is an article of great importance and significance. It reflects a world trend we cannot ignore.

"Should You Have a Baby the First Year?" *Woman's Home Companion*, is a frank discussion for those just married or soon to be married and gets at the roots of the problem.

"A Day to Remember," *Woman's Home Companion*, sets forth some delightful suggestions to give more meaning to Christmas and to make the Christmas message come alive.

Although the title may sound otherwise, "Let's Get Rid of Xmas," *Family Circle*, carries the familiar sentiments, and contains some profound truths. It will jog you a little, no doubt.

We do not usually include fiction, but "House Upon a Rock," a book condensation, *Ladies' Home Journal*, is so unusual and thought-provoking that we recommend it. As the plot concerns a miracle and its effects, our church members will be particularly intrigued by it.

"I Wanted to Nurse My Baby," *Ladies' Home Journal*, is an excellent article for expectant mothers.

"Something New in Childbirth," *Parents' Magazine*, should certainly be read by every expectant mother, or by any woman who expects ever to give birth to a child. The author is a "satisfied customer" of the principles of natural childbirth advocated by Dr. Grantly Dick Read in his book, *Childbirth Without Fear*.

"Raising Good Sports," *Parents' Magazine*, is for every parent, father or mother. The authors give some suggestions for things parents can do to foster good sportsmanship.

If you have children at home, by all means read "Keeping the Peace at Our House," *Parents' Magazine*. You will feel that you are quite normal, but you will also see that imagination will help solve your problems.

"Turn Your Imagination Loose!" *Reader's Digest*, will stimulate your mind and make you realize how little you really use it. "Exercising one's imagination is fun. Few of us make it the asset it should be in our lives."

They Cry Unto the Lord

By RAMONA SEELEY

AND IT SEEMED as if Jesus were sitting upon a hill, and he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."¹

And the little white children rushed up eagerly to receive the blessings which they were sure were theirs, followed more timidly by members of the yellow, the red, and the brown races. Only the little black boy stood back, uncertain, afraid.

Jesus, noticing, beckoned him on, and the small one approached slowly with faltering steps.

"You—you mean me too, Lord?"

"Come, my boy. I did not say 'Suffer the little white children to come unto me and forbid the colored.' All are welcome to my kingdom."

And the black boy's face was suffused with light and happiness, and he felt white in the eyes of the Lord, and a new world opened up before him.

Jesus left, and the children descended the hill together, laughing gaily.

Soon they came to the home of the white children, and they began to enter. But as the little black boy came to the door, he was pushed aside.

"You cannot enter here."

"But, Jesus said—"

"Oh, he didn't mean that," a giggling voice said, and the door was closed.

Dejectedly the black boy walked away, wishing he could speak to Jesus again. As he was walking, he noticed a beautiful church, and he thought,

"I will go in, and perhaps Jesus will be there."

But as he started to enter, he was stopped at the door.

"You cannot enter here."

"But I am looking for Jesus."

"You cannot find him here—only white people worship here. Go build a church of your own."

"But I don't know how and I have no money."

"That isn't our concern." And the little black boy was turned from the door.

Here Is the Writer



Ramona Sartwell Seeley attended the Savannah, Illinois, High School, graduating in June, 1940. From then until her marriage to Robert Seeley on March 12, 1945, she was employed as secretary for the Midway Oil Company in Rock Island, Illinois. Now she and her husband, a graduate of the University of Southern California,

and their two sons, James Robert and Gerald Ammon, are making their home in Moline, Illinois. Mr. Seeley is employed by the board of education.

Ramona lists her hobbies as writing and sports. She teaches a church school class and is an Oriole leader. In addition to her home and church responsibilities, she attends night school. "I hope," she says, "to someday have a college education of my own."

HE AGAIN WALKED on, fear in his heart, bewilderment in his eyes. In the distance he saw a schoolhouse, and he thought, "Perhaps, I can enter there and learn." And he approached slowly.

The teacher pointed out a seat in the back of the room, and he felt the eyes of everyone upon him, and whispers of "Nigger" reached his ears. His face was miserable with shame, and he walked out.

He climbed the hill where Jesus had sat and threw himself down and wept bitterly.

"Oh, Lord," he sobbed, "they say I am not worthy, that I am cursed and full of sin. Oh, Lord, what have I done? What have I done to deserve this?"

And a voice spoke and said, "The Lord denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God!"²

"Oh Lord, they bless with their mouths but they curse inwardly."³

And the voice spoke again saying, "Do not fear, for unless they repent of their sins, your skin will be whiter than theirs, when you shall be brought with them before the throne of God."⁴

And the little black boy arose and was comforted and grew in the ways of the Lord.

* * * *

*Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them, because of the darkness of their skins.*⁵

1. Matthew 19: 14.
2. II Nephi 11: 114, 115.
3. Psalm 62: 4.
4. Based on Book of Jacob 2: 59.
5. Book of Jacob 2: 60.

Speaking of Prejudice

Prejudice squints when it looks, and lies when it talks.—Duchess d'Abrantes.

He hears but half who hears one party only.—Aeschylus.

Prejudice is the child of ignorance.—Hazlitt.

A prejudice is a vagrant opinion without visible means of support.—Ambrose Bierce.

It is never too late to give up your prejudices.—Thoreau.

When the judgment's weak, the prejudice is strong.—Kane O'Hara.

Prejudice is being down on something you're not up on.—Evan Fry.

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New Horizons

This Is Switzerland

By BILOINE WHITING

WE ARE IN AN almost unbelievable place—Montana Village in the Alps. It was recommended to us by a Swiss friend when we said we wanted a quiet place to complete some stories. All around us are snowcapped peaks, and below us is the Rhone Valley—visible only when the clouds dissolve. The village literally hangs to the side of the mountain, and all the houses are wooden chalets, unpainted, with roofs that seem too big for the rest of the house and red flower boxes on the porches. We are the first “foreigners” (Americans) to have ever come here. The natives have never seen clothes like ours or heard the English language. The women all wear full black skirts down to their ankles, wool shawls, and embroidered scarves. On Sundays they add blue satin aprons to their costumes. The religion is Catholic, and in the center of the village of perhaps thirty chalets is the church which dates back to 1615. The women do their laundry in watering troughs scattered around the village for the cattle which are driven through the streets every morning and evening.

We are living in the town’s combination tavern and grocery. Our room (on the second floor) is pine-paneled and heated with a wood stove. The beds are equipped with deep feather mattresses. Outside is a porch that overlooks the village and offers a breath-taking view of the mountains. We are the only guests and get wonderful service—the food is delicious. For breakfast we always have a plate of hard rolls, a dish of wild strawberry jam, about a half pound of Swiss butter, and pitchers of *cafe au lait*. This is a concentrated liquid coffee diluted with hot milk. It is mild-tasting, and I like it better than

American coffee. For dinner we have soup, steak or roast with mushrooms, two vegetables, a green salad, rice or spaghetti, and fruit. Supper is typically Swiss with cheese or bacon and eggs, soup, fried potatoes, and salad.

ONE DAY we went hiking. Although there is no snow in the village, we soon climbed into it, yet the sun was so warm we needed only sweaters for wraps. I’ve been taking pictures with as much abandon as if I didn’t have Italy yet to photograph, but Montana Village is so untouched by centuries of valley life that I can’t resist recording it. The people here are so sincere they don’t even pose when we photograph them. I wish I had read all of Mann’s book about the Magic Mountain, because down the slope of this one is a tuberculosis sanitarium for Swiss soldiers and civilians. At night we can see the lights of the hospital blinking below us.

I can appreciate the argument for isolation after living in Montana Village for a few days. Here there is so little of the grasping, climbing-up-on-the-other-person’s-shoulder that is so disheartening in other places. The village is like a family. Though its citizens look into the valley, they return to their chalet homes to live and work and eventually be buried in the tiny, walled cemetery behind the church.

Day after tomorrow we leave for Rome. While there I hope to interview the Pope (I have press cards that open doors amazingly). Our boat, the “Atlanta,” sails from Naples on December 30, and we should reach New York some nine days later if the weather is good. We are to stop at Lisbon and Halifax before disembarking at New York. The next stop will be home.

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Bulletin Board

Wants to Contact Saints

My husband and I and our four children have just moved to Abilene, Texas, from Kennett, Missouri. If there are members here, we shall appreciate having them contact us. Our address is 442 1-2 Jeanette, and our phone number 3363.

Zion-Wide "Preparation Day"

The next monthly meeting of the city-wide women's department will be held at the Walnut Park Church on January 4 from 10:15 a.m. to 2:15 p.m. A nursery will be provided for preschool children.

Correction of Address

Gomer T. Griffiths address is Route 2, Wiloughby, Ohio, rather than Kirtland Hills as given in the December 5.

REQUESTS FOR PRAYERS

Mrs. W. J. Parker, Villa Grove, Illinois, who has been ill for a long time, asks the Saints to remember her in prayer.

Prayers are requested for Mrs. Joseph Abbondanza, Route 1, Harrisburg, Pennsylvania, an isolated Saint. She would appreciate letters from those who care to write.

Josephine L. Green, 827 Fourteenth Street, Rock Island, Illinois, requests prayers that she may be relieved of a great burden and be able to live in peace.

Prayers are requested for sixteen-year-old George Inman, son of Mr. and Mrs. V. C. Inman, 340 Victoria, Costa Mesa, California, who is a victim of cancer. He is not a Latter Day Saint but has attended our church school.

WEDDINGS

Shewmake-Henson

Marilyn Henson, daughter of Mr. and Mrs. Rueben Henson of Mt. Vernon, Illinois, and Parkes Shewmake, also of Mt. Vernon, were married September 29 at Henderson, Kentucky, the Reverend E. K. Judy officiating. They are making their home in Mt. Vernon.

BIRTHS

Mr. and Mrs. Glen Rose of Orangeburg, New York, announce the birth of a daughter, Cynthia Ann, born November 25. Mrs. Rose is the former Barbara Harshman. Both parents attended Graceland College.

A son, Michael Eugene, was born on June 29 to Mr. and Mrs. Robert Green of Mt. Vernon, Illinois. Mrs. Green is the former Betty DeSelsms.

A daughter, Sherry Rose, was born on November 12 to Mr. and Mrs. Ralph Rockett of Mt. Vernon, Illinois. Mrs. Rockett is the former Norma Lee Jackson of Marion, Illinois.

A daughter, Mary Louise, was born on September 9 to Mr. and Mrs. Harvey S. Mowrey of Tallahassee, Florida.

Mr. and Mrs. Robert J. York of Independence, Missouri, announce the birth of a son, Stephen Kenneth, born November 24 at the Independence Sanitarium. Mrs. York is the former Doris Sexton.

A son, Gregory Bruce, was born on August 12 to Mr. and Mrs. Elbert Boren of Oberlin, Ohio. He was blessed on September 25 by Elder W. W. Crispin. Mrs. Boren is the former Virginia Harply.

Mr. and Mrs. Glenn A. Motta of Fort Scott, Kansas, announce the birth of a son, Russell Anthony, born November 21 at the Burke

Street Hospital. Mrs. Motta, the former Ruby LeNeve, attended Graceland College from 1941-44.

Mr. and Mrs. Carroll S. Fenner of Chardon, Ohio, announce the birth of a daughter, Carla Mae, born October 22. Mrs. Fenner is the former Mae Brown, daughter of Evangelist and Mrs. Robert T. Brown of Merlin, Ontario.

Mr. and Mrs. Ivan M. Allen of Lohrville, Iowa, announce the birth of a son, Paul Eugene, born October 18. He was blessed on November 20 at Coalville, Iowa, by Elder Harold Mann. Mrs. Allen, the former Eula Baughman, is a graduate of the Independence Sanitarium School of Nursing, class of 1940.

DEATHS

SMELSER.—Esty Louis, was born May 30, 1887, at Red Cloud, Nebraska, and died August 10, 1949, at St. Margaret's Hospital in Hammond, Indiana. He was baptized into the Reorganized Church on December 17, 1911, was ordained a teacher in 1918, and a priest in January, 1949. He was faithful to his calling and was in charge of the Communion service in Hammond Branch the Sunday preceding his death. He married Ernestine Davey on November 26, 1914, in Montana. In 1928 he and his family moved to Independence, Missouri, and a few years later to Indiana.

He is survived by his wife; two sons: Wayne of Chicago, Illinois, and John of Plymouth, Indiana; a daughter, Mrs. Wilma McKeehen of Stoughton, Massachusetts; eight grandchildren; two brothers; and one sister. Interment was in Mound Grove Cemetery, Independence.

SIMMONS.—Samuel Hillman, son of Samuel and Gulletta Simmons, was born near Cameron, Missouri, on April 23, 1880, and died at his home in Cameron on November 6, 1949. He was baptized into the Reorganized Church at the age of eight, was ordained to the Aaronic priesthood in 1904 and two years later to the office of elder. He was pastor of the Far West Branch for eleven years and president of Far West District prior to its organization as a stake. Following his ordination to the office of high priest, he served as a member of the stake high council. For two years he was pastor of the Cameron Branch. Although he never fully recovered from a severe illness in 1944, he continued his ministry until death. On February 12, 1903, he was married to Ruby Maybelle Bean; six children were born to them. Three sons, Clair, Donovan, and Leon preceded him in death.

He is survived by his wife; two sons: Samuel Lockwood Simmons of Washington, D. C., and Wayne Emerson Simmons of Caracas, Venezuela; a daughter, Mrs. Marjorie Volters of Cameron; and four grandchildren. Funeral services were held in the Christian Church in Cameron, Elders J. C. Constance and Orman Salisbury officiating. Interment was in the Delano Cemetery.

HAWKINS.—Cleve, was born November 22, 1886, at Midway, Alabama, and died October 16, 1949, at his home in Kennett, Missouri. He had been a member of the Reorganized Church since boyhood. He is survived by his wife, Lucy; three sons: Hershel James, and Elbert; and three daughters: Glennie Henflein, Hazel Carson, and Vera Haze.

VALLEM.—William Peter, was born November 1, 1871, at Woodfords, California, and died March 6, 1949, at his home near Lodi, California. He was baptized into the Reorganized Church on November 24, 1888.

He is survived by two brothers, Raymond and George W. Vallem. Funeral services were conducted by Patriarch Willam Dawson. Burial was in the Lodi cemetery.

HARDY.—Mary Vandusen, was born June 13, 1872, at Kenosha, Wisconsin, and died August 3, 1949, at French Camp, California. She had been a member of the Reorganized Church since September 17, 1893.

Surviving are two sons, Alex and Howard. Interment was in the Parkview Cemetery, Stockton, California.

PACKARD.—Forrest Earl, was born January 11, 1892, at Hinsdale, New Hampshire, and died at his farm home near Conway, Missouri, on November 9, 1949. He united with the Reorganized Church on August 2, 1925, was ordained a deacon on July 14, 1934, and a priest on March 5, 1944. He was faithful to his calling and drove many miles over rough roads to hold services in the homes of isolated members.

He is survived by his wife, Ada; a son, Harold, of Mesa, Arizona; a daughter, Mrs. G. L. Spies of Salem, Oregon; his mother, Mrs. Mary Packard of Long Beach, California; a sister, Mrs. Warren Best of Santa Ana, California; a stepson, Hugh Kensler of Santa Paula, California; and five grandchildren. Funeral services were held in the Green Mountain Baptist Church west of Conway, Elder Arthur E. Starks officiating. Interment was in the Gann Cemetery.

REICH.—Gladys, daughter of S. W. and Evelyn Lamb, was born near Delaware, Oklahoma, on December 21, 1893, and died November 24, 1949, in Oklahoma. On June 4, 1914, she was married to Edwin Reich; three sons were born to them. She was baptized into the Reorganized Church on October 10, 1915, and was an enthusiastic worker in her branch. For two years she was leader of the women's department.

She is survived by her husband; three sons: Wendell of Delaware; Doyle of Tahlequah, Oklahoma; and John of the home; her twin sister, Gayle Reich of Poteau, Oklahoma; another sister, Mrs. Leonard Stroup of Kansas City, Missouri; two brothers: Jake Lamb of San Diego, California, and Loy Lamb of Lakeview, Oregon; and one grandson. Funeral services were held at Nowata, Oklahoma, Elder Frank Kyser officiating. Interment was in the Nowata Memorial Park.

BROCKETT.—Clara Jane, daughter of James and Paulina Parks, was born August 8, 1866, in Runnells, Iowa, and died June 13, 1949, in Des Moines, Iowa, where she had made her home for many years. She was married to W. S. Brockett on August 7, 1885. She had been a member of the Reorganized Church since June 13, 1880.

Surviving are two sons: Charles Brockett of Des Moines and Robert Brockett of Mason City, Iowa; and a daughter, Mrs. Ona Riggs of Des Moines. Funeral services were held June 16 in Des Moines, Pastor Herbert Scott officiating. Interment was in the Runnells cemetery.

RICE.—David M., son of Bryant and Nancie Rice, was born July 9, 1883, near Vancleave, Mississippi, and died November 27, 1949. On August 16, 1901, he was married to Cora E. Rogers; five children were born to them. He had been a member of the Reorganized Church since July 6, 1902.

He is survived by his wife; two daughters: Ethel Annee Bretinbach of Vancleave and Vida Estella Parker of Gantier, Mississippi; three sons: Malcom of Fredricks, West Virginia; Freddie of Pascagoula, Mississippi; and LaRue of Vancleave; seventeen grandchildren; and five great-grandchildren. Funeral services were held at the Reorganized Church in Vancleave, Elders Franklin Steiner and J. L. Barlow officiating. Burial was in the church cemetery.

ROGERS.—Eliza Rebecca, was born November 29, 1875, and died November 21, 1949, in Pascagoula, Mississippi, at the home of her daughter, Mrs. Mack Hawley. She had been a member of the Reorganized Church for over fifty years. Six children were born to her and her husband, John M. Rogers: Mrs. Lillian Pigg of Rockford, Illinois; Mrs. Bertha Hawley of Moss Point, Mississippi; Willie A. of Vancleave; John L., Lonnie W., and Harry H. of Mobile, Alabama; eight grandchildren; one great-grandchild; a brother, W. D. Spradley of Pass Christian, Mississippi; and two sisters: Mrs. Riley Welch of Ocean Springs, Mississippi, and Mrs. Ann Roberts of Alexandria, Louisiana. Funeral services were held at the church in Vancleave, A. G. Miller, J. L. Barlo, and R. A. Vaughn officiating.

LYONS.—Kate, daughter of Ellis and Elizabeth Goff, was born in July, 1880, and died November 19, 1949. She was married to H. L. Lyons in 1900. Two daughters were born to them. Eula, the older, preceded her mother in death; the younger, Mrs. Roland Ware, lives in Vancleave, Mississippi. Also surviving are a sister, Mrs. Ruth Scott of Mobile, Alabama; one grandchild; and one great-grandchild. Mrs. Lyons had been a member of the Reorganized Church for over fifty years. Funeral services were held at the Mt. Pleasant Methodist Church in Vancleave. The Reverend G. A. Bradus gave the funeral sermon, assisted by A. G. Miller.

McMILLAN.—Malcom Andrew, son of Robert and Laura Mae McMillan, was born June 27, 1949, at Pascagoula, and died December 8, 1949. He is survived by his parents and one brother. Funeral services were conducted by A. G. Miller.

OLIVER.—Louisa Sophia, daughter of William and Jane Oliver, was born June 12, 1876, in Blanchard County, Perty, Ontario, and died June 22, 1949, in Toronto, Ontario. On July 1, 1889, she was baptized a member of the Reorganized Church. Until about thirty-five years ago she resided in St. Marys, Ontario. After that she made her home with her sister, Alice Clark, who preceded her in death last January.

She leaves no immediate survivors. Funeral services were conducted by Elder John F. Sheehy, pastor of Toronto Branch.

LENT.—Charles Wesley, son of Arculeus and Catherine Lent, was born July 22, 1868, near Hopeville, Iowa, and died November 21, 1949. He was married to Mary E. Brown, and one daughter was born to them. He had been a member of the Reorganized Church since 1893.

Surviving are his daughter, Mrs. Will Butterfield; four grandchildren; and nine great-grandchildren.

PRAY.—Gordon Paton, was born March 16, 1904, in London, Ontario, and died November 24, 1949, at the Methodist Hospital in Fort Wayne, Indiana. He had been a member of the Reorganized Church since December 2, 1916.

He is survived by his wife, Nona; a son, Donald; two daughters: Mary and Barbara, of Bay City, Michigan; his parents: Joseph and Laura Paton Gerardot of Ft. Wayne; and a brother, Jack A. Pray of Mobile, Alabama. Elder Luther Troyer officiated at the funeral service. Interment was in the I.O.O.F. Cemetery in New Haven, Indiana.

MAY.—Francis Marion, son of Marion and Melvina Hood May, was born February 28, 1870, in Boyd County, Kentucky, and died at the age of seventy-six at Portsmouth, Ohio (date of death not given). He was baptized into the Reorganized Church on January 29, 1907, and was ordained an elder the following August. He was an outstanding teacher and labored in several branches of Southern Ohio District. During his lifetime he baptized about two hundred persons into the church.

He is survived by his wife, Bertha May; a son, Joel of Dayton, Ohio; two daughters: Mrs. Julia Davis of Dayton and Mrs. Verna Donovan of Cleveland, Ohio; a sister, Mrs. Theresa Caffihan of Westwood, Kentucky; two brothers: Samuel of Greenup, Kentucky, and Reuben of Ashland, Kentucky; a half-brother, Theodore Hood, of Ashland; and four grandchildren. Funeral services were conducted by High Priest Floyd Rockwell at the Pleasant Valley Reorganized Church.

NEWS AND NOTES

(Continued from page 2.)

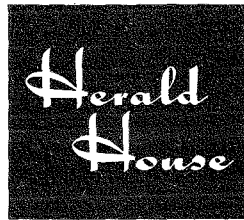
PRESIDENT SMITH

President Smith left Independence on December 9 to attend a district conference held in Mobile, Alabama, on December 10 and 11. He was the speaker at the banquet held Saturday evening, and spoke at the 11:00 service on Sunday. He spent December 12, 13, and 14 in the Gulf States District, conferring with District President W. J. Breshears. He returned to Independence on December 15.

ZION'S LEAGUE

Activity programs began in the Auditorium gymnasium on December 6. Ping-pong, shuffleboard, volleyball, handball, relays, and circle games were played. A special feature open to all Leaguers and their guests, is an art class taught by John Thoman. Wes Cottle, of the Recreation Commission, is in charge of the programs.

Carl Mesle, in charge of publicity for the Messiah Choir, reports that Leaguers from the City-wide Service Commission, assisted by several Scouts and Orioles, have given about 200 hours of volunteer work to help publicize "The Messiah."



INDEPENDENCE,
MISSOURI

Our best wishes for a very
happy and prosperous
New Year

New...

**better than
ever before!**

GUIDE LINES

TO LEADERSHIP

Under The First Presidency's direction, the magazine **GUIDE LINES** has just been expanded and revitalized! Now, in the forthcoming January-February issue, you'll find a **GUIDE LINES** packed with new and important materials for every earnest church worker. Whether your field is priesthood, music, religious education, or the women's department, you'll find lots of useful helps in this new, better-than-ever **GUIDE LINES**. Send for your subscription today! It costs just \$1.50 a year.*

* \$1.65, Canada — \$1.85, Foreign.

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P.S.

* DONOR

You have read the story of the executive who spent most of his time in his office pounding his desk, yelling in the telephone, and bawling out the help. His doctor visited him one day and, observing the uproar, said, "You should quit this; you will get stomach ulcers."

But the man hollered back, "Ulcers! I don't get 'em. I give 'em!" . . . Well, that's what he thought. Anybody who gives other people ulcers will get them himself. Or they will get him!

I was waiting in the doctor's office with another man. I was up for a sore throat. He was up for sick nerves.

"It isn't my work that wears me out," he said. "I rather like it, although it involves a lot of responsibility. But what hurts me is the fact that I never know when the boss is going to start yelling at me about something."

There is enough pain and misery in life without our creating any extras. Cruelty and meanness, hard words, hard thoughts, and hard hearts increase the burden of living until sometimes it is almost unbearable.

That is why Jesus said, "Thou shalt love . . ." That is why John said, "Little children, love one another." It is only through love that life can be happy.

A church choir had two directors: one who smiled and was pleasant, and one who scowled and criticized. For whom, do you suppose, did the choir do its finest singing? You need only one guess!

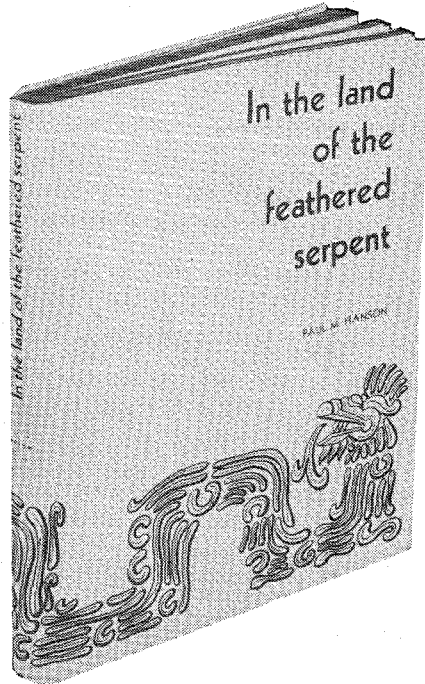
IF YOU THINK you have been mistreated, you go to your pastor for help and consolation. But did you ever think how much criticism and mistreatment he has endured?

PEOPLE love to talk about their troubles. But they don't want to hear about yours. Two popular songs are, "Nobody knows the trouble I've seen," and "I need sympathy." If anybody ever wrote a song entitled, "Cry on my shoulder, darling," it wouldn't be popular.

ONE SISTER said, "I have always been a coward about pain. I thought I could pray my way out of it. I saw it come to other people, but I hoped it wouldn't come to me. Now God has given me this severe illness, and he is teaching me what pain is, and how to endure it. I hope I won't need more than one lesson."

* THE RADIANT YEARS

It is a pleasure to receive a letter from Brother E. W. Lloyd, a volunteer servant of the church, minister to the sick, visitor to the wandering, and encourager of the weak. We have been out with him on some of his many missions of mercy, and know something of the great good he has done. He says, "I have spent the most happy year, and will reach my eighty-fifth on January 16, if it is God's will. My heart is full of gratitude to Jesus for his great blessings. I have seen some marvelous healings. Through the kindness of a brother, I have been given hundreds of dollars for the needy. I have borne my testimony in many places that this work is true."



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the press

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By PAUL M. HANSON

This is the new and long-awaited book by Apostle Paul M. Hanson, one of the church's foremost students of archaeology. It tells of his travels in "the land of the feathered serpent" . . . the Book of Mormon lands of Mexico. As such, it is an intensely interesting book, packed with historical facts every church member should know about. Beautifully illustrated, it is also a book which any nonmember would deeply appreciate as a gift. Order your copy of Brother Hanson's new book today . . . just fill in the form below and send to us in Independence.

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